

# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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No. 1.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, January 1, 1887.

### BOOK OF DOCTRINE AND COVENANTS APPROVED.

IN view of what has been published of late in reference to Mr. D. Whitmer's disbelief in and opposition to the Book of Doctrine and Covenants, and to show to all Saints the binding force and the authoritative claims of that book upon all who are worthy to be called Saints, we herewith give the official statement as to the manner in which said book became a rule of faith and practice to the church. From what appears, it is evident the utmost care was used to exclude all error, and to accept and adopt nothing but what was true and wise and worthy in the sight of God. The arrangements were judicious and effective, and the methods prudent and skillful for attaining the end sought, namely, to present "the items of doctrine of Jesus Christ, for the government of his church." And to preface this official statement, we present some facts from the pen of W. W. Phelps, editor of the Evening and Morning Star, and the printer of the defective Book of Commandments in 1834. These facts are as follows, from Messenger and Advocate, Kirtland, Ohio, August, 1835, page 170:

#### "DOCTRINE AND COVENANTS.

"By an article entitled "General Assembly," in this month's paper, it will be seen that the Doctrine and Covenants of the Church of Latter Day Saints, is nearly ready for sale. At any rate it may be expected in the course of a month, as one thousand copies have already been delivered to the binder.

"Since the commencement of this work, even in Missouri, where, just before it was ready to come out, it fell into the hands of a mob, our anxiety and exertions have been unabated, to put [it] in the possession of the Saints, and all who feel a desire to be saved. We have greatly desired that this little sacred volume might go into the world, that the inhabitants thereof might know what the Lord was about to do in the last days.

We know that the word of the Lord is sure, and never fails, and, as faithful servants to him, living in the hope of a glorious resurrection with the just when the righteous arise to meet him in the cloud, we bear testimony that the revelations therein contained are true and faithful.

"We hope and pray that the Saints may be as anxious to keep the commandments, and be governed by the Doctrine and Covenants, contained in said book, as they have been for its publication: if they do observe all the requirements towards perfecting themselves in holiness, that they may serve the Lord acceptably with 'clean hands and pure hearts,' it will be well with them: but if they neglect to walk in all the ordinances of the Covenants and law of the Lord blameless, *they must be chastened.* The righteous shall be had in everlasting remembrance before the Lord, but the ungodly shall be cut off and forgotten; and their end no man knoweth, save he that is ordained to such condemnation. P."

From the foregoing it is seen that the book of Doctrine and Covenants was essentially just what W. W. Phelps sought to publish when getting out the "Book of Commandments." Come now with us to Kirtland, August 17th, 1835, enter the presence of the "General Assembly of the Church," called by a previous General Assembly September, 1834, note the perfect order, the divine system, the holy solemnity, the struggling of spirit to do the perfect will of God, consider well the occasion which has brought together this large body of Christ's ministry on earth, and see with what carefulness and solicitude each minister, each quorum, and the entire Assembly proceed to consider and pass their final decision, in behalf of the Church of God, on "the items of doctrine of Jesus Christ, for the government of his church." Will not the Infinite God direct this humble, orderly, prayerful assemblage aright? Will he not keep this body of his ministry from serious error in respect to doctrine and church government? If not, who may expect to be guided of him? If this great and devoted assembly, when seeking for truth, are led into radical errors, what can one, or a few men, expect to receive?

If this General Assembly, including the "choice Seer" and the chief ministers of the church, erred then in judgment, and in their testimony, what trust can we place in any man, or in any ministerial body, ancient or modern? Read carefully and consider well the following, from the Doctrine and Covenants, published in 1835, and then ask yourselves who is most likely to be correct and safe, this regularly called and organized assembly, or David Whitmer and other dissenters:

#### GENERAL ASSEMBLY.

At a General Assembly of the Church of the Lat-

ter Day Saints, according to previous notice, held on the 17th of August, 1835, to take into consideration the labors of a certain committee which had been appointed by a General Assembly of September 24th, 1834, as follows:

"The Assembly being duly organized, and after transacting certain business of the church, proceeded to appoint a committee to arrange the items of doctrine of Jesus Christ, for the government of his church of the Latter Day Saints, which church was organized and commenced its rise on the 6th day of April, 1830. These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to said church up to this date, or shall be until such arrangement is made.

"Elder Samuel H. Smith, for the assembly, moved that presiding elders, Joseph Smith, jr., Oliver Cowdery, Sidney Rigdon and Frederick G. Williams compose said committee. The nomination was seconded by Elder Hyrum Smith, whereupon it received the unanimous vote of the assembly.

(Signed). OLIVER COWDERY, } Clerks."  
ORSON HYDE.

Wherefore Presidents O. Cowdery and S. Rigdon, proceeded and organized the high council of the church at Kirtland, and Presidents W. W. Phelps and J. Whitmer proceeded and organized the high council of the church in Missouri. Bishop Newel K. Whitney proceeded and organized his counsellors of the church in Kirtland, and acting Bishop John Corroll, organized the counsellors of the church in Missouri; and also Presidents Leonard Rich, Levi W. Hancock, Sylvester Smith and Lyman Sherman, organized the council of the seventy; and also, Elder John Gould, acting President, organized the travelling Elders; and also Ira Ames, acting President, organized the Priests; and also Erastus Babbit, acting President, organized the Teachers; and also William Burgess, acting President, organized the Deacons; and also Thomas Gates, assisted by John Young, William Cowdery, Andrew H. Aldrich, Job S. Lewis, and Oliver Higley, as Presidents of the day, organized the whole assembly. Elder Levi W. Hancock appointed chorister; a hymn was then sung and the services of the day opened by the prayer of President O. Cowdery, and the solemnities of eternity rested upon the audience. Another hymn was sung; after transacting some business for the church the audience adjourned for one hour.

AFTERNOON.—After a hymn was sung, President Cowdery arose and introduced the "book of Doctrine and Covenants of the church of the Latter Day Saints," in behalf of the committee; he was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book; the other two committee, named above, were absent. According to said arrangement W. W. Phelps bore record that the book presented to the assembly, was true. President

John Whitmer also arose, and testified that it was true. Elder John Smith, taking the lead of the high council in Kirtland, bore record that the revelations in said book were true, and that the lectures were judiciously arranged and compiled, and were profitable for doctrine; whereupon the high council of Kirtland accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote. Elder Levi Jackman, taking the lead of the high council of the church in Missouri, bore testimony that the revelations in said book were true, and the said high council of Missouri accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote.

President W. W. Phelps then read the written testimony of the Twelve, as follows: "The testimony of the witnesses to the book of the Lord's commandments, which he gave to his church through Joseph Smith, jr., who was appointed by the voice of the church for this purpose; we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always, that the children of men may be profited thereby." Elder Leonard Rich bore record of the truth of the book and the council of the Seventy accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Bishop N. K. Whitney bore record of the truth of the book, and with his counsellors, accepted and acknowledged it as the doctrine and covenants of their faith by a unanimous vote.

Acting Bishop, John Corrill, bore record of the truth of the book, and with his counsellors, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. Acting President, John Gould, gave his testimony in favor of the book, and with the traveling Elders, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Ira Ames, acting President of the Priests, gave his testimony in favor of the book, and with the Priests, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Erastus Babbit, acting President of the Teachers, gave his testimony in favor of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Wm. Burgess, acting President of the Deacons, bore record of the truth of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

The venerable President, Thomas Gates, then bore record of the truth of the book, and with his five silver-headed assistants, and the whole congregation, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. The several authorities, and the general assembly, by a unanimous vote, accepted of the labors of the committee.

President W. W. Phelps then read an article on Marriage, which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.

President O. Cowdery then read an article on "governments and laws in general," which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.

A hymn was then sung. President S. Rigdon returned thanks, after which the assembly was blessed by the Presidency, with uplifted hands, and dismissed.

THOMAS BURDICK,  
WARREN PARRISH, } Clerks.  
SYLVESTER SMITH, }

See also Messenger and Advocate, vol. 1, page 161-4, and Millennial Star, vol. 15, page 299 to 301, where the same proceedings are recorded.

#### W. P. BROWN.

In this issue will be found letters from Brn. Willard J. Smith and William McNabb, relative to the late doings of a leading Whitmerite, W. P. Brown, at Cameron, Ontario. From their statements it seems Mr. Brown is of a class predicted by Paul, 2 Tim. 3:13, who "shall wax worse and worse, deceiving, and being deceived."

Pretty much all we know, personally, of Mr. Brown we learned when we listened to his pulpit efforts twice when here in Lamoni last May. We then thought he had blind zeal, unsanctified ambition, bad gospel discipline, and worse spiritual judgment. His career since then confirms this opinion, and his exploits at Cameron of late "makes surety doubly sure" in this direction.

Mr. Brown's statement that "W. W. Blair was the Brigham Young of the Reorganization," will probably be news to the HERALD readers, and to all acquainted with Elder Blair, and will furnish them with the weight and measure of this Samson of Whitmerism, and also enable them to know just what his word and his judgment are worth. Elder Blair's work and life as a member of the church have been before the Saints and the world for the past thirty-five years, and for over twenty-seven years as an active minister; yet it now seems proper to state in this connection some of the leading facts in respect to his history pertaining to the church, so that all Saints, and also Mr. Brown and his kind may not be deceived, nor further deceive in respect to that matter.

Elder Blair received the gospel at Amboy, Lee county, Illinois, October 7th, 1851; was baptized into the Reorganized Church at Zarahemla, Wisconsin, by the late Z. H. Gurley, senior, April 7th, 1857, and confirmed by said Gurley, assisted by Elder E. C. Briggs. When Elders S. H. Gurley and E. C. Briggs visited Elder Blair in November, 1856, and testified that God had revealed by His Spirit to many, that Joseph Smith would, in the near future, be called to take his father's place as President of the church, he first opposed; but finally, through the overwhelming testimony which God then gave to him of

that and other important facts, he accepted their testimony, formally uniting with the church the following spring, as before mentioned.

When Elders Gurley and Briggs found him he had been for years engaged successfully in general merchandise, grain and produce dealing, in farm machinery, land agency, and in farming—the latter at Amboy, and in the other lines at East Paw Paw, and Earlville, Illinois. He closed out all his business except farming, in 1857, purchased a farm of one hundred and twenty acres, four miles north of Earlville, moved his family upon his farm two miles west of the city of Amboy, and in April, 1859, in company with Elder E. C. Briggs, began calling the people to "the old paths"—"to the law and the testimony"—and thus entered upon the work of a traveling minister, and continued in it, uninterrupted by secular business, until April, 1885.

When Elder Blair united with the Reorganization, that little body of Saints numbered, probably, not fifty members, and they were poor in temporal things, but rich in faith and in the gifts and blessings of God's Spirit. And when he began his travels as a missionary, it is probable the Reorganized Church numbered less than one hundred members, and the most of them were poor in this world's goods. For years, at first, he supported his family and paid from his own means part of his personal expenses when traveling, besides aiding some other ministers and the general church funds. To these facts many can now testify.

Elders Blair, E. C. Briggs, Z. H. Gurley, sen., J. W. Gillen, and J. Bakeslee opened the missionary work of the church in Wisconsin, Illinois, Iowa, Indiana, Virginia, Ohio, Pennsylvania, New Jersey, New York, Massachusetts, Rhode Island, Michigan, Nebraska, &c., &c., and he has also traveled on missions to California, Nevada, Utah, Idaho, Montana, Colorado, etc., each of these tours ranging from a few months to nearly two years. He was offered, as a free gift to him, valuable property in Little Sioux, Iowa, by S. W. Condit and others, if he would locate there permanently; and two similar offers were made him at Galland's Grove, Iowa, by Alexander McCord, Uriah Roundy, J. B. Swain, J. A. McIntosh, John B. Hunt, Brn. Holcomb, and others all of which were refused, with thanks for the kindnesses proffered, for he yet had two homes of his own.

He has always contended tenaciously, every way, and everywhere, for a faithful adherence to the "written" word as authorized and accepted by the church in its general assemblies, conferences, and councils; and he has also claimed that a decent respect should be paid by all to the lawful and time-honored precedents and traditions of the church, ancient and modern. He has never had a public charge preferred against him by any member of the church; but, in common with others, the tongue of the slanderer, both in and out of the church, has got in its vile work secretly, at times, and once in a great while publicly, as in the case of Mr.

Brown. Now, if the work of Brigham Young is in harmony with this brief outline of Elder Blair's ministerial life, then, and to that extent, Mr. Brown may be right when he says W. W. Blair is the Brigham Young of the Reorganization.

Mr. Brown can hardly have alluded to B. Young's polygamous career when comparing Elder Blair to him; for, from first to last the latter has been aggressively opposed to polygamy, has fought it with voice and pen persistently, as Brighamites, Gentiles, "Josephites," and all others can testify. And as to social, and marital affairs, no cloud, nor shadow of a cloud, has ever darkened his pathway. In these respects his reputation is both "unspotted and unsuspected." But he has had enemies both in and out of the church, and this is not at all surprising. All are liable to have the enmity of weak and erring persons, and none is more likely to have them than the active, uncompromising minister of Jesus Christ.

As to what Mr. Brown says of President Joseph Smith, those who know the latter need no assurance of the falsity of Mr. Brown's statements. The same may be said in regard to his foamings, concerning the church and Joseph the Seer.

While we pity Mr. Brown, we detest his conduct, and commend for his profit the following:

"Tis slander;

"Whose edge is sharper than the sword; whose tongue  
Out-venoms all the worms of Nile; whose breath  
Rides on the posting winds, and doth belie  
All corners of the world."

But,—

"Slander meets no regard from noble minds;  
Only the base believe, what the base only utter."

Last night we had a night-vision. From an elevated position we saw beneath and away from us, in the clear waters of a broad, shallow river, an old, large, and peculiarly spotted blow-snake slowly struggling up against the current and frequently stopping to rest on some stone or driftwood in the stream. Turning and looking some distance away to the east and north we saw another one of the same kind, but more active, moving in the waters near the eastern and northern shore. We hastened and drew near to it, and with careful aim we sent an iron spear successfully through its distended neck and diseased throat.

#### EDITORIAL ITEMS.

By letter just received from President Joseph Smith we learn he will probably remain in Plano and vicinity till after Christmas. The Saints and friends in that region will keep him as long as he will consent to stay, but we shall expect him home before New Year's.

We are having mild, rather dry, beautiful weather thus far this winter.

The Lamon *Gazette* comes to our table neat, newsy, and full of promise. We bid it good speed and long life.

Bro. D. W. Murphy writes from Platts-mouth, Nebraska, that the Spirit of God is with them in their meetings, at times, with much power, but that they have to fight the fight of faith, as did the people of God in ancient times.

Bro. R. J. Anthony is hard at work at Kamas, Utah, has had splendid meetings in point of numbers and interest; was treated well by nearly all classes, had a discussion with Ward Pack, a leading Brighamite, who treated him gentlemanly and prospects were good for planting the work of the Reorganization in the hearts of many and gathering in a number.

Bro. J. C. Clapp wrote from Ogden City, Utah, the 10th of December that he was very busy, and that the outlook was promising. He also sent remittances for papers and book.

Brn. A. Tabbut and H. L. Farrar renew for *Herald* and *Hope* and say they are highly pleased with them.

Brn. A. L. Veitch of Galena, Dakota, renews for the papers, says they are "most welcome visitors," and that "the sermons are much appreciated."

Bro. Daniel Donovan writes from Independence, Missouri, December 13th, that prices of lands are steadily advancing in and around Independence and Kansas City, building is progressing, and bricklayers, stone masons, carpenters, etc., have plenty of work and command good wages, and it is thought next year will exceed this in progress. He also says their conference, which just closed was most excellent, and that the gifts of prophecy, tongues, &c., cheered and encouraged the Saints.

Sr. John Thornton of Montrose, Iowa, renews for the *Herald* and *Hope*, and says she "would not like to do without them."

Bro. Hugh Havey is pleased with his new home near Pittsburg, Kansas. He moved there of late from Michigan, where had resided for near thirty years. He was a member of and teacher in the Maple Valley Branch.

Bro. W. McBurney speaks highly of the late district conference at Des Moines and says,—“God blessed us with a portion of his Spirit.”

Bro. J. W. Gillen is at St. Louis, Missouri, actively engaged in the Master's work.

Bro. N. Stamm was at McDiffits Grove, Iowa, December 17th, had baptized two ladies at Des Moines a few days before, and at their confirmation in the Saints' chapel all were greatly blessed with God's Spirit. Bro. Stamm says:—"If the Reorganized Church is a dead branch, I would like to know where the live one is. I found this church in answer to prayer, and I know it to be the true church, that God has blessed me greatly in preaching the gospel, and in administering to the sick. I have had some good congregations, giving excellent attention. I found most excellent Saints in Lucas." Bro. Stamm wishes to know the address of a Bro. Bullard who lived not very far from Des Moines ten years ago.

Bro. J. A. McIntosh wrote us encouragingly December 16th, in respect to the work at Horning's Mills and vicinity, Ontario. He is having good success in his ministry and has but little difficulty in getting the people to investigate the sacred books, tracts and papers of the church, and he is diligent and active in getting them into their hands. He finds that "there has

been a reaping time after they have been scattered among the people." He finds it difficult to get some investigators to see the need of "divine authority" to administer in the things of God, and he suggests that a tract on that point be prepared soon.

Bro. Wm. Pooler writing from Merced, California, exhorts the Saints to "keep the whole law, including tithing, also the Word of Wisdom. He thinks "the half-way Saint will not win the prize."

S. G. Spencer writes us from Grace, Lumpkin county, Georgia, and enquires to know the differences between the Reorganized Church and the Utah Mormons, etc., etc. We greatly wish all the Utah Mormons would make similar inquiry and listen to our answer.

Bro. Edward Carlton of Petrolia, Ontario, renewed for his *Herald*, December 12th, thinks every member should read it, and further says,—“I gave up using tobacco and tea which cost me about \$19 per year, and I am greatly blessed with health.”

"I never saw such hard times," writes Bro. J. A. Currie, Jr., from Bandera, Texas. He also says, "Now is a day of 'strange things,' and I thank God that I am yet alive. We poor Texans were baptized, turned loose like wild mustang ponies that had been caught from the herd and kept awhile to be tamed, and our chances have been 'slim.' Some have not tried to help the Master, seemingly, some of us have been over zealous, and I think we are beginning to get a little wisdom. We must let the Lord prepare the way before us, and all we be well. The Spirit is to lead us I believe. We are not to lead Him—believe the Lord will go before his people in their daily life, as well as in the gathering."

The Bandera, Texas, Bugle, of December 17th, says: "Elder Roberts of the Latter Day Saints' church, has been preaching in the Court-house during the week. Mr. Roberts is a forcible and clever preacher."

Bro. W. N. Ray writes from Des Moines that on December 12th, Bro. N. Stamm baptized two ladies, daughters of Bro. W. Smith of Grimes, Iowa.

#### IMPROVEMENTS IN PALESTINE.

THE following from the London, England, *Spectator* in respect to the industrial progress of Syria in the past twenty-five years will be of interest to our readers, for the reason that they can see in this the fulfillment of prophecy touching that land of Israel, which was to be "prepared" for the gathering of Israel's children. It says:—

"The towns are growing, imports increasing, and trade passing from the hands of Europeans into those of native dealers. Beyreut has increased from a squalid post of 15,000 or 20,000 inhabitants to a thriving city of 80,000. It has a handsome European quarter, well paved and lighted and clean; it is provided with water works built by an English company, has a public carriage service and a large paper mill. Jaffa is equally flourishing, and the value of land in the vicinity has increased from ten to fifteen fold. The country about has been converted into a vast orange orchard. In the interior the peasantry are

going into stock raising, an industry that was hardly known a few years ago, and the production of olive oil has been greatly developed. Jerusalem itself shares in this progress. The "new Jerusalem" quarter has grown up around the walls of the old city, and it is estimated that the number of buildings has trebled within twenty-five years. There is more toleration than formerly between Moslems, Jews and Christians, and schools have increased in number and are well attended."

THE Southern Idaho Independent of December 17th delivers itself of the following—and still survives:

"Even the 'Josephites' worshipping the same God, in nearly the same way, rejoice when a stone is hurled at the Mormons. How true it is, 'If you were of the world the world would love you. But ye are not of the world, I have taken you out of the world, therefore the world hates you.'"

That the "Josephites" do not hate, but really seek the present and future good of the Utah Mormons, is seen in the fact that they have sought diligently, at great expense, and in trials and perils during the past twenty-five years, in Utah, Idaho, and elsewhere, to turn them from their ruinous doctrines and pernicious practices. Had Brigham and his fellows listened to the pleadings, counsels, and admonitions of the "seed" of Joseph the Seer, the "posterity" of that great prophet of God who founded and set in complete order the church and kingdom of God in these last days, then the Lord would have turned away from them the wrath of heaven and the rod of men, and "then had thy peace been as a river, and thy righteousness as the waves of the sea." But as their affairs have been and are still going, "the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts" by turning from the commandments of men to the plainly written "law and the testimony" recorded in the books endorsed by the church and Joseph the Seer up to 1844. No; the "Josephites" do not hate the Utah Mormons; on the contrary they have faithfully sought their reformation and welfare, and their works are conclusive proof of this. God requires all to "search the commandments" in the Nauvoo and similar editions of the Doctrine and Covenants, and He pledges His word that "the prophecies and promises which are in them shall all be fulfilled."—Doc. Cov. 1:7. And just as sure as these things are true, just so surely will the Saints wander in blindness "fall into the ditch" and suffer the chastisement of God till they repent and turn to these commandment and live in harmony with these "prophecies and promises." The "Josephites" come to the Utah Mormons with the very books which the latter claim to honor and believe; they ask them to accept the "commandments," \* \* \* "prophecies and promises" found therein; and they warn them that, until they do accept and live them, they will "be cast out and trodden under the feet of men;" (Doc. Cov. 98:5); and that "the kingdoms of the world shall prevail against them." (Doc. Cov. 100:2). Is this the

work of an enemy? Is this evidence of hatred? Nay, verily; but of a friend.

We boldly say that no people on earth have done so much to relieve and bless the Utah Mormons as the "Josephites." This fact will in time be seen and appreciated. The Seer predicted in 1844, in *Times and Seasons*, saying,—*"I or my posterity will plead the cause of injured innocence until Missouri makes atonement for all her sins, or sinks disgraced and degraded,"* etc. This is just what that "posterity" has been doing since 1860. Do the Utah Mormons believe this prediction? If so, will they tell us *how* and *where* it has been fulfilled, if not by Joseph, the son of the Seer, and the "Josephites."

The Utah Mormons can not find in the sacred books taught by the Seer the shadow of a promise of salvation except by the plan taught in the New Testament, Book of Mormon, and the Nauvoo Book of Covenants. They can not find a promise of a successor to the Seer except in his "seed"—his "posterity." Why oppose, rebel against, and denounce those who come teaching these things? It is high time this evil course was abandoned and "the law and the testimony" accepted.

#### QUESTIONS AND ANSWERS.

*Ques.*—What do the following verses mean? are they to be taken literally or figuratively?

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."—Matt. 5:29, 30.

*Ans.*—The answer may be found in the Inspired Translation, Matt. 5:34, which reads:

"And now this I speak, a parable concerning your sins; wherefore, cast them from you, that you may not be hewn down and cast into the fire."—Matt. 5:34.

But the following from Mark 9:39-48, Inspired Translation, explains the matter at length:

"And whosoever shall offend one of these little ones that believeth in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea. Therefore, if thy hand offend thee, cut it off; or if thy brother offend thee and confess not and forsake not, he shall be cut off. It is better for thee to enter into life maimed, than having two hands, to go into hell. For it is better for thee to enter into life without thy brother, than for thee and thy brother to be cast into hell; into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And again, if thy foot offend thee, cut it off; for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off. It is better for thee, to enter halt into life, than having two feet to be cast into hell; into the fire that never shall be quenched. Therefore, let every man stand or fall, by himself, and not for another; or not trusting another. Seek unto my Father, and it shall be done in that very moment what ye shall ask, if ye ask in faith, believing that ye shall receive. And if thine eye which seeth for thee,

him that is appointed to watch over thee to show thee light, become a transgressor and offend thee, pluck him out. It is better for thee to enter into the kingdom of God, with one eye, than having two eyes to be cast into hell fire. For it is better that thyself should be saved, than to be cast into hell with thy brother, where their worm dieth not, and where the fire is not quenched."—Mark 9:39-48.

This figure harmonizes with 1 Cor. 12:12-27.

THE following terse and concise presentation of facts from the pen of our diligent brother, M. H. Bond, has the ring of a genuine gospel "vessel," and is worth volumes of wordy, pointless articles, most of which go unread and dishonored to the dark regions of—:

#### THE BOOK OF MORMON.

*To the Editor of the Enterprise:*—As a representative of a body of believers in the gospel of Jesus Christ I desire to call attention to the series of meetings being held in our hall in Clark's block. We believe not in a reformation of the gospel but a restoration, clearly predicated by prophets both in the Old and New Testaments and by Jesus himself; that the Book of Mormon is not of human but of divine origin, clearly indicated by Bible prophecy, American archaeology, unimpeached human testimony, angel ministry and God's holy Spirit to the believer.

What are our claims?

We claim, 1st., that there has been in our day a restoration—not a reformation—of the gospel as taught by our Savior.

2d.—That there has been a restoration of the church and kingdom of God after the New Testament pattern.

3d.—That this latter day work has not come unheralded, no more than did the mission of Jesus, but has come in strict accordance with and in literal fulfillment of prophecy both in the old and new testament scriptures.

4th.—That God does acknowledge and confirm the word with signs following the believer in the everlasting gospel of Jesus Christ in our day.

5th.—That the popular opinion concerning us, as stated by the contradictory evidences usually found in the history or encyclopedia, is based, as in Jesus' day, mostly upon the rumor and prejudices that follows the introduction of anything contrary to our traditions and established beliefs.

6th.—That if people desire to know the facts and the truth concerning us, they can only be obtained by hearing both sides. M. H. BOND,

District Missionary for the Reorganized Church of Jesus Christ of Latter Day Saints.

BROCTON, MASS., Dec. 11th, 1886.

#### WAR IMPENDING.

"The press opinions of the European capitals wired here to-night contain nothing to warrant hope of a peaceful settlement of the eastern question. The situation is one of grave suspense, and the opinion grows steadily that war is inevitable. Gen Alison, speaking of the outlook, was unable to hold out hopes of a European conflagration being avoided. The period of carnage for which the world has been looking so long appears at last to be close at hand. He declared that the British army is in a thorough state of efficiency and fitness for mobilization."

The above was wired from London

England, to the *Chicago Times*, December 20th. Whoever reads carefully the prophecies, ancient and modern, will see that most desolating wars will occur in these last days, especially throughout Europe and Asia. Such events are "signs of the times," marking the "last days," the speedy coming of Christ, and the end of the reign of the wicked. After the terror, the glory.

**Mothers' Home Column.**

EDITED BY SISTER "FRANCES."

"I stood on a tower in the wet,  
And New Year and Old Year met,  
And winds were roaring and blowing;  
And I said, "O years that meet in tears,  
Have ye aught that is worth the knowing?  
Science enough and exploring,  
Wanderers coming and going,  
Matter enough for deploring  
But aught that is worth the knowing?"

**THE NEW YEAR.**

OVER the "dial plate of time" the shadow has passed once more and the year 1886 is reckoned among the years of the past, among those which have gone to swell the unnumbered centuries since time began. It is always with feelings of sadness that we think upon the death of the year. Few there are to whom it has not brought changes—few who have not wept bitter tears as well as tears of joy. As the steps of the Old Year hurry away, the winds which play among his thin locks, or search out the openings in his worn garments, pass by many a snow-covered mound in the silent city, beneath which lie forms that one short year ago were the light, the life and joy of dwellings where to-night the lights are shaded and the curtains drawn; as the Old Year hurries away and the knell of time tolls his departure, old wounds bleed afresh and the sad heart shrinks from observation. The mother feels again the utter loneliness of the hours when her arms first felt so empty and her soul cried out in pain over the little form so still and cold, never to be warmed at her breast again. Father and mother again stand hand in hand beside a son or daughter called away upon the threshold of youth, when all in life was lovely and he longed to stay. Again, mother and children are gathered by the bedside of a loving father, or a strong man weeps in utter loneliness as he draws his motherless ones around him, and feels as he never felt before the need of loving words from lips which will never on earth breathe his name again.

Ah, these are not all, nor are they the bitterest of life's changes! Between many loving hearts the door has been shut and bolts been drawn by fingers which never will close over them to undo, or hands which will never open them again. Silent, sad and lonely graves of the human heart! No pure winding sheet of drifted snow marks where the mold has been heaped, nor costly monument tells the name of those who slumber there, but when love has stolen away to weep out its life in silence and alone, only the day when all things shall be resurrected, shall awake it again.

It is a quaint and beautiful fancy of Tennyson which represents the meeting of the Old Year and the New Year, "in tears," while he puts to them this question:

"And I said, O years, that meet in tears,  
Have you aught that is worth the knowing?"

Then as if wishing to be more distinctly understood in the full length and breadth of the question he adds:

"Of science enough and exploring,  
Wanderers coming and going,  
Matter enough for deploring,  
But aught that is worth the knowing?"

And it falls in with our mood to-night to analyze these thoughts more fully, though briefly. Science is every day and every hour of the day astonishing the world by the claims brought forward for it in every department, but what is science? When we come to ask it of the world to come, to propound to it the simple question, "If a man die shall he live again?" the chill silence of the long ages is not more dumb. There is scarcely a spot upon the globe where the explorer has not set his foot; but does all which has been brought to light by the explorer shed one ray of light upon the problem of human life—its origin, aim or destiny? Those who wander up and down upon the face of the earth, who travel thousands of miles each year in quest of pleasure or gain, what is the profit to them? From whence is their consolation drawn and where do they look for rest and peace when the journey is ended? From rock and hill from mountain and vale, the echo is thrown back to them, Where!

"Matter enough for deploring." Aye, at the very best there is enough, and humanity, poor weak humanity, is beginning dimly to comprehend its utter inability to right the wrong of life, to solve the great problem of human rights and human liberty. But deeper, more searching than all these comes the one question ever thundering at the door of the human heart: "But aught that is worth the knowing?" The immortal soul demands an answer from the life beyond! What of that? All else in comparison is vanity. But of that, What?

"Life saved for self is lost, while they  
Who lose it in His service hold  
The lease of God's eternal day!"

Sisters beloved, is there in this aught that is worth the knowing? Think upon it until the truth has had time enough to sink into each heart, and then as the old year passes away and the New Year dawns upon us, let us resolve for each day of the three hundred and sixty-five to make this our motto. If we are living for self, we are not living for God. If we are living for God, we are living for man, and it is utterly impossible to separate the one grand truth from the other. Self-deception is a hideous monster, and it becomes us to strive earnestly to know ourselves. If we indeed love the Savior the proof of it will be found in our striving to be like him. Let us measure our lives by his, and holding before us the clear glass of gospel truth, seek to know if we have indeed passed from death unto life—if we have been transplanted into the kingdom of God's dear Son? Let us this year strive earnestly to gain, and ever hold, "A lease of God's eternal day!"

**HOME COLUMN MISSIONARY FUND.**

Sr. Margaret Winsor, New Salem, Ills.....	60
Sr. E. D. Burnham, Edgerton, Mo.....	65
Sr. Elizabeth Hartnell, Juniata, Mich.....	57
Sr. Elzina Barr, Lamoni, Iowa.....	50
Sr. H. A. Stebbins, Lamoni, Iowa.....	28
Sr. S. Bourguoin, St. Joseph, Mo.....	1 00
Sr. Emeline Hall, Pleasanton, Iowa.....	50
Sr. Mary A. Cummings, Jonesport, Me.....	35
Sr. Martha A. Burr, Eastwood, Mich.....	50

Sr. Maria and Jos. Chester, Detroit, Minn....	1 00
Sr. Eliz. Cazier, Plattsouth, Neb.....	75
Sr. Frances M. Kemp, Hutchinson, Col.....	1 00
Sr. Eleanor Snyder, Harlan, Iowa.....	50
Sr. Julia A. Snyder, Harlan, Iowa.....	20
Sr. L. C. Elliott, Beech, Mich.....	25
Sr. Mary Ann Linsley, Coalville, Utah.....	50
Sr. Elvira Brayton, Gladwin.....	1 00
Sr. Sarah E. Bouton, Bouton, Iowa.....	40
Sr. M. Burnett, Centerville, Iowa.....	65
Sr. Roberta McDonald, Centerville, Iowa...	22
Sr. Sarah Smith, Union, Utah.....	1 25
Sr. Anna Anderson, Wirt, Iowa.....	1 00
Sr. Naomi, Ohio.....	1 00
Sr. Helem, Iowa.....	50

LAMONI, IOWA, Dec. 23d.

Dear Sister Frances:—Words can hardly express the sweet peace and joy I have experienced while reading the Home Column, and in fact nearly all the pieces in the *Herald*. Not only the words written gave the joy and peace, but the same spirit filling the heart, and opening our understanding also, giving glimpses of the grandeur of the work that is being done—or that now is becoming so thoroughly begun, "preparing a people for God." And while I thus read and enjoy, often with tear-dimmed eyes, I long for the time to come when the will of God will be done on earth as in heaven," when the hallowed influence of the Spirit will be lasting; when all who meet and commune together will be of the same spirit of light, joy, and peace, and none beset with the cares and trials that belong to this world, while it groans beneath its weight of sin and sorrow; with the adversary and his numerous agents at work therein, to tear down and destroy the works of righteousness, and mar the happiness of the Saints. But his time is short. The great work of God's "preparation" is rapidly going on, and I sometimes think that the "coming of the Son of man" has already commenced and is being felt on the earth, as the "light of the morning," (or first rays of the coming sun) shedding his light over all things, and that which for a time has been hidden is now being revealed to view. But how long it often seems to the weary watcher from the appearing of the first rays of the morning light till the great orb of day bursts full upon the view. So it may be with the "watchmen on the towers of Zion;" though they may have seen the sure tokens of the near approach of the "sun of righteousness," many may become weary and fall asleep, or "begin to strive with his neighbor."

The midnight cry has gone forth to "wake the world from sleeping." And those who were wise arose and "trimmed their lamps;" and now are putting on their "beautiful garments," and giving the "portion of meat in due season;" while many who labored during the dark hours are becoming faint and weary.

How indicative is the figure used in the Inspired Translation, representing the "coming of the Son of man." The light of the morning naturally takes away the brightness of lamplight; their rays will not shine forth from the windows as during the dark hours of the night; and one is apt to think they do not burn so brightly. So we are to look for a similar circumstance spiritually till the partial light or knowledge is swallowed up in "that which is perfect." How many of us will be able to endure the trying time, when the great luminaries of the church will seem to be less bright? For by the light of the morning every rough place, whether crags, thorns, briars or stumbling stones, all are brought to light,

But is that all the morning light reveals? Ah, no! there are beautiful green fields; brooks of clear sparkling water to assuage the thirst; tender plants are seen to need more care; sweet little flowerets growing at our feet which might in the darkness have been trodden down unnoticed. But now "how bright the prospects are;" how promising for the "raising up a righteous generation." That work seems to be in very deed commenced; but writing and talking will not *do* the work. It will only incite to action, direct, and encourage those in whose hands the rising generation is intrusted,—the mothers of to-day. Let not the mothers who have large families, that require their constant labor and care, think the missionaries, or missionaries' wives are the only ones who have the privilege of doing a work for the "Master," or whose labor and sacrifice is the most acceptable to Him. There is something more needed to secure an entrance into the kingdom of heaven than simply to hear the gospel, believe and be baptized. And the best time to accomplish this needful work is while the children are under the parental roof, beginning with their young and tender years—as the sapling is easier bent than the full grown tree.

I sometimes think the mother who teaches her children obedience from principle, that they must be subject to the powers that be; to be kind, gentle, and forbearing; truthful and trust-worthy; has done more towards the final salvation of those souls than the missionary or elder who brings that many men into the church who have grown up self-willed and undisciplined; for when the former receive the gospel they receive it in spirit and principle, making themselves subservient thereto. I know it is believed by a great many in the world that when a person is converted the power of God in the heart does all the work of conquering the evil propensities and implanting good. But if this is so in any case it certainly is not so in every case. My mind sorrowfully reverts to a certain people who have believed and obeyed the first principles of the gospel, and who feel so confident of the truth of the work as they do of their own existence. Individually they are kind and obliging, and to meet and converse with them individually they each seem to be good saints, strong in the faith, and interested in the work; but as a branch they can not agree and get along with one another; neither will they be instructed by one another, or submit "to the powers that be," but seem to feel that it is rather coming down to receive instruction from any one. And what is the cause of this? It is apparent that the *will* has never been brought into subjection. Allowed to have their own way while children, they still adhere to it, and are allowing their children also to grow up in the same deplorable condition.

I have only spoken of this to show how much more sure the condition of salvation was to those who were early taught to be governed and to govern themselves that they may be useful members in Christ's Church; not only able to stand themselves, but to support others also. There is so much included in the domestic family circle, that as I think of it in all its beautiful representations and privileges I am led to wonder if the origin of so great a scheme was not a part of the work of redemption; and if that the Father, knowing as he did, man would transgress and be separated from His presence, and could not be taught by

Him face to face, as in the Garden of Eden, had in love instituted this little school, this little representation of heaven, (as where God the Father's law would be supreme), where all could learn by experience how much is contained in the word "Father," by having an earthly father and being dependent on him for all they receive, being taught to honor and obey him, to regard his wish as their law; and that he as a true and loving father only sought his children's good in all his dealings with them; and though they might not see the wisdom of all his commands, and some would be adverse to their feelings, yet afterward would see how it was for their good; and the disobeying of those commands would work sorrow, and bring punishment. Therefore obtaining this knowledge by experience, when His written word comes to them, he (God) being their Father, they could be prepared, in some degree to understand their relation towards him; for where is there a well instructed child, with loving parents, who does not honor the name of father? The very sound of that word conveys to that child's mind one whose right it is to *say* and theirs without hesitation to *obey*; never such a thought as questioning whether such was right or wrong: it is enough that their father has bid them, and his bidding constitutes right in their sight. Thus each family becomes a representation of God's kingdom.

What loving care is thus manifested in the Father towards those who would be alienated from him, to make such provision against the snares and temptations that would surround them in this probationary state. How favorable the circumstances in which all are placed to be taught the principles of life and salvation.

And now the Lord is stirring up the hearts of the mothers in Israel to the great need of such teaching. So while the parents, those who are members of the church, are endeavoring to instruct the children aright, and teach them faith in God, they should show by their example that their trust is in God only; and that they are keeping his commands, when any are sick, to send for the elders and look to no other physician than he who framed the body, and with those who have not faith, nurse them with herbs, as commanded; and if they live, they live unto the Lord, and if they die they die unto the Lord—better that, than to die under the hands of a physician—and that they also keep the law of tithing. Oh what a hard law that seems to be with some; but what a promise is given to those who keep it. When these things are done, universally, and the Saints who now are half hearted, and living beneath their privileges shake off this lethargy and show to their children at least, that they trust in God only as the Captain of their salvation in all things. Then will the church arise and shine as a city set upon a hill that can not be hid.

SISTER EMMA.

NAMBUCCA, Australia, Oct. 5th.

ST. JOSEPH, Mo., Nov. 12th.

*Dear Sister Frances:*—Your suggestion for a missionary fund is the very thing I love to see. I was ready the moment I read it. My birth day is past, it was in September, but I could not wait so long, so I send you one dollar now, and if the Lord spares me I will send it every 11th day of September, as long as I am able to work. The gospel must be preached and the work must

be sustained. If we expect to be called the children of God we must walk before the world in a way to prove to them that we are Saints. The Lord wishes to see our deeds as well as words. Words are like the wind. I wonder I have not seen any name from St. Joseph yet. There are good sisters here. Come girls and sisters try it, and my word for it God will bless you. You don't need to till your age. Send a dollar, that will do. I did not tell mine.

This is the best work on the face of the earth. It is over twenty years since I joined the church, and I have never once doubted the glorious gospel, restored in these latter days. I have had bitter trials—dark days, and they were not pleasant at the time; but oh how sweet when afterwards I saw the great mercy of God shining through them. God has said he would have a tried people, but he will help us when we do our best.

Let me say, just once more, sisters send in your birth day offerings. Surely we can afford to bring to Him an offering upon the day which recalls to us how long the Lord has watched over us to preserve our lives! Think of that little boy who gave up his candy to have the *Hope*. God bless you all is my prayer.

S. BOURGUOIN.

JUNIATA, Mich., Dec. 6th.

*Sister Frances:*—I became a member of the church about fifteen years ago; was baptized in Usborne, Ontario, by Elder Hyrum Haskins, and resided there in the midst of the very bitterest persecution. The elders left their homes and families and came under the direction of the Spirit and labored faithfully to show the people the pure principles of the doctrine, as taught by the Savior and his apostles while upon the earth; while they endeavored to preach and labor for the benefit of the people, were persecuted and driven from one place to another; were followed by women while travelling on the road, with bells; and some of the elders after preaching, were taken to the woods to be tarred and feathered in the dead hour of the cold winter nights; whilst others were followed to the woods by a drunken mob, who sought their lives. Notwithstanding all this, the work rolled on. God softened the hearts of the people, many were compelled to acknowledge and embrace the gospel; and when we met together in our social meetings to worship the Master, he poured out his Spirit upon us. The gifts of the gospel were manifested, and our hearts were made to rejoice; and we all felt to thank God that we were permitted to live in a day and age of time in which the gospel has been restored with all its gifts and blessings. Although I have been compelled to leave those Saints, yet my heart is with them; and my earnest prayer is that God will bless and guide them by his Spirit; and may they never be weary until they shall have gained the victory. The promise is only to those who continue faithful to the end. But if we allow ourselves to be led away by the things of the world, of course darkness will come upon us, we must expect it. It is the whole desire of my heart to live a consistent life, and be ready when the Master shall come. I know that I have started in the right way, and desire that my testimony may be heard in defense of the gospel; for as many can testify I have been healed and raised from a bed of pain through the administration of the elders, when

even my family and friends have watched me, supposing that my last moments had come. But my life has been spared, and I have had the desire of my heart, which no doubt is the desire of every true mother to see her family grown up and embrace the gospel.

We have had meetings here most of the summer. Elder Phelps, who is an efficient and faithful laborer, has done most of the preaching here and in the surrounding school-houses; he also preaches in Vassar and other places as opportunity and circumstances permit. Of course the *Herald* is another preacher whom I heartily welcome every week, and think the Home Column a great improvement.

Yours in hope of eternal life,  
ELIZABETH HARTNELL.

BEATTIE, Kansas, Dec. 8th.

Dear Sister Frances:—Feeling very much encouraged to go on in the work of the Lord, which I know to be true, I desire that all may know how I feel in regard to the latter day work. My heart is in this cause. I love the Book of Mormon and all its teachings, and the Doctrine and Covenants; and though I am away from the Saints, it is my earnest prayer that they may do a lasting work. I am ever thankful that the Lord saw fit to show me the right way. I rejoice that I am numbered with his Saints. I think the Home Column a great help, and it does me good to hear from all. I have been taking the *Herald* for seven or eight years, most of the time, and don't think I could do very well without it. I prize it very highly. I ask an interest in your prayers, that I may be found worthy when the Savior shall come, and that the dear friends I love may yet come into the fold. May the Lord watch over each and every one who is striving to do his will, is the prayer of your sister,

E. H.

## Correspondence.

CAMERON, Ontario, Dec. 10th.

Bro. Joseph:—I desire to present a few thoughts to the readers of the *Herald* in relation to the work in this part of God's vineyard. I can truly say that the work is onward in this mission, and that good is being done. In various instances, people who for a long time have stood aloof from the great work are now submitting to the ordinances of God, and coming into the church. For this we feel glad. I never felt more confirmed in the work than at present, and I feel determined by the assisting grace of God to stand by the good old ship until we reach the haven of rest. God is blessing his ministry here.

I left Holstein on the 29th of November, reaching Shelburn in the evening where Elder J. A. McIntosh was engaged in a controversy with a Mr. Rutherford on the subject of the divinity of the Book of Mormon; and although Mr. Rutherford had boasted of how easy he was going to "take the fort," yet it was very noticeable that instead of it being a case of "laurel wreath upon the victor's brow," it was for him *total failure*.

I arrived here at Cameron on the 2d inst., and found the Saints in great anxiety and in need of help, as H. P. Brown was here doing all he could to disturb their quiet, and destroy their confidence in the Reorganization, etc. Right here let me tell you how it happened that Mr. Brown came

here. A little over two years ago Elders J. H. Lake and J. A. McIntosh came here, raised up and organized a branch, and among those baptized was a Mr. J. F. Robinson, who was ordained an elder, and chosen "to preside over the branch. Things went well for a little while, Robinson having many revelations, etc., but many of them without evidence to the Saints of being genuine. A number were called through him to offices in the church, which made it necessary to carry the matter to the district conference. The result was the conference rejected said revelations, and condemned the matter as spurious. This greatly agitated Mr. Robinson and a few that he had duped to believe his gifts, consequently he set about preaching corruptible and false doctrine, determined to rule or ruin, and the consequence was, charges were preferred, and he was cut off. He immediately began writing to Whitmer, money was raised and W. P. Brown was sent to their rescue. He came, and before I arrived he baptized Robinson (making only the fifth time he has been baptized) and his party—seven in all—ordained some of them, and then of course the "Church of Christ" (so-called) was in full bloom. When I arrived I met the "tug of war," and after tried to arrange with him (W. P. Brown) regarding certain propositions that we might enter into a proper discussion of the differences between us. This we could not satisfactorily do, so we then opened the church for him, granting him four nights to present his doctrine, I to follow him each night; hence, on the 6th inst the warfare began. The church was crowded to its utmost each evening, and when Mr. Brown saw his arguments fail, he resorted to Braden's plan of villifying the Latter Day Saints. He told his hearers that "every household, every branch, and every quorum in this church was in contention; that unity had fled the church, and that it was tottering, and ere long would fall." He charged the elders of the Reorganization of being "impostors;" said that "W. W. Blair was the Brigham Young of the Reorganization;" and that you, Bro. Joseph, "saw the corruptions in the church, and consequently was stepping down and out, leaving the church in the hands of W. W. Blair." He also asserted that "this church did practice polygamy," that the "old organization had secret rites and endowments such as is practiced in Salt Lake City in the Endowment House," that "the Danites were organized to kill David Whitmer and others who would not acquiesce with such unholy doctrines," and that the "Reorganization smiled upon such things, declaring that the old organization was all right until in 1844." He also charged Joseph the Martyr with being a polygamist and the author of the polygamic revelation, and a host of other things that we have not space to mention. He did all this to curry favor with the Methodists, and others here who were willing to grasp at anything condemnatory of the Saints. He knew all this would be a sweet morsel for them.

While in the consideration of the Book of Doctrine and Covenants he scrapped all through, taking a clause here and another there, leaving out the qualifying parts, and thus tried to make a clash. But in every instance of this kind we were able to show his dishonesty.

One of his objections to the Doctrine and Covenants was the revelation given to James Covill. He thought the Lord must have been terribly

short-sighted and did not know what was in Covill's heart, if this revelation was true. We showed that according to this logic (?) the Lord was short-sighted when he chose Judas as an apostle, and that by parity of reasoning he did not know what was in the heart of Judas when he conferred the priesthood upon him, and that if his objection stood good against the Doctrine and Covenants, then the same objection would militate against the Bible.

He also stated that the polygamic revelation was equal, if not superior to any revelation in the Doctrine and Covenants. Of course, we gave him the benefit of this statement by showing that the Book of Doctrine and Covenants said, "Thou shalt love thy wife with all thy heart, and shall cleave unto her *and none else*," and hence, that Mr. Brown was rather in favor of polygamy, and that the principal reason for his objecting to the Book of Doctrine and Covenants was because the principle it taught in relation to marriage was monogamic.

Another objection he made to the Doctrine and Covenants, was because that on page 286 it reads,—"I do not require at their hands to fight the battles of Zion, for as I said in a former commandment, even so will I fulfill; *I will fight your battles*." After reading this, he threw up his hands in holy horror and shouted, "Here Joseph has got God going to war!" He seemingly had forgotten Zech. 14: 1-4, but we did not forget to call attention to it. And thus in every instance, God enabled me to puncture his shallow sophistry and show up his dishonesty. When I showed his dishonest way of reading the Doctrine and Covenants, and proved him a liar in scores of instances, he turned over with the mob (who had come with whisky, determined on riot), and said, "They had ought to use the pistol and the knife on me." But, thank God, brother Joseph, the Lord stood by His servant, and enabled me to successfully refute all his contemptible craft and vileness; and it has been the means thus far of greatly strengthening the Saints, and of making friends to the cause among the intelligent ones of the community.

And in regard to those who have left the Father's house, we earnestly invite them back; for if they do not return, they will surely find they have sold their birth-right for a pot of mush—and *poor* mush at that.

I have been informed that W. P. Brown said he was going to visit every branch in J. H. Lake's mission. I therefore would say, that in case any of the branches he visits wants help, I am ready to follow him and refute him in every place he goes. If I should be wanted, my address for the next three weeks will be Cameron, Victoria Co., Ontario, after that Holstein, Grey county, Ontario. Yours in the love of truth,

WILLARD J. SMITH.

CAMERON, Ontario, Dec. 16th.

Bro. Joseph:—I write a few lines to you stating the condition of the branch here. We have been visited of late by Mr. Brown, the Whitmerite "great-gun," and a lively time we have had in our village since. He came here just to show the Saints their errors, he said; but when Bro. W. J. Smith tried to arrange with him for a meeting, Mr. Brown would not accept. I presume he feared gospel truths. Bro. Smith agreed, after considerable discussion, to let Mr. Brown preach in our church, the terms being that Mr. Brown

should present the gospel in the light he saw it in, and brother Smith to follow and correct his errors, if any. But when Mr. Brown arose, it was not to preach the gospel, but to rake up the past so-called grievances and abominations which he says the Reorganized Church went into. He launched out one anathema after another, coupling us with the Brighamites, and saying polygamy was practiced in the city of Independence, Missouri, by the Saints, and under the very nose of American law. He also said Bro. W. W. Blair was the Brigham Young of the Reorganized Church, and ridiculed the good brother, making him the laughing stock of the listening public. Well, from bad he went to worse, and the abuse he heaped upon the Reorganized Church was simply disgusting to a refined mind. He denied ever having a debate before, forgetting purposely, I presume, the dressing down he got from Bro. Luff at Independence, but owned up to it here afterward, to his shame for untruthfulness. He is a very sleek sort of a so-called gospel advocate, and he managed to gain the sympathy of the rowdy element, which was present, by the cool, calculating manner in which he abused the Saints and the glorious gospel.

But each night, when Bro. Smith arose there came a lull on the spirit of his dreams, as argument after argument were presented, and the truth of our glorious latter day work was made manifest. Bro. Smith proceeded upon the task with firmness, it being truth's battle against superstition; and he cleared up the rubbish of slander, misrepresentation, and, must I add, falsehood, to the utmost satisfaction of the Saints and many more. I might further state, our branch is now mostly all in the unity of the faith and firmly grounded in the blessed hope. We think there will be a great good done here yet, since this debate, as it will be the means of bringing many to seek for the blessed truths which pertain to eternal life.

Yours in gospel bonds,

WM. MCNABB.

MAGNOLIA, IOWA, Dec. 18th.

*Dear Herald:*—I have just returned home and find the *Herald* at hand. After perusing its contents it occurred to me that it is my duty also to inform your many readers that I still live and have an interest in the good work in which we are mutually engaged, and would be glad to illumine your pages if I could; and if I can not do as well as my comrades, if I do what I can the Master will at least approve my efforts as he does that of every other willing, helpful soul.

Since our Reunion my efforts have been confined to this district, preaching in the farming districts where I could conveniently get with my horse. I also preached a number of times in the town of Woodbine to very attentive and apparently appreciative audiences, Bro. Kibbler having kindly secured me the use of the Christian Church. From letters received from him since then, I learn that there is a desire to hear more of the good word, and it is my intention to endeavor to gratify it the earliest opportunity, and I really hope for good success in the effort. There is also a desire for "Bro. Joseph" to visit that town, which will also be gratifying to the writer. I have labored a number of times on the Willow these last two weeks. My meetings were not large, being held in private houses, but the audiences were very attentive, and some were

enabled to form more favorable views of the latter day work than they had ever entertained. This last week I have preached in the house of Bro. Samuel Purcell, lately a member of the Methodist Church, but now by the grace of God he rejoices in the fulness of the gospel of Jesus Christ. Last evening, by request of Mrs. Hefford, I preached in their house, and was blest as I tried to show the dealings of God with the children of men. I trust the effort was not in vain. The roads are very bad, hence people can not get far from their homes, and I have concluded to take the truth to them, as much as I could, by their permission. Occasionally I preach at home, but prefer laboring in other places. I see the *Herald* contains accounts of efforts of the sisters in various places, and if my endorsement will give no offense, I will tell you what a few of the sisters of this branch have done. During last summer Sister Emerson exerted herself to get the sisters to unite and do something, by means of their needles, for the work of God. A few willing hands and hearts united with her, and they organized a Ladies Aid Society. After working three months they made a supper and disposed of the articles they had made, and they realized over fifty-six dollars, seventeen of which they put in the hands of the Bishop's Agent for the general use of the church, and the remainder is reserved to be used as the society may see wisdom hereafter in the cause of truth. Mr. President, I am glad to say that I heartily endorse the efforts of these noble, sacrificing women, and I pray God to bless them many fold in spirit and body, and increase their usefulness in the direction in which they have started. This endorsement may not meet their approval. They have not sought my endorsement, but I can hardly refrain from saying, "Well done!" And may I presume to say this of all the sisters in every branch, who have so nobly aided the cause of God, without giving offense? I will certainly risk my approval and pray for God's blessing upon them. Hoping I may make a better record in the future than in the past, I shall still labor and pray for the success of our Redeemer's cause, Amen.

C. DERRY.

SPRINGERTON, Ills., Dec. 13th.

*Brother Joseph:*—The conference of the South Eastern Illinois district adjourned here last night. We had a very pleasant time, considering the threatening weather. We were made welcome, and enjoyed the hospitality of Bro. Adam Bensing, and his pleasant and kind companion. Their children (Frank, Willie and Mary) made it very homelike to me.

Bro. G. H. Hilliard and daughter came with me from Jeffersonville; met Bro. John Thomas at the depot coming to conference; had a real nice time together. Father T. P. Green was in attendance and seemed full of the old-time fire. Bro. George was called upon to disturb the waters, and baptized one—quite an intelligent man, who came from Franklin county, some thirty-five miles expressly to unite with the church.

The district is in a healthy condition, showing an increase by baptism of twelve or fifteen members in last quarter; and one feature I noticed in conference, the ministry generally reported something done, showing themselves to be awake and comprehending the situation. Prospects are brightening. Bro. E. L. Kelley's debate at Tun-

nel Hill has left a good influence, reaching a wide circuit in this country. The glorious cause of the Master shines the brighter by such efforts. May Bro. Kelley have plenty of such work, and the Spirit to aid him abundantly, as in the past. Come again Bro. Kelley.

I shall "hold the fort" here to-night and to-morrow night, and then go south to Tunnel Hill for a week or ten days, no preventing providence. The good work goes on; Satan is angry, but his folly is manifest. I learn that some discontents are abroad in this section, and they are trying to poison the minds of the unwary and simple-minded; but I hope the good Shepherd will touch their hearts and turn them to the fold again. Have been blessed indeed in preaching the word. God has verified his promise unto me since in this mission. May His holy name be praised.

With kind love to all, I remain your brother,  
ALEX. HALE SMITH.

SAN BENITO, Cal., Dec. 12th.

*Bro. Joseph:*—Bro. Heman C. Smith attended our Central District conference, held at Watsonville, where he did some excellent preaching aided by the Spirit. He baptized two. From conference he went to Hollister, where he was met by his wife, who had been visiting friends in San Francisco. He preached several times in Hollister; and from there he and sister Smith came to San Benito, where he labored one week, and was well spoken of by all as a plain and able speaker. They next visited Jefferson Branch, stopping one week, preaching and building the Saints up in the most holy faith, baptizing two. I took him and Bro. Page to Long Valley, where we had a good time. Bro. Smith preached three excellent discourses. Bro. Smith is an able man, blessed with the Holy Spirit, and fully competent to do the work assigned him, and has got courage to ever do right and reprove wrong. Bro. Smith will meet with opposers, even among those who should welcome him to his mission and be a help to him. Some people are not willing to work themselves, nor willing to let others. The work to be accomplished is of God, and not of man. The Saints have nothing to fear so long as they keep his commandments.

The Jefferson Branch meets every Sunday; Bro. J. B. Carmichael presides, and we are blessed with the Holy Spirit and feel encouraged to go on. We have no active laborers in the district to go and preach, but expect Bro. H. L. Holt soon from Southern California.

Your brother,

J. E. HOLT.

ANTWERP, Ohio, Dec. 17th.

*Bro. Joseph:*—I came to this point on December 4th, and have held forth every night but one since. Prejudice is melting away, and the opposition is retreating in good order. Large crowds and the best of attention are had. Yesterday we broke the ice and I baptized four persons, all heads of families, and there are more to follow in the near future. Bro. George Stroh, of Fremont, Indiana, is with me, and greatly assists in prayer and song, besides being the very best of company. We leave for Indiana on the 20th, unless I am called to go into the water on that day, an event devoutly wished for by

Yours for the triumph of truth,

B. V. SPRINGER.

NEBRASKA CITY, Neb., Dec. 14th.

*Dear Herald:*—You are a welcome visitor; and it gives me great pleasure to read your pages. I am not doing much preaching at the present, but fill a place in our branch when called upon. When opportunity offers I go out in the district and fill some of the many calls. I held four or five meetings in Sarpy county with interest. While I was holding meeting at the Buffalo School-house, I was accosted by a Reverend gentleman named Byers, a minister of the Methodist persuasion, with questions mostly on baptism. I gave out to the audience that the following evening I would speak on baptism, he to answer the next evening. The house was well filled, and the Reverend gentleman was among the first to come to my meeting. At the close he came forward and said he believed what had been taught, and rather declined filing his appointment, saying he did not want to interfere with my appointments. When the time came for him to speak, he failed to come, so I filled the place. The effects of the meetings were good. One at least was convinced, and was baptized the next Sabbath by Bro. Rumel.

Yours for truth,

JOSHUA ARMSTRONG.

VANESSA, Ont., Dec. 11th.

*Bro. Joseph Smith:*—We feel our weakness in this great latter day work, not only because of our youth, but because of our inability to accomplish the work we would like. My heart is in this great work; it is all and all to me. I expect to become wealthy through obedience to its principles. The Master has promised me salvation, "the pearl of great price." He that obtains this surely is rich; for God can not bestow a greater gift on man. Since we last wrote to you we have labored some in St. Mary's, and enjoyed much while there, both with Saints and those not as yet connected with the church. O, how gladly would we have remained with them. It seems such a pleasure to dwell with living saints and kind friends; but we have heard the cry, "Where duty calls, or danger, be never wanting there." Urgent calls caused us to say farewell. We went to St. Thomas, and the infidels learned that they had missed the mark by driving us out of their hall when here before, so when we arrived the Saints had hired their hall again, got some bills printed stating that we had arrived and would preach, and that at the close of each lecture we would give privilege of asking questions, also ten minutes to reply to each lecture. All went on well, and I had the pleasure of baptizing six more in St. Thomas, with good prospect of more in the near future.

We arrived here on the 26th of November, and have had a good time. The Methodist preacher spent one afternoon with us and came to the conclusion that we had better be friends, and that he would leave me alone after this when preaching, if I would leave him alone. I replied that I had never had anything to say about him, that I thought him better than his doctrine, and that I would in the future (as in the past) try and preach the truth, and if that hurt him or his church, that I had no apology to make. We parted friends.

I was preaching last Sunday on the Book of Mormon when four preachers came in. After my discourse, one of them, a Rev. Mr. Sims, from the city of Brantford, arose and began a tirade of

abuse on "Joe Smith," "Book of Mormon," "polygamy," etc. I have written a criticism on, "Tell it all," by Fanny Stenhouse; on "The Women of Mormonism," by Jennie Anderson Froiseth; on "Life in Utah, or the Mysteries and Crimes of Mormonism," by Beadle; on "History of the Mormons," by Samuel M. Smucker; on "History of Mormonism," by Ann Eliza Young. From some of these works this "Rev." began to prove, in his way, that the Book of Mormon was a fraud, Joseph a polygamist, and that Salt Lake abominations was the result of Joseph's teachings. I had my book with me, and from his own witness- es I warmed him till he was glad to give up and say he was not well posted on those histories, but that he wished to meet me in public debate on some of the doctrines which he understood and claimed to teach from the Bible. I told him to name his subject, time, and place; that I would not keep him waiting. He did so at once, as follows: "Resolved that baptism is essential to salvation." R. C. Evans, affirm; Rev. Sims, deny. Debate to commence that night, Sunday, Dec. 5th, at 7:30. The hall is the property of one of his friends, who would let us debate in it, but would not let me preach in it. At the time appointed the hall was full, not enough standing room even. He had been weeks working up his points, and when all was ready he put in an appearance and would have me debate with only two hours' warning. But I knew in whom I put my trust; He had never failed me yet, nor would He at this time.

The chairman called the meeting at 7:35 p. m., and my arguments were as follows: 1. God is unchangeable. 2. He commissioned John Baptist and Jesus Christ to preach the gospel. 3. Christ commissioned the apostles to preach the same gospel. 4. That gospel was unchangeable. 5. That gospel was the power of God unto salvation. 6. Baptism was one of the principles of the gospel. 7. Baptism was for the remission of sins. 8. It is essential for us to obey the gospel in order to enter into the kingdom of God, therefore baptism is essential to salvation.

We had three speeches apiece, and when his time was up the chairman called time, but he would not sit down; said the debate was over, and that he had won the day. He refused to let me speak again; said the hall was his, and that he was going to expose Mormonism. All through the debate he abused me shamefully, called me everything but a gentleman; but it has gained for the truth many friends. He closed the meeting and then said he would deliver a lecture on the curse of Mormonism, on the next Tuesday night, the 7th. He did so to a full hall. He gave us Howe, Tucker, Stenhouse, Smucker, and Ford, and but very little Bible. He abused me till the crowd cried "Shame." At the close I took the platform, the proprietor having informed my friends I could use it when the "Rev." got through. The preacher tried to make me leave the platform, but the people voted for me to go on and reply. He got in a rage, left the hall, and I replied to his batch of falsehoods till nearly twelve o'clock; and, thank God, the truth lost nothing in the minds of thinking people. He has dropped the Latter Day Saints, and the last two nights turned his lectures into revival meetings. I preached, in a house fitted up for the purpose by the Saints, last night. It was crowded. I have since learned that at his meeting in the hall last night he had six people. He closed

his doors at 8:40 and went to his boarding-house rather down in the mouth. We can not tell just what the result will be. This we know, it has made us many friends. A doctor who was at the lectures has got me the skating rink in the town of Waterford to lecture in. The proprietor of the rink will seat it, heat it, light it, and take up a collection to defray expenses, and if there is any money over expenses he will give it to me.

God is truly raising up true friends for his children according to his promise. I have baptized eight since last I wrote you, six heads of families.

Yours in bonds of love that never dies,

RICHARD C. EVANS.

GALIEN, Mich., Dec. 19th.

*Brother Joseph Smith:*—I see in *Herald* of December 18th a brother is a little in doubt about the name of the Church. Let us examine the name—"The Church of Jesus Christ of Latter Day Saints." The word "Church" is described by a definite adjective and two adjective phrases. Now, if the brother thinks there are no Saints in the church it might be well to drop the phrase "of Latter Day Saints," and also the phrase "of Jesus Christ." I would sooner leave out the word Christ, than Jesus, because Christ means "Anointed of God," but Jesus means "He will save his people from their sins." Now, as far as I can see, the name of the church is all right, with its describing words and phrases as it now stands to distinguish it from all other churches in Christendom.

Bro. Joseph, if you can stand all the storms and waves that beat around your bark, you may give Jesus credit for leading you through this life's light and dark. I hope Jesus will so lead me that I may be called

Your brother in Christ.

CYRUS THURSTON.

CORMORANT, Minn., Dec. 14th.

*Bro. Joseph Smith:*—We are getting along the best we can this winter, and shall try and do all we can for the promotion of our cause. I wish you would sew my *Herald* and cut its leaves open before it leaves the office, for I can hardly take the time when it comes, as I am in a hurry to read the good news it brings. Surely the *Herald* grows better. May the Lord give its writers and its Editors good wisdom always, so it may be indeed the most interesting paper on the earth.

JOHN C. FOSS.

#### A PERFECT SOCIAL CONTRACT.

A FOREIGN writer on labor topics says the Tuscan mezzoria is a perfect social contract between the owner and the tiller of the soil. The landlord brings into the society the land, the stock, the implements; anticipates the necessary sums; pays the taxes. The peasant brings his arms, his diligence, his ability. At the end of the year the entire produce is divided. The consequence is that there is no popular discontent in this section of Italy.—*Sel.*

THE jury of twelve is said to have been adopted because the apostles and prophets were twelve. There were also twelve Jewish judges, twelve pillars of the temple, twelve patriarchs, twelve tribes of Israel, twelve stones on Aaron's breast-plate, twelve gates to the city of Jerusalem, twelve months in the year and twelve signs in the Zodiac.—*Sel.*

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## Communications.

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### LEAVES FROM THE TREE OF LIFE, NUMBER FOUR.

#### THE MEANS OF PREPARATION FOR ETERNAL LIFE.

"Be ye holy, for I am holy."—1st Pet. 1: 16. "Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12: 14. "No unclean thing can dwell with God."—B. M., p. 18, par. 8. "There can not any unclean thing enter into the kingdom of God."—B. M., p. 32, par. 6. "Ye must practice virtue and holiness before me continually. Even so, Amen."—D. C. 46: 9. "No man is possessor of all things, except he be purified and cleansed from all sin."—D. C., 50: 6.

Here we have this threefold testimony, that in order so possess this gift which Christ died to secure for man, we must employ the means of preparation necessary to fit us for its reception.

Contrary to the views of the so-called "Orthodox clergy," there is a work for us to do. They say, "Only believe, and the work is done;" "God will do it all, if you will trust in him." But the whole tenor of God's word gives the lie to their theory. It was disobedience to God's law that involved the race in ruin, that drove man from the paradise of life to the rule and regions of death. If the unchanging and eternal justice of God would not brook rebellion in the beginning, are we justified in supposing it will wink at it now? Faith is indeed an indispensable factor in the preparation for eternal life, but it is not the only one that is essential to the work. There are other principles equally essential with that. It is very inconsistent to claim the absolute necessity of obedience to the demand to believe, "because it is an injunction of the Most High," and at the same time to deny the necessity of obedience to other commands which he has given. The fact is, those who urge that salvation comes by faith only, do not understand the true nature of faith, or they would know it could not stand alone in the economy of salvation. It must lead to, and produce obedience to every duty enjoined; but without faith no duty would be recognized, nor any progress made in divine life. James says:—"Devils believe and tremble," and declares that "faith without works is dead, being alone." He then challenges such "believers" to show their faith without their works, and says, "I will show thee my faith by my works." He also declares:—"By works was faith made perfect."—James 2. In fact, those who clamor for faith alone, would not be willing to say none need to repent of their sins. They would urge the necessity of repentance; and this fact destroys their theory of

"faith alone," for indeed repentance is a great, and in many instances, a difficult work, and it requires a strong, enlightened, all-absorbing faith to lead to repentance. And this repentance is essential to the perfecting of faith, making it superior to the faith of devils, which was "dead, being alone." To the true believer it is plain that, since the Alwise and Almighty God has determined to dispense the gift of eternal life to man, He would determine the terms of that dispensation, and that it becomes the absolute and indispensable duty of our race to comply with those terms. The Holy Scriptures are an authoritative declaration of those terms, and from them we may learn how we may obtain possession of that glorious gift. All who accept the Scriptures as the word of God to man, acknowledge that faith is essential to salvation; but sceptics ridicule the Scriptures because faith with other principles is enjoined. They tell us that faith in God is degrading to humanity. Let us see.

However these men may neglect the moral nature of man, they strongly insist upon the highest culture for the mental faculties. In selecting instructors for themselves or their children, they select men of the highest culture in worldly matters. They confess the absolute necessity of having faith in their ability to teach, and in their profundity of their knowledge. They also believe in them as proper models of what they or their children are desired to be. Without this faith in those teachers, these learners would not in docility sit at their feet to drink in their words of wisdom—they would not care to study them as models of perfection in the sciences they desired to master, nor would they be likely to make any progress in their studies. If they have implicit faith in their teachers, are they degraded thereby? Are the chains of slavery fastened upon them by the droppings of intelligence from their lips? Because they try to imitate as near as possible those great models of intelligence, are they degraded thereby? Not a man of them would consent that such was the case. They would tell us that just in proportion as they bent their energies to learn from their intelligent instructors, and sought to pattern after those models of worldly wisdom, they were elevated in the scale of being and of usefulness in the world. Very good.

The science of life is the grandest of all sciences. God has offered to educate man in that science, not merely of the temporal, but of eternal life. He has condescended to reveal himself to man through angels, prophets and apostles, and to declare His divine character, purpose, and will, that mankind might be led to believe in Him. And further, He has sent His Son into the world, who is the "express image of the Father's person and the brightness of his Father's glory," to be our Great Teacher and our great and perfect model of all excellence, purity, perfection, truth, honor, justice, mercy, goodness and love, the embodiment of wisdom and knowledge, without variation or shadow of turning, with whom is no respect of persons, but whose

faithfulness endures forever, and whose loving kindness knows no end. If it is essential to our progress in earthly knowledge, and is not degrading to our natures, to believe in our human teachers, is it not essential to our moral and spiritual progress that we shall believe in this divine Teacher? And since his precepts are the embodiment of all that is pure and good, just and true, can it be degrading to believe in him, and to accept him as our great model by whom we should seek to mould our natures and our lives? Is it degrading to cherish and cultivate the spirit of love? Does the mind become enslaved by loving and adoring the good and the pure? Will the practice of that which is lovely, holy, virtuous, pure and true, tend to degrade the heart, mind, or body? Can the sceptical world furnish any instances of liberty-loving heroism and perfect manhood greater than is found among the believers in God and Christ? Can they find any instances to equal them, to say nothing of the great pattern given us in the person and character of Christ? We invite them to the comparison. We only demand that we shall be allowed to choose the representatives on our side of the question, and allow them the same privilege on their side. And if the character of the *true believer*, in all ages, do not shine forth in greater splendor when viewed from every stand point than the whole galaxy of sceptical names that have ever been traced on the page of history, then we will confess the darkness of our vision, and the faultiness of our understanding. And yet after all, the best, the grandest, the noblest of these Christian heroes have failed in many points in coming up to the great model set before them, because they have failed to perfectly observe his precepts. Yet so far as they have applied the lessons taught by him, they have eclipsed the whole world in their love of virtue, their heroic struggles for liberty—not for themselves alone, but for the race—their deep devotion to truth, their high sense of justice, honor and integrity, their unbounded love and mercy, in fine, in all grand and glorious traits that go to make up a true, pure, and noble manhood. The universal history of all the ages proves that the nearer men have lived to the standard of the Christ as found in the gospel, and illustrated in his life, the more noble and exalted those men have been. I refer not to Popes, nor prelates, nor the hireling clergy who teach for hire and divine for money; I refer to the noble army of self-sacrificing heroes who gave their lives to the spread of truth for the salvation of a world without hope of worldly gain, but hoping for their reward in the joy of souls redeemed from the corruption and bondage of sin. I calmly and dispassionately hurl back the charge that faith in God, in Christ, and in the glorious gospel, is degrading or enslaving in the least degree; and I unhesitatingly and without reserve, declare that faith to be the key of knowledge which turns back the iron bolts of mystery and throws open wide the brazen gates of ignorance, that the enquiring mind may enter the temple of knowledge and wisdom and learn the

great secret of eternal life, that thereby man may become heir to the grandest, broadest, and most comprehensive liberty the intelligent mind can conceive of. Indeed, the prophet has truly said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2:9. Again: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith: for as it is written, the just shall live by faith."—Rom. 1:16, 17. If it is true that "the just shall live by faith," then there is something for us to believe; and unless we do believe that something "we can not see life." The great Teacher says: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4. Every word of God is a principle, or lesson, in the great science of life, and like every other lesson can be efficacious for good to us only as we put that lesson into practice, or in other words, obey the precept taught therein. Faith in God shows us our true condition as aliens from the fold and family of God, slaves to evil, heirs of death, and utterly incapable of freeing ourselves from the thralldom of sin; for "whosoever committeth sin is the servant of sin."—John 8:34. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."—Rom. 6:16. The cause of this slavery is disobedience. This cause must be removed before we can be made free. Hence to live by every word of God is to obey or receive every word. A true and living faith will surely lead us to this obedience; and obedience, instead of enslaving and degrading us, tends, as we have said, to elevate, ennoble, and eternally free us from the worst and most degrading slavery, that of sin, and secures to us the enjoyment of eternal life.

No better illustration of faith has been given than the one given by the prophet Alma in the Book of Mormon, which we will now in part reproduce: "Now as I said concerning faith, that it was not a perfect knowledge, even so it is with my words. Ye can not know of their surety at first, unto perfection, any more than faith is a perfect knowledge. But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can do no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words. Now we will compare the word unto a seed. Now if ye give place that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief that ye will resist the Spirit of the Lord, behold, it will begin to swell within your hearts; and when you feel these swelling motions, ye will begin to say within yourselves, It must needs be that this is a good seed; or, that the word

is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding; yea, and it beginneth to be delicious to me. Now behold, would not this increase your faith? I say unto you, yea; nevertheless it hath not grown up to a perfect knowledge. But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then ye must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow, then ye must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now behold, are ye sure that this is a good seed? I say unto you, yea; for every seed bringeth forth unto its own likeness; therefore if a seed groweth, it is good; but if it groweth not, behold, it is not good; therefore it is cast away. \* \* \* And now behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because you know; for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand. O, then, is not this real? I say unto you, yea; because it is light; and whatsoever is light is good, because it is discernible; therefore ye must know that it is good. And now behold, after ye have tasted this light, is your knowledge perfect? Behold, I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, that ye might try the experiment, to know if the seed was good. \* \* \* And now behold, if ye nourish it with much care, it will get root, and grow up, and bring forth fruit." Again he tells us: "If ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life. But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold, it shall be a tree springing up unto everlasting life."—Pages 293, 294.

This illustrates the saying, "Therein is the righteousness of God revealed from faith to faith." And again: "The just shall by faith;" also the promise of the great Teacher: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:17; and again: "If ye continue in in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32. Christ likens those who hear his word and obey it, to a man building his house on the rock; while the disobedient build upon the sand.

Dear reader, professed Christian, or avowed sceptic, are you wise to build on the sands of uncertainty? How long will you substitute the theories and imaginations of men for the imperishable word of God? The theories of men, professors or non-professors, tend to enslave and darken the mind; for with them all is uncertain, unstable, ever changing, but

never bringing assurance and peace to the troubled soul; never bursting the chains of sin and ignorance. Never enabling the devotees of such theories to rejoice in the consciousness of liberty, mental, moral and physical. But, "Blessed are they that keep the testimonies of the Lord, and that seek him with the whole heart;" (Ps. 119); for they are established forever. They can say with the Psalmist: "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."—Ps. 35:10. "The righteousness of thy testimonies is everlasting; give me understanding and I shall live."—Ps. 119:144. "The law of thy mouth is better unto me than thousands of gold and silver."—Ps. 119:72.

The above is the testimony of the true believer in every age of the world, because there has been a living, working faith. They have taken God at his word and proved the preciousness of that word by obedience thereunto; and have proved that word to be the means of life and peace here, and of everlasting joy and eternal life hereafter. The truth, purity, justice, equity, and mercy of the word of God stamps all who obey it with the like attributes and thus renders them like him and fits them to dwell in his presence, wherein they become crowned upon with glory, honor, and eternal life; while those who reject the least of his commandments and teach men so, can have no part in the Kingdom of God.

Remember then, dear reader, that a true and living faith will lead to the observance of all the precepts, commands, and ordinances of God; while a faith that ignores any of these "is dead, being alone." "For as the body without the spirit is dead, so faith without works is dead also."—James, 2. C. DERRY.

#### DEATH.

"It is appointed unto men once to die."—Heb. 9:27. What a legacy is this! How serious the thought! O death, must I meet thee face to face? Shall I feel the cold touch of thy merciless hand? Is there no escape from this awful monster—no way to avert his steady approach? No. Our days are numbered and "time and tide wait for no man." True, our days may be lengthened by a smiling providence, or our life speedily terminated by reckless extravagance, but in the common, ordinary course of events, the sands of life run steadily out, terminating our earthly existence.

Is there a "better country" beyond this vale of tears—a land of peace where immortal spirits dwell and reign? Yes. "In my Father's house are many mansions," said Jesus, "if it were not so I would have told you." He would not have inspired their hearts with a hope never to be realized. "I go to prepare a place for you." Is Jesus a lover of the beautiful, the sublime? If so, how lovely and grand that place that Jesus is preparing must be? "That where I am ye may be also." We shall, then, dwell with God. God will wipe all tears from our eyes, the sad scenes of sickness, sorrow and death, will vanish, superceded by the radiance of that peace,

ful abode. Then the fondest hopes of the faithful will be realized, their highest anticipations eclipsed, and joy such as the human heart can not now conceive, will thrill every bosom, will gladden to repletion every thankful heart. Our "enemy," death, is a friend at last. It opens the gate to paradise, not found, at present, on earth. It is the portal of the City of God.

Even this "enemy, death, shall be destroyed" said the apostle to the Gentiles, "when Christ shall have put down all authority and rule" and all things will become subject to God who rules majestically in love. The psalmist David said, and I think with authority, "Precious in the sight of the Lord is the death of his Saints."—Psalms 116:15. If there was no resurrection I apprehend it would be otherwise. The virtue of Christ's death is suggested in the following: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."—John 12:24. The same importance does not attach to the death of every man, nevertheless, the apostles of Christ taught a similar principle having application to all men, "That which thou sowest is not quickened except it die." It follows then that what we lay down in death we shall take up in the resurrection. "To every seed his own body." If we have been born of God, and have kept the faith, and have fought the "good fight," we shall be raised to immortal glory in the celestial kingdom of God. Paul taught the Roman brethren, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8:11. Then, "Death, where is thy sting, O grave where is thy victory.

G. S. HYDE

#### THE LAND SHADOWING WITH WINGS

##### JOSEPH'S LAND.

THAT the above proposition is true, the undersigned verily believes. To prove the same he would, with due deference to the holders of contrary opinions, offer the following. The prophet Isaiah was a Hebrew, and probably was in Jerusalem at the time of uttering the prophecy found in Isaiah eighteenth chapter. The land "beyond the rivers of Ethiopia," would truly be the land west of the Ethiopic ocean, or Southern ocean, (see any old geography), which is the American continent. The land spoken of so fluently and admiringly of by Moses in Deuteronomy, chapter 33, and by Jacob in Genesis, chapter 49, whereon the seed of Joseph should be "shot at and hated," whose domains extended "to the utmost bounds of the everlasting hills," whose blessings comprised all the "chief things" of the ancient mountains, precious things of the lasting hills, the whole scale of the zones, from the midst of the earth, [equator], "to the ut-

most bounds of the everlasting hills;" the limit on the north, Alaska, on the South Terra Del Fuego.

The land on which the "stick of Joseph" should be in the hand of Ephraim, is the land on which the destruction of sinful Israel should be accomplished by having her strongholds "laid siege against with a mount," and "forts raised" against her to the bringing of her inhabitants down to the dust so "the vision of all" should be "as the words of a book," &c. What more likely than that Isaiah in spirit, seeing the Nephite land as it should be after the destruction of her populace by wars, famine, and scourge, till the time of the "setting" or "lifting" up of the ensign, in our day, should describe it as a "land shadowing with wings"—the word in Hebrew signifying wings—(Gaph-pai), or (avar), also means forts, towers, defenses, battlements, "mounds," and buildings. As the wing is the defense of the bird's body, so the use of the words extended to defenses of and for men and cities. The Jewish prophet graphically pictures the land as "shadowing," gloomily and sadly, with these silent ghostly "shades" of departed greatness and splendor, in the presence of which the latter-day "explorer" stands in humble, deferential awe, and listens in vain for the Sphinx-like walls to breathe the story of their "terrible" dead.

This view, certainly, (in our opinion), is consistent with the "facts" as portrayed in Jacob's prophetic blessing in Genesis, chapter 49, and Isaiah, chapter 29, as well as discovered by the antiquarian of to-day. These "shadows" dimly, yet certainly, bespeaking for ancient America a wonderful past, whose history is unknown (outside of the "book," or stick of Joseph) to the present occupants of the land.

That "ambassadors" will go upon the sea to *Israel* the parent of the nation, terrible from their beginning, but now scattered, peeled, trodden under foot, and "meted out," (on reservations), is evident from the words of Jeremiah 16:—"The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies vanity, and things wherein there is no profit." And also from Zeph. 3:9-20, we learn that the nations shall honor Israel in the day that the daughters of the dispersed from "beyond the rivers of Ethiopia," (Ethiopic Ocean), shall bring bring His offering. My authority for the definition of the word "wings" is Roy's Hebrew Dictionary.

W. T. MAITLAND.

#### A PLEA FOR JUSTICE.

To the Editor:—As a representative of "the sect everywhere spoken against," we desire to call the attention of the people of Brocton to the series of meetings now being held by our people, and to disabuse, if possible, by any means in our power, the existing prejudice in the minds of many against the church. It is a misfortune, for which we are in no wise responsible, that we bear the name of a people in the valleys of the mountains in Utah. Not-

wwithstanding the fact that this Reorganized Church has done more in the war against polygamy and the priestly assumptions and violation of the law, both human and divine, of those people in Utah, yet I often meet with people who somehow have imbibed the idea of a connection between them and us as a people. It is, or ought to be, unnecessary to state that such people really know nothing of us, and too many do not seem to want to know. And men whose calling professionally is to dispense justice, righteousness, mercy and truth, take up and bear along the popular slander and misrepresentation of our cause.

In view of the history of the past it would seem that the time had come when mankind could afford to be just with his fellow man. But ignorance, superstition, bigotry and religious intolerance are unhappily still in the present and not altogether of the past. What has not God's saving truth had to suffer under their influence and sway in past history! The very fact that there are thousands of intelligent, God-fearing men and women in our country to-day—law-abiding, honest people here in Brocton—who have submitted to ostracism for what they believe to be the word of God and the testimony of Jesus Christ, and who are set for the defense, anywhere and everywhere, and as against opposition from every quarter, of their claim; that, amidst all the religious confusion born of creeds and commandments and doctrines of men, God himself, in fulfillment of prophecy clearly indicated in both the Old and New Testament scriptures, has, in his divine mercy, given us, not a reformation of the gospel and of the Church of Christ at the hands of either Henry the Eighth, Luther or Calvin, but a restoration by angel ministry of both the church and the gospel of the kingdom of God,—this fact, I say, should suggest a reasonable, just and fair investigation of the facts.

If the work is of men it will come to nought without the necessity of men's stultifying themselves by a circulation of slanders and misrepresentations concerning a people whose defense they have never taken the pains to hear. If it is of God, men can not afford to pass it idly, by without care or investigation. There is a cause for the opposition to this church; but it is not for fear of the evil or untruth that may be found in it. Popular history and encyclopedia literature gave Christians and Christianity a very hard name during the first century, because written not by its friends and those who were in a position to know, but by their enemies. Tacitus says, the early Saints were "hated of mankind," and calls the religion of Jesus "a destructive superstition." Celsus says: "That Mary was divorced from Joseph, led a shameless life and wandering about fell in with a Roman soldier by the name of Pandera and who was the father of Jesus."

There is as much truth in this as there is in most of the popular stories concerning this latter day work. We are among

the people to stay. Our mission is a blessing to mankind. We demand a fair investigation before passing judgment.

M. H. BOND,  
District Missionary for the Reorganized Church  
of Jesus Christ of Latter Day Saints.  
—Brockton, Massachusetts, Gazette.

## Selections.

### ONE WIFE TAKEN—THREE LEFT.

THE Utah problem appears to be slowly approaching a solution, and the indications point toward the gradual collapse of the institution of polygamy. Last spring Lester Herrick, a wealthy bishop in the church, owning a large amount of real estate, residing here, suddenly went on a trip to the coast. Spring and summer passed, but Bishop Herrick still tarried, and as he had four wives, it became suspected that not having "the fear of the Lord" before him and greatly dreading United States Marshal, he had taken to the "under-ground." Recently the bishop returned to Ogden and at once made preparations for the removal of his legal wife and his household goods to California. A very short sojourn in Ogden sufficed to complete his arrangements and he has now departed for his new home, leaving behind him three separate families, for whom, however, he has liberally provided. Those of the church profess to believe that Herrick will return to his old home when things are more settled, but the facts have become known that he has left his property in the hands of an agent to be disposed of; that the sale of one city lot has recently been effected, and that the gentleman has become the owner of estates in southern California. There is no doubt that Herrick has permanently left Utah and the church, and that if any deception has been practiced the church is the object of it. Bishop Herrick was well liked by his gentile fellow citizens and possessed their confidence. He was a man of more than average ability, shrewd and honorable in his dealings. It was a daughter of Bishop Herrick whom members of his own church endeavored to compromise with Judge Powers in order that the judge's character might be blackened, but the plan reacted upon the head of one of their witnesses who was convicted of perjury and is now serving out a five years' sentence. The lady has since been happily married to a gentile.

Another bishop in Salt Lake City, John Sharp, who is also superintendent of the Utah Central railway, declined about a year ago to "live his religion" on the occasion of his having to plead to an indictment charging unlawful cohabitation. "Guilty," said Mr. Sharp, "I promise to obey the law in future and urge others to do likewise," whereupon sentence was suspended, and so was Bishop Sharp from his bishopric in the Mormon church. A few more such examples as these and the crumbling edifice will totter to its fall.

The hiding away of John Taylor to escape trial and indictment, and the bail jumping of George Q. Cannon, first and

second presidents of the church respectively, are causing much unfavorable comment among the more intelligent Mormons. A gentleman who has passed three years in Utah expresses his views of the existing situation as follows:

Polygamy is the least of the evils which the government has to contend with in its struggle with Mormonism. No endowment house ceremony of marriage is complete without the taking of a blood curdling oath to obey the priesthood in all things, religious and secular. The oath pledges those who take it to regard the United States government as their worst enemy. The climax of treason would seem to have been reached by these bigoted law-breakers; hence, while the present law may be sufficient to eventually put an end to polygamous practices, something of a more radical nature is hoped for by the loyal people of the territory to effectually divorce church and state, even if it go to the extent of governing Utah by a commission.

Des Moines Leader, Dec. 20th.

### THE HUMBLE EXALTED.

GOD chooses the humblest instruments. He passes by the tempests, and waters the fields and gardens with his imperceptible dew. He passes by the great elephant, and bestows the hues of sapphire and amethyst upon the tiny humming-bird. He passes by the lofty pine and huge elm tree, and lavishes blossom and perfume on the violet. All history teaches the same truth. Moses was the son of a poor Levite; Gideon was a thresher; David was a shepherd boy; Amos was a herdsman; the apostles were ignorant and unlearned; Zwingli was a shepherd; Melancthon, the great theologian of the Reformation, was an armorer; Luther was the child of a poor miner; Fuller was a farm-servant; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindostan, was a shoemaker; Morrison, who translated the Bible into the Chinese language, was a last-maker; Dr. Milne was a herd-boy; Adam Clarke was the son of Irish cottagers; John Foster was a weaver; Jay, of Bath, was a herdsman; Dr. Livingston sat at the loom while he studied Greek. Last and greatest of all, Jesus of Nazareth was the despised and rejected of all men. He had not whereon to lay his head, yet to Him shall every knee bow of things in heaven and of things on earth.

### GO DOWN TO BED ROCK.

THE end of right character is not honesty alone, but in honesty all right character begins. There must be a bed rock of sincerity that any superstructure may be reared. Apply it in the direction of any good quality, and what hope of improvement is there unless a person means what he says, and positively purposes to accomplish it? You might as well build an ocean pier upon the shifting sands of a river-bar as to rear the structure of worthy character upon insincerity. The better purposes of such persons are only like the constantly changing waves above the constantly changing sands. Emphasize, then, the value of honesty. "Truth before all things" was the demand of Thoreau, and we must appreciate the fundamental importance of it. Emphasize its worth in the home, in society, in government.

In the Church, the apex of the pyramid we are building—no, its base rather, for the home, society, government, all rest upon the Church, and civilization, unless it be Christian, is very lacking—emphasize the vital necessity of honesty. A defect in the foundation, the Church, will be felt all through the superstructure. If there be this poor underpinning, the walls will crack, and a collapse follow. If we err at all, let us be extravagant on the safe side, and be over scrupulous as to right and justice. Our children may think their parents too sensitive in their ideas of honesty, but we can stand the strain of any such charge. If we may seem to lean too far back, there is not so much danger of falling as when we lean extravagantly forward. Whether honesty may be profitable or not, our duty is to encourage honesty in the young first of all as a principle.

### A BOOM IN THE HOLY LAND.

New York *Tribune*: The introduction of soap, it is said, is doing much to civilize the people of the Holy Land. A large soap factory has been established on the site of ancient Shechem, and the people are beginning to use it on their persons instead of trying to eat it as they did at first. Along with the introduction of soap other reforms are going on. Bethlehem has been rebuilt and the streets are lighted with gas. Cæsarea is having a building boom, Nazareth is becoming the headquarters of big olive oil speculators. Corner lots in Joppa are going up with a rush, and real estate in Mount Carmel is largely held by speculators for an advance. All around Shechem there is a lively demand for good soap fat, and the sleepy inhabitants of Ramoth Gilead think of building a glue factory. Jerusalem is waking up also. It has a street cleaning bureau, big clocks on its public buildings, and its suburbs are being built up rapidly. Even in the Vale of Gehenna the price of land has gone up. The ladies of Jerusalem take all the Parisian fashion journals, and know all about the latest style of hair dressing.

### BUSINESS AND RELIGION.

A WEALTHY, irreligious, shrewd business man in Illinois, was approached by a member of the Church of Christ for a subscription towards building a meeting house. He cheerfully put down his name for two hundred dollars, and then remarked, "I give that as a good business investment. I would rather give two hundred dollars every year than not to have the gospel preached in this community."

"How is that?" he was asked. "You do not pay any heed to the gospel. Why are you interested in having it preached?"

"Oh," he replied, "I live here with my family, and my property is around here; without the influence the condition of society would become such that neither property nor life would be safe. I would not be willing to live in any community where the gospel was not preached!"

These views of a hard-headed man of the world are confirmed by all experience. Christianity is the salt of the earth. Only the utterly abandoned would be content to live where its influence has ceased to be felt.—*Selected.*

THE oldest church in this country is situated in Hingham, Massachusetts, where is also the oldest sexton.—*Sel.*

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Conference Minutes.

### WEST FLORIDA.

Conference of the above district convened in the Coldwater branch, November 27th, 1886, at three o'clock, and was called to order by Bro. L. F. West, president. Bro. L. F. West resigned as president of the district, and Bro. G. T. Chute was chosen to take charge of the conference, and I. M. Beebe was chosen secretary of the district. The Bishop's agent, B. F. West, was sustained. Elder's reports: G. T. Chute had been laboring in the Alabama and in the West Florida districts. G. R. Scogin had been preaching for over a year. J. Hawkins had preached some in his branch and immediate neighborhood. On motion G. R. Scogin was chosen to preside over the West Florida district. G. T. Chute preached to a large and attentive congregations on Sunday at eleven a.m. and three p. m., G. R. Scogin assisting. The authorities of the church were sustained by a unanimous vote. Adjourned to meet in the Santa Rosa branch, Saturday before the full moon in March, 1887.

### DES MOINES.

The above district conference convened in the Saints' Chapel in Des Moines, December 3d, 1886. At 10 a. m. December 4th, met for business. On motion Elder J. S. Roth was called to the chair, and William McBurney to assist him; H. A. McCoy was chosen secretary, with Wm. Thompson to assist. As some delegates were there without credentials, the following motion was passed: That we so waive all past rules and acts so as to allow our present vice president to act as branch delegate, also to allow branch delegates to serve without credentials if proof of their election is given. Branch reports.—Des Moines 90, 5 elders, 2 priests, 4 teachers, 1 deacon, 2 received by letter, 1 died; Wm. N. Ray president, Willis Chandler clerk. Sheridan Branch 55, 1 seventy, 1 elder, 1 priest, 1 teacher, 1 deacon; George Shimel president, H. A. McCoy clerk. Newton 49, 4 elders, 3 priests, 3 teachers, 2 deacons, 1 baptized, 1 received by letter, 1 died; J. X. Davis president, Wm. E. Coiner clerk. Des Moines Valley Branch 53, 2 elders, 3 priests, 1 teacher, 1 deacon, 1 received by letter, 1 died; George M. Jamison president, Clara Brockert clerk. Edenville Branch 73, 4 elders, 1 priest, 2 teachers, 1 removed by letter; W. C. Nirk president, J. T. Roberts clerk. Boonsborough Branch 63, 5 elders, 3 priests, 3 teachers, 1 deacon, 1 baptized; Wm. McBurney president, S. L. Ades clerk. Afternoon session: Elder W. C. Nirk being present took the chair. Elders J. S. Roth, N. Stamm, N. A. Baker, William McBurney, Samuel McBurney, William Thompson, George Shimel, W. C. Nirk, W. N. Ray and J. P. Knox reported. Bishop's Agent J. S. Roth reported: On hands last report \$81.38. Received since \$102.25. Paid out \$61.35. Balance on hand \$122.28. Resolved that each branch delegate shall in the future have the number of votes he is entitled to affixed to his credentials. The following resolutions were adopted. 1. Resolved that no charge or charges shall have a hearing

before the district conference or court appointed thereby, until the branch where the party sought to be charged resides shall have first performed legal, official labor with such party, and shall have furnished satisfactory proof of the same to the conference if in session, or to the district officials if not in session. 2. That no elder shall be placed under accusation until two witnesses shall have signed the same, which shall specify the acts and things done, when and where done, and shall themselves be cognizant of said facts and be required so to state in said charges, the same to be accompanied by his or her signature. W. C. Nirk was sustained as president, J. P. Knox as vice president, J. S. Roth as Bishop's Agent and book agent, and H. H. McCoy as secretary. All the spiritual authorities were sustained. Services were held as follows: Friday evening preaching by Elder N. Stamm. Saturday evening preaching by Elder George Shimel. Sunday, 9:30 a. m., prayer meeting, led by Wm. N. Ray. 10:45, preaching by J. P. Knox. 2:30 p. m. sacrament meeting, led by W. C. Nirk. At the close of this session Alexander Shimel was ordained a priest, and several sick were administered to. At 7:30 preaching by N. A. Baker. Adjourned to meet at the Richland Creek School-house on Friday, March 4th, 1887, at 7:30 p. m.

### LITTLE SIOUX.

The conference of the above district met pursuant to adjournment at half-past ten o'clock a. m. Saturday, December 4th, 1886. Organized by electing J. C. Crabb president, and P. Cadwell and C. Derry associate presidents, and choosing Wm. C. Cadwell secretary. Branch reports: Spring Creek 54, including 6 elders, 2 priests, 3 teachers and 1 deacon; no changes; W. Chambers president, D. Chambers clerk. Magnolia 255, including 2 high priests, 1 seventy, 11 elders, 10 priests, 4 teachers, and 3 deacons; 1 baptized, 3 received by letter, 9 received by certificate of baptism, 1 died, and 1 orgained, net gain 12; P. Cadwell president, Donald Maule clerk. Little Sioux report was referred back to the branch for correction. Official reports: high priests C. Derry, J. C. Crabb and P. Cadwell (baptized 44); of the seventy, J. F. Mintun and G. S. Hyde (baptized 1); elders W. and D. Chambers (by letter), E. R. Lanpher, W. Chambers and H. Garner; priests J. C. Johnson, W. T. Fallon and J. Emerson; and teacher W. R. Davison, reported. P. Cadwell reported the spiritual condition of Magnolia branch as fair. J. C. Crabb reported the membership of the Little Sioux branch as large, but badly scattered, and attendance as a consequence small. Bishop's agent, P. Cadwell reported: on hand at last report \$70.56, received \$120.30, paid out \$137.33, on hand September 30th, \$53.50. An auditing committee, consisting of W. R. Davison, H. Garner, and W. T. Fallon, reported in favor of its approval; adopted. Bro. Henry Garner requested to be released from his mission on the Willow; granted. Bro. D. Chambers having requested to be released from laboring at Six Mile Grove and suggesting that L. Ellison and C. Downs should be appointed. Then it was moved and motion prevailed that D. Chambers be continued in missionary labor in the eastern part of the district with the exception of Six Mile Grove and vicinity. On motion L. Ellison was appointed in charge of the work at this latter place. On motion, a committee of three, consisting of C. Derry, H. Garner

and J. C. Crabb, was appointed to confer with a like committee from the Galland's Grove district as to the advisability of arranging for a series of tent meetings in these two districts, and if thought best, to fix times and place of each meeting and report to the next conference. Quite a lengthy and interesting discussion took place with reference to the prosecution of the work in the district and the organization of branches at sundry places. Preaching Saturday evening by Charles Derry, Sunday morning by George S. Hyde, and Sunday afternoon by J. C. Crabb. Adjourned to meet at Magnolia, at half-past ten o'clock a. m., Saturday, March 5th, 1887.

### FAR WEST.

Conference of the above district convened on Saturday and Sunday, December 11th and 12th, 1886, in the Saints' Church in Stewartville, Missouri; John M. Terry president, C. P. Faul clerk. Minutes of last conference were read and approved. Brethren S. Butler, W. H. Kelley and J. H. Meriam were appointed a committee on credentials. Branch Reports: St. Joseph 107; 3 received by letter, 1 died, 1 ordination. Pleasant Grove 55; 1 baptized, 1 received by certificate, 1 by letter, 1 removed. German Stewartville, no change. DeKalb 72; 1 removed, 2 marriages. Delano 92; 12 baptized, 1 expelled. Stewartville 92; 2 removed. Center Prairie 28; 1 expelled. Elders' Reports: W. T. Bozarth (baptized 14), H. C. Bronson, Wm. Summerfield, I. L. Bear, J. Drown (confirmed 4), S. Butler, J. H. Meriam, J. M. Terry (solemnized 2 marriages), D. J. Powel, Temme Hinderks, Henry Hinderks, D. S. Crawley, T. Worrall. Priests Wm. H. Kelley, A. W. Head, D. R. Baldwin, C. P. Faul, Peter Peterson, F. Uphoff. Deacon C. Householder. Committee on moving church reported. Bro. Senterlow Butler was chosen as president of district, Bro. Wm. Lewis vice-president, and C. P. Faul secretary, Wm. Lewis was sustained Bishop's Agent. Question: Can delegates vote by the yeas and nays as the record now stands. Chair answered, Can not. Bishop's Agent, William Lewis, reported. Brn. Butler, Kinneman and Head were chosen a committee to appoint two-days' meetings in the branches. An appeal from the action of the St. Joseph Branch was asked for by Bro. and Sr. Clay. On motion this matter was referred to a committee of three, Brn. D. S. Crawley, W. T. Bozarth and Thomas Worrall, to report early. The secretary reported the numerical strength of the district as follows: Number enrolled three months ago 533, number taken from the present statistical reports 548—a gain of 15. Whereas this district is large enough to keep a missionary at labor constantly; and whereas we believe Bro. H. C. Bronson could do a great amount of good to the church if he had an appointment for this district; Therefore, be it resolved that we petition General Conference at its next session to appoint him a mission exclusively to this district and that we will obligate ourself for his support. Postponed till next conference. Committee on the appeal case of St. Joseph Branch vs. William and Jennet Clay, recommend that the brother and sister be granted a rehearing. Report was adopted and committee discharged. Conference appointed Henry Hinderks, Wm. Lewis, and J. M. Terry a court to hear the case. On motion, every elder and priest in the district is requested to devote as much labor as possible during the next three months. A com-

mittee of three—H. C. Bronson, J. T. Kinneman and Alexander McCallum—were appointed to correspond with the different districts of the church in the west for the purpose of chartering one or two railway coaches to attend the General Conference to be held in Kirtland, Ohio, next April. Social meetings on Sunday, 9: 30 a. m., and at 2 p. m. Preaching by Bro. H. C. Bronson on Sunday at 11 a. m. and 7 p. m. Adjourned to meet Saturday, March 5th, 1887, at 10 a. m., with the Delano Branch.

## Miscellaneous.

### NOTICE!

The conference of the Massachusetts District will meet in Dennisport, at the Saints' Chapel, Saturday, January 29th, 1887, at 2:30 p. m. A full attendance is desired, as the appointment of delegates to the next General Conference should be attended to. Arrangements have been made with the Old Colony Railroad Company for excursion tickets, from any point on their line to North Harwich, the nearest depot to Dennisport, at three cents per mile for the round trip, which is only one cent and a half a mile each way, providing that not less than five persons purchase tickets at one depot. That is, to secure these reduced rates there will not be less than five sold at one depot, and as many more as may be desired.

A list of depots will be furnished the company at which the Saints will board the train, and only at the depots mentioned in this notice can excursion tickets be obtained:—For New Bedford, application must be made at the depot in Fairhaven; Fall River, at Bowenville station; Brockton, at Brockton station; North Plymouth, at Plymouth station; Boston, at the Boston station; Plainville, Attleboro, Providence, and Cranston Saints, and all others who may travel through Providence, can obtain their tickets at the Attleboro station,—the beginning of the Old Colony Line. Little Compton can apply at either Fall River or New Bedford.

If any of the branches have been overlooked in this notice, or any further information is desired, it can be had by writing to me.

JOHN SMITH, *District President*,  
No. 677 Purchase-st., New Bedford, Mass.

### BORN.

WIXOM.—In San Bernardino, California, October 28th, 1886, to Bro. Jasper and Sr. Rebecca Wixom, a daughter, named Edith; blessed November 28th, by elders D. L. Harris and H. L. Holt.

BRABY.—At Lamoni, Iowa, December 4th, 1886, to brother George and sister Hattie E. Braby, a son, named George Elmer. Mother and child doing well.

### MARRIED.

MCLANE—LOVE.—At the residence of the bride's parents, Glead township, Thayer county, Nebraska, November 15th, 1886, by Elder J. D. Bennett of Cuba, Kansas, Mr. John A. McLane to Sr. Maggie L. Love.

May Love and unity attend them  
Through their journey here below,  
And when they enter the bright beyond,  
Eternal bliss may they know.

BATCHELOR—BRYCE.—On November 2d, 1886, Bro. J. G. Batchelor and Sr. Annie Bryce, both of Proton township, Grey county, Ontario. Elder J. G. McIntosh officiating.

RODGER—JACKSON.—December 1st, 1886, Bro. Andrew E. Rodger and Miss Margaret Mary Jackson, both of Proton, Grey county, Ontario. Elder J. G. McIntosh officiating.

### DIED.

HUNT.—Enoch Hunt was born July 23d, 1812, at Muhlenburgh, Kentucky; was baptized into the Church of Christ at Muhlenburg in the year 1844, prior to the martyrdom of Joseph Smith the Seer, by D. P. Hunt, and confirmed by the same. After the exodus of the Saints from Nauvoo, he and his family came west as far as Council Bluffs; but having no fellowship with the evil practices of the usurping leaders of the church he returned to his native State. But desirous of the fellowship of the Saints, he returned west and settled down in Harrison county, Iowa, where the elders of the Reorganized Church found him, and becoming convinced that God was at its helm, he united with that church and lived a consistent member of the same. Being called to the office of a teacher, he filled it with honor to himself and much blessing to the Saints to whom he ministered. Loved by his brethren, and esteemed by all who knew him, he fell asleep in Jesus on the 20th of November, 1886. Truly, he was "gathered home, like a shock of corn fully ripe." He was a father to the fatherless,—nine helpless orphans finding a home under his roof; and several of these he and his loving wife raised from infancy to manhood and womanhood. If ever true hospitality was found, it was under his humble roof; and there the gospel messenger ever found the heartiest welcome. He and his loved companion walked together fifty-four years, being blessed with nine children, fifty-seven grandchildren, and twenty great grandchildren. On his death-bed he bore faithful testimony to the truth of the gospel, and earnestly exhorted his family to faithfulness in the service of God. The writer preached the funeral sermon.

He sleeps the sleep of the just,  
For he lived the life of the true.  
In God was his constant trust,  
E'er since he was born anew.

C. DERRY.

BURTON.—At Tulare, California, December 1st, 1886, of abscess of the lung, Georgie, son of Bro. E. S. and Sr. Susan Burton, aged 2 years, 7 months and 10 days. Services at the house and grave by Elder E. L. Conoyer, of the United Brethren.

### NOTICE OF APPOINTMENT.

This will certify to whom it may concern, that in accordance with a resolution of last Annual Conference held at Lamoni, Iowa, April, 1886, I have appointed Elder Andrew W. Thompson to labor as missionary in Los Angeles county, California. The Saints will therefore receive him as an authorized representative of the church, and administer to his needs as God shall bless them with ability so to do, while they pray for his spiritual advancement in our Redeemer's cause.

HEMAN C. SMITH,  
President of Pacific Slope Mission.

EVERY man is master of his own being, is responsible for his own sins, makes his own heaven and his own hell. If he sows the wind, he reaps the whirlwind. If he sows mercy and kindness, men will return an overflowing measure of love and goodness into his bosom. If he tramples on the feelings of others his own feelings become as bitter as gall. If he degrades a woman, and helps even by a thought to make her an outcast creature, he makes the beast in him his master, and must suffer the life and the death of a beast.—*Sel.*

### HEALING.

THE following paper was sent us by Bro. J. R. Badham, of late, and we give it place in our columns as another proof that God answers the reasonable prayers of those who seek unto him:

NEWBURY PARK, California,

March 18th, 1883.

FRIEND LIVINGSTON, ESQ.,

Dear Sir:—I received your letter of the 16th yesterday and am very glad to hear from you, what has been done for you in answer to prayer. I had heard of it and hope ere long to visit Hueneme and to have the pleasure of hearing you fully on this subject.

I am and always have been a believer in the power and efficacy of prayer, though I have seldom used and relied solely on it as the means of obtaining what I desired. I have at times, and have been astonished at the result, and I will add that I fully believe in the teachings of the Bible and have always done so with more or less faith. You will no doubt remember that I lost the power of speech—or my voice, about Christmas, 1876, now four years ago; and a large part of this time could converse only by writing and the rest of the time in a whisper, that tired and exhausted my strength. This is known by every one who has known me during these years. During this time I have had to work much harder than usual, and consequently have been somewhat run down in strength, for you know I am not very strong, and consequently was not so likely to get well or regain my voice as if I had been rested and in good condition.

Mr. Burton preached in our school house on Saturday evening and on Sunday morning and evening, March 5th and 6th, last. On Sunday evening I asked him to pray for me, that my voice, health and strength might be restored. He did so that evening at John Gries' house in the presence of Mrs. Gries, Mr. Danforth and wife and a few others.

Now the question asked by all my neighbors who heard of this, and all knew it for nothing was done secretly, "Will Mills' voice be restored?" There was considerable interest in the matter. I had faith that Mr. Burton's prayers would be answered, and joined my prayers to his, as did those present of whom I have named. This was late Sunday night. On Monday my voice was better and stronger than it had been for a great while, so the others noticed it. On Tuesday it was much improved so that John Gries said he heard me speak aloud, though I was unconscious of it, but I knew I could speak as I had tried it when alone. I was careful not to speak aloud in the presence of others till I was sure I could. On Wednesday while helping Bob drive some hogs, I called aloud to him, so that I could have been distinctly heard three hundred yards away. My voice gradually improved, and on Monday this week came out strong and full, but became tired by using it too much.

I had worked very hard—for me, all week, and from four or five o'clock in the morning till after dark, and was up till eleven o'clock at night, several nights, and was very tired, and in physically bad condition to regain my voice. Still it came. This morning I spent half an hour at Mr. Stebbins' house conversing with J. J. Hill, the old and deaf man whom you know, and you know it requires a loud and strong voice

to talk to him so that he can understand. My voice is not yet clear, but a little hoarse, and I found that my talk with Mr. Hill tired me some, but not very much.

Young Mr. Zeller spent last night with me and we conversed last night and this morning. Ask him. I fully believe that my voice has been restored in direct answer to prayer and by no other means whatever. I have used no medicines, nor anything else that I thought had any influence upon my voice except prayer, and I am satisfied that my voice came in answer to those prayers. Not only that of Mr. Burton while he was here, but his continued prayers and those of others who so kindly as you have prayed for me. And I have no hesitation whatever in stating this to you and all who care to know it. Whether others will believe or whether they will not believe that my voice was restored in direct answer to prayer; this one thing remains indisputable by all who have known me for over four years past, that whereas during that time I could not speak or talk except in a whisper and with much pain and exhaustion to me, I can now speak aloud, which I can readily prove to any one who has ears to hear and will come under the sound of my voice. In conclusion I must say it is all the Lord's doings and it is marvelous in my eyes.

You may make such use of this as you may see best. I thank you and friends in Hueneme who have taken so much interest in me, for their and your kindness and prayers, and desire your continued prayers, not only for full restored voice and health, but the Spirit and ability to lead others to the Lord Jesus to be His.

Sincerely yours,  
H. W. MILLS.

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 712.

Lamoni, Iowa, January 8, 1887.

No. 2.

## THE SAINTS' HERALD:

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

Published at Lamoni, Decatur Co., Iowa,  
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success. Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, January 8, 1887.

### COMMENDING THE HERALD.

We have been receiving from time to time, letters commendatory of the HERALD and the tone of its editorials and articles; some of these letters we have inserted in the HERALD, both in the "items" columns and in the letter department. We have had two objects in this; the one was to call the attention of the readers to the HERALD as a necessary adjunct to the Saints' household and warfare, and the necessity of sustaining it, both among those who already take it, and as a commendation to others to take it. It was to the end of increasing its circulation and thus hastening the day of its entire self-sustaining and the making its subscription price less. Our other object was to encourage others to a correct appreciation of the spiritual work of the HERALD, by showing the estimation in which it seemed to be held by many of its readers. We did not think either of these objects was reprehensible.

We regret to notice in a letter published in this issue, as well as in others received and published, that these commendations as inserted by us, are looked upon with disfavor, and a mistrust expressed that they are calculated to disturb the moral poise of the Editors, as praise and flattery are apt to do the human mind. We confess to human weakness, acknowledge our liability to be spoiled by fulsome adulation and the cajolery of flattery, and feel warned by the interest and intervention of the friends to the general cause. We confess further that we have a striking and forcible desire for the increase and success of the HERALD and have tried to conduct the part entrusted to our care with direct reference and in aid of those engaged in its temporal welfare; and in doing this have tried not to lose sight of, nor sacrifice its spiritual character. We may have erred, possibly have done so, in our zeal and lack of wisdom; and our anxiety to overcome the damage done to the office fund some three years since, may have led

us astray in the direction referred to; if so, we have room and time to amend. If our friendly critics keep on, and we be heedful of all criticism offered, we shall in time be free from all the faults complained of, or shall have no opinions that it is worth while to name, or be safe to state.

The commendations we have published have been sent us voluntarily and without solicitation upon our part, and from all parts of the field. Many of the strongest received have been in connection with renewals, or new subscriptions, and of these but few have been published. We do not see that just commendation of the work of co-workers should be misconstrued by those receiving it, and they be hurt by it being puffed up thereby and encouraged into self-importance. We feel gratified, as all men should do, when our work being done in earnest and honest intention meets with the approval of the good and the true, and shall feel deeply humiliated if it shall result in our taking it in a personal sense, rather than honest commendation of honest labor, as it was the evident intention of the writers that it should be. "Evil be to him who thinks evil of this," is true of more things than the act which gave rise to the saying; and should find a place in the christian's rules of conduct, beside Paul's maxim, "Charity thinketh no evil."

WE call attention to a letter from Elders John C. Whitmer and J. J. Snyder, written from Richmond, Ray county, Missouri, denouncing the spirit which seemed to prevail at the debate between our Bro. W. J. Smith and Elder W. P. Brown, in Canada; especially that exhibited by Elder Brown, and condemning many of the things said by him.

The attention of Elders J. C. Whitmer and J. J. Snyder was called to the statements and manner of Elder W. P. Brown's public discourses while they and he were at Lamoni together; and they were requested to instruct the elder to avoid such things in the future. It would appear, however, that they either neglected to instruct Elder Brown, or the latter forgot the warning given by his superior officers, or disrespected them as he has others. It should be remembered by Elders J. C. Whitmer and J. J. Snyder, that Elder W. P. Brown came to Lamoni, indorsed by them and Elder David Whitmer as an Elder of the Church of Christ, and sent out by the authority of that church; and came to Lamoni stating that he was sent, acted, and spoke as directed by the Holy Ghost; that he made the same claim in Canada, and presumably at the debate; to now repudiate the spirit by which Elder Brown speaks is very damag-

ing. Elder Brown's "convictions" may be "honest;" we do not presume to judge; but the man who professes to be filled with the Holy Ghost, and moved by charity and love toward those whom he calls his brethren though they be in error, as he thinks, will assail those brethren in the public stand in vituperative charges claiming the things stated to be the utterances of the Holy Ghost, men who are as honest and capable as Elder Brown is supposed to be, must needs be excused from accepting the statement as being dictated by common charity, to say nothing of their being inspired by the Holy Spirit.

We accept the statement of Elders J. C. Whitmer and J. J. Snyder as relieving them from any complicity in the statements of Elder W. P. Brown, and feel grateful for the kind sentiments expressed; but we shall be pleased to be informed which of these men represent the Church of Christ; which of them are really authorized to speak positively and definitely for and in behalf of the church which we are asked to believe centers in and around Elder David Whitmer, as the representative of the Church of Christ.

It will be noticed that the letter to which we call attention was written from statements sent to Elders Whitmer and Snyder, by one of their own members and not from what has been sent to them from our side of that debate. It is proper for men to state their convictions in regard to principle, doctrine and church claims, and they may urge their views earnestly, zealously, and be excused if in their zeal they exceed the bounds of prudence; but there is small excuse for men claiming to be Christian men, and filled with charity, when they assail others with being moved by impure motives.

We should gladly have published the letter from Elders Whitmer and Snyder, in the same issue with the letters from Bro. W. J. Smith and McNabb; but such letter was not received until after the HERALD was out; for this reason we could not comply with their request to publish together.

### SPRINKLING.

A BROTHER writes that some of his Methodist friends cite Numbers 19: 15-21, to prove that sprinkling is the proper mode of Christian baptism. Well, this is probably as good evidence as they can produce, but it has not the slightest reference to baptism. It was an ordinance for cleansing under the Mosaic law, and pertained to Israel until the law was abolished by Christ under the gospel. Paul says, "by the works of the law shall no flesh be jus-

tified." "For if righteousness come by the law, then Christ is dead in vain."—Gal. 2: 16, 21. Again: "Christ is become of no effect unto you, whosoever of you are under the law."—Gal. 5: 4. Numbers 19: 15-21 referred solely to cleansing under the Mosaic law, and has no reference at all to Christian baptism.

The same writer desires to know "where the custom originated with the Jews of releasing a prisoner at the passover, mentioned John 18: 39."

We are not aware that it did "originate with the Jews." On the contrary, it seems it originated with Pilate, for Matthew says, "Now at that feast the governor was wont to release unto the people a prisoner, whom they would."—Matt. 27: 15. This was a power exercised frequently under the ancient monarchies in which was exhibited not only the authority, but the clemency of the ruler.

### PERSECUTION AND ITS CAUSES.

Continued from page 802.

UNDER date of January 11th, 1834, Joseph the Seer wrote the following:

"As soon as the Governor intimated, or the news began to circulate, that the Mormons, (as the people styled the church), would be restored to their possessions in Jackson county, (if they desired to be), the "priests" of all denominations, as the men behind the scene, with the mob, began to set their springs in motion, and by their secret councils and false publications and insinuations, soured the public mind and veiled the administration of the laws, so that anything like a return to their houses and lands, or recovery of damages for losses sustained, seemed as distant as the day of judgment. The power of wickedness and darkness walked hand in hand together, and the Saints mourned."

Times and Seasons vol. 6, page 963.

Under date of January 22d, 1834, we find the following important counsel by Joseph the Seer and his fellows to the mob-driven Saints, also some items as to the conduct of the persecutors in and about Kirtland, and the doings of that "child of the devil," Doctor P. Hurlbut, the willing tool of craftier, more learned, but viler men than himself, who prompted him.

On the 22d, the presidency of the High Priesthood wrote from Kirtland to the brethren in Christ Jesus, scattered from Zion—scattered abroad from the land of their inheritance. Greeting.

We your companions in tribulation embrace the present opportunity of sending you this token of our love and good will, assuring you that our bowels are filled with compassion, and that our prayers are daily ascending to God in the name of Jesus Christ in your behalf.

We have just received intelligence from you through the medium of brother Elliott, of Chagrin, making enquiries concerning the course which you are to pursue. In addition to the knowledge contained in the above on this subject, we say if it is not the duty of the Governor to call out and keep a standing force in Jackson county to protect you on your lands, (which it appears, must be done, as we understand the mob are determined to massacre you if the Governor takes you back upon your lands and leaves you

unprotected); it will become your duty to petition the Governor, to petition the President to send a force there to protect you when you are reinstated.

The Governor proposes to take you back to your lands whenever you are ready to go, (if we understand correctly), but can not keep up any army to guard you; and while the hostile feelings of the people of Jackson county remain unabated, probably you dare not go back to be left unguarded. Therefore, in your petition to the Governor, set all these things forth in their proper light, and pray him to notify the President of your situation, and also petition the President yourselves, according to the direction of the Lord. [See Revelation December 16th, 1833, Doc. Cov. 98: 12]. We have petitioned Gov. Dunklin in your behalf, and enclosed it in a printed revelation, the same of this, which we now send to you. The petition was signed by something like sixty brethren, and mailed for Jefferson City, one week ago, and he will probably receive it two weeks before you receive this.

We also calculate to send a petition and this revelation to the President forthwith, in your behalf, and then we will act the part of the poor widow to perfection, if possible, and let our rulers read their destiny if they do not lend a helping hand. We exhort you to prosecute and *try every lawful means* to bring the mob to justice, as fast as circumstances will permit. With regard to your tarrying in Clay county, we can not say; you must be governed by circumstances; perhaps you will have to hire out, and take farms to cultivate, to obtain bread, until the Lord delivers.

We sent you a fifty dollar United States note some time ago. If you have received it, please acknowledge the receipt of it, to us, that we may be satisfied you received it. We shall do all that is in our power to assist you in every way we can. We know your situation is a trying one, but be patient and not murmur against the Lord, and you shall see that all these things shall turn to your greatest good.

Enquire of Elder Marsh and find out the entire secret of mixing and compounding lead and antimony, so as to make type metal, and write us concerning it. Joseph has sent you another fifty dollar note, making in all one hundred dollars; write us concerning it. There is a prospect of the eastern churches doing something pretty handsome towards the deliverance of Zion, in the course of a year, if Zion is not delivered otherwise.

Though the Lord said this affliction came upon you because of your sins, polluting your inheritances, &c., yet there is an exception of some, namely, the heads of Zion, for the Lord said your brethren in Zion begin to repent; and the angels rejoice over them, &c. You will also see an exception at the top of the second column of this revelation: therefore, this affliction came upon the church to chasten those in transgression, and prepare the hearts of those who had repented, for an endowment from the Lord.

We shall not be able to send you any more money at present, unless the Lord puts it into our hands unexpectedly. There is not quite so much danger of a mob upon us as there has been. The hand of the Lord has thus far been stretched out to protect us. Doctor P. Hurlbut an apostate elder from this church, has been to the state of New York, and gathered up all the ridiculous stories that could be invented, and some affida-

vits respecting the character of Joseph, and the Smith family, and exhibited them to numerous congregations in Chagrin, Kirtland, Mentor, and Painesville, and fired the minds of the people with much indignation against Joseph and the church.

Hurlbut also made many harsh threats, &c., that he would take the life of Joseph, if he could not destroy Mormonism without. Bro. Joseph took him with a peace warrant and after three days' trial, and investigating the merits of our religion, in the town of Painesville, by able attorneys on both sides, he was bound over to the county court. Thus his influence was pretty much destroyed, and since the trial the spirit of hostility seems to be broken down in a good degree, but how long it will continue so we can not say.

You purchase your inheritance with money, therefore, behold you are blessed; you have not purchased your lands by the shedding of blood, consequently you do not come under the censure of this commandment, which says "if by blood to your enemies are upon you, and ye shall be driven from city to city." Give yourselves no uneasiness on this account.

Farewell in the bonds of the new covenant, and partakers in tribulation.

(Signed),

ORSON HYDE,

Clerk of the Presidency of the church.

On the evening of the 28th, brothers Oliver, Frederick, and myself, being agreed, bowed before the Lord, and united in prayer, that God would continue to deliver me and my brethren from Doctor Hurlbut, that he may not prevail against us in the law suit that is pending, and also that God would soften the hearts of E. Smith, J. Jones, Loud, and Lyman, also, Mr. Beardsley, that they might obey the gospel, or, if they would not repent, that the Lord would send faithful Saints to purchase their farms, that this stake may be strengthened and its borders enlarged. O Lord, grant it for Christ's sake: Amen.

February 1st. Every expedient preparation was making by the church in Kirtland, and Clay county, to have those who had been driven from their possessions in Jackson county, returned.

Governor Dunklin wrote to the brethren as follows:

CITY OF JEFFERSON, Feb. 4th, 1834.

Gentlemen:—Your communication of the 6th of December was regularly received, and duly considered; and had I not expected to have received the evidence brought out on the inquiry ordered into the military conduct of Col. Pitcher, in a short time after I received your petition, I should have replied to it long since.

Last evening I was informed that the further enquiry of the court was postponed until the 20th instant. Then, before I could hear any thing from this court, the court of civil jurisdiction will hold its session in Jackson county, consequently I can not receive any thing from one preparatory to arrangements from the other.

I am very sensible indeed, of the injuries your people complain of, and should consider myself very remiss in the discharge of my duties were I not to do every thing in my power consistent with the legal exercise of them, to afford your society the redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted; it is that your people be put in possession of their homes from which they

have been expelled. But what may be the duty of the Executive after that will depend upon contingencies.

If upon enquiry it is found that your people were wrongly dispossessed of their arms, by Col. Pitcher, then an order will be issued to have them returned; and should your men organize according to law, which they have a right to do, (indeed it is their duty to do so, unless exempted by religious scruples), and apply for public arms, the Executive could not distinguish between their right to have them, and the right of every other description of people similarly situated.

As to the request for keeping up a military force to protect your people and prevent the commission of crimes and injuries, were I to comply, it would transcend the power with which the Executive of this state is clothed. The Federal Constitution has given to Congress the power to provide for calling forth the militia to execute the laws of the Union, suppress insurrection, or repel invasion; and for these purposes the President of the United States is authorized to make the call upon the executives of the respective states; and the laws of this state empower the "commander-in-chief in case of actual or threatened invasion, insurrection or war, or public danger, or other emergency, to call forth into actual service such portion of the militia as he may deem expedient." These, together with the general provision in our state constitution that "the Governor shall take care that the laws are faithfully executed," are all [of] this branch of Executive powers. None of these, as I consider, embrace the part of your request. The words, "or other emergency" in our militia law seem quite broad, but the emergency to come within the object of that provision, shall be of a public nature.

Your case is certainly a very emergent one, and the consequences as important to *your society*, as if the war had been waged against the whole state; yet, the *public* has no other interest in it, than that the laws be faithfully executed; thus far, I presume the whole community feel a deep interest; for that which is the case of the *Mormons* to-day, may be the case of the *Catholics* to-morrow, and after them any other sect that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the Executive is disposed to do every thing consistent with the means furnished him by the legislature; and I think I may safely say the same of the judiciary.

As now advised, I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county. By this mail I write to Mr. Reese enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit attorney in protecting the court and officers and executing their precepts and orders during the progress of these trials. Under the protection of this guard your people can, if they think proper, return to their homes in Jackson county, and be protected in them during the progress of the trial in question, by which time facts will be developed upon which I can act more definitely. The attorney general will be required to assist the circuit attorney, if the latter deems it necessary.

On the subject of civil injuries, I must refer you to the court; such questions rests with them exclusively. The laws are sufficient to afford a

remedy for every injury of this kind, and, whenever you make out a case, entitling you to damages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

Very respectfully, your obedient servant,  
(Signed), DANIEL DUNKLIN.

To Messrs. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Corroll, and A. S. Gilbert.

Times and Seasons vol. 6, pages 976-978.

In the foregoing we have seen that it was not only "right" for the Saints to bear arms, but that it was "their duty to do so," under the then existing laws of Missouri as interpreted by the highest officers of that State. These facts added to the further fact that the Governor of Missouri disclaimed any authority to guard the Saints in their homes, by troops, if they were reinstated, and we can see the propriety of the revelations of December 16th, 1833, February 24th, 1834, and June 22d, 1834, in Doctrine and Covenants, sections 98, 100, and 102. All that these revelations contemplated was the use of purely *lawful means* for redress and defense. This position will be amply supported by an abundance of evidence as we proceed, all going to show that the Saints did nothing in violation of the laws of the land, at least up to 1838—if even then, and that they did not act out of harmony in these matters with what is taught in the New Testament and Book of Mormon, as found in Matt. 22:21; Rom. 13:1-7; Tit. 3:1; 1 Pet. 2:13, 14; Alma 1:10-13; 20:1-12; Book of Nephi 2:3-11; Book of Mormon 1:7; 2:4-6, &c., &c.

These matters should be carefully considered by the Saints, all the facts should be duly weighed, and when this is done it will be found that Joseph and the Saints acted within the limits of the civil law, was subject to the counsels of "governors" and others in authority, and moved as prompted by brave, manly, noble Christian hearts in their efforts to aid and defend their persecuted, outraged, smitten and scattered fellow Saints.

#### EDITORIAL ITEMS.

FROM the Macleay (New South Wales) *Chronicle* we glean the fact that Bro. Joseph F. Burton, by means of that paper is setting before its readers a pretty full statement of the faith, and has got into a controversy with a party signing himself "Reporter," which further leads to enlighten the public.

Bro. B. V. Springer, when at Antwerp, Ohio, procured the insertion of the Epitome in a local journal, and this with local notices of his labors there helped to dispel the mists of error and let in the sunlight of truth.

Sr. A. M. Christy asks the prayers of the Saints that health and prosperous conditions may be given her of the Lord.

Bro. C. E. Brown of Providence, R. I., in his letter of December 25th, commends the HERALD, and Bro. A. W. Kelley of Addison Point, Maine, says: "I can't get along without the HERALD, for it is a source of great pleasure to me."

Bro. C. StClair writes from Independence, Missouri, December 24th that Bro. H. Robinson and himself had been to Sni Mills, held three meetings, the last one, Sunday night, was largely attended. They were treated well, and a fair interest was awakened. This he says is a new field, and he thinks Bro. Robinson has made a good impression there. They distributed a large number of tracts which were eagerly read and compared with the Bible. Bro. StClair desires to continue in the field but may be hindered financially.

By letter from Bro. John Eames we learn he came to Omaha, Nebraska, about the middle of December in hopes to get relief from heart affections and he has partially succeeded. He asks the Saints to pray for his entire recovery, as he desires to live and help forward the work of the Master. We sincerely hope the Lord may spare and bless him in life for many years to come.

W. H. Bybee writes us from Huntsville, Missouri, claims to be full in the faith, says he publicly teaches the faith held by the Reorganized Church, and that he meets occasionally with some of the faithful Saints in their meetings there. By request of some of the citizens he is to "deliver four sermons upon the subject of Mormonism." We wish him well in the effort, for we are anxious the entire world should know the doctrines of the Reorganization.

Bro. John Bickle, of Busseyville, Wisconsin, writes to Bro. David Dancer: "Enclosed find three dollars for the Saints' HERALD, the best religious paper in the world."

Bro. J. W. Johnson of McFall, Missouri, writes that he thinks the soldiers should give not only their names, but their company, regiment, State, rank, etc., etc., and signs to his name "Co. K., 1st M. S. M. Cav. Co. M. 13th Mo. Cav., whatever that may mean.

In "The Word and the Way," an eight page religious journal, in its issue for January 1st, 1887, we find no less than sixteen separate extracts commendatory of that paper.

THE public debt of Austria-Hungary is rising of \$2,250,000,000, the interest on which raised by taxation is \$2.30 each person in Austria and \$3 in Hungary. The consolidated debt of France \$4,000,000,000, the tax per capita this year (1886) is over \$7. Germany is practically not in debt. Great Britain has a debt of about \$3,700,000,000, the interest on which is \$140,000,000, a tax on each inhabitant of the British Isles of over \$4 per year. The debt of Italy requires a yearly tax per head of \$3.75. The debt of Spain, owing to her inability to pay is not quoted. Turkey is bankrupt. Spain should pay interest on \$2,600,000,000, amounting to over \$3 each Spaniard, but she does not pay it, and is therefore going behind all the time. Russia owes \$2,700,000,000; pays interest yearly \$145,000,000, an average of \$1.40 per inhabitant. The debt of the United States is \$1,390,000,000, demanding \$49,

500,000 yearly interest, about 81 cents per head of her citizenship.

By these statistics it may be seen that while anarchists and political grumblers are howling about the awful burden political mismanagement has heaped upon the "poor American citizen," we are really very largely better off than citizens of any other really large nation in the civilized world, with the exception of Germany.

#### QUESTIONS AND ANSWERS.

*Ques.*—Is it in order, when an elder is presiding over a sacrament meeting, and there is another elder present, to call on a priest to bless the emblems?

*Ans.*—There is nothing in the law and order of the church to the contrary. See Doc. & Cov. 17; 10, 22; Book of Moroni chapter 4.

#### BLESSING OIL.

*Q.*—Where is the command given for the elders to bless the oil?

*A.*—To consecrate, or set apart for holy purposes, is an ancient custom. See Ex. 30: 22-26; Lev. 8: 2-12; Ps. 89: 20. Whatsoever is done it should be by prayer and thanksgiving to God: Phil. 4: 6; Eph. 6: 18; 1 Tim. 4: 5, &c. These texts may serve to illustrate in a general way the lawfulness and propriety of setting apart oil for holy purposes by prayer and blessing. Joseph the Seer, called of God to organize his church and set it in order, introduced the practice of setting apart oil for all holy purposes by prayer, as may be seen in his church history. But we know of no direct command for it.

#### EXTRACTS FROM LETTERS.

Bro. John Smith of New Bedford, Massachusetts, writes as follows:

"I was at Brockton yesterday where Bro. Bond has been holding a series of meetings with good attendance. By the continuance of his labors there, ably seconded by the branch, a good interest has been awakened; also at Attleboro the Sunday previous, was blessed with good liberty and a full house. I have a request from Maine to go and speak there upon what is essential as the 'sineews of war'—the tithing and offering question. And thus the calls increase faster than the laborers."

Bro. J. H. Lawn of Elvina, California, in a late letter, says:

The *Herald* and *Hope* are a great comfort to me and my family. Every Saint who can, ought to subscribe for them, also the *Expositor*. Without our church publications we as a church would soon become almost a blank in this wide world."

Bro. James Caffall, wrote from Cheyenne, Wyoming, December 21st:

"Saturday was a kind of a gala day at Box Elder, Laramie county. Four were added, a very promising young man and modest maid, just entering into manhood and womanhood, a son and daughter of brother and sister C. Doty; and two children of brother W. H. and sister C. Barrett. A branch of ten members was organized. During the confirmation of those baptized and the organization services, an unusually enjoyable time was had. The responsibility of presiding was placed on Bro. W. Doty as elder; Bro. W. H. Barrett was chosen priest; Bro. Jos.

Doty secretary, and Bro. W. H. Doty, treasurer. God help them in essaying to bear their responsibility, for if He does not help them they will not be helped. Bro. W. H. Barrett has been in this locality two years; Brn. Wm. and Jos. Doty, with their families, have recently settled there from Oregon. These three brethren are hard-fisted sons of toil. God's noblemen, the kind to adorn the hills and make the Colorado vallies blossom as the rose."

Bro. W. W. McLeod of Cormorant, Minnesota, writes of late:

"I am well satisfied with the *Herald*, and do not think I ever invested money in anything that gave me so much satisfaction."

Bro. T. F. Chappelow, renewing for the church papers for himself and others, says:

"The *Herald* and *Hope* are better each week. The Saints feel that they can not do without them, especially the *Herald*."

WE clip the following from the Sandwich (Illinois) *Gazette* of December 24th, and keenly appreciate this friendly notice by Dr. Robertson, coming as it does from our former home, also from the vicinity of President Smith's former home, Plano, and penned by one of the brightest, best poised minds of our times.

"Elder Joseph Smith with his friend I. L. Rogers, gave us a call last week. He has come out from Lamoni, Iowa, to visit the churches and the people in this vicinity. We were glad to meet him. He is one of the most genial and social men we have ever met, and his kindness and sincerity always impress us. As the chief editor of the Latter Day Saints' *Herald* he is exerting a wide influence. Our old friend, Rev. W. W. Blair, who is like him in many excellent qualities, conducts the paper in his absence and is associated with him in the editorship."

#### HOW TO SEND MONEY.

THE Business Manager hands us the following, which should be carefully observed by all who send money to the Herald Office. Please put your news items on one sheet of paper, and business items on another. This will save delay, confusion and mistakes.

In sending remittances for books and subscriptions, send Post-office Money Orders, Postal Notes, or Express Orders payable at Lamoni, Iowa. If Bank Drafts are sent, have them payable at Chicago, or New York. If payable at other places it causes delay and expense to us to collect them. Foreign money orders should be made payable at Leon, Decatur county, Iowa.

DAVID DANCER.

December 28th, 1886.

#### BOOK NOTICE.

We are out of the best bound Doctrine and Covenants, but the cheaper ones are a nice book. Those who have lately ordered the cheap Voice of Warning will receive them soon, as we have a new and revised edition at the binders. Please remember also that "Hesperis" a book of choice poems by Bro. David H. Smith is an excellent gift for either lady or gentleman.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"O heart of mine, keep patience!  
Looking forth,  
As from the Mount of Vision,  
I behold,  
Pure, just and free, the Church of  
Christ on earth,—

The martyr's dream, the golden age foretold!  
And found, at last, the mystic Graal I see,  
Brimmed with His blessings pass from lip to lip  
In sacred pledge of human fellowship."

#### RETROSPECT!

THE Christmas-tide is past. The merry bells have rung out their glad, sweet chimes; the music has died into silence, and to day the sun rises above the white-robed landscape, and his beams are thrown back from a thousand sparkling crystals lying upon the frozen ground.

Knowing that Lamoni is a place possessing unusual interest for the scattered Saints, we refer very briefly to our Christmas Entertainment here. This was in connection with our Sunday School. The church was neatly decorated with mottoes, evergreens, and paper chains, the exercises consisted of music, recitations, tableaux etc. As we were interested in getting up these exercises, we prefer to give you the opinion of disinterested parties, and quote from a letter received yesterday from one who was present:

"I feel prompted to write you a word of congratulation and encouragement. Your entertainment was a success, and in its purity and chasteness could not be surpassed."

That which we intended as the peculiar feature of the entertainment, was the offerings brought by the children to the Savior upon his birthday. These amounted to \$11.17, and while we are satisfied that they might have been much more, had there been perfect unity of action, we are thankful for these, and we look upon this movement in the church as a graft of pure love upon the Christmas Tree, which will eventually grow and flourish to the rooting out of the selfish fruit it has hitherto borne. Looking forward by the eye of faith we behold the time, (and that too at no distant day), when as the Christmas-tide passes by, there will flow into the church treasury a tide of free will offerings from our army of little ones, which shall send the gospel upon the wings of the morning to thousands of waiting souls. Let each one who is laboring in this cause repeat

"O heart of mine, keep patience!  
Looking forth,  
As from the Mount of Vision,  
I behold,  
Pure, just and free, the Church of  
Christ on earth.—"

It may be that we shall not live to enter into this promised Caanan, but we tell you it will come. The heritage of shame and reproach which was left to us, will never have to be taken up by our children, for God calls his people to lives of purity, to places of honor, to the fellowship of everything which is good, the abhorring of all that is evil, and to works of righteousness. In saying to us "Let your light shine that others seeing your good works may glorify our Father," has he not said, "Unto you is entrusted the

character, the reputation of our Father, and of me your elder brother." "Men do not gather grapes of thorns nor figs of thistles." There is no avoiding the fact. If Christ be in us, we will be Christ-like, followers of the meek and lowly Jesus, and our adorning will be that of a meek and quiet spirit. Self will be lost—swallowed up in the great love of God. We shall prefer others to self, and that abominable dragon who bears about with him the *great I* standard, will be cast out from our midst. Mothers will not ask for their children to sit, "the one upon thy right hand and the other upon thy left," but they will teach their little ones to know that all honor shall be given to those *for whom God, not man hath prepared it*, and that nearest the throne, praising their Maker day and night, stand those who have come up through great tribulation, "washed their robes and made them white in the blood of the Lamb." Mothers who gather your little ones around your knees—teachers in our Sunday Schools, we entreat you, strive to impress upon the hearts and minds of the little ones entrusted to your care this lesson of the great teacher, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. Whether is greater, he that sitteth at meat or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth."

Saints of God, here is our example, and let each one of us put to our own hearts the question—put it honestly with a desire to answer it fairly and truly, are we striving to follow this example, or are we seeking our own way, our own preferment, instead of the way of God and the preferment which comes from him.

There is no very apparent connection between this thought and the subject of a Sunday School celebration, but the connection is there, and we wish once more to entreat teachers and parents to strive to instil into the minds of our army of little ones this altogether lovely precept. Teach them to hate selfishness, and to know that there is no surer mark of a weak mind than the desire of being preferred before others. True merit is always modest—does not desire, nor seek the highest seats in the synagogue, the best places at the feast—the choicest morsel from the platter; but having an abiding consciousness of its own worth is willing to become the servant of all in obedience to the will of the Master.

A LETTER has been sent us, containing complaints against an elder in the church as well as his family, and requesting us to write upon the evils of card playing, dancing, etc. All which the letter contains may be true, we do not say it is not, but we do say that if parties wish any attention given to communications of this kind they must sign their names and be responsible for what they write. We remember publishing a letter of this kind once, and in a short time a letter came from the officers of the branch where the first was written, saying "That every member of the branch denied any knowledge of such a letter, and they wanted the writer's name." In all cases we prefer knowing the real name of our correspondents, not necessarily for publication, if the parties prefer not, but simply for our own vindication, in case exceptions are taken to the same. We say to the sister who wrote us, "Fret not thyself because of evil doers." The church is moving on to a plane so far above all these

things that those who practice them will eventually find out they have made a sad mistake in supposing themselves to be members of the household of faith. Card-playing elders and daughters of a like kind will eventually find their level. When the time comes, as come it must, that each one shall be called upon to give an account of the deeds done in the body, we shall be condemned or justified because of *our own acts*, and not because of what our neighbor has done. Upon one occasion a pious Catholic woman went to the confessional and while there she took occasion with her own sins to confess some of the sins of her neighbor. The priest listened patiently until she was through, and then assigned the penance she was to do for both her own sins and the sins of her neighbor. When the woman remonstrated at the injustice of this, the priest quietly remarked, "You confessed the sins of your neighbor, now you must do penance for them." We have often thought if we were brought under a like sentence every time we drag our neighbor's sins before the public, there would be fewer confessionals of the kind, and we would be more anxious in regard to making straight paths for our own feet, lest that which is lame be turned out of the way.

Yes; sister "Louise," we lived in Sandwich in the family of E. Banta.—Ed.

HOME COLUMN MISSIONARY FUND.

Sr. C. Craig, Columbus, Kan. ....	75
Sr. Julia Maitland, Tipton, Iowa.....	50
Sr. Minnie Lumburg, Cedar Rapids, Ioa. . .	50
Sr. Jennie C. Eldridge, Brockton, Mass. ....	60
Sr. Sarah Waltenbaugh, Newcastle, Pa. ....	00
Sr. Mary E. Eye, Citrus, Cal. ....	50
Sr. Laura Fuller, Escanabia, Mich. ....	25
Sr. Sarah Witter, Argenta, Mont. ....	75
Sr. Ella M. Fuhr, Grove . . . . .	25
Sr. S. E. Cook, Victoria, Ills. ....	1 00
Sr. Margaret Hoagland, River Sioux, Ia. ....	70
A sister, Lamoni, Iowa . . . . .	30
Sr. Sina Wight, Ridgeway, Mo. ....	50
Sr. T. J. Andrew, San Francisco, Cal. ....	2 00
Sr. Lucy L. Lyons, Lamoni, Ia. ....	1 00
Sr. Louise, Grand Rapids, Mich. ....	40
Sr. M. E. Benedict, McPaul, Iowa . . . . .	50
Master Eddie Benedict, McPaul, Iowa . . . .	10
Sr. Isabella Scott, O'Fallon, Ill. ....	1 00
Sr. Mary E. Cline, Emerson, Iowa. ....	37
Sr. Frances Money-maker, Mt. Sidney, Va. . .	1 00
Sr. Sarah Wardell, Malta, Idaho. ....	75
Sr. Ellen Archibald, Centerville, Iowa . . . .	13
Sr. Christina Archibald, Centerville, Iowa. .	12
Sr. Mary Emma Allen, Cleveland, Iowa . . .	25
Sr. Amanda Wood, Wheeler, Iowa . . . . .	40
Sr. Cora Wood, Wheeler, Iowa. ....	20
Sr. Mary White, Lamoni, Iowa. ....	50
Sr. Elishaba Goode, Tabor, Iowa . . . . .	1 00
Sr. Carrie Goode, Tabor, Iowa. ....	25
Sr. Alice Halliday, Persia, Iowa . . . . .	65
Sr. Rachel A. Bullard, Persia, Iowa . . . . .	37
Sr. Anne Fosdick, Ablemand, Wis. ....	50
Sr. Mary Clements, Johnsonville, Ill. ....	64
Sr. H. K. Aldrich, Burlington, Wis. ....	74
Sr. Lois A. Dewitt, St. Boniface, Manitoba. .	50
Bro. William Franklin, Flintville, Wis. ....	54
Bro. Chester, Detroit, Minn. ....	1 00
Keokuk, Iowa, Mite Society. ....	25
Zion's Hope S. School, Nebraska City, Nob. 2	04
Sr. Anna Pankouin, Louisville, Neb. ....	1 50
Boonsboro, Iowa, Sunday School . . . . .	1 91
LAMONI, IOWA, Dec. 29th.	

SAN FRANCISCO, DEC. 21ST.

Dear Sister Frances:—The Mothers' Column affords me much pleasure, and I consider its instructions are very good and are quite an addition to the *Herald*. I feel daily the necessity of living a more godly life, that my light may shine

before the world, and that all my actions may emulate the meek and lowly Jesus who is our pattern and our friend.

Since the death of my husband I feel that my lot in life is full of trials, but through it all I realize my heavenly Father has been watching over me; and sometimes in my loneliness my trial seems more than I can bear, but I try to bring myself to think that he has gone on a mission and that the time will not be long before we shall meet again where there is no more sorrow and pain. It is my earnest desire to do my duty so that when the call does come I may be fully prepared; that my work may be completed and that God may say "Well done thou good and faithful servant, enter thou into the joy of thy Lord." Of late there seems to be a better spirit in the branches; the Saints seeming to realize that the time is short, "that they must work while the day lasts, for the night cometh when no man can work."

I remain yours in Christ,

SISTER T. J. ANDREWS.

SARGENTVILLE, Me., Nov. 16th.

Dear Saints:—On the 17th morning of August, our All-wise Father took my beloved husband home. His ways are not our ways, neither are his thoughts our thoughts, yet he doeth all things well. I feel the loss, but doubtless my loved one is enjoying the gain. At times I am happy because he is happy, yet am lonely. When he was with me my greatest earthly pleasure was to make my home enjoyable, and its inmates happy. Ofttimes it required much self-denial on my part, and much physical suffering; but the sacrifice was nothing in comparison with the pleasure derived therefrom at the time, and nothing compared with the satisfaction which now is mine. Ofttimes I was brought to mighty struggling for victory—not often with members of my family, but in secret with Him who will ever fight our battles for us, if we will rely on him. In less than a year I saw my loved one's form, which weighed more than two hundred pounds, day by day wasted away to a mere skeleton; nor could our own efforts, or medical aid be of any permanent benefit. He was confined to the bed eleven weeks, and we were alone nearly all the time; and yet not alone, for he who is ever faithful to those who trust in him was with us. O, 'tis blessed to have a friend in Jesus? He truly is one who can aid us under any circumstance, whether we be in joy or sorrow. He can soften life's trials, and soothe us while in the pangs of death. He took all fears of death from my husband many weeks before his summons, and instead, gave him a comforting assurance of that rest that remaineth unto the children of God. A few weeks after he was laid in "Mount Rest," I gratefully accepted the kind offer of my brother and wife to have a home with them. If my health and strength would have permitted I should have remained in the little cot on the banks of the Bagaduce, and have supported myself. This I could easily have done, and also contributed freely to the spread of the gospel. I am not useless here, neither am I obliged to withhold my "mite" from doing good, and as long as I can shall remember my vow. The secret of happiness is found in helping others. 'Tis found when we forget self and reach out after others' woes. We as a people should learn to look out, not in; look ahead, not back; look up, not down. Had

I good sight I might be very useful yet, to say nothing about the enjoyment I might derive from my books. It has been nearly eighteen years since I have daily and nightly suffered from severe pain and smarting in the eyes. Sometimes it seems almost unendurable, at others, more mild. If any Saint can give me beneficial advice concerning the matter, either through the *Herald* or by direct letter, it will be received with many thanks. I also desire that every one who is impressed by the Spirit to pray that my suffering may be removed, or that I may have abundant grace to bear it, may do so. I want to do my heavenly Father's will. I felt when I saw my companion going down, and when I saw him laid away, that I had but one thing to live for, and that was to do the work that God would have me do. Pray that his righteous purpose may be fulfilled in me.

Your sister in Christ,  
ALMIRA M. SNOW.

PLEASANTON, Iowa, Dec. 15th.

*Sister Frances*:—I always have had a desire to do something for the cause of our blessed Redeemer, but because what I could do was so little, I could not think of sending it. If I do not begin with little, I shall never do anything for my means are limited. I send fifty cents for my birth day. It was in October, but I could not think of waiting till next October.

EMELINE HALL.

VICTORIA, Illinois, Dec. 21st.

*Dear Sister Frances*:—I for one heartily respond to the birth-day missionary fund, for it enables every mother to do something for the cause we love; and as grand-baby's birth day comes this month, and great grandpa's next month, we thought we would unite their ages and send it as a kind of Christmas offering, the first being two years old; the last eighty-eight. Hoping every sister who has a testimony to bear to the truth of this work, may cast in their offering, remembering it is the continual dropping that wears away the stone; and let us see if our united efforts will not give such an impetus to "the stone cut from the mountain," that we can truly see it moving on over every obstacle that threatens to retard its progress.

I wish I could say a word of encouragement to the struggling ones, for I realize there are many; and they are not confined to the isolated ones, for when I have been so hungry for the society of the Saints and the spoken word that I have considered no personal exertion too great to meet with them, I have found that they too have their trials and burdens to bear which we scattered ones are exempt from.

Now I want to tell every Saint that reads the *Herald*, or has offered a prayer to God in behalf of the afflicted, that he has restored my son and his wife to their former health, and they are with their friends; and what gives me more cause for thankfulness, they seem to realize the necessity of a nearer walk after the pattern of all righteousness. May we never cease to give thanks to the giver of every good and perfect gift, is the prayer of your sister in gospel bonds,

S. E. COOK.

We well remember when Sister Cook wrote us last, and the sad picture which her letter brought to our minds. Her orphaned grandchildren were under her care, father and mother both being in

the insane asylum, and she asked an interest in the prayers of the Saints on their behalf, saying at the same time that she believed God would restore them. To-day her heart is filled with gratitude, because they are with her once more, clothed and in their right mind; and our own heart rejoices with hers. Let us wait upon the Lord patiently, for if the desire of our hearts is in accordance with his will, he will surely grant it unto us.—Ed.

STEWARTSVILLE, Mo., Dec. 12th.

*Sister Frances*:—I love this work, and desire to help roll it forth in every way I can. I like the writing in the *Hope* by Sr. Eleanor,—the suggestions to the Hopes and superintendents of Sunday Schools concerning Christmas trees and gifts. We have closed our Sunday School until next spring on account of the members of our branch living so far apart, and other causes over which we had no control. I was sorry to have to do this, but may the Sunday School work go on, and may the Saints and their children be awakened to a sense of duty concerning "giving unto the Lord" is my prayer. I realize that by bringing in our "tithes and offerings" we are helping to establish the kingdom of God and send the good news over the whole world, that the kingdom of heaven may more speedily come.

Oh! how I enjoyed reading and contemplating "Christmas in the olden time," and when I think of the great love God has for his creation, in giving his only begotten Son to die for the redemption of mankind, and how in the depths of humility he was born into this world, I am led to exclaim, Away with all false pride! It shall in me no more have place. As for me, I will strive to not be found "in the putting on of costly apparel, and the adorning of gold and silver," but be clad in plain apparel that I may lay up treasures in heaven, and be prepared to walk the streets that shall be paved with gold, and live within the gates of that beautiful city that "God is to be the light thereof." Pray for me that I may be faithful in teaching my children the way of life and salvation.

MARGARET I. HEAD.

Sisters in the Spirit seem nearer to me than sisters in the flesh that are out of the gospel. We are one in Christ Jesus whoever we may be. I think the *Hope* is a success in every way, and the children are very much pleased with it, and if it does not get here at the regular time are very much disappointed. We have the promise of being heirs of God, and joint heirs with Jesus Christ if we can only be faithful to the end. How glorious the promise.

Your sister in the hope of eternal life,  
N. R. NICKERSON.

#### EXTRACTS FROM LETTERS.

Sister Lavinia Lillie writes from Elliott, Missouri: "I am striving to live as near my Savior as I can. I enjoy the Home Column and weep with love and gratitude to hear how gracious the Lord is to his Saints. I send for a specimen copy of picture, and am going to try to help the Missionary Fund."

A sister writes from St. Thomas, Ontario: "I was reading the Home Column, and thought that I would tell you how much I have enjoyed it, and also that my heart is in the work. I have a family of boys and feel very much the need of being constantly on my guard, for I know that

my children are watching me. I want to be able to say that I have done my whole duty before God, but especially by setting a good example before my family.

## Correspondence.

DIMONDALE, Mich., Dec. 14th.

*Bro. Joseph*: We bade adieu to our pleasant surroundings amid the vine-clad and towering summits of southern Indiana the latter week of August to disseminate the principles which are most assuredly believed among us. The undertaking was one of great moment in view of our youth and inexperience. Yet being urged by proper authority we deemed it well to be prepared at all times to present a reason for the hope which we entertain, and so began our work first in Whitestown, a neat village in Boone county, Indiana. We occupied twenty-seven evenings in the village and vicinity during the month of September. Calumny and odium were hurled at us by the populace, abetted and strengthened by ministerial and editorial influence. We partook of Methodist liberality for two nights, but the third day the popular seal was rolled to the door. Assisted by Bro. Trout, who stands as a pillar for the truth, we procured the Town Hall, a commodious building, in which we held a number of meetings and made one reply to an attack on our doctrine by Rev. Barb (Lutheran), who took occasion to draw Mormon absurdities across our shoulders, by especial reference to the epitome. He claimed the whole of orthodox, or evangelistic organizations collectively to be the church of Christ, and urged the impossibility of the church apostatizing, by referring to Matt. 16: 18; claimed that the "burning bush" with branches was a type, or symbol of the true church in the nineteenth century, and that divinity was in the bush, and it therefore was indestructible. We think our position was strongly fortified.

About three hundred and fifty attended the reply, and error received a slight jar, for on the street corner the following morning some of that congregation were discussing that common and beautiful proposition of tar, feathers and ancient eggs. This rigid, frigid feeling, gradually gave way to favor, demonstrated by prompt legal proceedings against an eastern crank for disturbing our meeting, taking \$15.45 from his earnings. An effort was yet made to show that the Latter Day Saints church was not legally recognized, in order to commute the fine. But we presented them the Articles of Incorporation, adopted by the church at the semi-annual conference held at Council Bluffs, Iowa, September 12th to 16th, 1872. These were sufficiently broad to secure all the legal positions the church could assume, for the incorporation took place under the laws of Illinois. This was all the documentary evidence in my possession; but it was satisfactory. The court quailed, and examined former decision. Excitement ran at high tide previous to this, and his Satanic majesty was as omnipotent as the Pope in his palmiest days. A sharp conflict was waged before we were properly understood. A Disciple minister accompanied us to the train, and on taking leave he remarked that in his opinion we had no enemies there. We succeeded in opening seven new points in and around Whitestown and making a few friends for the work. In all these points skepticism and infidelity

are certainly on the increase. The sectarian spirit, the rage of rivalry in the various denominations, with many absurd tenets and opinions propagated, the multiplicity of religious factions, afford more reasons for the prevalence of skepticism than does any supposed weakness of the evidences of the Christian institution. Yet among those of the doubting class we discovered liberal minds who befriended us and deprecated the degeneracy of many religionists in the noble principle of liberality.

When *en route* for the district conference at Coldwater, at Knox, Indiana, we met Bro. and Sr. Prettyman, and held meetings at the Sandwich school-house. In this desert place some golden grain may be garnered. The banner is unfurled there by Bro. Prettyman, who with his excellent lady exemplify the religion of Jesus Christ.

We next went to Galien, spent a few days with the united band at this point; tried to address them four times, but the doctrinal features of the faith have been previously explored to the subsoil. Kindness and unity, peace and righteousness, seem to characterize this band. In company with Bro. Blakeslee we attended the conference at Coldwater, remained and labored there as opportunity presented, in company with Bro. Springer, for three weeks, during which time three were ready to yield obedience. At the expiration of that time Bro. Springer and I separated, he going to Clear Lake, Indiana; I in company with Bro. Stroh started for Rome City, Indiana, joining my brother, Columbus, at Sturgess, Michigan.

On Sunday evening a brilliant and soul-stirring sermon was delivered by Bro. Columbus to very nearly three hundred and fifty people. Rome City, or popularly, Island Park is situated in the midst of a beautiful sheet of water, an artificial channel, called "Sylvan lake." It is where Rev. Sam Jones and Rev. Talmage lectured. I believe a movement will be on foot for Bro. Joseph to deliver a temperance lecture there sometime in the summer months.

But even here, despite the facilities for the extension of Bible truth, scepticism has made inroads. Men of thought have become infidels from jarring sectarianism and irreconcilable discrepancies in the different dogmas of popular Christianity. Herein is the necessity for a return to that system of life taught by the "Good Shepherd" and his ambassadors. Men of reason fail to see the image and character of "Christ, the anointed," shining in professed disciples. Men of thought fail to discover the one way, the one gate, the one door, the one sheepfold, one Lord, one faith, one baptism, one Spirit, in the present conflicting systems of scholastic divinity. They fail to discover the Kingdom of God, characterized by unity in the modern institutions, or antitype, of which the tower of Babel seems the type. The revelator has typed it in inspired imagery.—Rev. 17: 5. Hence infidels, like the silly Thracians hurling their harmless missiles at the thunderbolt, are thrusting their darts, not at Christianity proper, but at its corruptions, and think themselves knocking the bottom from under the entire Christian institution.

Rome City has a few of this character, but they seem reasonable. It is pretty well represented religiously. Prejudice is not so trium-

phant, but may be aroused, and we believe it a good opening for truth.

We next ventured to Flint, a small village; procured the M. E. Church, held one meeting, but owing to inclement weather and small attendance, did not repeat it. We then visited Fremont Indiana, Columbus holding the fort at a new point near Angola, Bro. Springer occupying six miles south, and the writer at Clear Lake. We remained in that locality for a few days. Bro. Columbus was called to Mason county, Michigan to defend the cause against an M. E. divine who had lectured on the teachings of Joseph the Martyr and was to repeat it on the 5th of December. Bro. Springer went to Antwerp, Ohio, and I to Dimondale, where attempts have been made to attract an audience. In our short experience the deeply rooted weeds of prejudice have grown rank. Evil predominates, demonstrating that the world is not being rapidly converted to Jesus Christ; yet we are glad to find even among the tares some golden grains whose growth have not been crushed by the ponderous weight of superstitious creedology, who will stand on the side of right, and battle for freedom of thought.

Yours hopefully,

LEONARD SCOTT.

CABOOL, Mo., Dec. 20th.

*Bro. Joseph:* Since my return home I have preached some at four different places four miles south of Cabool and six miles east. In the last named place the track is a little rough; the gospel has won for it some friends; the enemy can not hold himself; he has put his dear sons to throw dirt; one went down to Arkansas this winter, collected some, and sprinkled our town paper with it. Some find fault with every one except themselves. The Saints here have been much blessed with the gifts that accompany the gospel; they are firm in the faith and growing in grace are prepared to give an intelligent answer for the hope they entertain. Christ's sermons in the inspired translation of the New Testament are my best preacher, the *Herald* next; I would not know how to do without it.

Yours in gospel bonds,

B. A. ATWELL.

LAMONI, Iowa, Dec. 14th.

*Editor Herald:*—The careful and spiritual observer can not fail to see that the gospel is winning its way to the honest in heart. Those who preach it but partially, or in a fragmentary way, are robbed of the chief evidence of its divinity; and although the preaching of a fulness establishes the truth of the Master's word, viz, "Many shall strive to enter in, but shall not be able," yet for reasons which appear to be patent and good to us, we gladly prefer to declare "the whole counsel of God."

Since last writing for publication, I have delivered eleven discourses at the Bonnet School-house, about six miles from here, in answer to the vigorous, bitter, and in my judgment, very unfair attacks of E. H. Gurley. I am satisfied that the Saints in that region are confirmed in the belief that our faith and doctrine, as set forth in the three books, (Bible, Book of Mormon, and Doctrine and Covenants), will stand every fair test which may be applied to them, appearing brighter and better than ever after having passed through these ordeals.

In the latter half of October I spoke twelve times in the "Hickory" School-house, and three times in the "New Zion," both of these in Mercer county, Missouri. I also spoke four times in Pleasanton, Iowa, and felt encouraged in the belief that the "Little River Branch will yet come out of the mists of darkness which have partially enshrouded her for sometime in the past. This is speaking of that branch "collectively and not individually," and without disrespect to any one or more of its members.

From the 13th till the 29th of November I had the pleasure of laboring in connection with Bro. Duncan Campbell, and I found him to be an intelligent and conscientious minister. We divided the labor of preaching, holding services in the "New Zion" School-house eight times, "Concord" Baptist Church, once, "Hickory" School-house, five times, and once in Lineville, Iowa.

In most of the above named places an excellent impression is made in favor of the truth. We have many friends there, made by preaching and explaining the doctrine of Christ; but the "baser sort," as in olden times, seemed to be stirred to anger because the faith proved to be so much better, and so entirely different from what they had believed and represented it to be.

I believe in sustaining the church papers. As a rule, those who do not take the *Herald*, and those who take it and do not read it, are a long way behind in the work. But is it not high time that all should learn that the necessary labor in order that the *Herald* may be sent to the Saints and friends everywhere, is a part of God's work, and in principle should not be made a peculiar exception to other departments of church work. There are some things, on some lines of policy, which require special care lest they be carried too far. To illustrate: The good Elder in the field is frequently highly eulogized because he is blest in presenting the gospel to the people. Now suppose he should make it a *general practice* to repeat to the Saints and friends, in public and in private, those commendations, or puffs, what would be the effect on himself and others? Good or bad? After a time he would be sure to lose much confidence and respect with the better part of society; and his unwise practice would have a tendency to encourage an evil which is far too prevalent in the church as well as without. I refer to the practice of saying nice and good things to ones face.

I confess it is strange to me, that any one should see a greater guarantee of safety and triumph to the work in an editorial in the *Herald* reflecting the views of the Editor on some particular subject than in the acts of the General Conferences, which express the views of the combined wisdom of the church! I am not finding fault with any proper use of the *Herald*. Its work is important and grand. Nor do I believe that unfriendly criticism should be indulged in against those who have this matter in charge, nor against those who are contributors to the *Herald*; but any subtle policy, on teaching, which, in my judgment, has a tendency to lead the Saints away from God—away from his truth, and cause them to put their trust in man, I am opposed to now, henceforth, and forever.

"But," you say, "all this is simply your opinion." Yes, sir, you are nearly right; but I know more about the evidences which have produced this opinion in my mind than anybody else. If

I have been fighting a man of straw, the loss will be mine, and I can not, if I would, evade the consequences of my folly.

I believe the church which we have the honor to represent will compare favorably with any other religious organization in wisdom, morality, and spirituality; and yet there is need of reform. Not that kind of reform (?) which removes the books, or any one of them, away from the Saints, but that which will bring the Saints in faith and practice, more nearly in harmony with the books. With good wishes for all, and feeling the grave responsibilities that rest upon me, in common with all the ministers of the covenant of peace, I subscribe myself your brother,

JOSEPH R. LAMBERT.

CUBA, Kan., Nov. 18th.

*Dear Herald:* I write this at the residence of Bro. M. A. Love, in Thayer county, Nebraska. We are now sitting around the stove—a living wreath of fourteen souls, including Bro. "Alex" McLane, the new made benedict, his modest little bride "Maggie," my wife and myself. It commenced raining on the night of the 15th, which resolved itself into a regular blizzard, with snow and wind searching every crevice, continuing until this morning, when we awoke to find beds and clothing covered with snow, and piles of it heaped up in various parts of the house. Out of doors the gale came from the north-west, cold and piercing. Chickens were found where they had sought imperfect shelter from the storm, perished and perishing; hogs and hog-pens were drifted under and filled up. The stable was crowded full of horses, colts, cattle and calves,—all enjoying comparative comfort. Surely the elements are bearing witness of the approaching end.

I have been holding meetings in this county, three miles east of Hebron, monthly for over a year except during the inclemency of last winter. This field is an excellent one, and promises good results. I find it no easy task to visit the dear Saints and friends, as I live upwards of thirty miles from this point of labor where I have been so well received and kindly treated, and should be exceeding glad if some acceptable minister could be sent, or located in this region, who could do better for them than I have done. I am burdened with the knowledge that a more energetic prosecution of the work than I am able to give is demanded. I would gladly aid any able minister to the extent of my ability in making a vigorous effort, or turn the work over to them, if by so doing I could be released from the field without detriment to the work already established.

In my own neighborhood I should be happy to report a lively, energetic life among the Saints, and a vigorous prosecution of the work in the vicinity promptly supported by all those called to be Saints hereabouts; and I heartily wish that all such were in very truth lively stones in the temple of our God. But unfortunately it is the few who have the burden to carry and the work to do. Yet notwithstanding these drawbacks, I feel to rejoice that our lives and examples have been such as to place us on a respectful footing with our professing neighbors, without any sacrifice of principles on our part, for we are now accounted worthy to receive positions of trust in the community, and to be recognized as worthy of an equal representation in the services of the new church building erected in our city by the

Freewill Baptists, which gives us the morning (11 o'clock) service each alternate Sunday, and we devoutly thank God, and our neighbors for this privilege. At our recent district conference a motion was made (by Bro. Harder I am told) to establish a week of meetings in each branch of the district for the purpose of a reunion, and Bro. Harder, aided by Bro. A. Kent was assigned to aid our branch. Acting in pursuance of this arrangement we asked the privilege of the church building for the entire series, which was cheerfully granted; the M. E. pastor kindly withdrawing his regular appointment in our favor. The time came, but neither minister nor Saint from abroad to aid, nor encourage us with their presence, nor any explanatory reasons for their non-appearance. Being alone in the ministry, I went into the work with a will; but here, as sometimes the case elsewhere, I could not overcome the effect of the disappointment of hearing preachers from far off, felt by Saints and others. I spoke seven times—six of them with most excellent liberty, which kept me from my appointment here a week longer than ought to have been, and to which I am now indebted for being weather-bound with my wife four days in Nebraska—some forty miles from our home.

In my opinion no two-days nor week meetings, reunions, should be ordered by conference, or otherwise, except by consultation and approval of those who have the care of such branch, and the burden of the ministry therein. But whether this suggestion is accepted or not, I think I can promise the Saints everywhere, that when I shall arrange for, and advertise any more such provisions, it will be with the assurance of a better support from home and abroad than I had on this occasion.

JOHN D. BENNETT.

BOWRAVILLE, N. S. W., Nov. 25th.

*Bro. Joseph:*—We expect to leave here next Wednesday, on our way to Victoria, will perhaps get there by April or May. The brethren here are getting a meeting house under way and expect before long to have the privilege of worshipping God in their own house. There have been eight young persons baptized here lately. Our reporter in the *Macleay Chronicle* has given us opportunity to show up a little of our faith. I send you to-day his last effusion, and have sent my reply to him, but it will not appear soon enough for this mail. Prejudice has been broken down considerably by the articles. By letters from Victoria I learn that the brethren are getting along splendidly. Also from some of the N. S. W. branches comes good news of progress. The last *Herald*, October 9th, brought us your sermon, which I have commenced to read, having read it over twice and some places several times. So far I have found it excellent, but the principle underlying it is far reaching if carried out into detail and will let a great light in on many of Christ's sayings. "If they reject you they will (thereby) reject me also," is a hard thought unless light accompanies it, and when a man excommunicates all the rest of the brethren called the church, he should have as good a degree of assurance of the correctness of his act as would amount to a certainty, or he may be found to have "rejected Christ." There must be a direct, connected line from Christ to the sinner by which Christ's power of remission and pardon can be applied to such; and man is so far the arbiter of

his own destiny that he may, or may not permit that power to be exercised for him, certainly only by placing himself in connection with the line; and again may break the connection, but if he does the stream of pardon is diverged, by his own act, from him, and he must live perfect, or pardon is withheld; and as eternal life is in that line, if he severs the line all the righteousness of his past life can not avail him.

We are well. Glad to hear of Zion's prosperity. Yours in Christ,

JOS. F. BURTON.

SWEET HOME, Oregon, Dec. 21st.

*Bro. Joseph and Blair:*—I have just finished a course of six meetings in a place where I have done the most preaching, and had large congregations, men and women coming through the rain and mud for miles to hear. Several are interested and I hope some to obey after a while. We have had terrible prejudice to work against, but it is giving way. There has been a Holiness band here and worked for nearly four weeks, but could do but very little. They stirred up some of their old members and got a few young people to join them; but it seemed that they could get up but little excitement. I commenced right after them, and showed up their positions, and I think it will have an effect hereafter. There was some kicking and squirming done, and a very well informed young man challenged me for a debate, and we have agreed verbally to meet in February. I am to affirm that the Reorganized Church is the Church of Christ; and the Lord so willing, I think it will come off.

The few brethren and sisters here in Oregon have, with but few exceptions, showed their belief by works and means; some have paid their tithing and others have told me they are going to commence. Others only need a little more time to consider and I think they will see its importance and their obligations. The roads have become so bad that it is a hard matter to get around in the country; so I will go to Portland and try to work there for a month or more. I am trying to work slowly and carefully; not by precept alone, but by example. I said in a former letter, I never have seen the time when there was so great need of example; especially by our elders. I believe our coming conference should take very firm ground with regard to its representatives using tobacco, or any kind of intoxicants.

H. HAWS.

99 Henry Avenue, BROOKLYN, N. Y.,

December 27th.

*Bro. Joseph Smith:*—The work here is reviving, though slowly. Our meetings are held regularly Sundays at 2:30 and 6:30 p. m. Bro. George Potts is presiding elder of the branch. The Saints feel as well as can be expected under the circumstances, but I am hoping to see it much better in the future. I believe that most of the Saints are well pleased with the *Herald* and *Hope* and have no fault to find. Our united prayer and hope is for the work. The Saints are showing by their works that they desire the work to go on, by bringing their offerings as the law directs. I am hoping to do more for the work than I have ever done in the past. I am informed that the Saints at Philadelphia have started a Sunday School and it is doing well.

Yours in bonds,

JOSEPH SQUIRE.

RICHMOND, Mo., Dec. 29th, 1886.

*Bros. Joseph Smith and W. W. Blair:* We have just received a copy of a debate which has recently taken place in Cameron, Canada, between a Bro. Smith of the Reorganization and Bro. W. P. Brown of the Church of Christ. The copy we have was written off by a Bro. George F. Robinson, who Bro. Brown baptized. It is only *the substance* of each man's remarks. We want to say that we do not endorse the spirit on either side which prevailed at that debate. At least we do not endorse some things which Bro. Brown said concerning you two brethren. We want you to believe that the feeling and spirit which we have towards you and towards all Latter Day Saints, is the spirit which is manifested in Bro. David Whitmer's writings that you now have—which is the spirit of love and charity. Believe us, brethren, (God knows it), that we love you, although we believe you to be in errors in doctrine. We are opposed to public debates, believing that the right spirit very rarely prevails at them. We trust that you will not speak of that debate in the *Herald*. It is no argument against the Church of Christ, to publish the errors of one of its elders. Because the *spirit of man* occasionally comes in the heart of one of our elders, causing him to speak his convictions in plainness, is no reason why *the church* is not *on the rock* in its doctrine. The spirit of man caught Peter, and he made errors and contended with Paul, but *this* does not prove that *church* not to be the Church of Christ. Because there is one or several in the church who err, is no argument that that church is not the true Church of Christ. Bro. Brown means well. He is a better man than you give him credit for. *We know his intentions* to be pure and good, and we know him to be a good man and a spiritual man. He has convictions concerning some things about the Latter Day Saints, and being a plain spoken Scotchman, he speaks out his honest convictions. *We* have not the same convictions that he has. We believe in abundance of charity, and so look upon all men with charity. Bro. Brown said in his debate that he believed Bro. Joseph to be a gentleman, but he said some other things which we suppose you have heard or will here. We do not think as Bro. Brown does about you two brethren. We trust that *you* will use charity, and not notice these things in the *Herald*, as it is no argument whatever that the "Church of Christ" is not right in doctrine. But *if you do* publish these things in the *Herald*, please publish this letter in the same number.

Your brethren in the faith of Christ,

JOHN C. WHITMER,  
JOHN J. SNYDER.

SHERIDAN, Michigan, Dec. 14th.

*Brother Blair:*—We have a branch here of eighteen members, and we have meetings every Sabbath. The Saints are striving to serve the Master to the best of their ability, and all, or nearly all, feel thankful to my heavenly Father for the light of the gospel, and that the gifts and blessings are again restored and enjoyed as in former days. I am striving to do what I can in the Lord's vineyard and the Lord blesses my weak efforts. The work is onward in this part, and there are a great many calls for preaching which can not be supplied for want of laborers. I was at the debate held by Bro. J. J. Cornish and a Seventh-day Adventist, on the Sabbath question. It resulted in much good to the cause of

Christ, for those who once persecuted us for teaching the gospel of Christ are now our friends, and they begin to think we are in the right. To God be all the praise.

Yours in gospel bonds,

WM. DAVIS.

HILL CITY, Tenn., Dec. 19th.

*Dear Herald:*—Hill City is just across the river from Chattanooga, and is near enough for men to go to work in that growing city. I believe the coming spring and summer will be a good time to strike an effectual blow here for the cause of Christ. I certainly believe Chattanooga, to be the gate city of the south. It is a center for several leading railways, besides its river trade. I think an elder could do much good here. Prejudice no doubt would be considerable for a while; but, as elsewhere, in time it would wear away. I will aid all I can in the matter. If the work is truly of God, he will give the increase. I am not strong, but desire to go on. It does seem that wickedness is on the increase. Spiritualists, infidels, theaters and any thing that will draw one away from the worship of the Master, is here also.

Yours,

THEO. GERBER.

FAIRFIELD, Neb., Dec. 13th.

*Bro. Joseph:*—I have been preaching here for the past two weeks. There are a few who are giving good attention. Every agency is used except open warfare, to prevent the people from hearing us. Some unheard of reasons are urged why we should not be heard. God has blessed my humble efforts, and I have hopes for the future.

Yesterday I found an old sister. She was baptized in June, 1836, her maiden name was Almira Ayers, she came to your father's house in the fall of 1836, and lived there for six months. She married Amos Johnson, is poor and without relatives, except a cousin, with whom she lives. They are bitter against our faith, and are of the "Christian School" of the "Western Reserve." Sister Johnson's testimony concerning your father and the work is strong and feeling. She expressed her warm love for "little Joseph," with a flow of tears. She saw your photograph and sobbed. She desires to see you, and prays for your success.

If the Board of Publication can, let them send the papers to Almira A. Johnson, Fairfield, Nebraska. Will you please answer this enquiry, Would it be proper for a branch or district to receive this sister on her original baptism, or should it come up before the General Conference.

There is a man here attending meetings and investigating, viz: S. B. Owen, Centralia, Nemaha county, Kansas. He is stoneman and blacksmith, working on a new line of Railroad. He has had some experience in both the Baptist and M. E. Church, but from a study of the Bible came to the conclusion that they did not preach the whole truth, so he withdrew from fellowship, but kept on studying the Bible and exchanging views with others, and by them requested to preach. He did so during the past summer. He fully, freely, accepts faith and repentance and baptism as we preach it. The result of his summer's preaching is fifty-three souls without church organization or fellowship with any people. He told me he did not attempt to organize because he did not understand how, and was impressed that light should come to him. I spent

most of yesterday explaining the work to him. He gave a frank endorsement of all we were able to go over, and expressed a determination to continue until he should be satisfied. The reason I write so fully is because he requested me to go to his home when he returns, and preach our faith; and as it was out of my field of labor, and there is a hundred fold more than I possibly can do in my own field, I could not promise. But while he was pressing me, something whispered "write to Bro. Joseph." I am favorably impressed with the man, and he has your address and may write you upon the subject. I will be here another week and hope to get more knowledge of this man, as he expects to attend our meetings. I expect to return home about the last of the month.

Success to you and all of God's faithful servants.

In gospel bonds,

ROBT. M. ELVIN.

FAIRFIELD, Neb., Dec. 22d.

*Dear Herald:*—For several years we have been waiting and watching for Bro. R. M. Elvin to come and labor here, but the way has not been open until now. He has been with us three weeks and preached twenty-one excellent sermons. The attendance was fair, and good attention was given. Prejudice ran high, and many here could not endure to hear sound doctrine. Notwithstanding all this, Bro. Elvin, by his gentlemanly and Christian conduct, made many friends; and the seed sown will take root and grow. Some are believing, and others are almost persuaded. Bro. Elvin's work here is not done, and until he comes again we will endeavor to keep up the interest, at which time we pray the Father that some may be added to the kingdom.

Yours in bonds,

J. E. HOPPER.

GIRARD, Minn., Dec. 22d.

*Bro. Blair:*—It is a general time of health, and times very good. The most of the Saints are trying to live their religion. Our Thursday night prayer-meetings we have partially changed to speaking meetings. Two selects some subject and teach upon it, and take the lead of the meeting all through, both old and young, those without the priesthood as well as those holding it; I think it will do good. They can be better qualified to hold and manage in their different positions. We receive the *Herald* and could hardly do without it; have taken it since 1868, and took the *Advocate* from the first to the last one printed; have got them bound, and think it the best paper published, on account of the quotations from Joseph's sayings, many of them coming true every day. We are making some little stir for Christmas; will have a tree, and some pieces will be spoken. It will keep the young at home, so that they will not want to go off to dances. I wish you and Bro. Joseph could come up here, make us a visit and straighten us up. I see in the *Herald* of late that the combined ages of four in a certain branch made 286 years. We can beat that. Four in our branch will make 291 years—myself and wife being two of them. It will be forty-nine years next Sunday since we were married, seven miles below Richmond, Missouri. My children all belong to the church. When Bro. T. W. Smith was here some of them were very hard; Bro. T. W. told me that we should have them with us in the church. We have five

sons and two daughters, also twenty-three grandchildren, and four great grandchildren, and all are living in this school district.

Hoping you will remember us at all times, and we will try and remember you with all the faithful Saints.

B. B. ANDERSON.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE CHURCH OF CHRIST.

WHAT is the church of Christ? Ans.—His “body,” for so Paul affirms, and he is good authority for both Saints and Sectarians. As most of you have as much time to turn to the Scriptures and read, as I have to copy the quotations in this article, I will merely refer to some of Paul’s testimony on the subject: Rom. 12: 4, 5. 1 Cor. 12: 12, 13, 27. Eph. 1: 22, 23; 3: 6; 4: 4; 10: 10; 5: 23–33. Col. 1: 18, 24; 11: 19.

This body must be perfect, whole, without spot or blemish. A human body is not a perfect body, if deficient in any part; lacking an eye, an ear, or a hand, or a foot it can not be called a whole or complete body; if it lacks several members it can lay still less claim to the term, and in proportion to the deficiency does its right to claim the honor of being a body decrease. The Church of Christ is a perfect body; and its members are called apostles, prophets, evangelists, pastors, teachers and elders, priests, bishops and deacons, and helps, and governments. It can not be a perfect body without all the members, that God, its maker, designed for it, and put in it when he first created it. A branch is a part of the Church, as a twig or limb is part of a tree; but a branch is not the Church any more than a twig or limb is the tree. The hand is of the body, or a member of the body. It is composed of skin, flesh, nerves, sinews, arteries and veins, as is also the case with the body in general. Nor does a hand, and a foot, and an eye, and an ear, and a tongue, and a lung compose a “body.” The Church of Christ was not organized on the sixth day of April, 1830; its organization was begun at that date in the latter day reorganization of the Church of Christ; by a figure of speech only, a metonymy, in which a part is put for the whole, as man for mankind is a local organization called the church. In truth it is but a branch, or part of the church. The reorganization is not a perfect organization, it is not a perfect church; for its First Presidency, its apostolic college; its seventies or evangelists, are not complete or full. But an organization may have three presidents, twelve apostles, and seven seventies, and all other organized classes required by the law of perfect organization, and yet not be the Church of Christ, as the Utah church for instance, because not built upon the gospel of Christ, having adopted in the stead thereof a so-called “new and everlasting covenant,” called the “Law of Celestial Marriage.”

An organization in progress may be perfect as far as it has gone in organization and not be recognized of Christ as his church in embryo, or in incipency even, for the same reason. But if lacking in organization, and not being built upon the gospel it is still less entitled to the name, “The Church of Christ.” But the Book of Mormon idea is that a church, named after Christ, and built upon his gospel is His church. But it must be *built*. I might collect enough stones, bricks, lumber, shingles, windows, doors, and nails to form a good sized house, and having secured a good and sufficient foundation, I tumble the whole into a confused mass upon the foundation, I have not built; or I may on the other hand, erect the four walls correctly, and to the required height and stop at that yet I have not built an house.

The Church of Christ, must be fully organized, and built upon the gospel of Christ, and then as it would be entitled to do, call itself after his name. But if not built, and especially not built upon the “rock,” or upon his “gospel,” it is useless to arrogate to itself the title, “The Church of Christ.” A pig has legs and a body and a head, and a tail, and heart, lungs, liver, etc., but it is not a horse, nor is a horse a man, although he may have eyes, and ears, and various other organs and members of the body, but a pig is a pig, and a horse is a horse, and a man is a man; (bodily at least).

There is but one body “of Christ; and never was but one. And that body must be an organized and harmoniously organized body. It is simply, yet superlatively absurd to call the hosts of human institutions called churches or denominations, so many members of the “body of Christ.” That “body” existed 1,800 years ago, separate and distinct, and independent of all such institutions and centuries before any of them came into existence. It can exist to-day distinct, and superior, and independent of them, and does, and must of necessity so exist. The mere fact that a body of men and women call themselves “The Church of Christ,” is no proof or evidence at all that it is the “Church of Christ.” Is every woman called Victoria, the Queen of Great Britain? Or if the genuine Queen should call herself Martha Jane, Jemima Ann, Victoria Woodhull, would that invalidate her authority, or make her any the less the Queen?

One artist may paint a perfect life size portrait of the Queen; another chisel her perfect image out of marble, and another mould her life-like in wax; and who would say that either the portrait, or the statue, or the wax figure was the veritable, living, breathing; flesh, blood and bones, known to millions as the honored Queen of England? Jesus never said at any time to any people that they were his church if simply called by his name. If ten thousand women should take the fancy to call themselves Mrs. Fannie Cleveland, they would not therefore be considered the wives of President Cleveland by any means.

The Son of God must present “to himself a glorious church, not having spot, or

wrinkle, or any such thing;” from him is the “whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” Webster says, among other definitions, that to edify means “to enlarge, to build up.” Now in order to enlarge or build up the church, Paul says that Christ gave “apostles, prophets, evangelists, pastors and teachers.” Without these gifts, and authorities in the church, how can it be built, and particularly if it does not rest on the gospel? The Reorganization, as we call it, is built (as far as it is built) on the gospel of Christ. The unfinished part rests suspended in the heavens, ready to be lowered into the proper place, when the church gets the part already built, perfectly plumbed, and squared and leveled, and some useless and obstructive timbers laid out of the way. It often happens that even wise master-builders have to remove defective stones, or timbers, even after being put in place, whether they were not discovered as being defective at the time they were put in place, or became worth less afterward by action of the elements, or some destroying influence.

But how about *the name* of the church? What else is the church beside the body of Christ? or, what is really the case, what is this “body” called? I answer, the wife of Christ, or “the Lamb’s wife,” his “bride.” Now if that is so, what shall she be called? Why, says one, “The Church of Christ,” of course. Indeed! Is that his name? I answer, only in part. Let us see about his name. The angel of the Lord said,—“Thou shalt call his name *Jesus*, for he shall save his people from their sins.”—Matt. 1: 21. Luke 1: 31; 2: 21. Now he was called *Jesus*, because that name declared and defined his work on earth in part. It means a Savior. But he had other work to do, which being a different work, required a different name, hence he is called Christ, or the Messiah; the former being an anglicized form of the Greek *Christos*, meaning, in English, “the Anointed One.” Now, as neither Christ, nor Messiah, (an Hebrew name) are English, but are anglicized, one being Christ, the other Messiah, what right has any one to say that *Messiah* is not as truly the other part of the name of the Son of God, as *Christ* is? Ignorance of these facts can alone excuse any one for using the word Christ alone. Indeed, there are good reasons, which I can not take time or space now to urge, why the word Messiah should be used instead of Christ. One only I will offer, and that is, Jesus being a Jew, his national name would naturally suggest itself; therefore we would call him, “the Messiah.” And the term, “the Church of the Messiah,” is as reasonable, as scriptural, as lawful and proper, as “the Church of Christ,” and more so.

But let us see how his immediate followers, his chosen apostles, understood his name. Said Peter, “Repent and be baptized every one of you in the name of Jesus Christ.” “In the name of Jesus Christ of Nazareth rise up and walk.” “Be it known

unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth . . . doth this man stand before you whole. . . . Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved."—Acts 11:38; 3:6; 4:10-12.

Philip preached "The things concerning the kingdom of God, and the name of Jesus Christ." The people were baptized in "the name of the Lord Jesus." Paul calls the Son of God, "the Lord Jesus," about thirteen times in his epistles, and "Christ Jesus" over thirty times; "Christ Jesus our Lord" four times, "Jesus Christ our Lord," about eight times; and "Jesus Christ" some forty-eight times, and "Lord Jesus Christ" some fifty-five times; and "Jesus," and "Christ" very frequently. James invariably calls him "the Lord Jesus Christ." Peter nearly always calls him "Jesus Christ," or "the Lord Jesus Christ;" and John the same. Why, then, shall any one be so foolish as to insist in calling him Christ, alone? Is he not Jesus, the Savior, as well as Christ, the Anointed One? What, then, is the proper name for his church, if his true and full and proper name is the Lord Jesus Christ? Why, the Church of Jesus Christ, or, of the Lord Jesus Christ. Were not those who formed that church in the early or former days called "Saints?" And was it not the Church of Jesus Christ of former day Saints? and is it not now the Church of Jesus Christ of Latter Day Saints.

But I am strongly in favor of calling the name of the church, "The Church of Jesus Christ;" but to more clearly explain to the world our claim that the original church, or former day organization, fell away, or died, and has been restored or resurrected in these last days through angelic administration, I hold that it should be called "The Reorganized Church of Jesus Christ," more in reference to the restoration of the church under Joseph the father, than to any latter day apostasy, and reorganization. The church which was organized by Joseph and others, beginning April 6th, 1830, was emphatically, a reorganized church; it was reorganized in the latter days; and the people are saints (or should be) who compose that church. What else is it, therefore, than "The Reorganized Church of Jesus Christ, of Latter Day Saints?"

If the term "Saint" can not apply legitimately to any human being to-day because of its implied "perfectly holy state," I would reply, that beside the recorded fact of the "Saints" of other days being decidedly imperfect and sinful beings, (for instance the Corinthian "Saints,") there is nothing more demanded of a "Saint" than of a member of the "Church of Christ;" nor of the Saints as a body than is required of the "Church of Christ" as a body. Members of that body are to be as "holy" as "perfect" as "free from sin." And their bodies they are to present as a "living sacrifice, holy and acceptable unto God," and the church must be "a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and with-

out blemish." Can anything more be expected of "Saints" either in heaven or on earth? And if Saints in name are not Saints in fact, and do not reach "entire sanctification," then "the church of Christ" in name, is not the Church of Christ in fact, because she may lack the same qualification, for she must be without spot or wrinkle and holy and without blemish; or as a bride in the flesh should be physically and morally perfect so should the Church of Christ be in faith and works, principle and practice, in order and organization. Where is that Church? Does any claimant to the name come anywhere nearer "filling the bill" than the Reorganization? And she is not perfect in organization, in faith, or good works, by a great deal. But is any other organization, any more perfect in this direction I repeat? The Utah church is more than fully organized, she has superfluous officials, or too many "members" to her body," and as to faith and good works; well, no comment is needed from my pen if she is to be judged by "the books." If absolute perfection in the direction we have named is demanded in order to find Saints, or the Church of Christ on earth, then there are no Saints, nor any such church. Yet perfection is to be reached, before saints in very deed and "a glorious church" are found.

The Church of Christ as represented by the Reorganization is imperfect, in not being fully developed; but a progressing, and growing church of the Lord Jesus Christ. If the Reorganization is not entitled to the name, none on earth are. The church eighteen hundred years ago reached as nearly as possible, perhaps, (in the flesh), a state of perfect womanhood, as the Lamb's bride; but like many of her type in humanity, she became blemished in character, as well as blemished and corrupted in bodily organization. She became a diseased and a fallen woman, and her restoration to health of body, perfection of form, and purity of character in the latter times is a gradual work. This work in a preparatory way, I believe began centuries ago; but the re-espousal of the bride did not take place till in these last days, when the church openly planted herself upon the fulness of the gospel and openly assumed the name of Christ Jesus, her espoused Lord. I do not consider that the church is fully married to Christ yet, for the Marriage Supper of the Lamb will not take place till he returns to earth; but she is espoused, and it is an Israelitish institution. Under the Israelitish idea, she is permitted to be called his wife, as Mary was called so by the angel, before she was officially married to Joseph. Matt. 1:18-20. But when she (the church) is married, she will be, as she must be, a perfect church, holy and without blemish, without spot or wrinkle or any such thing. Her work now is to make herself ready for the marriage. It is her duty to become cleansed from all imperfections of mind and body, and to become perfect in all parts of her organism, neither lacking in any of her members, nor having any superfluous members, or unnecessary appendages; neither believing and practicing too much

or too little, but living by every word that proceedeth (and not without exception, to all that has proceeded) out of the mouth of God. She can not live to-day by every word that God has in time past given; but should "be established in the present truth," 2 Peter 1:12. No present truth, can make any past truth a lie. But all past truth is not of present application; it served its end and purpose, at least much of it has, and what is "present truth" is either old truth re-declared, and re-commanded as law to-day, or else new and unrevealed hitherto, truth. The wording of a past revelation may seem to imply a then present application only, but the principle on which it was based being of continual, and we may say, universal and eternal application, and it will necessarily remain a law of continual and universal application. Thus, when God forbade the Nephites to practice polygamy, it was on the ground of his delight in the chastity of woman-kind; and as he is an unchangeable God, he never did, and never can command polygamy, unless he changes in his regard for woman's chastity. Or in other words, if he now delights in women being unchaste, and polygamy is no longer an abomination in his sight, then he would of course (if he could by any possibility change, and still be God), command polygamy, or at least remove the restriction placed upon the Nephites, because of his then delight in womanly virtue, and his then dislike for polygamy and the like. But as no one in his sober senses will claim a change in the mind of God concerning the chastity of women, they can not in reason or justice, assume that he now permits, much less commands, what he once forbade on the very ground of his delight in their chastity. If polygamy and virtue were incompatible then, in the eyes of an unchangeable God, they must be incompatible now, and must forever be. Therefore the Utah Church, being an unchaste church, unchaste in faith and practice, (in this direction at least), she is not the church that Christ will present to himself at the day of his coming; and therefore must be repudiated by him as being an unholy, blemished, and corrupt woman, whom he can by no means marry at the Marriage Supper of the Lamb."

The church must make herself ready; she is not now ready; her work is not yet done. This was declared in the revelation of September, 1882, when the Lord declared that "Ye can not now prosecute missions in many foreign lands, nor is it expedient that the elders of the first quorums be sent out of America until the work of the reorganization of my church be more fully established." It could not mean that "the work of the reorganization" was the work that the Reorganization is to do, for the sending of the gospel to all foreign lands is evidently a part of its work; for that is the work of the twelve and the seventies, two of the first quorums. It can only mean that the work of reorganizing the church was to be more fully done, that is, filling up the quorums, determining what is the doctrine of the church, eliminating all superfluous theories,

practices, and forms, if any are found. The church must make herself ready. She must have a perfect organization, a well defined system of faith, uniformity of practice, and perfect harmony of thought and action between the various quorums. These things she must do for *herself*. The Lord then said that it is not "expedient *now* to further fill up the quorums," meaning the first presidency, the twelve, the seventies, the high priests and the bishopric; for he permits the filling up of the elders', priests', teachers' and deacons' quorums. But what was not expedient four years ago, may be expedient now; at least it was expedient in the case of the seventies last April, and I believe the Lord approved of that work. I believe also, that it is expedient, or will soon be so, to fill up the seventies more fully, and the first presidency, and the twelve, and to organize the High Council, and fill up the high priests' quorum. I think that what was meant by not sending the elders of the first quorums out of the land of America was, that they were not to go and open new fields, and locate for an indefinite period in some distant land. But to go to a distant field and set the church in order where it was already established, and where it was in confusion as here, was proper, as it is the duty of the twelve to see to that very business; and as the seventies are to do like work, it is expedient that having done my work here, as I believe to be the case, I believe I should hasten on to Australia, see to the work there, ordain Bro. Burton to the office of a seventy, and leave the work in his hands; and unless the work of the reorganization is accomplished in my absence, to return and assist, as far as I have ability. I surely feel that I have done my duty here, and I do not see that I can do any more than any other elder can do.

It is needful for an elder to come here from America, and that speedily, to take my place, for I feel as much assured that I am at liberty now to leave this field as I felt it my duty to come here. I shall not wait for any one to come when I get ready to go. They can get acquainted with the people and the condition of affairs as I had to do. But the work of the reorganization of the church must go on. For the bridegroom is soon coming, and the bride must get herself ready; she must be freed from all defects, she must be neatly and tastefully clothed, and she must have on all her jewels—the gifts and graces of the gospel. And thus perfect in form and feature, arrayed in pure linen, or the gospel of Christ, which is the righteousness of Saints, and decked with the jewels her affianced gave her, she will be "adorned for her husband" and be "prepared as a bride for the bridegroom," that when the marriage supper is ready, she will have "made herself ready." She is not ready now; but as the day of the bridegroom's coming is at hand, and as "he will come in an hour when ye think not," it is evidently wise that she begins at once to make herself ready, or she will not be accepted of him. If he sees that she will not get herself ready he may reject her, and raise up a

church that will regard his will more fully.

The church (or as the term means, an assembly, or congregation) of Christ is a people who have believed and obeyed the gospel of Christ in its purity and fulness, and are organized according to the pattern set forth in the New Testament and Book of Mormon, and latter day revelations, and its name is the Church of Jesus Christ, and as it has been reorganized in the latter day, having been in a fallen, apostate condition for centuries, it is lawful and proper to call it "The Reorganized Church of Jesus Christ," and as the people who compose it are called saints, and as these are the latter days, it is lawful and proper to call it "The Reorganized Church of Jesus Christ of Latter Day Saints. There is neither reason nor justice in objecting to any part of the title; for the church is emphatically a reorganized church, and those who deny it must prove that the church established in the days of Peter and Paul has continued on earth from then till now, and has not changed in form and features, in faith and practice or in name.

It is Jesus Christ's church, and his name is not Christ only, nor Jesus only, but Jesus Christ—or really Jesus the Christ—the Messiah. These are the last days of the Gentile dispensation. The people of God were always called saints, and are as much so now as in any other age. It is the "Church of God" because God is its founder. It is the "Church of Jesus Christ" because it is his body, his bride, his spiritual house, and he is its builder. It is "the church of the saints" because composed of saints. It can be called a Church of Christians, and a Church of Disciples of Christ, because the people who compose it are christians, or disciples, but her name is the same as her espoused Lord, and his name is not God, nor the Lamb, nor the Lord, nor the Savior, howbeit he is God, and the Lamb, and the Lord, and the Savior, and a host of other characters, nor is his name "saint" or "christian," or "disciple," but it is emphatically Jesus Christ, or Jesus Messiah. And for one, I positively prefer the latter; but either is lawful, and proper. It will not do to leave off JESUS, for if there is anything unquestionably his *name*, it is JESUS, given him by an angel sent from heaven to announce his approaching birth and his *name*. We have no right to leave off "Jesus." The thought is abhorrent to me. Everything connected with his birth, his life, his sufferings, his death, his burial and resurrection, center in his name "Jesus." There is something so soft, so sweet, so soothing, and so enchanting about the name Jesus that does not attach to the name Christ; for the latter smacks of austerity, of dignity, of judgment, and of punishment. He is the "Anointed One," the Christ appointed and elected, and he will more fully assume his official character as the Christ after a while; but now he is to us Jesus, the Savior, the Mediator, our great High Priest, our elder brother. There is such a tender, melting influence associated with the word Jesus, that I think a man must be a stranger to the love of

Jesus who would think for a moment of dropping that precious name.

I honor the sectarian churches for honoring that name in their songs of praise, in their prayers, and in their preaching. I would be pleased to see it printed in golden and most attractive letters over every stand wherever our people worship, and printed or painted conspicuously in every house. No greater honor do I ask than to be worthy of being a member of the church of *Jesus the Messiah*, reorganized in these latter days. No greater honor can any man have in this life. And the sum of human happiness will be reached when one is permitted to sit down at the marriage supper of the Lamb.

THOMAS W. SMITH.

PAPEETE, TAHITI, Aug. 3d, 1886.

#### LEAVES FROM THE TREE OF LIFE, NUMBER FOUR.

##### THE MEANS OF PREPARATION FOR ETERNAL LIFE.

WHILE all must acknowledge that an intelligent, trusting faith in God and Christ, is an all important and indispensable factor in the means of preparation for eternal life, for "without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11:6,—it is equally certain that that faith must embrace every word that they have revealed to us; for the Savior says, "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God."—Matt. 4:4. Now the only way that a student can be benefitted by the instructions he receives is by a proper application of the lessons taught. Watt might have believed in the power of steam forever, but if there had never been a practical application of the theory, no one would have been benefitted by his belief. As we have shown, God and Christ are the great instructors in the science of eternal life, and unless we apply the lessons they teach, we can not possibly derive any benefit from them. The fact that we are to live by every word that God has given us, "line upon line and precept upon precept," and has declared, "my word shall not return unto me void," is indisputable evidence of the necessity for the revealment of that word, and at the same time of the absolute necessity that we should obey every word revealed. Is there any promise in Holy Writ that eternal life shall be given without any preparation whatever on our part? There is not a single promise to that effect. Then who shall determine the amount of preparation; the one who desires to receive it, or he who proposes to give it? All will admit that the great dispenser of the gift is, and must be the judge of the preparation required. It will also be conceded that a being of the all-glorious character ascribed to God would impose no burden, exact no duty, nor demand any service that was not absolutely essential as a means of preparation to receive the gift. And as he must determine the fitness required, so he must determine the means of preparation; and

if we truly believe in him we shall not be found quibbling, nor carping at the decision he has given. The true believer accepts his every word, bows to every ordinance, obeys every command, and implicitly trusts his every promise, then, and then alone, can he prove that the gospel "is the power of God unto salvation to every one that believeth."

When Jesus commissioned his apostles to preach this gospel to all nations, he said, "Teaching them to observe *all* things whatsoever I have commanded you."—Matth. 28:19. What had he commanded them? There are various commands, and the fact that Christ enjoined upon them to teach the observance of "all things whatsoever I have commanded you," is evidence that obedience is required, and that without reserve, to every command; and as the sacrifice of sheep and oxen could not excuse Saul, the king of Israel, for his disobedience to God's command, (1st Sam. 15), neither will money, prayers, and tears, excuse us from obedience to any command found in the gospel of salvation. It is written, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven." (Inspired Translation, Matt. 5:21). Then how foolish and vain in men to teach that "such and such ordinances and commandments are very well, yet not at all essential to our salvation." Some foolishly assert as an excuse that these commands and ordinances were for the Jews only, and for that period only.

Let me ask this class of quibblers: Was the whole of the New Testament given for that age only, or was it given for the instruction, comfort, and salvation of all ages? (Acts, 10: 34, 35; Acts, 11: 18). Was Jesus Christ sent to redeem the Jews only, or did he come to redeem the *world*? (John, 3: 16, 17; 1 John 2: 2). If "God is no respecter of persons," and has so declared, what kind of believers are they who claim to believe that he laid down a strict law and fixed ordinances for the Jews to obey under pain of damnation if they refused, while he simply offers the Gentiles eternal life upon their own terms, if they would only consent that "Jesus was the Christ?" In reality they deny the impartiality and immutability of God, and make him a liar. Further; where is the evidence that one part of the New Testament was given for the guidance of the Jew and another part for the direction of the Gentile? If certain commandments and ordinances are not binding upon us in this age, why is it not so stated in the record; and since it is not so stated, what right has any man to assume that which God has not declared? The great Teacher commanded that the gospel should be preached in all the world and to every creature, and that without any reserve. And since the Lord has never made any distinction, nor authorized his apostles to do it, these men have no authority for such statements? They are purely the imaginations of their own minds, or those of their leaders, and are in direct opposition to the whole tenor of God's word. Such men are undoubt-

edly the false "teachers" who would "bring in damnable heresies even denying the Lord who bought them;" for when they deny his word do they not deny him? 2 Pet. 2: "Why call ye me Lord, Lord, and do not the things which I say?"—Luke 6:46. "This is the love of God, that we keep his commandments; and his commandments are not grievous."—1 John 5:3. "He that saith I know him, and keepeth not his commandments is a liar, and the truth is not in him."—1 John 2:4. The above refers to both Jew and Gentile. Is it the right and privilege of the breaker of *our laws* to even suggest, much less to determine, the terms upon which mercy shall be extended to him? If not, by what principle of justice and equity shall we claim the right to determine the terms upon which the clemency and favor of God shall be shown to us? When was erring humanity, learned or unlearned, authorized to decide what law of God he should, or should not obey? Says one, "I admit your reasoning, but I can not see what saving power there is in the various ordinances." Yet this very man would tell me that the decrees and ordinances of this government, derive their binding force from the proper, authoritative, legislative enactment of its constituted authorities, bearing the great seal of the government, and being recorded on the statute books of the nation. This class will also agree that the Holy Scriptures are the statute books of the kingdom of God, that therein are found the laws governing our relationship to him, and that every word which he has revealed therein bears the seal and insignia of Omnipotence, infinite wisdom, justice and love. Is the eternal and infinite ruler of the universe less able to carry out his purposes, enforce his law, and fulfill his high behests, than are the governments of men? Is he less faithful to perform all his word? The testimony that rings down through the ages from all who have put his faithfulness to the test, is that "He is faithful who has promised."

When the serpent was lifted up in the wilderness, and serpent-bitten Israel were bidden to look thereon and they should live, was not that a strange and unheard of method of curing those deadly wounds? Yet was it not effective? Was it the brass, the writhing form of the serpent, or the pleading look of the stricken wretches that gave the healing power? It was neither of these. It was not all of these combined; and yet without all these, Israel, that had been bitten, must have perished. The healing power and virtue was in God; and when afflicted Israel complied with his will, he was found true to his word, and obedient Israel lived.

"Even so must the Son of man be lifted up." What for? The race has been bitten by "that old serpent, the devil" and it must have perished unless an antidote had been found. Christ was that antidote. He has been lifted up, "that whosoever believeth on him should not perish, but have eternal life."—John 3: 14, 15. How shall we believe? By merely accepting his Godhead, acknowledging him as the Redeemer, and claiming an interest in his blood,

while we reject his word, make light of his ordinances, doubt the efficacy of his promise, and then seek to be healed in our own way and by means of our own devising? If we seek eternal life in this way we shall seek in vain. The sting of the serpent will as assuredly work to our destruction as did those of the fiery, flying reptiles in the wilderness work the destruction of many who were then bitten. We are indeed to believe on him as the Son of God, the Redeemer of the world, the Messiah who was to come; and in believing thus we can not doubt his word, ignore his ordinances, nor treat his promises with contempt, but we shall be found implicitly receiving and obeying his every word, submitting to all his ordinances, and trusting in all his gracious promises. We shall be "doers of the word, and not hearers only." And when we find him saying,—"Except ye repent ye shall all likewise perish," should "cease to do evil, and learn to do well." (Isa. 1: 16, 17). We ought then to "put off the old man with his deeds, and put on the new man, which is renewed in knowledge, after the image of him that created him."—Col. 3. When we find it written, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 5. As true believers we shall accept the great Teacher's definition of the new birth, and, following the teachings of the inspired Peter, we shall repent of our sins and be baptized for the remission of them, that we may receive the gift of the Holy Ghost.—Acts 2: 38. And thus having become "dead to sin" we shall be "buried with (like) Christ by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in *newness of life*."—Rom. 6: 3, 4. Then our sins, like those of Paul, will be "washed away," and we shall be filled with the Holy Ghost. Acts 22: 16; 9: 17, 18. Like him we shall be "saved by the washing of regeneration, and renewing of the Holy Ghost," (Titus 3: 5), in strict accordance with the promise—"He that believeth and is baptized shall be saved."—Mark 16: 16. And like the believing jailor who obeyed "the word of the Lord" by being baptized, we shall prove ourselves true believer, "and not hearers only;" for it is written, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7: 21.

Obedience to every ordinance is essential. This is further evident from the fact that Jesus said:—"All the people that heard John, and the publicans justified God, being baptized with the baptism of John. But the Pharisees and lawyers *rejected* the counsel of God against themselves, being not baptized of him."—Luke 7: 29, 30. This same Jesus further says: "I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. 5: 19.

From the tenor of the whole word of

God there is nothing written that will warrant us in rejecting any ordinance, command, precept or promise that God has given; but we are at liberty, yea in duty bound to reject the theories and teachings of men which conflict with the teachings of Christ and his apostles.

It will be remembered that while John baptized with water for the remission of sins, he predicted that Christ should "baptize with the Holy Ghost and with fire." This baptism of the Holy Ghost was essential to the preparation for eternal life, but was not instituted in the place of baptism by water, for Christ emphatically declares:—"Verily, verily, I say unto thee, except a man be born of water and of the Spirit he can not enter into the Kingdom of God." In this language the baptism or birth of water is enjoined upon man equally with the baptism or birth of the Spirit. And since Christ has joined them together, who shall separate them? Who shall applaud the observance of the one, or depreciate—or even ignore—the observance of the other? Both are means of preparation without which we can not have eternal life. It will also be remembered that while Christ commissioned his disciples to baptize with water, *he reserved to himself* the prerogative to baptize with the Holy Ghost; and that Holy Ghost being a portion of the divine nature, and to be given as the seal of adoption, it must be given to those alone who have truly believed in him who have indeed repented of all their sins and have truly desired to "put on the new man." But all had not been baptized into Christ; for says Paul:—"As many of you as have been baptized into Christ have put on Christ."—Gal. 3: 27. Such are entitled to the Spirit of adoption whereby we cry Abba, Father, (Rom. 8: 15), "Which is the earnest of our inheritance."—Eph. 1: 13, 14. And as He is the Judge of all hearts, he alone is competent to decide who is worthy to receive this seal of adoption. Hence it is written: "He shall baptize you with the Holy Ghost and with fire."—Matt. 3: 11.

On the day of Pentecost this baptism was given to those who had followed him and it was promised to "all that are afar off," if they obey the gospel call; Acts chapters 1 and 2. And it was "given to them that obey him," (Acts 5: 32), as witness the case of Cornelius, Acts chapters 10 and 11. The two cases above mentioned were without the intervention of any of his servants; but in the other cases of baptism of the Holy Ghost, the servants of God had a work to do, as in the case of the Samaritans, (Acts chapter 8), when Peter and John came from Jerusalem to Samaria and "prayed for them who had been baptized, that they might receive the Holy Ghost." "Then laid they their hands on them, and they received the Holy Ghost."—vs. 12-19. The next case we read of was that of Saul of Tarsus, Acts 9: 17, when Ananias "putting his hands on him," that he might receive his sight "and be filled with the Holy Ghost." Then there is the case of the twelve Ephesians who had been baptized by an impostor

claiming to be a disciple, but who knew nothing of the Holy Ghost, and consequently left them in ignorance of the baptism thereof. But when Paul said,—"John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." Acts 19: 4-6, Timothy also received that precious gift in the same way. 2 Tim. 1: 6. And this inspired Apostle Paul enumerates "the laying on of hands" as one of "the principles of the doctrine of Christ." Heb. 6: 12. Here then we find from whence the Apostles received authority to lay on hands for the gift of the Holy Ghost. And the fact that they engaged in solemn prayer that the baptism of the Holy Ghost might be given, is evidence that Christ had not given up his prerogative in that ordinance; but that throughout all time his is the sole prerogative to "baptize with the Holy Ghost and fire." But his servants were commanded to teach the people to observe all things whatsoever he had commanded, and the laying on of hands was one.

This baptism of the Holy Spirit is the "anointing" which John declared the children of God had received "the unction from the Holy One." 1 John 2: 20, 27. And when Jesus promised this "comforter" he said; "he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."—John 14: 26. "He shall testify of me."—15: 26. "He will guide you into all truth." "He will shew you things to come." "He shall glorify me; for he shall receive of mine and shall shew it unto you."—16: 13, 14. Can we dispense with this wonderful teacher and guide in the great work of preparation? Do we not need this witness that we are the children of God? Do we not need this "seal of our inheritance?" "If any man have not the Spirit of Christ, he is none of his." "For as many as are led by the Spirit of God, they are the sons of God." "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him that we may be also glorified together."—Romans chapter 8. Shall we despise the appointed means of preparation and thereby grieve the Holy Spirit? No; let us accept, without reserve, every word of God, and honor every ordinance of his in the letter and spirit thereof, and thereby be enabled to read our title clear to eternal life, through Jesus Christ. C. DERRY.

#### "CONSTITUTIONAL LAW."

WHAT IS IT?

I ENQUIRED of the Lord instead of Mr. Thatcher's argument, and the answer came not only direct but perfectly satisfactory, namely, That law of the land which does not prohibit nor conflict with the law of God, is to be known and kept as constitutional. And consequently the Saints may know that the law that forbids polygamy upon this land is a Constitutional Law, and

doubly binding on the Saints. For not less than twice, and in two periods of time, upon this land, God has said: "There shall not any man have save it be one wife." Therefore, the Courts may affix a penalty and punish for such transgression.

J. S. C.

#### A FEW ITEMS ABOUT THE DEVIL.

GOD has plainly warned us by his words, by his Spirit, by his Son and by the apostles, that in the last days the devil would work in a manner to deceive the people. From the very beginning, God has warned man of this great power of Satan; and in 2d Thessalonians, 2d chapter, God, through his servant Paul, has told us that just before Christ's second advent into the world, Satan would try by all his power (all his spirits or angels) to deceive the world of mankind; and this, too, before Christ was to come. Paul calls it "strong delusion," and says God would send it to them because they would not receive the love of the truth.

Now where does the strong part of the delusion come in? *Right where they claim to be the spirits of the dead.* It is not in performing miracles; for truly they do perform miracles. We have, right here in Independence, in the Opera House, the greatest display of power: they materialize bodies of nearly every kind, even to flowers. Guitars and harps are played in mid-air. Hands are seen with flowers in them. In fact, everything which has ever been performed—tables raised six feet high.

If they have this great power, why can not they remain in their materialized bodies with us? Because, God only suffers them to go so far in this matter, until the time comes when Satan will sit in the temple of God, and try to prove to the world that he is God. The world is now going after this great power of unrighteousness, and has great pleasure in it, because it is suited to people in a worldly sense, and is more suited to the carnal mind than the truth of God. It gives them the "broad road" to walk in, and saves all alike, the moral and the profane, all are saved alike in the spirit world. And after all, they say there is a God, but none have ever seen him, nor know anything about him. Now in this they lie, for if none have ever seen him and know nothing about him, they have no evidence that there is a God. God is the first power, the devil is the second. God says that by his word (his Son) he created all things which are or have been. God is a spirit, so is the devil. God created all the spirits; but the devil made himself the enemy of all righteousness by rebelling against God, and seeking the honor and power of God as Supreme Ruler of heaven. He was cast out, but still tries to make himself the great ruling power. His greatest effort will be when he sits in the temple of God, and tries to prove that he is God.

Why has he not attempted to prove that he is God before now? Here is the reason Paul gives: "Now ye know what withholdeth, that he might be revealed in his time." Ever since he was cast out of heaven and became that "old serpent," the

devil has been preparing to accomplish his great purpose of overthrowing God, and taking his kingdom from him.

I will give the proof of the existence of the two powers. Never has God shown his power, without Satan's showing his also. It were needless to go back to the days of Moses, when by his miracles the devil tried to overthrow the work of God, or to the days of Christ; for in our own day we see and know of both powers at work. Its votaries say that spiritualism is the cause of all miracles, or the source of all spiritual manifestations. I admit that devils have power to perform wonders; but I know, also, that God suffers them to do these things that men may be tried, and that God also has his work going on; for he has sent, is at present sending, and will continue to send his angels to men, and God's angels do not deny the power of Satan, but warn us against him and his angels. John says there are many spirits gone out into the world to deceive the world. I say I know his statement is true, for I know of both powers. One class of angels leads men to free-love, polygamy, elopement of husbands and wives with paramours, murder of men and women, and causes persons to travel and exhibit their powers to make money. But God forbids any one's boasting of mighty faith; he shows us that we are dependent on him for all things, and requires us to forsake all evil, and to resist all the temptations which the devil sets before us, which, if we do not, we will be led into them as others are. God requires us to conform to the laws which he has given through his son, and gives us great promises if we hold out faithful to the end.

But you may ask how I know of these promises of God. Let me say that God has given us surer witness than all classes of evil spirits combined can give. He has taken men in his Spirit, and has shown them his power and a part of his glory; he has also showed them all the power and glory of the devil, who has power because he is a spirit. The devil retains his power, in common with his angels, though he is greater in power than they are, because he was greater in authority before he rebelled and lost his standing as the cherub of heaven. Therefore, being a leader and a ruler, he is spoken of as the prince of the power (or spirits) of the air. I will go further, and assert that God has always commanded his servants to write his revelations. He has manifested himself to them in order to make them his witnesses, and they have testified of God in every past age, as we do in this age of the world; they also knew of the power of Satan as we do; they came in contact with the power (or spirits) of the devil as we do; for the great power of the devil is this: the third part of the spirits who were in heaven. Just think of it! Reflect upon the great multitude who have taken bodies, then think that only two-thirds have the right to take to themselves bodies—the other third cast out of heaven, having become the angels of the devil. Then think what we have to contend with! Keep us from the powers of darkness, O God!

W. C. KINYON.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Conference Minutes.

### WISCONSIN.

A conference of the above district convened at North Freedom, Sauk county, Wisconsin, October 9th and 10th, 1886. Bro. A. L. Whiteaker, president, and W. A. McDowell clerk. Branch reports:—Wheatville, 14, including 3 elders, 1 teacher, 1 added by baptism; J. S. Whiteaker president. No changes in the Exelsior branch. English German Freedom contains 29, including 1 elder and 1 priest. J. Quandt president. Elders' report:—A. L. Whiteaker, baptized one, W. A. McDowell, A. V. Closson, Frank Hackett, blessed one child. Priest, J. Quandt. Bishop's Agent's report:—On hand last report \$21.40. Received since \$1.70. On hand \$23.10. A. N. Closson, agent. Report of committee on tent: We your committee report that a tent can be bought for \$100, perhaps less. A. V. Closson, W. McDowell. On motion J. Quandt, W. A. McDowell and A. L. Whiteaker were appointed a committee to solicit means to purchase a tent, and report to the next conference. Bro. A. L. Whiteaker was sustained president, and W. A. McDowell, clerk. At 7:30 preaching by Bro. A. V. Closson. At 10:30 a. m., Sunday, preaching by W. A. McDowell; at 2:30 p. m. sacrament and testimony meeting in charge of A. L. Whiteaker and F. Hackett; and at 7:30 preaching by Bro. A. L. Whiteaker. Adjourned to meet at Willow Creek, Richland county, Wisconsin, February 5th and 6th, 1887 at 10:30.

## Miscellaneous.

### MARRIED.

BLAKELY.—ARNOLD.—At the home of sister Mary Arnold, grandmother of the bride, Plano, Kendall county, Illinois, December 23d, 1886, by Elder Joseph Smith, Bro. Charles Albert Blakely and Sr. Florence Edith Arnold—all of Plano. Sr. Norman Blakely, mother of the groom, arrived from her home near Bothwell, Ontario, and was present at the nuptial ceremony.

BRUNSON — STRICKLAND.—At the Saints' Church, Plano, Kendall county, Illinois, in the evening of December 23d, 1886, by Elder Wentworth Vickery, Bro. Manson Diton Brunson and Sr. Elizabeth Nicena Strickland, all of Plano.

### DIED.

LOVELL.—In the Greenville branch, near Lamoni, Iowa, December 22d, 1886, of lung fever, two children of Bro. and Sr. Nephi Lovell, namely, Anne Elizabeth and Mary Christina, the former aged 4 years, 11 months and 15 days, and the latter 3 years, 2 months and 8 days. They were buried at Lamoni in one grave. The funeral sermon was preached by Bro. H. A. Stebbins. The loss of two children in one day was a most bitter bereavement.

JONES.—At Davis City, Iowa, at three o'clock on Sunday morning, December 26th, 1886, sister Elizabeth Jones, aged 81 years, 4 months and 27 days. She was born in Manchester, England; received the gospel there some forty years ago, subsequently emigrated to Utah, and from there

escaped to California, where she heard of the Reorganized Church, and was baptized March 19th, 1864, by Bro. H. H. Morgan, and was confirmed by Bro. Glauod Rodger at Washington Corners. Removed to Decatur county, Iowa, in 1875. She continued faithful in her adherence to the gospel as restored from heaven, and never missed attendance at the house of the Lord unless illness prevented her from going. Her last sickness was brief, and she departed in peace, being fully conscious and able to give instructions concerning her burial. According to her wish she was buried at Lamoni. The funeral sermon was preached by Bro. H. A. Stebbins, and Bro. Ebenezer Robinson followed with some remarks about her devotion and constancy even unto death.

Far from my native land to-day,

I lie upon my dying bed;

No kindred lingers near me now;

But friends will soothe my aching head.

What will it matter when I'm gone

Who watches my last moments here.

What matter when I'm laid to rest,

Who sheds the mourner's bitter tear.

I'll leave this earthly home of mine,

And from its cares forever free

I'll cross the portals of the tomb,

Where Jesus waits to welcome me.

DOLLIE RODGER.

HILLIS.—At Independence, Kansas, October 8th, 1885, of consumption, sister Belle Hillis. Sister Hillis was born in Maryland, September 27th, 1854, was baptized by Elder Delong at Vassar, Michigan, April, 1883. She came to Bay City on a visit, and heard and obeyed the truth before she came home.

Over the river they beckon to me,

Loved ones who've crossed to the farther side.

The gleam of their snowy robes I see,

But their voices are lost in the dashing tide.

There's one with ringlets of sunny gold,

And eyes the reflection of heaven's own blue;

She crossed in the twilight gray and cold,

And the pale mist hid her from mortal view.

We saw not the angels who met her there:—

The gates of the city we could not see,—

Over the river, over the river,

My sister stands waiting to welcome me.

FROM HER SISTER.

### REUNION.

The committee appointed at last reunion to make arrangements for the one to be held in the fall of 1887, met at Logan, Iowa, pursuant to an appointment, on Tuesday, November 30th, 1886. The committee organized by electing P. Cadwell chairman, J. W. Chatburn vice-chairman, and Wm. C. Cadwell secretary for the ensuing year. It was decided to have the reunion commence on or about the first of October, 1887, the exact date to be fixed hereafter. Several propositions were submitted, but the one from Harlan, Iowa, being so much better than all others, it was decided to locate the meeting there. Brn. C. A. Beebe, H. N. Hansen, W. W. Whiting, J. W. Chatburn, and P. Cadwell, of the committee, were present, being all of the committee but J. C. Crabb, who was prevented from being present by the severe storm prevailing. It is felt by the committee that the selection of location is a good one, and that it will contribute materially to the success of the coming meeting. Further information will be given as to rates of transportation, and regulations governing on the grounds, &c., &c., in due time.

### WEBB CITY BRANCH.

The name of the branch known as Center Creek, has been changed to Webb City. By order of said branch October 17th, 1886,

**BISHOP'S AGENT.**

Owing to a vacancy occurring by the death of Bro. Robert Thrutchley as Bishop's agent in the North-east Missouri district, and Bro. John T. Williams having been recommended by the late quarterly conference, held on the 11th and 12th December, to fill said vacancy, I therefore appoint him as my agent for said district.

G. A. BLAKESLEE, *Presiding Bishop.*  
GALLEN, Mich., 27th Dec.

**CONFERENCE NOTICE.**

Conference of the Pittsburg and Kirtland District will convene at Pittsburg, Pa., Saturday, January 29th, 1887, at 1:30 o'clock. Every branch is invited to send delegates to assist in appointing delegates to General Conference, and in transacting all other business that may come before the conference. Clerks of branches will please send in their reports to F. J. Reese, 65 Fifth Ave., Pittsburg, Pa. Also all officers who can not attend in person. Brn. W. H. and E. L. Kelley, W. Peak and others of the traveling ministry are expected to be present. Let all put forth an urgent effort to be present.

G. T. GRIFFITHS, *Pres. of Dist.*

KIRTLAND, Ohio, Dec. 28th, 1886.

**A CALL.**

Some time ago Brethren Chatburn, Crum and Clemensen, of Independence, Missouri, sent to the *Herald* a request for the names of the soldiers serving in the late rebellion. We want the descriptive list, name, regiment, company, arm of service, whether infantry, cavalry or artillery, and the State they served from. Come, comrades, rally to our call, rally once again; they are needed, and you will not be ashamed to see them enrolled. Mother, have you a son that was in the army and in the church that is dead, and gone; will you send us his name. Wives of the gallant men of the G. A. R., if your husbands are dead send us their names. Sisters and brothers, and all other relatives of our noble dead, send to T. W. Chatburn, Independence, Missouri.

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Literary features of a high order of merit have been added to the Sunday and Saturday editions, and to these departments some of the best writers in the United States have become regular contributors. These editions rival the best magazines in the excellence of their literary contents.

THE TIMES will continue in the advocacy of sound political principles. It will labor for the emancipation of the country from the burdens of a protective tariff, and give all encouragement to efforts for the improvement of the civil service by its divoicement from party politics. THE TIMES will remain, as it has been for more than twenty years, an aggressively independent journal, acknowledging allegiance to no party, but striving for principle and justice.

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Pages 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, January 15, 1887.

No. 3.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, January 15, 1887.

### EDITORIAL ITEMS.

WHILE we read of cold and wretched weather in nearly all quarters, at Lamoni and vicinity the thermometer has been but little below twenty degrees, there have been no "blizzards," and for the most of the time up to the 5th inst the weather has been bright and pleasant. But we need rain for all purposes.

Bro. R. J. Anthony was at Salt Lake City, Utah, the 28th of December, and writes: "I baptized three to-day." He is in excellent spirits.

Bro. James Burch writes us from Tawas City, Michigan, December 31st. He had preached at Bay City of late, and at Tawas, also at the Glendon settlement, and intended to labor some in Alabaster. He says he could not write, nor read much when he of late came into the church. Strive on Bro. Burch, and if faithful, you will rejoice in the ability to do both with facility and profit.

Please read Bro. James Caffall's reply to our criticism upon his letter for December, 1886. The matter having taken the turn that it has we shall let it rest as it is.

The Fairfield, Nebraska, *Herald* has kind and commendatory words for Bro. R. M. Elvin in his labors in that place of late.

Bro. George Masters, of Sherodsville, Ohio, writes that God has increased his light and spiritual joys of late.

Bro. W. A. Bennett, writes from Graham, Texas, December 23d of last year. He is with his family in the drouth stricken portion of Texas. No rain has fallen there for three months; wheat is dying for want of it, and the prospects are poor, very poor. Bro. Bennett will be grateful for any little help any who can spare will send him, to aid him to tide through till Spring.

Bro. John J. Billings in a late letter says: "I can't do without the *HERALD*. I have taken it ever since I joined the church, twenty years."

Bro. C. Scott writes January 2d; "An M. E. man recently made the most unrighteous attack on the faith in all my experience. He traduced the character of the Saints and dealt treacherously with the books. But the Saints are firm."

Sr. Jennette Strauss, of Portsmouth, Iowa, writes: "The *HERALD* spreads before us a sumptuous meal of every needed variety. Those sermons are indeed a great treat. Its society makes a little heaven for me." Of the *HOPE* she says, "It is all that could be asked for in its line."

Sister Rachel S. Coates of Dorchester, Nebraska, is, in the way of conversation, aiding the inquiries of some in her neighborhood. The questions and answers respecting baptism in this issue are some of the results of her conversing with an inquirer, and are sent to the *HERALD* by Sr. Coates for him, of him she writes; "He and his wife are very kind to Latter Day Saints."

Bro. T. J. Hughes of Rhodes writes: "I think the *HERALD* the best paper I ever read. May the good work go on and increase till the prejudice and opposition shall melt before the glorious truth like snow before the summer sun."

Bro. A. B. Johns of Carson, Nevada, wishes the elders in the Northern Illinois District to call on his friends, brother and sister in Christ, Charles Thomas, who with their family reside on a farm near Catlin, Vermillion county, Illinois. Bro. Johns once knew them in England, and he is anxious for them to learn of the Reorganized Church. Catlin is six miles southwest from Danville, on the railroad leading to Decatur.

Bro. F. C. Hough, of Hearne, Texas, wants the address of Bro. A. J. Cato, so as to forward to him a letter.

### PERSECUTION AND ITS CAUSES.

Continued from page 19.

THE following is right in line with what has hitherto appeared, proving that the persecuted Saints, though exiled from their homes and property, proposed only lawful means to obtain redress and redemption.

"LIBERTY, [Mo.,] Feb. 19th, 1834.

To the Hon. John F. Ryland, judge of the fifth circuit, Missouri.

*Sir*:—Learning that a court of enquiry is to be held in Jackson county, at the next regular term of the circuit court for that county, or that some kind of legal proceedings, is to be commenced for the purpose of obtaining the facts, as far as can be, or bringing to punishment the guilty in that county:

We, therefore, pray your honor to avail your-

self of every means in your power to execute the law and make it honorable; and believing that the testimony of some of the members of our church will be important, and deeming it unsafe to risk our persons in that county without a guard, we request that the order from the Executive, already transmitted, may be put in force.

Respectfully, &c.,

EDW'D PARTRIDGE,  
A. S. GILBERT,  
W. W. PHELPS,  
JOHN CORRILL,  
JOHN WHITMER.

Another request similar to the above was sent, same date, to Amos Reese, Circuit Attorney.

They also wrote the Judge Advocate, as follows:

LIBERTY, Feb. 19th, 1834.

George Woodward, Judge Advocate in the case of the State of Missouri, vs. Col. Thomas Pitcher.

*Sir*:—The undersigned request of you, if it be consistent with custom and law, an official copy of the proceedings recorded by you in the above stated case, for the purpose of preservation, as an important link in the history of our unfortunate society.

Respectfully,

W. W. PHELPS,  
EDW'D PARTRIDGE,  
ALGERNON S. GILBERT.

Times and Seasons vol. 6, page 1022.

Here is another historical item which further serves to show the extreme brutality of the Saints' persecutors. The Josiah Sumner mentioned was known to the said Sumner and his family resided near Onawa, the county seat of Monona county, Iowa, a peaceful, honorable, highly esteemed citizen and member of the Reorganized Church.

I, Abigail Leonard, depose and say that on the night of the 20th of February, 1834, in the county of Jackson, and state of Missouri, a company of men, armed with whips and guns, about fifty or sixty in number, came to the house of my husband; among them was John Youngs, Mr. Yocum, Mr. Cantrell, Mr. Patterson, and Mr. Noland. Five of the number entered the house, among them was John Youngs. They ordered my husband to leave the house, threatening to shoot him if he did not. He not complying with their desires, one of the five took a chair and struck him upon the head, knocking him down, and then dragging him out of the house. I in the mean time, begging of them to spare his life, when one of the number called to the others telling them to take me into the house, for I would "overpower every devil of them." Three of the company then approached me, and presenting their guns, declared with an oath, if I did not go in they would blow me through. While this was transpiring, Mr. Patterson jumped upon my husband with his heels; my husband then got up. They stripped his clothes all from him excepting his pantaloons, then five or six attacked him with

whips and gunsticks and whipped him till he could not stand but fell to the ground. I then went to them, and took their whips from them. I then called for Mrs. Bruce, who lived in the same house with us, to come and help me carry my husband into the house. When carried in he was very much lacerated and bruised, and unable to lie upon a bed, and was also unable to work for a number of months. Also at the same time and place, Mr. Josiah Sumner was taken from the house, and came in very bloody and bruised from whipping.

(Signed.)

ABIGAIL LEONARD.  
Times and Seasons vol. 6, page 1023.

Five days after the foregoing requests were made to Judge Ryland, Circuit Attorney Reese, and Judge Advocate Woodward, the Lord gave, by revelation through Joseph the Seer, those highly important words of command, counsel, explanation and promise, found in section 100 of Doctrine and Covenants, which the reader will do well to now examine with care. Many had been heedless of "the precepts and commandments" given the church, and this was a fruitful cause of the "sore and grievous chastisement" which the Saints were suffering. The Lord said this of their persecutors: "On whom I will pour out my wrath without measure in mine own time." Much of this has already come to pass. In this revelation the Lord instructs the Saints in respect to the conditions, and the only conditions upon which they must overcome, prosper and prevail, namely,—“by hearkening to observe *all* the words which I, the Lord their God, shall speak unto them.” And on the other hand, he warns them in these words: “But inasmuch as they keep not my commandments, and hearken not to observe *all* my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.” This is said in view of the then future, as well as the past, for now the Lord proceeds to instruct the Saints in further measures for redress and redemption, but it *must* be done in the Lord's way, and in the Lord's time; and that way and that time would be made known in “the words” which God would “speak unto” his people through his appointed servants.

The Lord promises that “after much tribulation” the “scattered” saints “shall return to the land of their inheritances and build up the waste places of Zion.” But there must first be an exhibition of divine “power” in reference to that redemption, and in view of that the Lord says: “I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be *led out of bondage* by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption be.” This leading up to Zion lies yet in the future, and it will be wise to “observe” the word of the Lord in these matters and wait for this Moses

man to lead, instead of seeking to lead him. The Lord counsels “the churches” to “send up wise men” to “purchase lands,” as before “commanded;” and he promises that, when this is done, “inasmuch as mine enemies come against you to drive [mob] you from my goodly land, which I have consecrated to be the land of Zion, even from your own lands, after these testimonies which ye have brought before me against them, ye shall curse them; and whomsoever ye curse I will curse; and ye [when all these conditions are complied with] shall avenge [inflict, in a legal way, just punishment.—*Webster.*] me of mine adversaries.” An effort was then made, in a legal, peaceful way, to send up men and money to assist in establishing the Saints on lands of their own in Jackson and adjoining counties, but for that time they must not have less than “one hundred” men to engage in that work. This, certainly was neither to fight nor to terrorize the Missourians, except, possibly, in self-defence, but rather, (1) to try the faith of the Saints in the latter day work, including the prophetic calling of Joseph the Seer, and, (2) to leave wise men, also the citizens of Missouri and their rulers, without excuse in the final summing up and judgment of the Lord's “marvelous work.” The laws of the nation and of Missouri guaranteed to the Saints, in common with all others, the right of “life, liberty, and the pursuit of happiness,” including the right of emigration, the purchase and peaceful possession of lands, of the elective franchise and the worship of God according to the dictates of their own conscience so long as they did not interfere with the natural or guaranteed rights of others. The Saints, also these national and state guarantees, and the faithfulness and integrity of civil rulers,—all were to be tested and proven in connection with the Lord's “marvelous work and a wonder,” the need and wisdom of which would appear in due time. Will the Saints prove faithful to their trust! Will the Nation and the State be faithful to their pledges! Will wise men and rulers prove just and true to their several trusts! We shall see further on; for the Infinite God, for his own glory, for the discipline of his saints, and to teach wise men and rulers the indispensable need of exact and even handed justice, equity and mercy to all, will bring all to the test and “plead” with them in view of both the present and the future; for God is laying the foundations deep and broad and strong, for the dispensation of the fulness of times in which his word and his work are to go forth to *all* nations, to the Gentiles first and then to the Jews; therefore his saints must be tried and disciplined and educated under the present and eternal law of God's church and kingdom; and the institutions and rulers and people of our Nation founded in the wisdom and power of God, they too, must be tried and tested in every part essential to the establishment and building up of the church and kingdom of God within it, that all might be harmoniously adjusted together, each doing its proper work and fulfilling its divine destiny, mutually aiding and blessing each the

other, each being, in its respective department, the light of the world to prepare the way and usher in the universal, peaceful, and all-glorious reign of Christ as “King of Kings and Lord of Lords.”

Suffering and humility and tribulation are conditions in which are conceived and whence are born the purest, holiest, and grandest designs and achievements. Through these the church and the Nation needed to pass in order to be educated up to the wonderful possibilities attainable by the principles and laws on which they are founded and by which they must be governed, hence the trying occasions—made such by the errors and evils of men— which infinite wisdom has chosen and appointed by which and through which to manifest the excellency and power of the government of God in all things, and by which to purify, enlighten, exalt and glorify the willing and obedient ones.

In what will yet appear, the persecutions of the Saints will be seen to be a means overruled of God for their chastening and goodly progression, and by which to bring into clearer view the essential excellencies of the law of the Lord in respect to both the Church and the Nation.

#### EXTRACTS FROM LETTERS.

Bro. Willie Queen writes from Rhodes, Iowa, January 3d:

“I was baptized six years ago into the Campbellite Church, and was baptized three years ago this coming March, by Bro. Frank McDowell; since that time I have received more light than I ever did in that church from which I came, and may God ever help me to walk in such way as to show to the world that I am a true Latter Day Saint.”

WE answer the following questions under protest, for the reason that there may be many things that are permissible, or necessary for which there are no specific provisions in the law:

*Ques.*—Is it legal and according to church law to nominate absent persons for branch officers in a branch business meeting, some of those absent nominees inactive for months or years, and very seldom seen in the meetings, but no charges against such?

*Ans.*—Yes. It is quite often done, the privilege of explanation being reserved to the absentees.

*Q.*—If it is legal, where is the law for such proceeding, as all branches are to be governed by the law of the church?

*A.*—Propriety, or necessity for such nominations is quite sufficient law.

*Q.*—If a branch officer desires to resign from a certain office in which he has labored for an indefinite time, and should he give a sufficient reason for offering his resignation. Is there a law to compel him to continue in that office, or that he must be nominated among other officers of the same kind, and run the same chance as the other nominees for the same office that he wishes to resign?

*A.*—There is no law on the matter; it is a question for the hour, and to be determined by the conditions surrounding the case at the time. No one can be compelled to serve.

Q.—Is it binding upon all members to vote on any question that comes before the house, either in favor or against?

A.—It is so understood in the rules of all deliberative bodies; though it is usual in church meetings, and promiscuous assemblages not to notice the fact that all do not vote, it being a sort of legal fiction that all do vote whenever a question is put. It is a matter of rule for each branch to settle for itself.

#### HOW TO SEND MONEY.

THE Business Manager hands us the following, which should be carefully observed by all who send money to the Herald Office. Please put your news items on one sheet of paper, and business items on another. This will save delay, confusion and mistakes.

In sending remittances for books and subscriptions, send Post-office Money Orders, Postal Notes, or Express Orders payable at Lamoni, Iowa. If Bank Drafts are sent, have them payable at Chicago, or New York. If payable at other places it causes delay and expense to us to collect them. Foreign money orders should be made payable at Leon, Decatur county, Iowa.

DAVID DANCER.

December 28th, 1886.

#### QUESTIONS AND ANSWERS.

Ques.—Is baptism an outward sign of an inward grace, or is it to wash away sins?

Ans.—Baptism is not technically speaking, an "outward and visible sign of an inward and invisible grace," though without the motive within, no man would consent to be baptized. It is the "answer of a good conscience" only in this sense, that if a man become conscious that it is a duty he owes to God to follow the Savior in baptism, he can never answer his conscience clear until he is baptized. From the answer of Ananias to Saul of Tarsus, "And now, why tarriest thou? (brother Saul)? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22:16. And the statement made by Paul in his letter to the Ephesians in reference to Christ's work for the church, "that he [Christ] might sanctify and cleanse it [the church] with the washing of water by the word," (commandment). Eph. 5:26. In connection with Mark 1:4; Luke 3:4; Acts 2:38. These all show that sins were remitted, or washed away by baptism; and that this was the object of its being enjoined.

Q.—How do you explain Joshua 3:8, as compared with last verse of same chapter? Does brink of Jordan and midst of Jordan mean the same?

A.—Exactly as it is stated in the 15th and 16th verses; that when the priests who bore the ark containing the covenant reached the edge of the waters of the river Jordan, God wrought a miracle, the waters receded from the track pursued by the hosts of Israel under Joshua; the priests bore the ark into the open breach between the waters above and below them in the course of the stream, and there stood in the "midst of Jordan," not at the "brim" of the waters, nor the brink of Jordan. "Brink" is not the same as "in the midst of."

Q.—Why are prophets not needed now, as much as they were in ancient times?

A.—We know of no reason why they are not.

Q.—How does Joseph Smith know that he is

a prophet, and that the Lord wishes him to be the leader of the Latter Day Saints Church?

A.—From the revelation of God through the Spirit to him; confirmed by a similar testimony to many others, during many years of ministerial labor in connection with the work of his father.

Q.—What evidence have we that we are saved? Do we get it direct from Christ, and have a conscious evidence that we are saved?

A.—After a due obedience to the command which requires baptism, through which sins are remitted, the candidate receives the laying on of hands for the conferring of the Holy Ghost, which John states is the "Comforter" the "Spirit of Truth," which when he comes will "testify of" Christ, that "Jesus is the Christ." It is by this testimony that those who obey unto life shall know that they are in a condition to be saved, and by which they are saved if they continue in his doctrine.

Q.—Aside from the Bible have we a conscious evidence that we are sinners?

A.—We think that the evidence surrounding us indicate that men are inclined to sin. It requires the evidence of the Bible, however, to show us how "all men are concluded in sin." All men are born with some part of the light which lighteth every man, and in this light, consciousness of sin exists, varying in degree according to the sphere, circumstances and conditions surrounding and modifying the lives of men. To answer categorically Yes, or no to the above question we can not.

Q.—Is it the duty of the Saints to meet for worship at the regularly appointed meetings of the branch in which they hold membership?

A.—Yes.

Q.—Are there any good reasons why Saints should habitually absent themselves from such meetings that will be acceptable either in time or eternity?

A.—Can not answer as to the nature of reasons that may or may not be acceptable in eternity. There are reasons that should be acceptable in time, such as sickness, inability imposed by circumstances beyond the control of the member. There are not many reasons that faithful members would care to state in excuse for the loss incurred in staying away from meetings.

Q.—Is it proper for the presiding officers of branches to urge the establishment and regular attendance of meetings by the member?

A.—Most decidedly—yes.

Q.—Can the Saints claim all the spiritual blessings in branch organizations under the presidency of the Aaronic priesthood as under the Melchisedek?

A.—They may claim all except those resulting from the laying on of hands for the conferring of spiritual blessings. The usual gifts enjoyed in worship may all attend the meetings presided over by priest, teacher, or deacon.

Q.—Whose duty is it in a branch to prepare the emblems for sacrament?

A.—It is the duty of whoever may be intrusted with the care of the sacramental service, goblets, plates, napkins, etc. If no provision is made it should devolve upon the deacon. The wine should have been provided for in good season by the branch. If prepared for on each occasion, provision for the purchase of material should be made by the branch, under direction of the presiding elder.

Q.—If persons in the church commit adultery,

causing a separation between husband and wife, can the branch restore them to fellowship?

A.—If the act complained of is the first offence they may be forgiven, if they be fully repentant. If it is the second offence, the law provides that they can not be forgiven by the church.

Q.—Can a presiding elder of a branch lawfully call a council of the brethren of the branch, to appoint a branch officer at the close of a meeting, without having previously announced it?

A.—Yes, if no rule governing such action has been adopted by the branch.

Q.—Can a presiding elder appoint meetings without the consent of the branch?

A.—Yes; it is his duty to see that regular meetings are kept up, and extra sessions provided for if emergency requires, or wisdom directs.

ELDER JOSEPH CLAPP, who has recently returned from Utah to his home at Deer Lodge, Montana, in writing of the Utah Mormons says,—“I am astonished at the spiritual degeneracy of that people in the last thirty years.” Bro. Clapp is the son of the late Benjamin L. Clapp, one of the active ministers in the days of Joseph the Seer. He settled in Utah for a time, and seeing the great departure from the faith taught by Joseph the Seer and the Saints up to 1844, he went to California and died there some years after.

Brother Clapp, when at Ogden, met a Mr. Stoddard, who had left the Brighamites and turned Anti-Mormon lecturer. This man says: “The object of Mormonism from its very start was to overthrow this government.” Bro. Clapp called on him afterwards and told him quietly he had better stick to what he knew to be facts, and that history would not warrant him (Stoddard) in the above statement. Mr. Stoddard replied,—“Man, I was born among the Mormons.” “So was I,” said Bro. Clapp, “and the difference between us is,” continued Bro. Clapp, “that I was born twenty years before you, and I know the Church was organized agreeable to the laws of the country, and that the doctrine and covenants of the church teach loyalty to civil governments and submission to civil rulers; and that in this respect the Church took more decided grounds than any other religious body.” And yet the next time this young aspirant took the stand, he rehashed the same falsehoods. The Saints will do well to look out for Mr. Stoddard and birds of his feather.

#### THE DATE OF THE CRUCIFIXION.

THE following will be interesting reading to the Saints. We quote from the *Christian Leader*, of November 11th, 1886:

Considerable importance is attached to ascertaining the precise day on which our Lord suffered and died on the cross of Calvary. If the generally-held opinion be correct, that he was crucified on Friday, then great difficulty is experienced in proving that He rose from the dead on the third day, or on the morning of the first day of the week. We know that this opinion has been made an occasion of scoffing on the part of those who are opposed to Christianity, and as we have read several articles which have attempted to square this opinion with truth, and,

as it appeared to us unsuccessfully, we propose to submit to our readers some results of recent study on this question, which we believe will assist in throwing light upon the subject.

As a necessary introduction to the proper consideration of our theme, we have to notice the fact, which is now generally well known, that the year 33 A. D., supposed to be the year in which Christ died, is not supported by any evidence worthy of notice. In a valuable work, Saville's Fulfilled Prophecy, (to which we are indebted for much of our information), we ascertain that our common era rests upon the computation made by Dionysius Exiguus, a Roman monk of the sixth century, and that his chronology was not adopted generally until the twelfth century. It is sufficient to say here that it is now universally admitted that Exiguus made an error in his calculation, variously estimated at from five to seven years. The question arises, Have we any reliable data which will enable us to arrive at a correct conclusion in reference to the year in which Christ died? We believe we have, and as we think that in fixing the year we practically settle the question, we submit such evidence as we have been able to gather to the consideration of our readers.

All the Christian writers of the first few centuries, with the exception of Epiphanes, are unanimous in their testimony that the Messiah died when the Gemini were Consuls of the city of Rome, which answers to our year 29. We give the testimony of three of these writers:

The Gospel of Nicodemus.—"The death of Christ took place in the 19th year of Tiberius Cæsar, Emperor of the Romans, on the eighth of the calends of April, during the consulship of Rufus and Rubellius (the Gemini), in the fourth year of the 201st Olympiad." Thus placing the time of the crucifixion during the consulship of the Gemini, which fixes it unalterably to the year A. D. 29.

Justin Martyr does not state the year in which Christ died, but makes a statement which is worthy of note: "That Christ did these wonders of curing the dumb and raising the dead, etc., you can learn from the Acts of Pontius Pilate." Tertullian, writing half a century later, appeals with similar confidence to these *Acta Pilate*. In his "Apology," or defense of Christianity against heathenism, addressed to the rulers of the Roman Empire, when speaking of the crucifixion, and of our Lord having predicted it as the Hebrew prophets had before predicted the same thing, says: "At the moment of Christ's death the meridian sun was withdrawn. Those who did not know that this was predicted concerning the Christ, thought that it was an eclipse; and reason not allowing this (on account of the moon being full, or nearly so at the time of the Passover), they denied, although you have in your Archives a relation of that phenomenon."

We refer to the "Acts of Pilate" for the purpose of showing that up to the fifth century, at any rate, Christian writers had an opportunity of verifying for themselves, from the Archives of Rome, the facts concerning Christ's death. Tertullian was in this position, and he tells us that Christ was crucified under Tiberius Cæsar, during the consulate of Rubellius and Rufus (the Gemini), thus corroborating the testimony of the Gospel of Nicodemus.

Augustine, Bishop of Hippo, in Africa, when writing at the close of the fourth century, says:

"Christ died in the consulship of the Gemini, on the eighth of the calends of April, and arose again on the third day." The testimony of many other writers might be added, but as they all agree in substance, it is needless to give them. Suffice it to say that the concurring testimony is that Christ died in the year in which the Gemini were Consuls of Rome, a year that indisputably corresponds with our year 29.

It may be asked, How was it the change or error came to be perpetuated and authorized? Briefly this: Like many other errors it was perpetuated and authorized through the action of the Papacy, of which Daniel spoke when he prophesied that it would "think to change times and laws." Pope Victor haughtily excommunicated those who refused to observe Easter as the Church of Rome did.

Having now, as we think, fixed the year in which Christ died, it remains for us to ascertain the day on which that event occurred. We are able to do this by reference to "Ferguson's Astronomical Tables," calculated with a view to ascertain the day for several years, on which the Passover was kept:

A.D.	1 of Nisan.	14 of Nisan.	17 of Nisan.
		(Passover).	
28.	March 14.	Sat. March 27	Tues., March 30.
29.	March 4.	Thurs., Mar. 17.	Sun., March 20.
30.	March 22.	Tues., April 4.	Friday, April 7.
31.	March 12.	Sun., March 25.	Wed., March 28.
32.	March 1.	Fri., March 14.	Monday, Mar. 17.
33.	March 19.	Wed., April 1.	Sat., April 4.
34.	March 8.	Sun., Mar. 21.	Wed., March 24.

It will be seen according to the above table, assuming that Christ died in A.D. 29, the 14th day of Nisan fell on a Thursday, and that the third day brings us to the first day of the week, or Sunday, the day on which Christ arose from the dead. If this position be correct, and we believe it is, it removes any difficulty out of the way and saves us from the unedifying task of trying to prove as true the error which was perpetrated by ignorance and dogmatism in the dark days of Christianity, and perpetuated afterward by slavery to custom. We leave the matter for the intelligent consideration of our readers, and if by investigation they consider the position we have taken to be a right one, and find themselves thereby assisted and edified, we have accomplished our purpose and are satisfied. If, on the other hand, it can be shown that our position is wrong, we will be glad to receive correction and instruction.—*D., in the Australian Christian Watchman.*

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Hadst thou staid I must have fled!  
That was what the vision said."

WE present the readers of the Column this week with a selection from Longfellow, and we have a purpose in our mind in so doing. We will not infringe upon the space of the Column this week, for the selection itself is lengthy, but we ask our friends to read and ponder upon it; realizing that the poet who weaves his heaven inspired fancies into verse, is sent by the loving Master to be our teacher; and if we are wise in our day and generation we will cull lessons of usefulness from every wayside flower that blossoms along the pathway of our life. We need these lessons, every one, for the helps which we get in life are

like the manna by which the encampment of Israel was fed, "Just enough at a time for one day," "This day our daily bread."

### THE LEGEND BEAUTIFUL.

"Hadst thou stayed, I must have fled.  
That is what the Vision said.

In his chamber all alone,  
Kneeling on the floor of stone,  
Prayed the Monk in deep contrition  
For his sins of indecision,  
Prayed for greater self-denial,  
In temptation and in trial;  
It was noonday by the dial,  
And the Monk was all alone.

Suddenly, as if it lightened,  
An unwonted splendor brightened  
All within him and without him  
In that narrow cell of stone;  
And he saw the Blessed Vision  
Of our Lord, with light Elysian  
Like a vesture wrapped about him,  
Like a garment round him thrown.

Not as crucified and slain,  
Not in agonies of pain,  
Not with bleeding hands and feet,  
Did the Monk his Master see;  
But as in the village street,  
In the house or harvest-field,  
Halt and lame and blind he healed  
When he walked in Galilee.

In an attitude imploring,  
Hands upon his bosom crossed,  
Wondering, worshipping, adoring,  
Kneelt the Monk in rapture lost,  
Lord, he thought, in heaven that reignest,  
Who am I, that thus thou deignest  
To reveal thyself to me?  
Who am I, that from the center  
Of thy glory, thou shouldst enter  
This poor cell, my guest to be?

Then amid his exaltation  
Loud the convent bell appalling,  
From its belfry calling, calling,  
Rang through court and corridor,  
With persistent iteration  
He had never heard before.

It was now the appointed hour  
When alike, in shine or shower,  
Winter's cold or summer's heat,  
To the convent portals came,  
All the blind and halt and lame,  
All the beggars of the street,  
For their daily dele of food  
Dealt them by the brotherhood;  
And their almoner was he,  
Who upon his bended knee,  
Wrapped in silent ecstasy,  
Of divinest self-surrender,  
Saw the Vision and the Splendor.

Deep distress and hesitation  
Mingled with his adoration;  
Should he go, or should he stay?  
Should he leave the poor to wait  
Hungry at the convent gate,  
Till the Vision passed away?  
Should he slight his heavenly guest,  
Slight this visitant celestial,  
For a crowd of ragged, bestial  
Beggars at the convent gate?  
Would the Vision there remain?  
Would the Vision come again?

Then a voice within his breast  
Whispered, audibly and clear,  
As if to the outward ear:  
"Do thy duty; that is best;  
Leave unto thy Lord the rest!"

Straightway to his feet he started,  
And with longing look intent  
On the Blessed Vision bent,  
Slowly from his cell departed,  
Slowly on his errand went.

At the gate the poor were waiting,

Looking through the iron grating,  
With that terror in the eye  
That is only seen in those  
Who amid their wants and woes  
Hear the sound of doors that close,  
And of feet that pass them by;  
Grown familiar with disfavor,  
Grown familiar with the savor  
Of the bread by which men die!  
But to-day, they knew not why,  
Like the gate of Paradise  
Seemed the convent gate to rise,  
Like a sacrament divine  
Seemed to them the bread and wine,  
In his heart the Monk was praying,  
Thinking of the homeless poor,  
What they suffer and endure;  
What we see not, what we see;  
And the inward voice was saying:  
"Whatsoever thing thou doest  
To the least of mine and lowest,  
That thou doest unto me!"

Unto me! but had the Vision  
Come to him in beggar's clothing,  
Come a mendicant imploring,  
Would he then have knelt adoring,  
Or have listened with derision,  
And have turned away with loathing?  
Thus his conscience put the question,  
Full of troublesome suggestion,  
As at length, with hurried pace,  
Toward his cell he turned his face,  
And beheld the convent bright  
With a supernatural light,  
Like a luminous cloud expanding  
Over floor and wall and ceiling.

But he paused with awe-struck feeling  
At the threshold of his door,  
For the Vision still was standing  
As he left it there before,  
When the convent bell appalling,  
From its belfry calling, calling,  
Summoned him to feed the poor.  
Through the long hour intervening  
It had waited his return,  
And he felt his bosom burn,  
Comprehending all the meaning,  
When the Blessed Vision said,  
"Hast thou stayed, I must have fled?"

HENRY W. LONGFELLOW.

HOME COLUMN MISSIONARY FUND.

River View S. School, Wheeling, W. Va. . . . .	3	50
Sr. Less Lanning, Busby, Kans. . . . .	37	
Sr. Julia Lloyd, Eldorado Springs, Mo. . . . .	20	
Sr. M. Bradfield, Underwood, Iowa. . . . .	2	50
Sr. Mary Bradfield, Underwood, Ia. . . . .	25	
Sr. Mary Hiatt, Iowa City, Ia. . . . .	2	00
Sr. Lovinia Newman, Lamoni, Ia. . . . .	75	
Sr. Agnes Dellar, Montserrat. . . . .	25	
Sr. Sarah Brownie, Star, Neb. . . . .	1	00
Sr. J. M. Webster, Harvard. . . . .	40	
Little daughter . . . . .	10	

LAMONI, Iowa, Jan. 5th, 1887.

Dear Sister Frances:—I like the Mothers' Home Column very much, and have received instruction from it, and been made happy in reading it. I pray for its success, and I hope it will be kept up by the sisters. I love to read it, and so do all the sisters of Boon Creek Branch; there are not many of us. I will close my short letter by wishing you a Merry Christmas and a Happy New Year. Your sister in the gospel,

RACHEL EVANS.

PLATTSMOUTH, Neb., Dec. 15th.

Dear Sister Frances:—Seeing so many cheering letters in the Home Column and such good instruction to the sisters, makes me feel that each and every one in the fold of God can do something for the advancement of his work; he says, "Work while it is called to-day." He wants us to be diligent, faithful workers, and I feel like casting in my mite for my birthday that is past,

I feel to rejoice in the work of the gospel. May God bless all his Saints and servants everywhere.

ELIZABETH CAZIER.

Dear Sister Frances: I have not words to express the joy and comfort I receive in reading the dear Herald and the Mothers' Home Column. The Herald is the only gospel preacher that visits this part of the country. We are living in western Nebraska, and I do not know of any Latter Day Saints near. Oh how my heart yearns for the society of the Saints and the sound of the true and everlasting gospel once more. I belong to the class called scattered members. Though I have been isolated from the church over eight years, I do not feel like ceasing the conflict, but feel to press on and on, until I gain the victory, even life everlasting. Think kindly of the scattered ones of the fold, for there are many that dearly love this cause, whom circumstances over which they seemed to have no control have placed them where they can not hear the gospel preached, or enjoy the society of the Saints. For all such I would kindly ask you to pray. Ever praying for the cause of Zion to prosper.

A SISTER.

We wish that the sisters in writing to us would give their names in full. We will not sign it to their letters or articles if they do not wish us to; but it is better that we have it, as in many instances we think best to write to the individuals themselves. If we as individuals will walk humbly and faithfully before our God, we can with full confidence leave the result in his hands, and can rest assured that though we were at the nethermost parts of the earth, Christ at his coming will know his own. If we like Daniel will honor our God, by keeping his law in a strange land and among an idolatrous people, God will honor us and bring us off more than conquerors, for his name's sake. As the followers of Christ we must become thoroughly imbued with the conviction that we are not here to seek our own pleasure, to do our own will; but having enlisted in the army of the Lord, we must know no will save his, and be willing to go just where, and serve just as, the best interests of the cause may demand. Think for a moment what kind of an army it would be in which no general was at the head, no officers in command of regiments and brigades, with other officers subject to their bidding.—"I am a man in authority, having under me soldiers, and I say to this one, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it."

Do you not see the confidence displayed here? And well the Centurion might feel this confidence, for at the name of Rome the governments of the earth trembled. But think you the Centurion would have had such confidence in the strong arm of his government sustaining him, if he had been an unfaithful servant of that government? Nay; for the Savior taught, and all men know, that a house divided against itself can not stand. Let us choose whom we will serve, and having chosen our General, let us be faithful to his colors and submit cheerfully to his appointments, and then, whether we are upon the extreme outposts or within the walls of the city, He will extend his watchcare to us, and his protecting arm will be made bare in our defense. Soldiers in the army of the Lord can not afford to sleep at their post! We are in an enemy's country, and if the law of the land affixes the death

penalty to such an offense, it is morally certain that spiritual death will follow the violation of this same spiritual law; and if there be need of vigilance inside the camp, what shall we say of the outpost? Of the soldiers upon picket duty? Only this,

"We must all be valiant soldiers  
In the army of the Lord."

UNION, Utah, Dec. 12th.

Sister Frances:—When I saw the proposal for each sister sending as many pennies as she was old I thought it was a good idea and thought I would join the list. I have belonged to the Reorganized Church for fifteen years. We have a little branch here; my husband is presiding elder. We had a visit from Brn. Anthony and Clapp which we enjoyed. I feel good in the work and hope it will prosper. Your sister in the faith.

SARAH SMITH.

SELF EXAMINATION!

Am I working for the "Master"  
Striving with both mind and might?  
Am I laying up in heaven—  
Treasures precious in his sight?  
Am I keeping his commandments?  
In him putting all my trust?  
Heeding ev'ry admonition  
To be faithful—to be just?  
While I ask myself these questions,  
Lord, assist me now to see  
Each mistake—each fault and failure  
I have made in serving thee.  
Father, my desire is ever  
Thee and thine to truly serve;  
With my heart and with my substance  
I would naught from thee reserve.  
Then, dear sisters, of the "Column,"  
In our struggle to be just,  
Let us place our contributions  
Where our gold will never rust.  
Tho' it seem to us but little,  
Often as the "widow's mite,  
Oh, remember, it is precious  
In a loving Savior's sight.

KATE CURRY.

THOUGHTS OF MY HEART.

PRaise ye the Lord, for He is our protector and our guide. By His Spirit we shall be directed in the truth, and into the light. Blessed Savior, Son of God, our helper and redeemer, Thou will guide our path to thy heavenly home, and let us become as useful star lights while on this earth, to bring others into thy light.

SISTER MINNIE LEMBURG.

WHEELER, Iowa, Dec. 26th.

Sister Frances:—It is past my birth-day, and too long to wait for another, for I may be beyond the veil before another birth-day; so would miss my reward for helping in the good cause, be it ever so little. Oh, that I could send ten times as much; it would be cheerfully sent. But we, sisters, have to be patient and learn to be thankful for small favors.

We have no preaching here this winter thus far, but are looking for Bro. Kemp next week. The different sects have been holding meetings all around us, but it is like husks to my hungry soul to listen to their preaching; to hear them twist the scriptures to suit their different creeds. I can but feel sorry for them and exclaim, "Oh how blinded are their eyes!" The glorious plan of salvation, how grateful ought we to be that we have ever been led to embrace it!

Dear sisters let us strive to live as becometh Saints, and be ready when Christ cometh; with

oil in our lamps, and our lamps trimmed and burning. Like Sister Hyde, I feel the lack of patience to do the Savior's bidding at all times, and to guide my children by example as well as precept. How prone we are to err, and faint by the way. I know that God is able to strengthen and help us if we in our dark moments do not fail to ask Him. Let us bear each others burdens. It will help us on to the better life, to know that others share our sorrows and our delights, and that one can talk with each other with our pen. Knowing that all things will work together for good to those who love the appearing of the Savior, I remain your sister,

AMANDA WOOD.

JONESPORT, Me., Dec. 9th.

*Dear Sisters:*—I read and enjoy the "Home Column" very much. I find much in it to aid and encourage me. I have three children left to my sole care, and I desire to train them up in the right way. Being in poor health I can not always do by them as I would like to, but I try to do the best I can, and leave the rest to my Father in heaven who careth for us all. Although I have been chastened, yet I receive many blessings at God's hands, and have much to be thankful for. I know there is wisdom in all his dealings with us, and his ways are not our ways; so whatever comes I want to be able to say, "Thy will, not mine be done." I desire to live here in that way that will be acceptable to God, that I may be worthy of a place in the kingdom.

Your sister in the faith,

MARY A. CUMMINGS.

EMERSON, Iowa, Dec. 12th.

*Dear Sister:*—I am not tired of the work in which we are engaged, for I know it is the work of the Lord. I have had testimony that it was true. I have three children that I would like to bring up in the good cause of Christ.

We have Sunday School every Sunday, and brother H. Kemp preaches for us sometimes. Brother E. L. Kelley was with us and preached some good sermons for us. My prayer is that we may keep the commandments, that we may ever retain the Spirit, and have a right to the tree of life.

Yours in the gospel,

SARAH L. CLITES.

MAY, Nebraskā,

*Sy. Frances:*—I have thought for some time that I would write to you, and as I have a new subscriber for the *Hope* I will enclose a few lines with the note. I—with so many others—enjoy the "Home Column," very much, and wish it success; also the *Hope*. I find the lessons instructive and interesting to the children. During the warmer weather we had Sabbath School in the school house, but since it has been colder we have had it at my father's house. I have lately read the "Life of Joseph," written by Lucy Smith. I think it a very interesting book. When I read how the Saints suffered at that early time it made me feel that I ought not to complain of my life's trials, for not many of us have as many as the Saints had at that time; neither are we persecuted as they were; although many may hate us for the truth's sake, yet it is nothing compared with what existed in those days.

I feel that I ought to live better and try to let my light shine, that those who are in darkness may see it; for I have not always done so. I can

see now how many crooked steps I have taken, how many times I have done wrong; but I hope and pray that I may do better in the future. I ask an interest in your prayers that I may continue faithful, so that I may meet with those loved ones who have gone before. Ever praying for the welfare of the Home Column and *Hope*, I will close for this time.

Your sister in gospel bonds,

TRENA M. SORENSEN.

NORTH PLYMOUTH, Mass.,

December 13th.

*Sister Frances:*—I often think I should like to write and tell you how much good you have done me, and I feel many others, by the good instruction given therein. I used to think before the "Home Column" started, how much we mothers needed a paper for ourselves, that we might help each other by our words of advice and instruction; and I feel to rejoice when I read and feel the Spirit of the words written, and feel it is just what is needed.

KINSLEY, Kan, Dec. 26th.

*Sister Frances:*—I would like to say that I appreciate the "Home Column" very much; it is encouraging to us away from the church and all of the privileges of a branch. We would be very lonesome without the *Herald* and *Hope*.

We are waiting for brother Parson to make his appearance, trusting in the Lord to make the way clear for him. If any of the Saints want to know anything about the country we will be glad to tell them all we can about it, if they will write to us. I would like to say to the sisters that are alone trying to raise their children without their companion's help, Hold out faithful, for the Lord is good and has promised to hear your prayer, if you only have faith and do not doubt. I can say I know, for I have tried him. He has promised to and always will.

Brother Wyman has moved about eighteen miles from us, so that leaves them alone. May the Lord bless you and all the Saints that are trying to serve Him.

From your sister in the gospel,

MAY A. ANWAY.

## Correspondence.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

DES MOINES, Iowa, Dec. 28th.

*Dear Herald:* We are located at Des Moines, and will be for some time in the future. The work here is certainly onward as to spiritual life. Owing to various causes little is being done in obtaining a hearing for our principles of faith; very few outsiders attend our services. In fact, so far as I can find out, but few outside the immediate precincts of the Saints' Chapel know that our people have either a church building or representation in the city. The chapel is located on the corner of Sixteenth and Des Moines streets, not a very conspicuous location. It is the only place where we hold services, and the population of the city, including suburbs, being about forty-four thousand, it will be readily perceived that a comparatively small per centage have an opportunity to hear our representatives. Our branch

president, Bro. W. R. Ray, is doing all he can to restore, unite, and confirm the Saints. He has presided four months with decided advantage to the membership, but has little or no time for missionary work. It takes money to open up new places in Des Moines, and we are not overburdened with that commodity. We are now talking of procuring a "gospel tent" for next summer and fall, to be used in the different wards of the city. Some brethren whom we hope mean business and are abundantly able to set the matter on foot speak encouragingly of the matter. It looks to us as though the branch officials here have all they can do, crowded at that, to look after the interests of those within the fold without assuming missionary responsibilities for the entire city and about from four to six hundred square miles adjacent thereto, including several other towns and villages. Des Moines is an inviting field, but it will require energy, money, time and talent. I sometimes have a dreamy hope that our general conference may put this vast field in charge of a missionary who will locate here, and here spend his time, energy and ability, until the victorious banners of God's restored truth shall float triumphant from many chapels.

As to Des Moines district we have labored in three of its branches,—Boonsboro, Sheridan and Des Moines,—and found them full of good works, alive in the faith, and their general condition reflecting great credit on the earnest whole-souled men who preside over them, and upon the Saints. How any elder can complain of a lack of charity, devotion, and brotherly kindness among the Saints, we can not understand, unless, indeed, he is either ungrateful, or has traveled among people far inferior to those we have met. We believe the true elder will be really and truly supported by the true disciple, and if the proper qualification is lacking on the part of either, there may be corresponding lack of aid and hospitality. The true elder, and true disciple of Christ, will have little occasion to complain of each other, if we rightly understand the spirit of the gospel. May God help us "cease to find fault one with another," help the ministry to rid their garments of the blood of this and succeeding generations, that laymen and ministers may assist in building up Zion, that Jesus may appear in his glory and receive un unto himself a tried, a sanctified people.

Some things pertaining to my personal experience in the work are very comforting to me, I am in the faith and fully expect to so remain, God being my helper. I have nothing to boast of, only that the work of God is grand beyond all conception of human wisdom. Yours,

N. A. BAKER.

PAIGE, Texas, Dec. 26th.

*Brother Joseph:*—I think that prejudice has given way and we are treated as Christians now. The Methodist shut their doors against us and they have had a monthly prayer meeting and invited us to attend and take part with them, which we have done; and I think have done good work for the cause. We number about fifteen members, and have been having prayer meetings as we could get together. It has been one year since an elder visited us. We were organized in June, 1881, and most of the time since then we have been like a family of children without a guide. We have been left alone for the past year. We are longing for some spiritual food,

We have some good members and good workers if they had good opportunities. Times are hard and money scarce here. Corn was a good crop, cotton about half crop. It has been very dry here this fall, and grass is short; although stock are looking fine for the winter.

Your brother in gospel bonds,

J. L. WILSON.

DEKALB, Ill., Dec. 4th.

Bro. W. W. Blair: Our little branch of Cortland is alive and full of spirit. We hold services and prayer meeting once a week, and all goes well with us in this part of the Lord's vineyard, and to his name be all honor and praise. Ever hoping for Zion's welfare, and that truth will prevail in all things, I am,

Yours in gospel bonds,

C. D. CARTER.

NEBRASKA CITY, Neb., Dec. 28th.

Dear Herald:—Continued at Fairfield till the 20th, with fair attendance, a few investigating the doctrine, both by giving heed to the word spoken, and the tracts were eagerly sought, when offered from the stand after preaching. The majority of the people there are from the New England States, and as a rule are very strict in religious matters. They likewise devote much time to the temperance issue that is now looming up all over our country. There was from one to nine ministers present at each meeting. At the request of some, I spoke upon the Sabbath question, and Elder G. W. Admire took occasion to review the subject: he was both fair and kind, but in dead earnest in defending their favorite topic. He and I shall continue investigation and try to fairly weigh all the evidence *pro* and *con*. This man was present at every meeting save one, and found no fault in any of the twenty-one discourses; except the one noted, and therefore I am anxious to have him receive the gospel. On my way home, spent two evenings at Wilber, preaching twice to a full house, and considerable interest manifested. The Saints there have not yet obtained all their experience in the gospel work, and well shall it be for one and all to early learn that salvation is the result of individual labor in keeping the law given for our exaltation; neither should it ever be forgotten or overlooked, that to the church has been entrusted the right and responsibility of administering the ordinances and blessings that are vouchsafed unto all who accept the truth, and therefore the church has a divine appointment to adopt and prescribe, as to rules for government, that unity and harmony may be found in all parts of the vineyard. Strange that when persons can not have their own way, but are called in question for either *word* or *act*, they will withdraw from the body, and in nearly every case are free and full in finding fault with the church, pointing out wrong and evil doing. For one I am satisfied that people see things usually by the light of the spirit they possess, like the man full of the spirit of "John Barleycorn," that thought the lamp post was drunk. When we have the true Spirit, the promised comforter, duty becomes a pleasure; notwithstanding sacrifice may become necessary unto the accomplishment of the work essential to entitle an entrance to the Father's kingdom.

The record for 1886 is about to close, and will so continue until the Just One, calls us to stand before the throne and receive for the work done

during earth life. For the cause of the truth I have faithfully labored, and at times during the closing year under some very painful and discouraging circumstances, still I have continued to trust, hope and pray to Him that doeth all things well, that after trial and sacrifice shall dawn peace and assurance as to an acceptance of welcome into the final condition of eternal life. I preach unto others, "no cross, no crown," and this is from experience; and I am willing to accept the situation, in the hope of the "promised inheritance."

At Fairfield I found a sister Almira Johnson, who was baptized in June, 1836, at St. Johnsbury, Vermont. She has never united with any other church or faction, and bears a strong testimony of the truth. She followed the fortunes of the church as far west as Florence, Nebraska, since which she has awaited the recovery of the "ark of the covenant," and tears of thankfulness freely flowed as the words of gospel light were told.

The outlook in this western part of the vineyard was never brighter, and I am hopeful for the good that the years to come will surely bring. To one and all let me say, I am still on duty, and will earnestly strive to promote the best interest of Zion's cause. Thus I take my leave of 1886, and wish all Saints and their friends a "happy New Year." In gospel bonds,

ROBT. M. ELVIN.

LITTLE SIOUX, Iowa, Dec. 30th.

Herald Editors:—Each issue of our excellent journal greets us with the good news of gospel conquest, chiefly upon American soil. I can not report marked success in the way of making converts to the truth; indeed it seems to me that I do but little. Nevertheless, I have sought to be diligent, and wherever I have labored God has blessed me with a measure of his Spirit. It is not my forte seemingly, to bring many into the church; yet I have some reason to believe that by my feeble efforts friends to the cause have been made. Sometimes I think that perhaps my station should be filled by some one more efficient. While the fact that the gospel is "without money and without price," places it beyond a monetary value or mercenary consideration, still it seems to me that moneys consecrated to church purposes should be dispensed with the view of accomplishing the most possible good. Hence the operation of the laws of "preferment," based upon clerical ability, which is a characteristic of other churches justly becomes a factor of our own.

I do not refuse to labor. Idleness I deplore. In some station for which I am best fitted, I wish to spend my life in the service of God. When I first embraced the gospel and received of its light I felt a willingness to consecrate my all to the service of God. I am of the same mind now. I have placed my Nebraska homestead of 160 acres in the hands of a real estate dealer to sell at \$1600 as an effort in the way of observing the command to God's elect in ages past and confirmed to the "elect" to be gathered in the last days. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3: 10.

I wish to say that the last Reunion at Garner's Grove was to me a heavenly waiting, though an

unexpected pleasure. Perhaps I should have exercised more faith and remained in Texas. All that I wish to say with reference to the matter is that my "faith" was to come home and recover under the bracing influences of a northern clime. May heaven smile upon the noble missionaries and Saints of the southwestern field. My association with the itinerant ministry of the church at different times and places has been a source both of pleasure and benefit to me, and I cherish a regard for them all. Perhaps I should mention that at Soldier I baptized a young man of Norwegian birth, and fair qualification.

In bonds,

GEO. S. HYDE.

WAKEFIELD, Mass., Dec. 27th.

Presidents Smith and Blair:—Knowing that you are always interested in the welfare of the church, a few lines from the Boston branch may be acceptable. We are making progress slowly against strong tides and head winds; yet I am happy to say there is some advancement in the right direction. The condition of society is such that it will be by well directed and continued effort that the work will advance. There is so much to engage the attention of the people, that no ordinary or commonplace preaching on the part of the ministry of any denomination will hold them.

The public mind has been so vitiated with the excitement of this age that nothing but stimulating food will satisfy their unnatural cravings. If ever the truth reaches their hearts and minds, it will be by the Spirit and power of God. Notwithstanding all this, there are true and honest souls in the different churches and out of them, who are looking and longing for the true faith and hope of the gospel, in whose hearts there is an aching void, unfilled and unsatisfied. These are they who need the loving, tender voice of the good shepherd to lead them into the true fold. May the time hasten when they can be brought in.

We have received from time to time help from the traveling ministry, the president of the district, Bro. Bond, our missionary, and others, all of whom have done well and manifested a deep interest for our welfare, for which we feel grateful. But the circumstances under which they labor are and have been such that they could stay but one Sabbath at one time. Another detriment is, we can have our hall (26 Union Park street) only on Sundays. We are trying to hold the fort as best we can with our feeble abilities, watching and waiting for reinforcements.

It is now twenty-three years since I have been a subscriber and devoted reader of the *Herald*. It has been a blessing to me. I loved it when it was the little *Herald*, and came but once a month. I prize it now in its enlarged form and weekly visits. Especially am I pleased with the sisters' column. It is fraught with lessons of worth, breathing a spirit of purest devotion for the blessed Master and his cause. When the songs of Zion's redemption are heard, their voices will be tuned in clearest, sweetest notes of joy and praise.

In conclusion I will say, I am a believer in the latter day work as held by the Reorganization. I can not accept all that is written in the *Herald* as the truths of heaven, yet I know of no organization so complete, so full of that that satisfies the heart as being the church and fold of Christ,

The calling and work of the present Joseph in the redemption of Zion was clearly made known to me some eighteen years ago in a prayer meeting, by the gift and power of God. In a few more years at most my voice will be stilled in death, as they who have passed on before. But the work of the Lord will go on, and on, until all that has been promised in the word of God and by his Spirit concerning Zion and her redemption, the coming and kingdom of our blessed Redeemer, will be fulfilled. The time is nearing: This is a day of preparation. "But who shall abide the day of his coming! and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." Let us watch and be sober as we see the day approaching.

Yours in the bonds of love and peace,  
E. N. WEBSTER.

6, Lea Terrace, Glyn Rd.,  
Clapton Park, near  
LONDON, England.

*Dear Brother Joseph:*—By this mail I have sent you a useful book for the Church Library, entitled "Number: a link between the human intelligence and the divine." Its author is the Rev. Canon Girdlestone; one of the most aged and at the same time most accomplished and learned divines in this country. I have myself derived great profit from a brief study and perusal of the work. I thought therefore that some other elders at, or near "headquarters might like to have a dip into so learned and profitable a book; for it will well repay their perusal.

It is most cheering to see in my valuable *Herald's* from time to time, such glowing and glorious accounts of the on-rolling of the work in your more free and favored land. Not that we have not in England the utmost freedom of conscience and an unfettered choice in the matter of our religious opinions; but the Americans are far beyond us in their practical expression of their freedom. For instance, I have often, when standing at some cold bleak roadside, or street corner, in various parts of this great metropolis, or outlying suburbs, felt moved by a spirit of brotherly envy of the elders in America, on account of the kind courtesy with which the brethren there are often cordially invited into some school house or chapel of another denomination, comfortably warmed and lighted, and filled with an attentive and appreciative audience, anxious and waiting to hear them. But in London they would as soon think of offering an elder their bank-book or their purse, as to offer a poor elder the shelter of a hall or room, from the inclemency of the weather.

I was greatly pleased and surprised to read in the last *Herald*, in a letter from a brother named W. H. Kelley, a statement to the effect that in Vale's Mills, Union county, Ohio, those not of the faith bore an equal, if not greater burden than the Saints themselves, in the erection of their chapel! In this metropolis of England, on the other hand, if it was known that we desired to build, they would not let us have the ground to build upon, for love or money. Nor is this the result of any unkind or uncharitable bearing of the members or ministry of the church towards them that are without.

We are all willing to aid and assist the members of other churches in every way that lies in our power; and I can say for the elders and Saints here, that they have given practical proofs

of their good will towards those of other churches and denominations repeatedly. For my own part, I have often been sent for both on Sundays and week-nights to play the organ at one or other church, or chapel in the neighborhood in which for the time being I have resided; and never on any occasion have I refused to do so, though of course I would much rather be at our own beloved house of prayer. But this is all the return we meet with. But thank God there is a reverse to this dark picture, and the other side is bright and beauteous. Man frowns on us, but God smiles. We have particularly of late been made to rejoice under the unspeakable joy of our Father's presence, and the angelic ministrations, as shadowed forth by the holy and precious gifts prophecy, unknown tongues, interpretation of tongues, visions, etc. These hallowed seasons more than compensate us for the absence of all encouragement from our fellow mortals, and cause the darkest cloud to shew forth at times its silver lining.

O, polygamy, what evil hast thou caused in this portion of the Lord's great vineyard! For notwithstanding all that the Saints of God can do or say, they will not believe but that we are a portion of the Utah church, and are believing in secret the very abominations which they preach openly. Even an appeal to the press is of no more efficacy than an appeal to the people. Out of some eighteen or twenty letters which at various times I have written to divers papers in London, defending the work of our God, and pointing out that polygamy is not, nor ever was an integral part of the same, only one paper would publish what I sent; and I believe that other brethren have also been ignored in the same way, by whatever paper they may have written to.

Thus we in London feel to greatly need your prayers, that this priestcraft and prejudice, which so hinder the Lord's work in this great city, may be speedily swept away. Your brother,

F. R. TUBB.

2054 East Cumberland St.,  
PHILADELPHIA, Pa., Dec. 31st.

*Dear Herald:*—One year ago to-day I was at home in Kansas, making preparations to start on New Years day for Webb City, Missouri, to hold a series of meetings with the Saints in that place. Since then I have been trying to do all in our power to further the work. On the third of June we started for our distant field of labor, and arrived at Bro. J. W. Morgan's, in Hyde Park, Pa., on the sixth, and was made to feel at home by the hospitality of this much respected family. There had been no missionary work done there for some time. Prejudice ran very high. Only a few came to the meetings. The doors of the school-house were closed against us as soon as it was learned that "two Mormon missionaries were here from the west." We had already began meetings in a grove near Taylorsville, but were refused that. We obtained another grove near Taylorsville, owned by a saloon keeper, to hold as many meetings there as we pleased. We kept up regular appointments there at three p. m. every Sunday, till it got too cold for outdoor meetings, and then went on the streets, and we succeeded in always getting a large crowd to listen to us. We averaged from five to six meetings a week. Since then we have kept up regular appointments twice on Sunday, and Thursday nights at Bro. Gill's hall.

The district conference convened November 26th and it was said by several to be one of the best that has been held in the district. The Spirit of the Lord was enjoyed in prophecy that caused the hearts of the Saints to rejoice in this latter day work.

Receiving a letter from Bro. W. H. Kelley, missionary in charge, I was called to labor in the Pittsburg district and Dec. 5th I started for Philadelphia. With sorrow I parted with the Saints, and I feel thankful to them for their kindness and generosity. Coming to Philadelphia, I was made welcome at Bro. A. Cameron's. I found a few Saints here trying to live their religion and keeping up regular prayer meetings on Thursday nights, and Sunday-school and prayer meetings on Sunday. There has been but little preaching done here for several years. The branch is presided over by Bro. H. Bacon, priest, a very faithful and energetic young man. He is also superintendent of their Sunday school, which is doing well.

Our congregations are small, but attentive. It has been the desire of the Saints for me to remain with them and see if we can revive the work here again. It is hard to get up an interest in a large city where there are so many amusements to attract the people. I believe a good work can be done in this place, but it will take time, patience, and faithful labor. The righteous conduct of the Saints will do much to establish the gospel in any community. All can do something for the spread of the gospel.

In gospel bonds,

WARREN E. PEAK.

SILVER HILL, Ark., Dec. 29th.

*Dear Herald:*—I feel grateful for the good you have done in these parts in putting down the prejudice entertained in this country, for we have had to bear a great deal of persecution because we believed the gospel as it was taught by the Apostles. But the pressure is giving way; the outside world look and listen with amazement. I would feel at a loss without the *Herald*. Please continue sending it to me. Elders scarcely ever come this way; there could be good done here if there could be preaching for us occasionally. We are needy, and want every help we can get. Pray for us that our faith fail not, that the God of peace may gather the honest in heart in one, and we may be found worthy at the appearing of our Lord Jesus Christ.

In gospel bonds,

NANCY DAVIS.

WEST OAKLAND, Cal., Dec. 27th.

*Dear Herald:*—With joy I renew subscription for you to continue coming to us with cheering, comforting instruction—valuable cargoes. It is refreshing to your readers to see the noble writings of our sisters among the freight. But alas! the dear little sister—the *Advocate*—is dead! She was so good; but had too many life-suckers (bad payers) for her to live. No one would wish its editor to refund, because she died before her time. Dear *Herald*, I don't want you killed on no consideration; therefore keep a strict eye on the suckers. Our Oakland church is getting on nicely.

Bro. T. W. Smith's splendid article on tithing is very like a dream I had when an urgent call was made to rent a hall for Bro. E. C. Briggs in San Francisco. I was in debt at the time, and it

troubled me. So I asked the good Lord to show me what to do. I dreamed the Lord of life told me to provide things honest in the sight of all men, and said further, "I can take care of my own work, if my people, having food and raiment, would learn to be therewith content, giving me a tenth of the surplus and annual increase. Then there would be no lack and they would get rich." Dear *Herald*, sometimes your articles tell me there was no Sabbath until Moses' time; others tell me the Sabbath has been ever since the creation, independent of the by-laws through Moses. But you can't help it, being the willing servant of all.

Yours for the victory,  
T. W. V.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### ON PROPHECY.

CONTINUED.

"LET not your hearts be troubled, ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 1-5.

This passage introduces us to our subject most affectingly and profitably. Now the Lord does not say here, "If I go and prepare a place for you, I will send for you. The declaration was, "I will come again, and receive you to myself." Such, then, is the blessed prospect that is set before us. Our Lord and Master, our heavenly Bridegroom, has gone to prepare "a place" for us, the "Father's house," made ready purposely for its reception shall receive the church. This is our hope. Where he is, there shall we be also. How cheering are the words uttered by the two in white apparel, Acts 1: 10, 11, "Which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up into heaven, shall so come in like manner as ye have seen him go into heaven." It will be a personal return then: for it was in person he was seen to go away.

The question then is, When—at what period of the history of our world will this personal return take place? Will it be before the thousand years, or after them? These two passages of Scripture, 1 Cor. 15: 51, Heb. 9: 27, introduce us, and that, I do hope, in such a way as to interest us both in heart and mind. I will at once affirm then, that the second personal advent of our Lord and Savior will take place *before* the millennium. We have proof of it in the word of God almost without end. We certainly can not crowd the whole into one epistle. We will however endeavor to present what we find time for as simply and as concisely as possible. Let us go now to Acts 3: 20, 21. It seems to follow very naturally those we have looked at already: "And he shall send Jesus Christ which before was preached unto

you; whom the heavens must receive until the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Mark this declaration well. "The heavens must receive" the Lord, "until" those times. When those times come, then the Lord will come. But there is a dark and awful day coming on before it; and this the world does not know; this the world does not believe; still it is true—the revealing from heaven of the Lord Jesus Christ, in flaming fire, at a time of trouble such as never has been, no nor ever shall be again; for such will introduce it. A fearful day is hastening on, not fearful to Saints, but to the wicked who obey not the gospel. There is no fear on the part of those who know Jesus, whose feet are fixed upon the right foundation. No; though the earth should melt and the mountains be moved into the depths of the sea. All shall be certainly well with them.

Let us turn to Matthew 13, and we have much there bearing on the point before us. In this parable of the sower what was the result of the sowing therein spoken of? Did the sowing then commenced go on till all the earth was one vast field of wheat! No, surely. Some of the seed fell by the way side and the fowls picked it up; some fell upon a rock and the hot sun burned it up; and some fell among thorns and it was choked by them, while only some fell into good ground and brought forth fruit unto perfection. And that fruit, that wheat, when ripe, was gathered out from among the tares into the garner, as the parable of the wheat and the tares puts beyond all doubt. He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom. But the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels; and they shall gather out of his kingdom all things that offend and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear. Let us now turn to 2d Thessalonians, chapter one, in which we are directed to the revealing from heaven of the Lord Jesus Christ, in flaming fire, with all his holy angels; to take vengeance on those who know not God, and that obey not the gospel of our Lord Jesus Christ.

If we turn to Luke 21: 20-27, we shall find that the Lord places the advent at the conclusion of the times of the Gentiles. If we supply a few words from Matthew's account of the same prophecy, these verses will read as follows: Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And immediately after the tribulation of those days, there shall be signs in the sun, in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, and men's hearts failing them for fear, and for looking after those things that are coming upon the

earth; for the powers of heaven shall be shaken; and then shall they see the Son of Man coming in a cloud with power and great glory.

Mark well the sum of this testimony, "immediately after the tribulation" which concludes the times of the Gentiles, the Son of Man shall personally come. The times of the Gentiles we know are still in course; Jerusalem is still trodden down of the Gentiles; but the time shall come when the treading down shall cease, then immediately the Lord shall come; then shall Israel, in deep repentance, see the Lord once more, and say in faith, Blessed is he that cometh in the name of the Lord. That will be the Lord's second personal appearing.

We will now turn to Luke 17: 20-37. Here the Pharisees demanded when the kingdom of God should come. The Lord replies to them: The kingdom of God cometh not with observation. The kingdom of God is among you. But immediately the Lord turned to his disciples and told them of a coming that should be of universal observation; for as the light of the morning that shineth out of the one part under heaven and lighteneth to the other part under heaven, so shall also the Son of Man be in his day. Inspired Translation. Here, then, is a two-fold coming of the kingdom distinctly intimated; the one, "not with observation;" the other to be visible as the lightning unto all, as it is written according to King James' Bible. To the Pharisees he would speak only of the former,—"*Behold the kingdom of God is among you*"—the King stands among you even now; already he is come; but you will not know him. The kingdom was not within those Pharisees. Assuredly their condemnation was that they would not receive it. Only by being converted could they enter that kingdom. But repent they would not; therefore the Lord would tell them nothing further as to the kingdom. The disciples, however, were informed of a further coming. But the Son of Man must first suffer and depart; then would ensue a period which would resemble the days of Noah; and the days of Lot until Noah went into the ark, and the flood came, the world went on carelessly in sin. Until Lot went out of Sodom, and the fire and brimstone fell from heaven, the inhabitants of that wicked city ran greedily into the depths of evil, even so, says the Savior, will the world do until the day when the Son of Man shall be revealed. "And as it was in the days of Noah so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot left Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed.

The advent, when it really takes place, will be visible to all. In that day it would

he of no avail to flee in this or any other direction; for whether in bed, or grinding at a mill, or in the open field, the taking and the leaving would inevitably take place. The judgments of that fearful day will as surely take away all those that they were sent to take, as the waters of the flood did all the inhabitants of the world in the days of Noah, except the eight righteous ones in the ark, over whom they had no power. Just as the flood took away all except the few preserved in order to the re-peopling of the earth, so will the second flood, at the return of Jesus, take away all but a remnant, who will form the basis of the millennium population of the earth. Some shall be left then, even by the judgment of that great day. The work does not come to an end when the second advent takes place. There is a people left still, and the millennium ensues.

There is a passage in Luke 12: 32-48 which we must not by any means overlook. It will come in here very suitably to crown the mass of evidence which the gospels, briefly as we have glanced through them, have afforded us. It will prepare us for a better appreciation of the state of mind and heart and hope and expectation in which the whole tenor of apostolic preaching and teaching, afterwards manifested. The first portion of the wonderful instruction therein given, we must quote. Nothing in the whole bible is more affecting or more solemn. Even those who greatly mistake and misapply portions of the passage, find their minds blessed and aroused, and profited by it. Those who say it means death, find the warning given in this most solemn passage continually occurring to their minds; "fear not little flock, for it is your Father's good pleasure to give you the Kingdom." "Sell all that ye have and and give alms; provide yourselves bags that wax not old; a treasure in the heavens that faileth not; where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." "Let your loins be girded about, and your light shining; and ye yourselves like unto men that wait for their Lord, that when He cometh and knocketh they may open unto Him immediately; Blessed are those servants, whom the Lord, when he cometh, shall find watching. Verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known in what hour the thief would come, he would have watched and not suffered his house to be broken through. Be ye therefore ready also, for the Son of man cometh at an hour when ye think not."

The flock is termed a little one to which, at the Lord's return, the kingdom shall be given. This is the character of Christ's people until his return. The true flock is still "a little flock." "Straight is the gate and narrow is the way that leads unto life, and few there be that enter therein." This

declaration marks the true character of the way of life throughout the present dispensation, but now, and till the Savior comes again this is the path, walk ye in it. This passage itself affords a strong proof of our position, but in connection with the picture of a little flock which waits in a world quite hostile to it till the coming of the Lord, from heaven. Two truths indeed make up the sum of apostolic teaching. The sufferings of Christ was one, and the second coming with the glory that should follow, was another; between these two events the church is always placed. It is our own position, we look back to the sufferings, and forward to the glory. We are between the two—most blessed place to rest, and wait, and watch in until Jesus comes.

In Romans 8: 18-23 we have a wonderful passage bearing fully on our question. It is as to the glory which shall be revealed at the manifestation of the sons of God; that is, at the day when the sons of God shall appear in open manifested glory, with their exalted Lord; the period when all shall know who are, and who are not sons of God indeed. In verse 23 this manifestation is termed, "the adoption; to wit, the redemption of our body," that is, the resurrection of the just. Our souls have received the adoption, and show the redemption already; but our bodies must attain to both. Mark, then, what else is stated here. It is this: "The whole creation groaneth, and travaileth in pain together until now." And it is expressly declared that this heavy, universal groaning will only cease at the period of the revelation and resurrection here spoken of. Then, and not till then, "the creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." This groaning and travailing is just the position of creation at this very day. All the world groans beneath a still accumulalating load of sin and misery and woe. Man groans, his soul groans, his body groans, animals groan, the earth itself groans. "The whole creation" here personified so impressively, sends up to heaven a heavy, loud and agonizing groan. God in heaven hears that groan. A day of liberation hastens on. It is predicted most expressly and clearly in the passage before us. It is the bringing in of the Millenium. But with the bringing in of it, the revealing of the Saints with Christ in glory is connected. This takes place at one and the same time; at the appearing of the Lord Jesus in clouds of heaven. The event must then be pre-millennial.

In 1 Cor. 1: 5-7, we have much that bears upon our subject. They "come behind in no gift, waiting for the coming of our Lord Jesus Christ." Such was their position. Paul earnestly maintained and pointed to a day when all they that are Christ's should be raised, and all the living in Christ should be changed. He did not say all the dead, whether Christ's or not. But then all those that are Christ's will be raised. Some should be changed—should never die. In 2 Cor. 5: 1-4 this solemn truth is further treated of. They earnestly

desired, not to be unclothed, but clothed upon with the house which is in heaven. It was resurrection, not death, they specially desired. To the Phillipians it is said: "Our conversation is in heaven, from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body."—Chapter 3: 20-21. It is not said heaven to which we hope to be sent for by Him, but heaven, "from whence we look for the Savior."

The two epistles to the Thessalonians are full of truth as to the second coming of the Savior. Every chapter in each presents it as a matter of present hope, and not distant accomplishment. They had turned to God, and to "wait for His Son from heaven."—1 Thess., 1: 9, 10.

In 4: 13-18 we have the blessed statement of the catching up of all the dead in Christ, and all the living in Christ, into the clouds to meet the Lord in the air, to to be forever with the Lord. Peter furnishes much evidence to the fact that until the advent evil will continue to go on, and that only that great event would bring it to a close. But we must pass on to James 5: 1-8. This entire passage affords very strong proof of the same truth. The rich have heaped treasures together against the last days. The oppressed people of God are exhorted to be patient unto the coming of the Lord. Till then patience would be needed, for evil and sorrow would continue until then, and that great event was hastening.

John points to the appearing of Jesus as the blessed and purifying hope of all the sons of God.—1 John 3: 1-3.

A characteristic of the last days would be the coming of anti-Christ. Yea, there would be many anti-Christ's, but the hope that is set before the church is the appearing of the true Christ in his glory. The whole New Testament is written in accordance with the view of this most solemn, most wholesome, and most edifying truth. The advent is the great event before us. Our true position is that of men who wait for their Lord, with girded loins and lights vigilantly watched and ever brightly burning. We know neither the day nor the hour wherein the Son of man cometh. Blessed indeed are those servants whom the Lord, when he cometh, shall find watching.

Let us pass on to Rev. 20: 1-6. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." People say this is figurative language, and if granted, then at once no one doubts that the key of the bottomless pit and the great chain in the angel's hand, and the binding of Satan and the setting a seal upon him are all figures. But what are they figures of? What do they teach us but that Satan will be forc-

bly restrained, and that in his own abyss, for a thousand years, and so restrained that he shall not deceive the nations any more till the thousand years are fulfilled? What difficulty is there in understanding the force and meaning of figures like these, "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them who were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead, or in their hands; but they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished, This is the first resurrection."

Observe these last words, "This is the first resurrection." There may have been figures employed in the passage; no one questions it. But when the Holy Ghost is pleased to interpret the figurative language he has employed, when he is pleased to tell us *what it means*, are we to evade the force of all he says by making his interpretation figurative also? "This is the first resurrection." This is the Holy Ghost's explanation of the figures, or symbols, by which it had been set forth,— "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

I would commend this entire chapter to your patient attention and prayerful perusal, in your closets before God. It demonstrates that there is an interval of at least a thousand years between the resurrection of life and the resurrection of final judgment, "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." It commences with the coming of Christ to change his living and raise his sleeping saints. It closes with the resurrection of the wicked dead, and their judgment.

Let us turn to 1st Corinthians chapter 15. The resurrection is the subject. Here we have statements which show its deep and fundamental importance. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead, then is Christ not risen; and if Christ is not risen, then is our preaching vain, and your faith is also vain." How solemnly important then this truth of the resurrection! "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death; by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." Not a word is said here of those who are not his.

Turn now to 1 Thess. chapter four: "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no

hope. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Therefore comfort one another with these words."

For further instruction on this, turn to 1 Cor. 15: 51, 52. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Turn now to Rom. 8: 16-25, which in itself sheds much light upon the subject we are considering.—"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." The moment when Christ's coming shall bring all this it is himself, the music of his voice, the beauty of his countenance, the joy of being forever with the Lord. He which testifieth these things saith, "Surely, I will come quickly." Does he not let out all his heart in this utterance, "Beloved, surely, I came quickly."

May the spirit in us and in all Saints respond, and that in the fulness of divine life and affection, "Even so, come, Lord Jesus." This is the positive promise of Christ, in Rev. 3: 10, to those who have kept his word and not denied his name, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

WM. KENDRICK.

LONDON E. England,  
83 Diggon St., Stepney.

#### REPLY TO CRITICISM.

EDITOR HERALD.—Clay Dean once said in a political speech, "The north is constantly stirring up the south, to let them know there is a God in Israel;" of which I was forcibly reminded, in a perusal of your one and a quarter columns of criticism on my letter for December 18th, 1886. And it would seem that precincts occupied by Bro. Derry and ye Editors is sacred, and must be viewed with caution, and he who dares to enter therein must expect an editorial castigation. With due deference, said criticism is not savory to my theological olfactory nerves; my digestive organs been somewhat sluggish; and whether an effort to reply, which I deem necessary in justice to myself, will give tone to my theological being, and evince in said reply a consistent equilibrium, is not clear to my mind. Then my profuseness, and tendency to circumlocution, and your great aversion

to long, wordy, and pointless articles, and advocacy of brevity, with the assurance that it is the soul of wit, looms up to my startled vision; added to which is the yawning mouth and capacious stomach of your waste basket, making the effort to reply an herculean task.

The first item in your criticism appears thus: "Bro. Caffall also seems to think that the *Herald* by publishing the eulogistic part of said letter is in error in that it also shares this supposed charge." If the reader will turn to the seventh paragraph of my letter, the following will be seen. "The right to eulogize one's particular friends, or tell of the purity of his desires can not be questioned." Surely there is nothing ambiguous in the above. And to write thus, and then charge, or think the *Herald* was wrong in eulogizing would present me as an imbecile or a consummate hypocrite.

Publish from the rivers to the ends of the earth, or write across the skies, if you will; my actual sayings I will meet them, without the exhibition of ungodly persistency, or hypocritical whining to evade the issue; and if evidence of wrong develops, by God's grace I will make the requisite restitution and retraction.

It seems a little singular that my actual sayings do not give a basis broad enough from which to fire your piercing shots, without essaying to add to its limits, by assumption, and thereby seemingly strive to impress your readers with something I did not say. Continuing my letter, I say, "But against such a method of charging wrong upon somebody, I solemnly protest; but recognize the right of any member of the body to legitimately proceed against wrong doing." "Further, direct charges of wrong doing in the columns of the *Herald* is wrong, but indirect charges are infinitely worse. But if those controlling, make the columns of the *Herald* the receptacle of such attacks, defence can not well be denied."

This, I presume embraces the obnoxious part of my letter. Your decision touching Bro. Derry's purity of intention and non-intention on your part to offend etc., is apparent all through your criticism to the reader. And your surprise and expression of sorrow, etc., leaves the impression that my procedure is reprehensible. Now let us see about it. I quote further from my letter, "Your columns of September 25th, 1886, are made luminous by effusions from a dweller of Magnolia, Iowa, of a eulogistic nature, and the writer appears ecstatic over an article which previously appeared on "Aid for the Ministry," and surely applausiveness was never more thorough. I am pleased with it, says the writer, also because it will allay the fears of hundreds of the true friends of God's glorious cause, for there are many who have feared the church was going to forsake the old paths and gradually slide into sectarian footsteps, by preaching for hire, and divining for money.

"But that plain stalwart article from your authorized pen is a guarantee that the good old ship, Zion, is not near being wrecked on the sands of human folly." In

all this you see no reflection. And further say: "We understood Bro. Derry at the time to mean that he was pleased the *Herald* had spoken in a plain and comprehensive manner, on a much controverted point." But Bro. Derry made use of no such language, and I wonder on what precedent known in journalism, or in God's economy, you construe language to justify one, and censure another, which the literal-ty of the language does not allow. Further, what was that controverted point? that stalwart article so effectually settled? It really seems to me you take a wide latitude in assuming to understand something not spoken, and thus reach a conclusion in favor of the one whose cause you have undertaken to champion. But away with supposition, and come to the naked facts. The appearance of that article on "Aid for the Ministry" allayed the fears of hundreds. What caused that fear? A belief that the church was going to forsake the good old path and gradually slide into sectarian footsteps, by preaching for hire, and divining for money. Does not such language reflect on some one? Could the writer and the many friends of God's cause have had the terribleness of such a slide portrayed to their pure, astute, and far seeing minds, if no evidence, real, or imaginary, of inductive steps had been seen? Most certainly not. And for as much as a belief has thus obtained; it is well known on whom, or where suspicion would rest.

I dismiss this point with the decision that the above according to my understanding, is reflective or language has no significance. Further: "But that plain stalwart article," says the writer, "from your authorized pen, is a guaranter that the good old ship, Zion, is not near being wrecked, on the sands of human folly." Can evidence of wisdom exist and nobody wise? Can evidence of folly be seen, and no one foolish? And if wisdom is evinced by keeping Christ's law, is not folly seen in its violation?

Did any one before hear of such prodigious effects by one single stalwart article by an authorized pen. Those on a sliding scale from the dizzy heights of the gospel plane, for the depth of sectarian demoralization arrested, the fears of hundreds allayed the old ship Zion saved from being wrecked on the sands of human folly. Not often; yet you would have us understand, there was nothing reflective, therefore no charge. So no allaying fears, no arresting on a sliding scale towards sectarianism; no saving the grand old ship Zion from being wrecked on the sands of human folly. So the whole thing is a myth. Surely there can be no censure due, for fighting a myth. And here I might submit the case without further comment, but the triumphant manner you refer to the *Herald* speaking in a plain comprehensive manner on a much controverted point challenges a little invest-ment. The, as you term a much controverted point, was doubtless individual aid. And this key of the financial system had been struck long ere the stalwart article by the authorized pen appeared, and inspired many sterling Latter Day Saints.

But it had not been made to sound above the rest, for a skillful musician is wont to give a proper sound to each note, and thus creates harmony. But the above or stalwart article, struck a little harder on one key than others causing great joy in the camp of the true friends of God's glorious cause; hence the eulogy to the delight of the author, and the thoroughness of reciprocity. Of the controverted point more may be seen in the last day's action, or by reference to Conference minutes of 1886. I would like to notice the second and third paragraphs of your criticism at length but forbear unless space is granted. But in response to your interrogation in third paragraph, would say in its broad and literal sense, when I write in my official capacity, however simple, I neither speak parabolically, or seek to daub with untempered mortar. But the response to your interrogation needs a more thorough explanation to put myself right before your readers. But I am not very solicitous for in that direction one can do considerable towards pushing his way through calumny and prejudice, when necessity urges it. And if one's sterling worth and consistency fail to offer a foundation for confidence, human applause won't last him forever. God be praised for the great arbitrating time, reflected in His divine economy; whether I survive or perish.

In gospel bonds,  
JAMES CAFFALL.

#### HUMILITY.

HUMILITY is one of the chiefest adornments of the Christian. It underlies every other grace and principle which unite to make the sons and daughters of men children of God. Without it, no amount of wisdom, or extent of knowledge could ever fashion us into the moral image of God, or in any proper sense constitute us children of the light.

Education, experience, wealth, or any other advantage that may conduce to prestige in character, does not, nor can it remove the necessity for this virtue; neither can any, nor all of these substitute this excellent and indispensable quality. He who is most richly endowed with this inestimable gift of God, is best prepared to meet the trying vicissitudes and ordeals of life; while he who is without it, is painfully subject to every annoyance and sensitive to every criticism, in which self is involved, and is without the power of forbearance, and morally incapable of the exercise of charity toward his fellowmen. Christ bore the scoffs and scorn, and pitiless criticism of a sinful world, without retaliation, because he was humble. Humility is a just recognition of mutual dependence, so far as relates to our fellow creatures, and *absolute* dependence upon the higher power; hence, he who is devoid of this, places himself at a disadvantage in society and in an unfavorable relation to God. What delicacy of tint, color and fashion are to the flower, humility is to the soul. Prompting its possessors to deeds of love and kindness towards humanity, it commends its happy recipient to the light and

favor of Him who rewardeth all according to their deeds.

Every man should study it well and cultivate its growth. "The Lord resisteth the proud, but giveth grace unto the humble."—James 4:6. He who is truly humble can not fall.

From a preeminence unjustly, or superficially attained, we may at any moment be precipitated, but whom God exalts is honored indeed. We have the immutable promise that whosoever abaseth, or humb-eth himself shall be extolled, but he that climbeth up "some other way" is a moral thief, a spiritual plunderer, and is anathematized of God. The man that walketh uprightly in the deep valley of humiliation is treading upon *terra firma*, and the Lord will love him. Here are the flowers of virtue and happiness, springing on every hand; the pellucid waters of salvation flow in peaceful amplitude, and the sunshine of God's eternal peace is ever flowing to fill the recesses of every heart. The rugged mountains of adversity may rise high, and the storms of temptation may gather and rage, but the "fiery pillar" of God's love shall be our refuge by night, and the shadow of his hand our shelter by day. But from the dizzy heights of vain ambition, the unhappy victim of selfish aspiration must surely fall.

Jesus, the meek and lowly, said "If thine eye be single, thy whole body shall be full of light." Who could wish for the exhibition of greater love than this? Who, that has tasted of the heavenly boon, could desire more? Lucifer fell from the zenith of heaven to the depths of hell. He was not humble nor was his "eye single" to the glory of God; hence he is fallen, is fallen, and the sad refrain reverberates throughout the supernal dome, and from the bright regions of eternal bliss re-echoes the wailing cry "How are the mighty fallen?" Wisdom and knowledge may puff us up without humility, but with it, never. Like charity, it "never faileth." So I conclude that "with all of our gettings we should get."—humility.

GOE. S. HYDE.

## Selections.

### THE OLD SABBATH.

WHEN one notes the origin of the Sabbath, studies the attitude of the bible in regard to it, and follows it down through the church, the day becomes one of the rare curiosities of superstition. Let us then look at the Sabbath a little, for the facts concerning it ought to help the solution of what has come to be the Sunday newspaper question.

The day is ages older than the Jewish people or the book of Genesis. There is no rational doubt that it originated in Sabaism or planet worship. It is found among the Acadians, a Turinian people who occupied the valley of Euphrates long before Babylon became a city. If strictness and severity are tests of goodness there was a time when the old pagan Assyrians were better Sabbath-keepers than any Jew or Christian has ever been since. For the

king himself was forbidden to eat any cooked food, to change his clothes, to take medicine, though ill, or even to engage in worship. As near as possible to nothing at all was the only thing one was permitted to do on the Sabbath in those "good old times."

The day did not then originate with the bible, and there is no proof that the infinite God of this universe ever commanded the keeping of any such day as Rev. Joseph Cook became so warm over in his last Monday lecture. For in two of the books of the Old Testament two inconsistent and mutually exclusive reasons are given for keeping it. One of these reasons is the childish one that God rested, as though tired out, after the six days' work of creation. But in the New Testament Jesus himself flatly contradicted that statement, though, even if He did not, science does; for it demonstrates the fact that the creative work is going on to-day as much as ever, and has always been going on. And then the Jewish Sabbath, according to the best Jewish scholarship, was no more like the one that New England has tried to support on divine authority than Easter is like the Fourth of July.

And when we come to the New Testament we find Jesus himself publicly branded as a Sabbath breaker, while the writer of the Epistle to the Colossians distinctly and in terms abrogates the Sabbath law, declaring it to be no longer binding on Christians. There is no trace anywhere of any authoritative transfer of Sabbath-keeping on Sunday. The Jewish Christians continued to keep the Sabbath, while at the same time, they met on Sunday morning to celebrate the Lord's supper, and keep in memory their faith in the resurrection of Jesus. But the Gentile Christians generally kept Sunday only. And for hundreds of years it never occurred to the early church that there was ever any question about it being wrong to work on Sunday after their religious services were over, or to engage in any occupation they pleased.

The very first law ever passed was the edict of Constantine, issued A. D. 321. But that only made it what we would call a holiday, releasing people from the obligation of labor. It expressly excepted agricultural laborers, whose crops might need attention; and it said not a word about its being wrong to work. It was not until the year 528 that all work was prohibited.

And all the way down through the history of the early church there is clearly seen an endeavor on the part of the Christian leaders to discourage what they regarded as the Sabbath superstition of the Jews. St Cyril, Jerome, Luther, Calvin, Tyndale, and others are at one on this point. They all declare the Sabbath a matter of church custom and convenience, and no part of any religious or moral law.

Sunday, as New England has known it, was an institution unheard of in either Jewish or Christian history until the time of puritanism in England. So, however good a thing it may be, let us at least tell

the truth about it; and if we wish to keep it, let us rest it on the foundation on which it belongs.—*Boston Globe.*

#### UTAH, ITS EVILS AND THEIR REMEDY.

WHAT THE NEPHEW OF BRIGHAM YOUNG SAYS OF POLYGAMY'S EVILS—THE EFFECT OF THE EDMUNDS BILL AND THE PROVISIONS OF THE NEW ONE.

THERE is a growing interest here in the work of the Mormon lobby and the alleged interview of the apostle Cannon with Secretary Lamar is still the subject of much speculation, writes a Washington correspondent of *The Philadelphia Press*. I met Mr. John Corbin Young a few days ago.

Mr. Young is a nephew of Brigham Young, and I had a long conversation with him on the effect of the Edmunds bill, the need of additional legislation, and on the future outlook for the territory. Mr. Young became disgusted with Mormonism at the age of sixteen, and declares that not only polygamy but the control of the church is blighting the whole territory. The wiping out of polygamy in his opinion is only the first step. I have reproduced the conversation:

"To what extent has the legislation already in force, known as the Edmunds bill, affected the Mormons?"

"The effect of the prosecutions under that law has been to drive the ignorant, fanatical polygamists closer together as a rule, and probably the leaders also. Out of the 150 cases that have been brought before the court for sentence only seven or eight have promised to obey the law. The remainder prefer to take their punishment than do so. All who have been convicted have undergone sentence except those seven or eight.

"Mr Cannon was indicted on one count, and there were two complaints against him before the United States commissioner. He took what we call the underground—went into concealment. The officers tried for some months to catch him, but could not do it. Finally they offered a reward for information that would lead to his arrest. In a few days that information was forthcoming. He attempted to escape from the territory, but was found on a Central Pacific train. He jumped off the train and escaped. He was recaptured and taken before Judge Zane, placed under \$25,000 bonds under the indictment and two \$10,000 bonds each before the commissioner, making \$45,000 in all. The bonds were for his appearance before the district court. On the day appointed he failed to appear and the bonds were forfeited."

"Then apostle Cannon is now practically an outlaw?"

"Yes; he, with Taylor and other leaders of the church remain in hiding, and keep the small fry braced up to the rack all the time. I do not believe that it would be possible to stamp out polygamy in Utah with the Edmunds bill. The penalty is not adequate to the offense. For instance, it is six months' imprisonment and a fine of \$300, and that is the limit. Now there

are some 12,000 or 15,000 polygamists and if they catch one man every day in the year you can see how inadequate the law would be to reach all those who are guilty."

"This being true, you are of the opinion that it will require political as well as judicial methods to stamp out polygamy? The Edmund's bill having been in force since 1882, and as I understand you, not over 150 convictions brought about by it, additional legislation is undoubtedly needed. This brings us to the pending legislation, the Tucker-Edmunds bill. What are its provisions and what will be its probable effect?"

"I can say this, the Tucker-Edmunds measure is evolutionary rather than revolutionary. It does not go to the root of the evil, it is not a measure adequate to stamp polygamy out at once, but it paves the way for the reformation to come by degrees under its operations."

"What are its provisions?"

"It provides for a marriage law, which is badly needed in Utah. It strips from the probate courts jurisdiction in all matters except in the settlement of estates. The probate courts are now exercising jurisdiction in divorce cases, and rank abuses have grown up under it. It increases the penalty for illegal cohabitation and makes polygamy a continuing offense. Under the present law the crime of polygamy is complete when the marriage ceremony takes place. It is necessary to prove the facts. The Mormons perform these marriages in the most profound secrecy. They keep the records where they can not be seen. These prosecutions have been carried on under the third clause, which makes cohabitation a crime. The proposed Tucker-Edmunds bill makes polygamy a continuing offense punishable with five years' imprisonment. When men are confronted with five years' imprisonment they will probably promise to obey the law. They would now if it were not for the fact that the priesthood are driving them to stand firm."

"Suppose that the present legislation and that which ought to pass this session of congress comes into force, and polygamy is stamped out or branded, what would you then have to overcome?"

"The issue then to be made would be the control of politics in the territory by the priesthood. The claim of the priesthood is not *vox populi vox Dei*, but *vox Dei vox populi*, and that has always been their claim. In those words it runs through many of their sermons from their earlier history to the present time. They make no concealment. They say the power does not come from the people, but comes down from God through his legally constituted channel—the prophet. They all believe that. Every man who has ever gone through the endowment house is a member of the priesthood, and they all believe in that assumption. You see how it would be. As long as they have any vestige of political power it would be used in the aggrandizement of their church."

"In your opinion, then, the evil will not be eradicated, and the territory of Utah will not become Americanized, and a part

of the United States until still further action looking to the political side of the question has been taken?"

"The report of Mr. Tucker accompanying his bill more clearly sets forth the difficulty in Utah than any other statement of the kind made to congress. The report itself shows exactly what the real evil is—namely, the fact of the political power of the church, which has enabled the Mormon priesthood to create a government of their own, which they claim to be a theocracy, and which is in fact a hierarchy, a kingdom claiming to be the kingdom of God on earth, exercising jurisdiction within the jurisdiction of the United States and under republican forms. It is, in fact, a community, you might say, each member of which has taken an oath of allegiance to the priesthood which conflicts directly with his oath of allegiance to the United States. I can refer you to sermon after sermon and document after document from their orthodox works which distinctly state the constitution of the United States is an inspired document, and God's purpose for inspiring it was to prepare a human government in which, and under the laws of which this Mormon theocracy could be established. And that is the extent of their reverence for the constitution. Their allegiance is, therefore, first to their church and second to their country."

"Is it not a fact that Miss Kate Field has done a great deal to call the attention of the masses of the people to the evils of Mormonism, certainly to popularize the subject and create a sentiment against it?"

"I can say this, that Miss Field more thoroughly investigated the subject of Mormonism than any other person who has ever gone there for that purpose. As I said, she came for the purpose of remaining but a few days. She remained eight months, and she went thoroughly to the bottom of the whole subject. She got her information not only from Gentiles and apostates, but from the elite of the priesthood. She attended their ward meetings, their fast meetings, and their tabernacle meetings. She went to their archives for information; she traveled from one part of the territory to another; she investigated the whole subject. Her lecture is a very polished and truthful one."

The manuscript of the above interview was submitted to Mr. Young and revised. It may, therefore, be regarded as correct in every particular. Mr. Young is a man of unusual intelligence, and talks with great earnestness and force. He feels that congress ought to act on this question at once.

—Chicago Times.

#### BOOK NOTICE.

We are out of the best bound Doctrine and Covenants, but the cheaper ones are a nice book. Those who have lately ordered the cheap Voice of Warning will receive them soon, as we have a new and revised edition at the binders. Please remember also that "Hesperis" a book of choice poems by Bro. David H. Smith is an excellent gift for either lady or gentleman

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

### Original Poetry.

#### A SONG OF ZION.

We are sailing home to Zion,  
To that land so bright and fair,  
Where no dismal cloud of sorrow  
Ever shall molest us there;  
Sailing in the good ship Zion,  
Guided by the Savior's hand,  
By and by we'll reach the harbor  
If we keep the Lord's command.

#### CHORUS.

For the omens of the day bespeak his coming,  
And we know the happy time is drawing nigh,  
In the golden fields of rest—out in Zion,  
We will gather, we will gather, by and by.

Though sometimes our sky is darkened  
By the clouds of dark despair,  
And the billows rage beneath us,  
Threatening danger every where;  
Yet our sailors being fearless  
Boldly raise the standard high,  
Shouting "Jesus, Blessed Master!  
Will redeem us by and by."

Hearken to the proclamation  
Being sounded far and near,  
"For the Marriage-feast of Jesus  
O, ye nations now prepare."  
Soon he'll come in clouds of glory,  
And he'll wed the ready bride,  
What a blessing for the "little flock,"  
Who are on the Savior's side.

With loud hallelujahs ringing  
In that bright and happy land;  
We will join the angel chorus,  
As we reach the golden strand;  
Clad in white, with robes of glory,  
We shall dwell forever more,  
In the presence of our Savior  
On that bright, celestial shore.

We are watching for his coming,  
Soon the Lord will give command;  
Even now the Saints are gathering,  
In the borders of the land.  
When the weary fight is over,  
And we see his beckoning hand,  
We shall praise his name forever  
With that happy angel band.

Yonder brightest orb of heaven,  
Smiling forth its golden ray;  
Only faintly pictures glory,  
Of that home so far away;  
Where the angel chorus' ringing,  
Through that bright supernal dome,  
Courage brethren—press ye onward,  
Soon we'll reach that happy home.

Though the storms of life are raging,  
And our trials are severe;  
Yet the glory of fair Zion,  
Soon the Saints of God will share;  
If our watch-word's "Ever Onward,"  
And our motto "Peace," and "Joy,"  
We will overcome our trials,  
And we'll anchor by and by.

WILLARD J. SMITH.

### Miscellaneous.

#### DECATUR DISTRICT.

To the Bishop's Agents, and the Saints of the Decatur District:—In order to meet the emergencies of the work it is requested that all who have a desire and intention to aid the work before the next session of the district conference, will hand the amount to the Bishop's Agent in the branch where they reside; and if there be no agent in the branch, please forward to me at Lamoni, by

March 1st. Agents in the district also, report in full, that the books may be closed for the year and a full report be made to the conference.

E. BANTA, *Bishop's Agent.*  
LAMONI, IOWA, Jan. 5th, 1887.

#### NOTICE!

The Western Wisconsin district conference will be held at Webster, Vernon county, Wisconsin, February 5th and 6th, 1887. All are invited, especially the officials with their reports, also branch reports.

A. L. WHITEAKER *Dist. Pres.*

The conference of the South Eastern Ohio and West Virginia district will be held at Limerick, Jackson county, Ohio, February 26th, 1887, at 10:30 a.m. Those coming by railroad will please notify me in time and there will be provision made to meet them either at Byer or Jackson, on the 25th.

T. J. BEATTY, *Dist. Pres.*

Information wanted of the whereabouts of Morris Ward, aged sixteen years. Last heard from at Humbolt Wells, Nevada, about eighteen months ago. Any information will be thankfully received by his mother, Mrs. G. A. Ward, 557 East Second South street, Salt Lake City, Utah.

#### BORN.

HAZELRIGG.—At Santa Maria, Santa Barbara county, California, December 3d, 1886, to the wife of Charles Hazelrigg, a daughter.

#### MARRIED.

RAY—CLARK.—At Keokuk, Iowa, December 28th, 1886, Mr. W. Ray and Miss Emeretta Clark.

#### DIED.

YOUNG.—John Young, who is the subject of this sketch, was born May 19th, 1811, in what was at that time known as Jackson county (now Putnam), state of Tennessee, and died October 30th, 1886, at his residence near Galland's Grove, Shelby county, Iowa, aged 75 years, 5 months, 11 days. He was the son of David Young, the son of William Frederick Young, who came from Germany with his younger brother, Joshua, and settled in the state of Virginia about 1750. His mother was Elizabeth Vance Young, daughter of James Vance, the father of thirteen children, among them John Vance, who went to Utah with Brigham Young's church, was afterwards one of Brigham's high councillors, and died a few years ago at a very advanced age. The deceased was baptized into the Church of Jesus Christ of Latter Day Saints (the writer thinks, but possibly sooner) in the year 1840, under the hands of the late Z. H. Gurley, sen., and according to an elder's certificate signed R. B. Thompson clerk, Joseph Smith president, he was ordained an elder by order of a general conference at Nauvoo, Illinois, April 6th, 1840. He did not labor much in this office in the early days of the church. Some who read this may remember what his efforts then were. After the death of the prophet he removed to Texas with the Ly-mah Wight faction; left that State in 1855 and went to the Indian Territory, remaining there until the year 1860, when he removed to where he has lived up to the time of his death—a few months over a quarter of a century—known and read of all as an honest, upright and respected citizen, a true husband, an affectionate father, always ruling his house strictly, yet in a manner to command the respect of all. He was always ready

to help the poor and needy, and although he did not unite with the Reorganization until some two years ago, yet he was always a firm believer in the gospel as revealed to and taught by Joseph Smith, and so taught his family. Bro. Young leaves a wife and eleven children to lament his departure, all of whom were present at his bedside in the hour of death. And while it is indeed trying to be resigned, yet we mourn not as those without hope, for we will all meet again where parting will be no more.

Father, while we miss thee here  
In this our earthly home,  
Thy name will ever be near and dear  
To those you left to mourn.

D. P. YOUNG.

BRAYMAN.—December 12th, 1886, at Clear Lake, Indiana, Arthur, only son of Mr. Charles and the late sister Lillie Brayman, aged six months. Funeral service on December 26th. Elder B. V. Springer officiating.

The angel mother beckoned to her darling son,  
And called him hence.—God's will be done.

HICKMAN.—Sister Bernetta Hickman died December 28th, 1886, in Park City, Utah, at the advanced age of 76 years and 4 months. She was sick but a few days, when she passed peacefully away. Those who remember reading the experience of a "Mother in Israel," in the *Herald*, may have a fair idea of her devotion to Christ and the right. She was loved by all who knew her; she was tried even as by fire, and her rest surely will be glorious. About three weeks before her death, Sister Allen, her daughter, dreamed that her mother came and said, "I have come for you," her answer was "All right, I will go." Funeral services in the Saints' Chapel, Salt Lake City, by R. J. Anthony and Ethan Barrows.

BENJAMIN.—At Princeville, Illinois, May 19th, 1886, Sr. Levira Benjamin, aged 79 years, 1 month and 2 days.

HITCHCOCK.—At Princeville, Illinois, July 21st, 1886, Sr. Olive Hitchcock, aged 86 years, 1 month and 7 days.

## Conference Minutes.

### SOUTH-EASTERN ILLINOIS.

The conference of the above district convened at Springerton, White county, Illinois, Saturday, December 11th, 1886, at 10 o'clock a. m., Bro. G. H. Hilliard, president, in the chair, John F. Thomas, clerk. The minutes of last conference read, corrected, and approved. Branch Reports: Springerton 65, including 1 elder, 2 priests, 2 teachers, 1 deacon, 5 scattered; J. W. Stone, clerk. Alma 10, including 2 elders, 1 deacon; D. P. Brown, president, P. Brown, clerk. Dry Fork 31, including 1 high priest, 4 elders, 1 priest, 2 teachers, 1 deacon, 2 children blessed; J. F. Thomas, president, R. Lappin clerk. Brush Creek 114, including 2 elders, 2 priests, 3 teachers, 1 deacon, 6 baptized; I. A. Morris, president, J. Morris, clerk. Tunnel Hill 80, including 4 elders, 1 priest, and 2 teachers, 3 baptized; I. M. Smith, president, Wm. A. Kelley, clerk. Elders' Reports: J. W. Stone, J. F. Thomas, G. H. Hilliard, T. P. Green, M. R. Brown. A. H. Smith reported his labors and gave some excellent instruction. At 3 p. m. John F. Simms, priest, reported; Bro. B. Taylor reported; I. M. Smith, I. A. Morris, W. H. Brewer reported by letter. The work of the Lord is onward, and there seems

a great desire in all the brethren to lend a helping hand. New fields for labor are opening up which promise well. Bro. A. H. Smith was invited to take part in the deliberations of conference. Conference ordered the purchase of a District Record also blank Branch Reports, and the clerk collected three dollars towards it. The priesthood were requested to labor in their respective fields and elsewhere as best they can. The authorities of the church were sustained. Bro. A. H. Smith, missionary in charge, was sustained. Bro. G. H. Hilliard was elected president for the next six months, and I. M. Smith clerk. At 6:30 p. m. Bro. A. H. Smith spoke on first chapter of Genesis. Sunday, ten o'clock, one was baptized, and at eleven o'clock preaching by Bro. A. H. Smith, and then the sacrament was administered by Bro. Hilliard, some excellent testimonies borne, and the Saints felt comforted. Bro. A. H. Smith preached again at night. During the quarter thirteen have been added in this district. A good feeling prevailed, and a desire to forward the work of the Lord. Adjourned to meet at Springerton, White county, Illinois, Friday evening, before the third Sunday in March, 1887.

### NEVADA.

The conference of the above district met in the school-house in Jack's Valley, Douglas county, Nevada; Elder Thomas Millard presiding. Owing to a deficient notice attendance was small. Elder Millard made a short address to the conference. Report of branches: Mottsville, no change; D. J. Jones president. Carson, no change; William Riddler president. Franktown and Elko not reported. Elders reports: A. B. Johns, Wm. Riddler, T. R. Hawkins, D. I. Jones, Thomas Millard. Teachers: John Walker. Bishop's Agent, A. B. Johns reports \$44 on hand. Moved by T. R. Hawkins that we sustain the authorities of the church by faith and prayer. Elder Thomas Millard was chosen district president for the next three months, and A. D. Johns clerk. Afternoon, sacrament and testimony meeting. Adjourned to meet in three months, the place to be chosen by the president. A. D. Johns, clerk.

### INDEPENDENCE.

The quarterly conference of the above district convened in Independence, Missouri, December 11th, 1886. T. E. Lloyd, vice president, in the chair; S. Crum clerk *pro tem*. Ministerial reports: F. C. Warnkey, F. G. Pitt (baptized 8), S. Maloney, J. W. Brackenbury (baptized 1), C. St. Clair, Joseph Luff, H. H. Robinson, J. Curtis, S. Crum, R. Etzenhouser, T. E. Lloyd, A. White, M. Shaw, B. Myers, T. W. Chatburn, Geo. Hayward, I. N. White (baptized 8); priests B. Austin, A. Cox, John Allison and D. Donovan. Branch reports.—Independence 465; including 1 apostle, 1 high priest, 3 seventies, 31 elders, 16 priests, 10 teachers, 11 deacons; 10 baptized, 8 received by letter, 7 removed, 1 died. Clintonville 23, including 3 elders, 1 priest, 6 baptized. Clinton branch 28, including 1 seventy, 2 priests, 1 deacon, 11 baptized, 2 received by letter, 2 removed. First Kansas City 28, including 2 elders, 2 priests, 1 deacon, 2 received by letter. District Treasurer's Report, read and approved, showing balance on hand of \$8.40. Bishop's Agent, A. White, reported. Balance on hand at last report \$252.77, received during quarter \$249.50, total \$502.27. Paid out \$435.95, leaving balance on

hand of \$66.32. Statistical report shows an increase in the district during the last quarter of 39, removed 9, net increase 30. On motion the authorities of the Church were sustained. I. N. White was chosen president, E. Curtis vice president, T. W. Chatburn clerk, and F. G. Pitt district treasurer. On motion the president was requested to hold two days' meetings in all the branches of the district. Sunday 11 a. m., preaching by E. Curtis; 2 p. m., prayer meeting in charge of S. O. Wadell. The Spirit of the Lord was manifested, and the Saints rejoiced. At 7 p. m., preaching by H. H. Robinson. Adjourned to meet at Independence, Missouri, in March, [the date.—ED], 1887, at 10 a. m.

### NORTH-EAST MISSOURI.

The above district conference convened at Bevier, Missouri, December 11th, 1886; John Taylor president, and John T. Williams clerk. The following branches reported: Bevier 129 members, including 6 elders, 4 priests, 4 teachers, and 2 deacons, 5 removed by letter, 6 received by letter, and 1 died. Renick 27 members, including 4 elders, 1 priest, 1 teacher, and 1 deacon, 1 baptized, 1 removed by letter, and 1 died. Hannibal 25 members, including 2 elders, 1 priest, 1 teacher, 10 scattered. Salt River, no report. Elders Henry Jones, J. T. Williams, Wm. Vincent (baptized 1), Richard R. Jones, Charles Perry, John Taylor, and priest Mark Surridge. The Bevier Branch made application to conference in behalf of Elder Ephraim Rowland, recommending him to have his license restored. Resolved that this conference appeal to the Third Quorum of Elders to sanction the same and furnish Bro. Rowland an Elder's License. Resolved that Elder J. T. Williams be recommended to Bishop G. A. Blakeslee to act as his agent for the North-East Missouri District. Resolved, that Bevier Branch officers visit the Salt River Branch once a month devoted to preaching the word of life. Resolved, that this conference reconsider the previous Resolution limiting our conferences to two a year, or semi-annually; hence it was resolved that this conference repeal that action and hold our conferences three times a year. Resolved, that this conference grant Elders' Licenses to Brn. Wm. Vincent and Richard R. Jones. The remainder of the day was devoted to preaching by Elders Wm. Vincent and R. R. Jones. Sunday morning at ten o'clock preaching by Elder John Taylor, on the fruits of unrighteousness, assisted by J. T. Williams. Sacrament was administered, and conducted by Brn. Wm. Vincent and R. R. Jones; strong testimonies were given, and a good degree of the Spirit of our Master enjoyed to the consolation of the Saints. Preaching in the evening by Brn. Henry Jones and John Taylor. Resolved, that this conference tender their respects and sympathies over the loss of our faithful and beloved brother, Robert Thrutchley, and that this resolution be published in the *Herald* as an act of respect to the memory of our departed brother. The authorities of the church were sustained in righteousness. Conference adjourned subject to the call of the president through the *Herald*.

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## FRESH AIR AND VENTILATION.

THE average amount of air breathed by every person is about twenty-four cubic inches at each breath, with about twenty respirations a minute. This would be a cubic foot in three minutes and a half, or 400 cubic feet in twenty-four hours, or the contents of a room seven feet square and eight feet high. But this is only a fiftieth part of what every healthy person needs, for breathing vitiates the air rapidly, because the air exhaled has 100 times as much carbonic acid gas as the atmosphere, while twice the amount contained in the atmosphere, or eight parts in 10,000, is as large a proportion as can be breathed without injury to the health. Crowded rooms in winter, schools, etc., are sometimes found to contain three or four times as much, and headaches and other ailments are the consequences of breathing the same air over and over again. There should, therefore, be enough fresh air for every person daily to amount to 20,000 cubic feet, or enough to fill eighteen rooms ten feet square and ten feet high. This would be amply supplied by an opening, tube, or orifice three inches square, with a moderate current. In the day time there is usually enough air introduced into rooms through opening doors, cracks in window casings, and in other ways. The chief danger is in sleeping rooms, where pains should be taken to have a circulation. When the room is warm, and the air outdoors quite cold, constant and often sufficient currents are caused. A hundred persons should have a ventilating orifice equal to two and a half feet square. The general principle seems to be simple enough; the difficulty lies in the unwillingness or neglect of people to apply it.

## LIVE FOR SOMETHING.

THOUSANDS of men breathe, move, and live—pass off the stage of life, and are heard of no more. Why? They did not a particle of good in this world, and none were blessed by them; none could point to them as the instruments of their redemption; not a line they wrote, not a word they spoke could be recalled; and so they perished, their light went out in darkness, they were not remembered more than the insects of yesterday. Will you live and die O men immortal? Live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love, and mercy, on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No! your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as brightly on the earth as the stars of heaven.

## VICES OF OLD PEOPLE.

THE vices of old people have a deleterious effect on the young. There are young men, who, when converted, would abandon such vices as using tobacco, but they see older Christians indulging the habit, and conclude that perhaps it is not wrong. The first thing to be said to such young men is that they are not to take human beings as models. The good man argument is never safe. The fact that good men do certain things does not prove that the things are good. Good men have held mistaken notions about many things and afterward have become convinced of their mistake. Half a century ago the best men in the churches used rum. They had not yet learned

that the practice was wrong. Now a man who uses it is far behind the times. Many men have not become convinced of the sinfulness of tobacco using, but those who have, must abandon the habit. Fifty years hence the churches will condemn the habit as they now condemn intemperance.—Selected.

THE *Evangelist*, speaking of the expression "elect infants," in the Presbyterian confession, asks: "Why not expunge what we do not believe?" The ground upon which the change is urged is thus stated: "When the confession says, 'Elect infants dying in infancy are saved,' does it not clearly imply that infants who are not elect are not saved? If it does not imply this the sentence is meaningless. We are aware that some masters in theology have a method of explaining away the natural and obvious intent of this unhappy phrase. But in our humble judgment the phrase does not need explaining, for the meaning lies on its face; it is as plain a sentence as ever was written in English. No man ever doubted its meaning, except that he recoiled from its natural and obvious sense, and therefore wished by some reconstruction to make it say what it does not say, and was never meant to say. It was very easy to say 'All infants dying in infancy are saved,' if that was what they believed. They did not say 'All infants are saved,' because they did not believe it. They believed that non-elect infants were lost, just as the Roman Catholic Church held that infants non-baptized were lost."

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 714.

Lamoni, Iowa, January 22, 1887.

No. 4.

## THE SAINTS' HERALD:

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Every Saturday; price \$2.50 per year.

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Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, January 22, 1887.

A BROTHER thinks we erred when we said in a late HERALD, page twenty, that an elder when presiding over a sacrament meeting could call on a priest to bless the emblems when there was another elder present; and he cites Doc. Cov., 17: 10, to show that the presiding elder has no authority to do so. Paragraph 10 reads thus:

"The priest's duty is to preach, teach, expound, exhort and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires."

This means that a priest of an organized branch which has a presiding elder "present" in said branch, may "preach, teach, expound, exhort and baptize, and visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties," and do these things as he may find opportunity, when he will and wherever there is a need of it. But he is not of his own volition to take the lead of meetings, administering the sacrament, nor ordain other officers when the *presiding* elder is present; yet, as the last clause of paragraph provides. "In all these duties [mentioned in that paragraph] the priest is to assist the elder if occasion requires."

But a priest is not authorized to ordain except in an organized branch; (sec. 17: 16); and then if the presiding elder is present, he may not take "the lead" in that matter, but he may "assist the elder if occasion requires." "And this rule applies to the branch meetings and its sacrament meetings.

When the law in paragraph 10 provides that "the priest is to assist the elder if occasion requires," "in all these duties" mentioned in that paragraph, it means precisely what it says, and is to be taken as qualifying and explaining that paragraph.

A branch priest, with the consent of the presiding elder, may hold meetings within the limits of the branch and may "preach . . . baptize," etc., at the same time that the presiding elder is holding his regular meetings, but it is not proper for such priest to either ordain, or administer the sacrament in his meetings unless "occasion requires" and he does so with the knowledge, consent and advice of the presiding elder, and in this way "assist the elder."

Can it be that a presiding elder may call on a priest to assist in the sacrament meetings when no other elder is present, but then when an elder enters that meeting the said Priest loses his authority to act! and when that elder steps out of said meeting, the priest's authority to act returns to him! This is not good law, nor the meaning of the passage quoted.

### PERSECUTION AND ITS CAUSES.

Continued from page 34.

STRENUOUS efforts were made to raise men and money to purchase land and make homes in Jackson county. The following letter of the First Presidency to Orson Hyde who was then with the Saints in the state of New York will serve to show their zeal and anxiety and persevering labors to reach these ends.

KIRTLAND, April 7th, 1834.

Dear Bro. Orson:—We received yours of the 31st ultimo, in due course of mail, and were much grieved on learning that you were not like to succeed according to our expectations. Myself, Brothers Newel, Frederic and Oliver, retired to the translating room, where prayer was wont to be made, and unbosomed our feelings before God, and can not but exercise faith yet that you, in the miraculous providence of God will succeed in obtaining help. The fact is, unless we can obtain help, I myself can not go to Zion, and if I do not go, it will be impossible to get my brethren in Kirtland, any of them, to go; and if we do not go, it is in vain for our eastern brethren to think of going up to better themselves by obtaining so goodly a land, (which now can be obtained for one dollar and a quarter per acre), and stand against that wicked mob; for unless they do the will of God, God will not help them, and if God does not help them, all is vain.

Now the fact is, this is the head of the church, and the life of the body, and those able men, as members of the body, God has appointed to be hands to administer to the necessities of the body. Now if a man's hand refuses to admin-

ister to the necessities of his body, it must perish of hunger; and if the body perish, all the members perish with it; and if the head fails, the whole body is sickened, the heart faints, and the body dies, the spirit takes its exit, and the carcase remains to be devoured by worms.

Now, Brother Orson, if this church, which is essaying to be the church of Christ, will not help us, when they can do it without sacrifice, with those blessings which God has bestowed upon them, I prophecy, I speak the truth, I lie not, God shall take away their talent and give it to those who have no talent, and shall prevent them from ever obtaining a place of refuge, or an inheritance upon the land of Zion: therefore they may tarry, for they might as well be overtaken where they are, as to incur the displeasure of God and fall under his wrath by the way side, as to fall into the hands of a merciless mob, where there is no God to deliver, as salt that has lost its savor, and thenceforth good for nothing, but to be trodden under foot of men.

I therefore adjure you to beseech them, in the name of the Lord, by the Son of God, to lend us a helping hand; and if all this will not soften their hearts, to administer to our necessity for Zion's sake, turn your back upon them and return speedily to Kirtland, and the blood of Zion be upon their heads, even as upon the heads of her enemies, and let their recompense be as the recompense of her enemies, for thus shall it come to pass, saith the Lord of Hosts, who has the cattle upon a thousand hills, who has put forth his Almighty hand to bring to pass his strange act; and what man shall put forth his hand to steady the ark of God or be found turning a deaf ear to the voice of his servant, God shall speak in due time, and all will be declared, Amen.

Your brethren in the New Covenant,

JOSEPH SMITH, Jun.,  
F. G. WILLIAMS,  
OLIVER COWDERY.

Times and Seasons vol. 6, pages 1040 and 1041.

To further show that the Church determined to use every peaceful, legal means to have their wrongs redressed, we present the reader this Petition sent by the church to the President of the United States:

LIBERTY, Clay Co., Missouri,  
April 10th, 1834.

To the President of the United States of America:

We, the undersigned, your petitioners, citizens of the United States of America, and residents of the county of Clay, in the state of Missouri, being members of the Church of Christ, reproachfully called Mormons, beg leave to refer the President to our former petition, dated in October last, and also to lay before him the accompanying hand-bill, dated December 12th, 1833, with assurances that the said hand-bill exhibits but a faint sketch of the sufferings of your petitioners and their brethren up to the period of its publication.

The said hand-bill shows, that at the time of dispersion, a number of our families fled into the new and unsettled county of Van Buren, but being unable to procure provisions in that county through the winter, many of them were compelled to return to their homes in Jackson county or perish with hunger. But they had no sooner set foot upon the soil, which a few months before we had purchased of the United States, than they were again met by the citizens of Jackson county, and a renewal of savage barbarities inflicted upon these families by beating with clubs and sticks, presenting knives and fire arms, and threatening with death if they did not flee from the county—these inhuman assaults, upon a number of these families, were repeated at two or three different times through the past winter, till they were compelled at last to abandon their possessions in Jackson county and flee with their mangled bodies into this county, here to mingle their tears and unite their supplications, with hundreds of their brethren to our Heavenly Father, and to the chief ruler of our nation.

Between one and two thousand of the people called Mormons have been driven by force of arms from Jackson county, in this state, since the first of November last, being compelled to leave their highly cultivated fields, the greater part of which had been bought of the United States, and all this on account of our belief in direct revelation from God to the children of men, according to the Holy Scriptures. We know that such illegal violence has not been inflicted upon any sect or community of people by the citizens of the United States since the Declaration of Independence.

That this is a religious persecution, is notorious throughout our county; for while the officers of the county, both civil and military, were accomplices in these unparalleled outrages, engaged in the destruction of the printing office, dwelling houses, &c.; yet the records of the judicial tribunals of that county are not stained with a crime against our people. Our numbers being greatly inferior to the enemy, we were unable to stand up in self-defence; and our lives, at this day, are continually threatened by that infuriated people, so that our personal safety forbids one of our number going into that county on business.

We beg leave to state that no impartial investigation into this criminal matter can be made, because the offenders must be tried in the county where the offence was committed, and the inhabitants of the county, both magistrates and people were combined, with the exception of a few; [and] justice can not be expected. At this day your petitioners do not know of a solitary family belonging to our church but what have been violently expelled from Jackson county by the inhabitants thereof.

Your petitioners have not gone into detail with an account of their individual sufferings from death and bruised bodies and the universal distress which prevails at this day, in a greater or less degree, throughout our whole body. Not only because those sacred rights guaranteed to every religious sect have been publicly invaded, in open hostility to the spirit and genius of free government, but such of their houses as have not been burnt, their lands and most of the products of the labor of their hands for the last year have been wrested from them by a band of outlaws, congregated in Jackson county on the western fron-

tiers of the United States, within about thirty miles of the United States military post at Fort Leavenworth, on the Missouri river.

Your petitioners say that they do not enter a minute detail of the sufferings in this petition, lest they should weary the patience of the venerable chief whose arduous duties they know are great, and daily accumulating. We only hope to show him that [in] this unprecedented emergency in the history of our country,—that the magistracy thereof is set at defiance, and justice checked in open violation of its laws, and that we, your petitioners, who are almost wholly native born citizens of these United States, of whom they purchased their lands in Jackson county, Missouri, with intent to cultivate the same as peaceable citizens, are now forced from them, and dwelling in the counties of Clay, Ray, and Lafayette in the state of Missouri, without permanent homes, and suffering all the privations which must necessarily result from such inhuman treatment. Under these sufferings your petitioners petitioned the governor of this state, in December last, in answer to which, we received the following letter:

The above mentioned letter we published in this article in the HERALD for the 8th instant, pages 18, 19, to which we refer the reader.

#### EDITORIAL ITEMS.

BISHOP George A. Blakeslee, and Bro. Phineas Cadwell, were visitors at Lamoni, Monday and Tuesday, January 10th and 11th, in attendance at a meeting of the Board of Publication. Bro. Blakeslee addressed the Saints on Sunday evening upon the subject of the temporal law of the church, enjoying good liberty and making some good points. The Saints were pleased to see and hear him. Bro. Cadwell led the prayer at the morning service. Bro. Robert Holt of Kewanee, also visiting at Lamoni, led the prayer in the evening service. All were pleased that these brethren were with us on Sunday, the 9th. Brn. Blakeslee and Cadwell left for their homes on Tuesday afternoon. At the meeting of the Board Bro. E. Banta resigned the office of Treasurer of the Board, and Bro. David Dancer was appointed to succeed him. The meeting of the Board was a pleasant and harmonious one.

Bro. R. J. Anthony writes from Salt Lake City, Utah, January 7th quite encouragingly of the prospects in the mission there. Brethren Peter Anderson of *Sandhedens Banner*, and Bro. John Larson are doing excellent work. Bro. Samuel Eckersly, of Richmond, Utah, wrote that Brn. Anderson and Larson had visited him and done him much good. Opportunity for gospel labor while they were at Richmond was not favorable.

Bro. George A. Blakeslee reports that Bro. B. V. Springer is doing an excellent work in the corners of Michigan, Ohio and Indiana. He has baptized three of late.

Bro. J. M. Wait, wrote from Aniwa, Wisconsin, January 5th, that it was expected that a branch would be organized at Antigo soon. He reports the names of some baptized at Antigo.

On the 8th inst., we learned by letter that brother John Eames of Cheyenne, Wyoming, lately stopping for his health at Omaha, Nebraska, had so far recovered his health that he intended to start home the next day. We very much hope Bro. John may enjoy many healthful, happy, useful years in the future.

Sr. D. Chapman writes from Clinton, Iowa, that the affairs of the branch are looking up of late. They had a sacramental meeting not long since, at which they had a season of rejoicing.

We publish a letter from Elder E. H. Gurley, in answer to a late letter of Bro. J. R. Lambert. We are not conversant with the affair not having been present at any of the meetings. One thing is certain, however, that Elder Gurley seems to be unnecessarily indignant because that Bro. Lambert's opinion differs from his; Bro. Lambert thinking Elder Gurley's attack to be "bitter and unfair;" Elder Gurley thinking what he said to be very fair and said in "strong love for the church."

Sister Ella M. Fuhr writes from Grove Hill, Bremer county, Iowa, that she is all alone in the faith there, and she asks, "Can not some of the elders come this way sometime to break the bread of life. Souls are perishing around me for the lack of it." Sr. Fuhr was formerly Sr. Ella M. Smith, of Goshen, Clay county, Kansas.

In another place will be found a card from Business Manager, David Dancer, to those owing the Herald Office. All to whom it applies should read it and comply with it so far as they can. It will also be seen in another place that the price of some publications are reduced largely.

Bro. M. T. Short was at Victoria, Illinois, on the 5th inst., and says:—"I am here in the harness, battling for the right. I just opened up in this section yesternight, and prospects are flattering."

Bro. A. Haws writes of late that he thinks the Publication Board should cheapen the price of their publications. They will gladly do this if their sales can be made much larger, or if persons will donate liberally for that purpose. The HERALD is one of the very cheapest papers in America for its size and the number of its subscribers, except where the columns are largely filled with advertisements.

Bro. Henry Kemp wrote from Wheeler's Grove, Iowa, the 5th instant, had been preaching to fair audiences, and intended to remain over the 9th instant, and then go to Farm Creek and Glenwood. He says the Saints there are alive to the work, and that he is putting in his time the best he can, and also that he has the liberty and comfort of the Spirit to bless his efforts.

"A Subscriber" well said in the HERALD for June, 1886, page 381,—"The circulation of the *Herald* is, I believe, not over 4,000 paying subscribers, and many of those are retained on the list long after their subscription has expired. There are papers with a circulation of from 15,000 to 26,000 paying subscribers at the same price the *Herald* is furnished to us, and some of them furnish far less reading matter because the type is larger, and in addi-

tion to this they are largely supported by a long list of well paid advertisements."

The Interstate Publishing Company, Chicago, Illinois, have send us a copy of "School Room Games and Exercises," written by Elizabeth Y. Bainbridge, a teacher of experience and ability. Many of the games lead to exactly the same results as what are called serious studies, and there are none of them but what call for some healthy exercise of the mind. The volume has been compiled from many sources, and is one which can be warmly and conscientiously commended to school superintendents and school teachers everywhere. Price, 75 cents.

Bro. J. W. Moxon is teaching school at Buffalo Prairie, Illinois, and is doing well, so he wrote January 8th.

Bro. William Birk, of Allendale, Missouri, was at Lamoni, January 13th, arranging with Bro. Henry A. Stebbins for a series of meetings in the Saints' new church at that place. Brethren Stebbins and Charles H. Jones will begin January 15th, the Lord willing.

Bro. J. R. Lambert, accompanied by Bro. A. J. Moore, begin a series of meetings near Pleasanton, Iowa, on the 15th instant.

Bro. John Lewis of Malad City, Idaho, is mentioned in the Idaho, *Enterprise*, thus: "Ex-Judge Lewis gave another lecture last Tuesday evening in the Josephite chapel, on the 20th chapter of Isaiah."

Bro. John S. Keir writes from Braidwood, Illinois, January 12th, that the branch at that place is again satisfactorily organized, and things working smoothly once more. Bro. F. M. Cooper and Bro. Keir were moving together to preach the word in neighboring localities.

The children and students of the Saints interested in the history of the United States, and its material progress and prosperity, will be interested in the following item of news from a late Chicago *Times*. "Dr. William Perry, the oldest graduate of Harvard college, and the last survivor of Fulton's steamboat ride down the Hudson river, expired yesterday at Exeter, New Hampshire, at the age of 98."

#### QUESTIONS AND ANSWERS.

*Ques.*—If the law referred to by James 1:25, is the gospel Paul speaks of in Romans 1:16, and that gospel is designated by principles as Paul speaks of in Hebrews 6, and that being established fully on the day of Pentecost, and his servants forbidden to preach anything else; and by obedience to the principles man had the promise of the abiding comforter; then could we conclude that Cornelius did receive the abiding Comforter without observance of the laying on of hands? If God changed the order after Pentecost, and bestowed it on him the same way, could we say God was perfect and his law was perfect? If he thus discarded that one principle then, would there not be good reasons to believe he would do it again?

*Ans.*—The case of Cornelius was an exception to the general rule, and the conferring of the Spirit upon him and his house, as stated, was for the purpose of overcoming the prejudice of Peter, upon whom tradition has fastened it; and to con-

vince him that the Gentiles were to be made partakers of the gospel provisions and promises. This is abundantly shown by the statement of Peter when he says: "I perceive that God is no respecter of persons, but in every nation, he that feareth him is accepted of him." There is no more reason to suppose that God would vary from his law given in the gospel, because he conferred the Spirit upon Cornelius, than there is to suppose that he would convert all men as he did Saul of Tarsus, instead of by preaching the word unto them by his ministers. The fact that God did not continue to put his Spirit upon the Gentiles and others without the ordinance of the laying on of hands is good evidence that he proposed to honor the "law of the Lord" as given by his Son.

#### EXTRACTS FROM LETTERS.

Bro. J. A. Currie wrote from Medina City, Texas, of late, as follows:

"Have been traveling with Bro. I. N. Roberts near three months, and he has certainly fulfilled the command, "Let the strong bear with the weak." He has been as a father to me; never rebuking, but teaching in love. I will regret to see the day when we must part. May God ever bless him. I shall do all I can to keep the trust reposed in me here. Opposition is very high at this place. I was introduced to the school teacher, (he is a Baptist preacher), and he would not speak. He failed to recognize me! How can he cry, "Be free from prejudice?"

### MOTHERS' HOME COLUMN.

EDITED BY SISTER "FRANCES."

"When He who sad and weary, longing sore  
For love's sweet service, sought the sisters' door,  
One saw the heavenly, one the human guest,  
But who shall say which loved the Master best?"

#### MOTHERS!

BECAUSE of our position editorially, we are brought into close contact with the mothers in Zion, and many times, as it were, they open to us the door of that sacred sanctuary, home, and bid us welcome to their board and fireside. It is because of this that we come to you to-day, bringing for your acceptance, at least for your kindly consideration, a few of the many thoughts which have been passing through our mind for the past weeks. We do this with the greater assurance, because confirmatory evidence has been given us that we have not been misled by these silent teachers, but that on the contrary God has more fully revealed his purposes to others than he has to us, and we find there is perfect harmony existing between our own leadings and the revelations made to them. The burden of many a letter which comes to us is, "O, that I could do more for the upbuilding of the glorious work of these latter days!" We know these expressions come from the heart, and our own heart responds to them, and it is because we know this that we come to you to-day—come in the fear of the Master and say to you, "There is a great work within the reach of every mother in Zion to do. The work is heaven appointed, and the messenger is whispering in the soul of each one, and the voice is being heard as if spoken in the ear,

"Do thy duty, that is best;  
Leave unto the Lord the rest!"

There is a cry passing through the camp of modern Israel—a cry to arms and a call both long and loud for volunteers. The great events of the latter days are crowding to the front, and empires and kingdoms are being shaken from center to circumference.

"God is marshaling his armies  
For the conflict of the truth."

Over the threshold of our homes are those soldiers one by one to pass out, either to be upon the Lord's side, or to join the ranks and swell the numbers of the adversary of all righteousness. What of their armor? Is there, can there be found a more important work than rests upon every mother in Zion to-day. Who is equal to it? We ask you to read once more carefully and prayerfully the letter of "Sister Emma" in *Herald* of January 1st. Obedience to all properly constituted authority is the key note of salvation. Are we teaching our children obedience, or suffering the devil to instil into their minds his favorite doctrine, disobedience?

It is time that we set to work in earnest, for we tell you that God has apportioned us a work individual and collective; has designed a part and place especially for the daughters of Zion in bringing to pass his righteousness in the latter days, and to some he has made this work known, and in fulfillment of his plan it has already begun. Into each household enters the human and the heavenly guest, and it stands us in hand to be very careful that one is not entertained at the expense of the other. Nothing can absolve the mother from the sin of neglecting the altar of HOME, and if all her time is demanded there, God, nor the world has any other claim upon her. Better one meal a day and but one change of raiment, than fine linen upon the body, while the soul is unkept and the wisdom of God unsought. From a dearly bought experience we write of this to-day, and while we thank God for his many tender mercies, among the greatest of these we recognize that loving forbearance which has followed us all our lives and brought us to a knowledge of many of our sins. Sisters, daughters and mothers in Zion, let us buckle on our armor anew. Let us seek day by day to discharge our duty faithfully and conscientiously; in our homes first, and then if the Master has other work for us to do, let us not fear but he will make it known to us. Doubtless when the Savior came to Bethany, footsore and weary, he needed more sorely the refreshment nature demanded than the eager desire evinced by Mary to honor him as her heavenly Teacher. But ever forgetful of self, he imparted to her freely of heavenly things, while he waited for those earthly comforts Martha was preparing, and feeling, like many of us upon similar occasions, that it was not quite fair to be left to do it all herself, without her sister's help. The simple poem we give below commends itself to us for the truth and simplicity of its thoughts, and we feel that when such hands—hard and toil-worn, are at last folded to rest, over hearts stilled forever, they have left behind them a record over which even the angels may rejoice. O mothers, toiling and lonely mothers and sisters, let your heart be stayed on God. Are not the hairs of your heads numbered, and not a sparrow falls to the ground without your Father's notice. Make him the confidant of every trial; at his feet lay down every burden, and tell him it is too great for you to carry alone. It was because he knew that your strength was

not equal to it that he said, "Come unto me all ye that are weary and heavy laden and I will give you rest." Ask him for the wisdom you need, and wait upon him patiently day by day. There is but an hour longer of watching and waiting for us. Can we not spend it in prayer with him? Oh, if but a glimpse of that glory which is to be revealed could open to our view! This may not be; we must walk by faith; but strangest of strange mysteries that we can not trust him who has given his life for us.

## HER GIFT.

"O precious heart of hearts, that bled for me!  
May I not bring some offering to lay  
Upon thy altar? 'Tis the close of day,  
Yet have I brought no gift, dear Lord, to thee!"

"No offering!" O true heart, hush thy moan;  
Look on those hands, grown hard with toil for those  
You love. Look with the eyes that others' woes  
Have caused to weep, but wept not for thine own!

O great unselfish heart, that, for the sake  
Of others, hid the pain it still must bear,  
The sharp, quick pang of grief, the wasting care,  
All hidden lest some other's heart should break!

And is this naught? Ask Him who died for thee.  
Ask Him who lives for thee and who has said,  
'And inasmuch as ye have given bread  
To these, my little ones, ye gave to me!'"

## HOME COLUMN MISSIONARY FUND.

Sr. A. Freeman and two children, Gilmore City, Iowa.....	70
Sr. Hattie L. Redfield, Red Oaks, Ia.....	50
Sr. C. W. Phillips, Brockton, Mass.....	1 00
Sr. Strauss, Portsmouth, Ia.....	1 00
Sr. E. Woolsey, Nebraska City, Neb.....	59
Sr. M. C. Outhwait, Cedar Rapids, Neb.....	50
Sr. Ann Johnson, Little Sioux, Ia.....	1 00
Sr. Ida Gurwell, Fanning, Kan.....	15
Sr. Ina A. Kennedy, Hutchinson, Colo.....	60
Sr. Mary E. Young, Frederick City, Md.....	2 00
Sr. Lora J. Cook, Frederick City, Md.....	2 00
Sr. Falie Lerch, Frederick City, Md.....	50
Sr. M. A. Christie, Akron, Ia.....	55
Sr. Ann Croshaw, Oxford, Idaho.....	50
Sr. Alice Croshaw, Oxford, Idaho.....	10
Sr. Betsy Lister, Oxford, Idaho.....	15
Sr. Margery Harris, Oxford, Idaho.....	20
Sr. Kate W. Davison, Lockhartsville, N. S.....	60
Sr. I. J. McMillen, Washingtonville, Ohio.....	1 00
Sr. Pauline Higgins, Salt Lake City, Utah.....	1 00
Sr. Emma W. Simpson, Holden, Mo.....	50
A Brother, Dak.....	2 50
Bro. Joseph Chester, Detroit, Minn.....	1 00
Sr. Rebecca Crock, Honcut, Cal.....	1 00
Sr. Maggie Campbell, Proton, Ont.....	3 00
H. B. Gilbert, Cal.....	1 00
Sr. Louisa Agenstine, Omaha, Neb.....	1 00
Sr. D. W. Thomas, Renick, Mo.....	1 61
Sr. A. M. Bullard, Persia, Ia.....	50
A Sister, Ia.....	50
Sr. G. P. Lambert, Adrian, Ills.....	75
Sr. Lavinia Flower, Pickneyville, Ills.....	25
Sr. Grace Flower, Pickneyville, Ills.....	25
Sr. Sarah Millard, Carson, Nev.....	1 00
Sr. Ridler, Carson, Nev.....	1 00
Sr. Eliza H. Derry, Magnolia, Ia.....	55
Sr. Eliza Johnson, Magnolia, Ia.....	56
Sr. Harriet Farmer, Magnolia, Ia.....	1 00
Sr. Sarah Hayer, Sheridan, Ills.....	55
Sr. Mary Earnshaw, Lebo, Kan.....	1 00

LAMONI, Iowa, Jan. 12th, 1887.

HARVARD, January 3d.

Dear Sister Frances:—I love the "Home Column" because it is a help to me, and I try to profit by what I learn from it. I was deeply moved while reading your plea, put forth in behalf of the cause, in regard to the elders being kept at home for want of means to keep them in the field. I could not restrain the tears, and I then and there, determined that if I could not surround myself with beautiful things, and dress myself and children to suit my taste, (which is

naturally extravagant), and still have something left to help the cause, the rest must all go, for I love the cause the best, and will try and wait for the beautiful things which God has promised as a part of the reward when the work is done. Were it not for the privilege we have of sacrificing, how could we show by our works that we truly love the gospel of Christ? By their works ye shall know them."

Your sister,

I. M. WEBSTER.

NAMBUCCA, Australia, Nov. 22d.

Dear Sisters:—This morning is very rainy and would be quite gloomy away off here among the hills, were not my thoughts all absorbed in the one great cause—the upbuilding of Zion. My heart goes out towards the laborers in this cause, who are far away, especially the sisters. I long to meet and mingle with them, and pray God may give each one wisdom and understanding both to instruct and to receive instruction, as the need may be. I fully concur in the sentiment expressed by a sister not long since, that "we can not afford to do without the Mothers' Column again." No, we can not, without suffering loss; for this little Mothers' Column is no other than the work of the Lord, brought about in his own time, and for an especial purpose. I do not say this of myself only; and for the encouragement of all who are interested in the work, I will give my reason for so saying, that the Mothers in Israel may lay the matter more deeply to heart, and the more earnestly seek wisdom from above. Bro. D. S. Mills, (that mighty man of valor), related a portion of a vision which he received just prior to our leaving California for Australia. He said he was in the vision all the fore part of the day; was not unconscious of his surroundings, but at the same time seemed to be living in, or passing through the different stages of the great work which was about to be enacted. He looked forward to the event of Bro. Joseph's going to Utah, as the beginning of the end. But using his own words: "I had no idea what a vast work remained yet to be accomplished before the end, before even the Saints were prepared for the coming of Christ." He only gave a few items, and that very reluctantly; among them were "The Mothers in Israel, principally those of experience, had a very necessary part to perform"—a work that none but mothers could do; but would be assisted by many of the younger sisters; that soon there would be a paper started in connection with the *Herald* at first, but edited and carried on exclusively by the sisters, through which they were to instruct the sisters, and especially the young mothers; and those who were faithful would be blessed with such wisdom and knowledge, which if heeded, would relieve much pain and suffering."

I do not know as it is wisdom to give any more at present. I hope Bro. Mills will pardon the liberty I have thus far taken; am sure it will be confirmation to many, that the establishing of the Mothers' Home Column was not merely to gratify the caprice of a few. The time had come when the latter day work required it, and the Lord wrought on the minds of some to make the request, and on the hearts of others to grant it; and may the same spirit ever direct in maintaining it. And I hope this will not deter any from writing on any, or all subjects that will be of interest, or beneficial to its many readers—as the "editor" has invited all so to do.

The harmonious promptings of the Spirit in this work is something beautiful, if one takes notice of it; distance between the members is as nothing in our sense. The Spirit whispers to us, away out here in Australia the same things, at the same time as to the body of the Saints in America. I feel a deeper interest in this work during the past year than ever before, or more thoroughly engaged in it; and I ask myself sometimes, Is it for the good of others, that I wish to loose sight of all other interests, and be entirely devoted to this work? or is it because the "crumbs" which I receive "from my Master's table" are so delicious, I wish always to be receiving them? The Lord seems very near to us sometimes, and has given such marked evidences of his favor, I will praise him with my whole heart.

SISTER EMMA.

WEBB CITY, Mo., January 1st.

Dear Sisters:—At the beginning of the New Year I wish to add my mite to the Mothers' Home Column; that name mother strikes me as something very sacred. Mother's is the first voice the babe learns to know. How soon babies learn to look when they hear her coming and we look at their innocent faces with the tears sparkling in their eyes, and think how helpless they are and how fully they trust to our care. If they see we are troubled how often have we seen the sympathizing tear in their eyes, and we look at their innocent little wishful faces and think of this wicked world and ask the Lord to spare our lives to shield them from the vice and sin by which they will be surrounded. We see them approaching manhood and womanhood, and they still need the assistance of mother. They may appear indifferent at times, but let their minds become troubled and they will go to mother; and even if they do not go, the desire is there, at least. Do not let us think because we can not stand the storms, and earn the living that we are of little use, for the wisest and best men are those who gave their mothers credit for their early training. It was woman who was first at the sepulchre.

It seems as if the responsibility is even greater on the mother in raising a family than the father, as it falls to her lot to watch over and care for the little ones. If they are sick the mother knows just how bad they are and just what they need; that is, if she has had any chance to learn. I have seen mothers who were to be pitied, for they had not had the training to fit them for the place they occupied. Mothers, did you ever feel as dependent on the Lord as your little ones do upon you? I can say I have, and when I come to that dependence I have always found him as willing to bestow blessings as we are to care for our dear ones. Not long since my little girl was very sick with typhoid fever. We called in the elders and she was administered to, but it seemed as if she grew worse, and I told my husband she was worse, that we were not exercising that faith we should, and he said, Had we not better call in a doctor? These words caused a shiver to pass over me, as the name doctor had once before, and I said that would be certain death now; she is so low, there is nothing but the power of God can save our child, and if she dies I will stand the blame of the world, for I can not give my consent to call for any doctor. I feared God. After calling on his name then to resort to man? No, never; and we then had her administered to

again. I knew a portion of the Spirit was present, but I could not receive a testimony that she would get well. This was Thursday, and Friday night after prayers, I felt we had come down in that depth of humility that we had conquered every evil spirit, and our child began to mend. And Saints, let me tell you that there is power in prayer. I have tested it time and again. I have had my children healed when they were very sick, in a day's time; but this time it was two weeks before this one could walk from the chair to the bed, after she began to mend. To God be all the praise. Let us trust him as Martha did when she said, "Lord, if thou hadst been here my brother had not died." Wishing you all a happy new year, I am your sister,

R. M. BRADLEY.

FAMILY GOVERNMENT.

A WRITER in the *Christian Union*, speaking up on this important subject, says:

"I can not help thinking that a set of Jacob Abbott's Franconia Stories placed in the hands of every family in the United States would do away with nine-tenths of the trials and sufferings of parents and children. For instance, Beechnut's five rules for the government:

- "1.—When you consent, consent cordially.
- "2.—When you refuse, refuse finally.
- "3.—When you punish, punish good naturedly.
- "4.—Commend often.
- "5.—Never scold.

"I think these five little dicta embody all that is necessary in home government. I read these stories when a child thirty years ago, and when I came to have children of my own, my first thing to do when they got old enough to understand was to sit and read to them these intensely interesting tales of quiet domestic life."

DES MOINES, Iowa, Dec 12th.

Dear Sr. Frances:—I come once more to visit the Mothers' Home Column. Do I hear you say "Come in?" I often wish to meet you. When I read the interesting and instructive letters from my sisters I feel encouraged to press on and upward toward the bright world we started for, when we went down into the waters of baptism. How often my feet turn aside. It is very hard to keep in the right way, and I see my imperfections more and more each day I live. I can say with one of old "When I would do good evil is present with me." The blessed thought if we are faithful we shall enter in, and have an abiding place, in a mansion prepared for us, where there will be no more temptation to sin.

No more sorrow, no more sighing, cheers me onward.  
No more sickness, no more dying.  
Peace and rest, forever more  
To those, who enter the heavenly door.

May we ever be faithful to covenants made to our Father, is the prayer of your sister.

In gospel bonds,

LUCY B. MERRILL.

TO HOPE SUBSCRIBERS.

On and after January 1st, 1887, the *Hope* will be sent to subscribers as follows:  
Single copies, per year.....50c.  
Over 4 copies and under 10, to one address, each.....40c.  
Ten copies and over, to one address, each...35c.  
Subscriptions to be paid in advance unless otherwise arranged for by subscribers.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Correspondence.

SEDGWICK, Maine, Dec. 31st.

Bro. Joseph Smith:—Zion's cause prospers hereabouts as far as my knowledge goes. I spent part of my time during the fall in the Massachusetts District. Bro. Bond spent a portion of the summer with me in Maine. It cheers as well as edifies the Saints through Maine to receive visits from western Elders. As Bro. Bond reported our trip, I forbear. My experience while at home this fall, where my family reside, was of an interesting nature. When I moved there a year ago, it was a puzzle to me why circumstances had so rendered it. On my first visit home after my family moved there, I was invited by the pastor of the Baptist church to preach for him. This gave me a public introduction to the people of the town without any pre-arrangement on my part. Although some opposition ensued, it only stimulated enquiry as to who and what I was. While at home this fall I attended service at the Free Will Baptist church and was invited by the minister to occupy the pulpit with him and re-requested to preach, which I declined, because he had his manuscript on the desk before him ready to preach. I however agreed to preach for him that evening, which I did, and a housefull greeted me. At the close of the service I was requested by the Methodists to preach for them the following Sunday. This I considered complimentary, (for the Methodists were to open up their new place for the first time), to allow me to sort of dedicate for them, and I certainly appreciated it. The M. E. pastor took charge, and I preached to an overflowing house. The pastor appeared satisfied, and he engaged me for the Sunday following. He talked very strongly of the sectarian bias, &c. There was present that day a lady preacher of the Unitarian faith, from Boston, who also has something of a record on the temperance rostrum. I asked the M. E. pastor for the use of his pulpit for her, but he refused on account of her not being orthodox. I was amused, and thought things had come to a pretty pass when the "sect every where spoken evil against" was preferred to that exceedingly respectable and very high toned church—the Unitarian. I thought of Hood's poem: "Alas for the rarity of Christian charity," under the Methodists. I managed, however, to secure the place afterwards for myself, and invited the Unitarian lady to preach under my auspices, which she did, and I went on record on the question of "a free pulpit." I thought I could afford to sacrifice Methodist friendship for the principle involved. But somehow it did not, for their arms when we parted were still extended in welcome for me to come and preach again when I returned. The following Sunday I occupied the pulpit with the Freewill Baptist in the forenoon, and preached in the Methodist Church in the evening, ordering it so as not to interfere with the meetings of the other churches, and a good audience was present. Invitations to preach in other places in the suburbs have since come in, which we hope to attend to as opportunity offers. Such ovations of friendship and favor are cheering. But as there is no rose without a thorn, I expect

his Satanic majesty will show his hand, for I don't flatter myself that he sleepeth, unless it is to redouble his forces for an attack. It does seem as if "favor in the eyes of the people" is to be granted us sufficient for the "gospel of the kingdom" to be preached as destined.

Nov. 30th.—I left home for Rockland, the home of sister Murry, who was so wonderfully healed of a cancer by the church ordinance as administered by brethren Pert, E. L. Kelley and myself, some years ago. She still enjoys good health and gospel faith. From there I went to Green's Landing, and met Bro. U. W. Green, a young man who has just attained his majority, who entered my field of labor last summer as a gospel missionary. This bud of promise is fragrant for good, and immortal laurels undoubtedly await him if faithful to the conditions of the race that we are called to run. Confidence, thus far, has not diminished in him.

At Green's Landing a revival had been going on; several were "saved" after their manner of salvation; but the evangelist went away and did not tell them what church to join. They called a meeting for the purpose of deciding what one to join. It was amusing to see the different pastors gather with them to enable them to decide. I would not be hasty in judging, but it did seem that some "wire pulling" had been done previous to the caucus.

We held meetings while there in the Saints' Chapel, fair audiences attending. Bro. Green and I then went to West Surrey. He had been there a short time previous and held some meetings, assisted by Bro. G. W. Eaton, and W. G. Pert, district president. We there found an elder of the Adventists holding forth; but our appointment ante-dating his, he gave way for us and essayed to join in with us in getting up a "reformation." So we yoked up; but we were advised by some to say nothing about doctrine, for fear of breaking up the reformation, &c. As we had only learned Christ by the doctrine of Christ, we could not agree to compromise in any such way. As the meetings progressed the contrast between truth and error became painfully apparent to those holding the latter. Our Advent yoke-fellow began to show symptoms of uneasiness, and the yoke being too heavy, he pulled off entirely when we preached on Isaiah twenty-ninth, taking with him some of the Baptists, including the minister, and they held meetings at a private house. Strange things occur sometimes, and here was one of them. These Baptists, prior to our going there, dis-fellowshipped some of their members for going to the Advent meetings, but they joined in with them willingly to fight against us; and when a man there of sceptical proclivities attacked us on the inspiration of the Bible, both Adventists and Baptists joined against us, not even caring if the Bible went down with us. We have yet, in our experience, to see the "Ensign" furl in defeat from such forces, singly or combined. The Adventist left the place, and we continued to preach to good audiences "the wonderful words of life." Our real friends were confirmed, while they that despised "grew harder still." The prospect for an ingathering there are no less than when we commenced, and probably we will reap if we faint not.

The year now passing has been one of success for the work in Maine. Several have been baptized. Bro. G. W. Eaton, of pioneer fame here,

is preparing for more active service. I learn that Bro. S. O. Foss, of the Eastern district, has donned the gospel armor for constant work, assisted by Bro. J. Benner; all of which we hail with joy, and is of good omen.

Yours for the end,

FRANK M. SHEEHY.

BOX ELDER, Colo., Jan. 4th.

*Dear Herald:*—The work is moving in this part. The Lord has planted a branch of the true vine here, of ten members. We ought to give earnest heed to the things which we have heard lest at any time we should let them slip.

I am trusting in my heavenly Father as I ever have been since I was made an heir of his kingdom, and am trying to learn my duty as it is given in the Bible, Book of Mormon and Doctrine and Covenants. We had a visit from Elders James Kemp and John Eames who gave us the bread of life freely, and we thank them, and say, Come again. Bro. James Caffall also come to our help, and we thank God for his counsel which I hope will remain with us while we are called to do duty in this life.

I would say to all who are in want of a home, that here in this country there are plenty of good cheap homes to be had. It is a good country for raising stock, plenty of timber, good water, and there is a good opening for a blacksmith. If any person wishes to know more of these matters they can address me.

Yours in gospel bonds,

W. H. BARRETT.

BANDERA, Texas, Jan. 5th.

*Dear Herald:*—Since writing you in October I have labored in Bexar, Wilson, Atascosa and Bandera counties; have been greatly blessed with the Spirit of God, in preaching the word of truth and regulating some disorganized branches, and by the help of God, myself and brother J. A. Currie succeeded in reorganizing the Oakland Branch, with Brother Absalom Kuykendall president, and John Barber, sen., clerk. The name of Oak Island was dropped, and the name Oakwood substituted. The Stockdale Branch, all moved away but four. Some interest was manifested by outsiders.

On the 30th of December we organized a branch at Medina City, Bandera county, brother J. A. Currie, Jr., president, sister Hattie Wight, clerk. Prospects are good for others to obey soon. I bade the Saints and friends good bye at Medina on the third inst., and came to this place the fourth inst., and will begin meetings to-night. Hope to reorganize the branch here before I leave. I will miss my traveling companion, Bro. J. A. Currie, as I had to leave him at Medina. May God bless him and the flock under his care.

I send you a copy of a letter written by Mrs. Laura W. McNeill, to her husband, foretelling her death. The letter was written Nov. 27th, 1886, she was confined December the first, and died December the 30th, 1886. The following is her letter.

I. N. ROBERTS.

"MADINA, CITY, Texas, Nov. 27th.

*My Dear Husband:*—Feeling how uncertain life is to one in my situation, I want to leave you some sentiments of my love and esteem. No human being could have been more devoted and universally kind than you have always been

to me. I love and respect you above every one. The happiest portion of my life has been spent with you. I have never had a regret or wished it different in any respect. Now my dear husband, I hope and believe you will lead a sober, virtuous, and Christian life. I trust, God for Christ's sake has forgiven all my sins, and will take me to heaven where I will wait and watch for you. Should our child survive me, endeavor to raise it right. If there is ever anything coming to me from my father's estate I wish you to have it. My breast-pin, give to Clara McClellan, and my bracelets to Annie Saunders. Sometimes think of your devoted wife. Good bye my dearest.

Your own,

LAURA L. MCNEILL.

P. S.—I have only one request to make. Wont you please quit selling goods on the Lord's day?

I heard the letter read at the funeral.

Yours for the truth,

I. N. ROBERTS.

No. 99, Henry Avenue,

EAST NEW YORK, N. Y.,

January 5th, 1887.

*Brethren and Sisters of the Philadelphia District:*

—As I was appointed at our last district conference to take the oversight of the same, and as I have not had the time and means to visit the branches, as I would like, I take this means of addressing you, hoping thereby you will be able to understand me, and the duty that I am called to perform; as the time will soon arrive for us to meet in conference; and we read in Book of Commandments, sec. 17, p. 13: "And said conferences are to do whatever church business is necessary to be done at the time."

Dear brethren, as elders and priests, let us try and think wisely before we come together, as to what is best to be done, and how to do it; and let us remember that we are called to be the saviors of men, and the salt of the earth. I say again, let us try and think more wisely than we have in the past. When I think of the great commandments God has given to us, I fear I have not heeded them as I ought. Dear brethren, I would like to call your attention to the 78th Psalm, Inspired Translation, from first to eleventh verses. We will find food for some thoughts that may help us when we shall meet. I would like to see all the officials of the district attend our next conference, and as many of the members as can come, and help in the spirit of the Lord to move on the work, to the salvation of souls. Dear sisters, let us remember the words of Sister Emma Smith, the mother of our present prophet of the Lord, when she in company with her son was going to the conference; she said, "Whenever she undertook to do anything for the Lord, the evil one always has tried to prevent her from doing it." So we may experience some trials. The apostle Paul seems to have had the same experience, "When I would do good, I find evil to be present with me." Again the Lord has called us out of the world that we should not be of the world. How do these things compare with our lives? I hope the sisters will come, one and all, with their might, to be present at the conference; and let us pray the Lord to meet with us and make one in our midst. I hope the elders will try and get on the whole armor of God, and come ready to preach the word, to heal up the broken hearted, and strengthen the feeble

knees; and pray the Lord to again remember bleeding Zion, and comfort her once more.

If there should be any of the traveling ministry who can attend our conference, I shall be pleased to have them come. We will give due notice in the *Herald* as to time and place of meeting.

Your brother in Christ,

JOSEPH SQUIRE, Sen.

NEWPORT, Nova Scotia, Dec. 20th.

*Bro. Joseph:*—We have just received a letter from Bro. J. F. Burton, now in Australia, in which he tries to stir us up by way of remembrance of the seasons we together enjoyed; while he and sister Burton sojourned in this country. While we think on these things there is a degree of thankfulness arises within, to know that we have been brought from nature's darkness into the light and liberty of the gospel; and again we ask ourselves are we making any sacrifice to bring others to this light? Christ said "Ye are the light of the world, a city set on a hill can not be hid." We sometimes ask ourselves, are we striving to be a light in this country; or are we hiding our talents in the earth? Are we as salt that has lost its savor? If so, we will be trodden under foot of men, and we will have no trouble in this country to find men ready to do this. My attention has been called this last few weeks to the calamities and judgments that are abroad in our own land. Men's hearts are failing for fear of these things; the signs bespeak Christ's coming near. In view of these things we would ask ourselves, and all the scattered Saints in Nova Scotia, are we among those who have made a covenant with God by sacrifices. Let us gird on the armor and go forth to the battle; there is no discount about the work we are engaged in. It will give double interest; and the more work the more reward. Remember, God asks nothing of us without offering reward. Brethren, seeing we look for such things let us be diligent, that we honor and magnify our calling. Let us remember that it is those who make themselves ready that shall be called the bride, the Lamb's wife. Rev. 19: 7. I would ask each member in Nova Scotia; can we not make a united effort to get an elder and laborer among us, for at least a few months?

Yours in Christ,

J. W. DIMOCK.

37 Lewis street, Canton,

CARDIFF, South Wales,

December 20th, 1886.

*Dear Herald:*—With joy I embrace this opportunity to write a few lines to your columns with regard to the work and its progress in this country. It is now about fourteen months since I became connected with the Welsh Mission, and during that period I have visited most of the branches in this the Eastern District.

Wales is full of religious societies. The congregations of the various parties are numerous in all the towns and villages. Their ministers and local preachers have power with the multitudes, and out of those various congregations men arise speaking perverse things to draw disciples after them; lovers of their own own selves, covetous, boasters, proud, false accusers, incontinent, fierce, despisers of those that are good, high minded, lovers of pleasure, having a form of godliness but denying the power thereof. They will not endure the sound doctrine of the gospel of the kingdom. The gospel in the fulness of its bless-

ings they deny; and they will have others not to believe such a gospel; but after their own lusts they heap to themselves teachers, having itching ears, turning away their ears from truth to fables. Such is the sad picture which is to-day unvail- ing itself to a world, and speaks with convincing power in language that can not be mistaken. Such is the harvest field of Wales, and what the Saints of this country have to face and contend against if we fight a good fight in the cause we so much love.

On Saturday, the 11th inst., having been appointed a delegate of the Cardiff Branch, I visited the Ogmore Valley for the purpose of attending the district conference. On arriving there I was cordially met and welcomed by Elder Thomas Mills and others of that locality. At 10:30 the following morning I met in conference with the brethren of the district, presided over by our esteemed president, Elder W. Morris, assisted by Elder Thomas E. Jenkins, president of the Welsh Mission. The branch reports were fair, though the increase was not great. The Elders reports were in some cases especially good, and all, without exception, expressed a determination to do more and more for the work to which God has called them. At two p. m., the Saints assembled for a fellowship meeting. The brethren of the Ogmore Branch had circulated 5,000 hand bills, inviting the public to the services, and a very nice audience at the two p. m. meeting, in charge of Elder Thomas E. Jenkins. The testimonies of the brethren present were very good. The Spirit was felt very powerfully, and as we sang the songs of Zion in both languages we felt its sweet influence around us, uniting our hearts as one, and bidding us partake of the joys that can not be expressed. The audience listened with rapt attention, and it is to be hoped that many who were listening may yet be able to testify of Jesus. The evening meeting found us with a large and respectable congregation, many having to go away unable to get in, every available inch having been occupied. Elder Thomas E. Jenkins then led the preaching with an excellent sermon in English, basing his remarks on Jude 3d chapter and he very ably contended "for the faith once delivered unto the Saints." He was followed by Elder W. Morris in Welsh, and the attention of the vast audience was closely riveted as he dealt with the words of eternal life. This was followed by another sermon, in English, by the writer. Truly the masses are beginning to see that a pure and undefiled religion is the one thing needful, and my late visit to Ogmore confirms that impression. Those who are called to preach the gospel in these latter days must study to make their lives agree with what they preach. The world expects a Saint to live a life becoming a Saint, and so does the Master. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." In company with Elders Jenkins and Morris I went to the station of Nantymoel and embarked train for home. The Saints who came with us joined in singing hymns which attracted people to see us off, and as the train moved away about a score were singing—

"We feel it a pleasure to serve thee,  
And love to obey thy commands."

A very fitting and appropriate termination to our visit to Ogmore Vale.

We adjourned to meet again at Merthyr, March 13th, which I trust will be as profitable to

the work as the late conference promises to be. The work in this country is undoubtedly improving, and the future indicates a great work being accomplished. The mission has men at its command who are mighty, power-clad messengers of truth, full of the Holy Ghost, and who are not ashamed of the gospel of Christ, and who seek to hasten its advancement. And with those faithful brethren are to be found sisters who boldly stand by their side while they expound to the world "the doctrine of Christ." In this age we want to meet the world more especially with this *credo*,—I believe in the Holy Ghost. I expect to see Saints as lovely as any that are written of in the scriptures, because I believe in the Holy Ghost. I expect to see men as powerful in uttering the truth before the eyes of men, and as powerful to pierce the conscience, to persuade, to convince, to convert, as any that ever shook the multitudes of Jerusalem, or Corinth, or Rome, because I believe in the Holy Ghost. I expect to see branches rising in every valley of this mountainous district, the members of which shall be severally endued with spiritual gifts, and every one moving with spiritual activity, animating and edifying one another, commending themselves to the conscience of the world by their good works, commending their Savior to it by a heart engaging testimony—because I believe in the Holy Ghost.

I expect to see towns and villages disturbed, divided, and then reunited by subduing the whole population to Christ—because I believe in the Holy Ghost. I expect to see cities swept from end to end, their manners elevated, their commerce purified, their criminal population reformed, their poor made to feel that they dwell amongst brethren; righteousness in the streets, peace in the homes, and an altar at every fireside—because I believe in the Holy Ghost. I expect to see the world overflowed with the knowledge of God, in the day to come, when no man shall say to his neighbor "know thou the Lord," but "when all shall know Him from the least unto the greatest;" when the stone that is cut from the mountain without hands shall fill the whole earth, east and west, north and south, uniting to praise the name of the one God and the one mediator—because I believe in the Holy Ghost. This is the only source of our power. Without this our influence and faculties are ships of war and ammunition without guns or men. And our order, talent, and truth, are men and guns without fire. We want in this age, above all other wants, God's holy fire burning in the hearts of men, stirring their brains, thrilling in their tongues, glowing in their countenance, vibrating in their actions, expanding their intellectual powers, more than can ever be done by the heats of genius, or argument, and fusing all their knowledge and logic into a burning stream. You may teach a man the holiest truths and yet leave him a wretched man. Many who learn in childhood that God is love, live disregarding it and die blaspheming God. Thousands who are carefully taught that Christ Jesus came into the world to save sinners, neglect so great salvation all their days. Did the mere truth suffice to renew, there are towns and valleys in this country where all would be Saints. But it is the accompanying power, which God alone can give, which makes the truth a sickle to reap souls for the kingdom.

Suppose we see an army sitting down before a granite fort, telling us that they intended to batter it down. We ask them, How? and they point to a cannon ball. Well; but what is that? there is no power in that? If all the men in the army hurled it against the fort they would make no impression. No; but look at the cannon. Well, there is no power in that. A boy may ride upon it; a bird may perch in its mouth. It is a machine, and nothing more. But look at the powder. Well, there is no power in that—a child may spill it, a sparrow may peck it, yet this powerless powder, and powerless ball are put into the powerless cannon; one spark of fire enters, and then, in the twinkling of an eye that powder is a flash of lightning, that ball a thunder bolt which smites as if it had been sent from heaven! So is it with the machinery of this, the Welsh Mission. We have the instruments necessary for pulling down the strongholds of darkness and superstition, built up by the cunning craftiness of the evil one, and, O for the baptism of fire! which will produce the desired effect!

It is my greatest desire to so live to my God that I may be an instrument yet in his hands in bringing many of Cambria's sons and daughters into the perfect light of the gospel of these latter days.

Your servant for Christ,

GEORGE COPE, Sec. D. C.

SCRANTON, Pa., Jan. 3d.

*Bro. Blair*:—A word to you from this place is but just. Your faithful labors in years past are still in the memory of many. The district is chiefly made up of old-time Saints who saw the cunning snare of the evil one and turned to the "old paths." There has been some additions. There are still many of the old-timers who after the killing of the shepherds were scattered upon the mountains, and amid their bewilderment lost interest in the gospel and have gone into all kinds of modern theology and disbelief. I have met and talked with many of them, but have the first one to meet who denies the divinity of the work of their time. I labored in connection with Bro. W. E. Peak since our arrival until about a month ago, when he left for the Pittsburg District. Bro. Peak is a faithful youth and well calculated to sustain the gospel banner. We have the assistance of brother A. N. Bishop. I can not say that the mission has prospered as well as some, but some good has been done. I would like to see more interest taken by the local elders in opening new places and discharging other duties. Without this the kingdom of God can not do its noble work rapidly. If the laity would examine the law closely they would find no room for any thing but true saintism. The want of this is one of the leading causes why the much needed gifts are not more prominent in some branches.

Our effort this winter will be confined to private houses, excepting one small hall in a remote part of the city. I hope a couple of good men can be sent to this field the coming summer. It is about the only way to reach the honest in this large city. But caution should be taken by all to live as consistently as possible. I am much delighted with many articles in the *Herald*, especially to know the Elders in many parts are meeting with success. I am indebted to the Saints for their generosity. May the hand of God move upon his work in general, inspire and enlighten the minds of the Saints at all times.

Our next conference is to be held the last Saturday and Sunday in February in the Taylorville Branch. We hope it will be well attended by Saints, sinners and the Holy Spirit. Bro. John J. Morgan and I go in the morning to inspect a new place, and hope to do some good.

In gospel bonds,

EVAN A. DAVIS.

SYRACUSE, Ohio, January 4th.

*Bro. Dancer:*—I enclose in this letter money for Heralds, and twenty-four copies Zion's Hope. I can not see how so many of the Saints can get along without the Herald. To me it is meat and drink. Yet I see so many of the Saints taking other newspapers, and not subscribing for the Herald. This ought not to be. I have seen some who are taking two papers a week, and yet not subscribing for the Herald. Saints that is not the way to build up Zion. Let us subscribe first for the Herald; by doing this, we would have a cheaper paper, and God's written word would spread the faster. Not only that, but you would be the means in this way of spreading the gospel. Think of this, Saints; and let us look to that day when it shall be said to us, "Inasmuch as you have been faithful over a little, (yes little) you shall be made ruler over all." Yes (over all). Think of it, and subscribe for the Herald. You will gain knowledge, and you will be kept posted of the spread of the work, and God will bless you.

I am your brother in gospel bonds,

THOMAS MATTHEWS.

WOONSOCKET, Dak., Jan. 5th.

*Bro. Joseph Smith:*—Bro. S. H. Morse and myself are enjoying much of the grace of God, and are actively engaged in the work of the Master, although other churches very much oppose us. The pastor of the M. E. Church made the assertion in his sermon on Thanksgiving Day that the anti-polygamists are only a "cat's paw" for the Utah Mormons. He also made use of a great many other words which were unbecoming a christian minister, regarding us. The people of the world came to me, asking me to come to Woonsocket and preach. They said they would advertise through the paper, and furnish me a room. I consented to go the 30th of December, and on the day fixed I went, together with Bro. S. H. Morse, whose head is almost as white as the snow. The day was stormy, but we reached Woonsocket about noon, after driving thirteen miles. We found Woonsocket people all excited; the ministers of the other sects had put their heads together to stop the work. The room being decorated and prepared for a fashionable dance. The Sanborn county banker and myself went to the authorities and got consent to use the house on New Year's night. We re-advertized by printing and posting bills, and although the night was very cold the large room was almost filled. Nearly all the business men and other very intelligent men and women were in attendance. The Spirit of God was given us. Meeting commenced at 7:30, and closed at 9:30. It was quite a long sermon, but the congregation was very attentive, and God owned and blessed me with great liberty and power. The people seem anxious for me to come again as soon as the weather moderates enough so we can keep the room warm. Some five or six have already said they are going to come into the church in the spring. The work is in the hands of a God

mighty to save to the uttermost all that will come unto him. Next Sabbath I preach at the Walters' School-house. I expect a good congregation, nearly all of whom are of my former church, the M. E. God bless you and all of Zion.

Your brother in Christ,

L. F. DANIEL, *Local Elder.*

LAMONI, Iowa, January 5th.

*Gentlemen:*—In your issue of the above date, page 23, is a letter from Elder J. R. Lambert, in which he says that he had delivered eleven discourses in the Bonnet School-house—"in answer to the vigorous, bitter, and in my judgment very unfair attacks of E. H. Gurley." Permit me to say that this is the first intimation I have had of his replying to me, or that my "attacks" were either "bitter" or "unfair." I know that what I said in my five sermons succeeding the first four of Elder Lambert's, was spoken in strong feelings of love for the church, though in pity for them. With reference to the "unfair" part, I have this to say, that whoever says I used unfairness, (or as one elder charged me with misrepresenting Elder Lambert) either is not conversant with the facts, or tells a falsehood. In nothing did I represent Elder Lambert otherwise than he declared, giving him the benefit of the doubt where there was room for doubt, my conscience bearing me witness, before God I lie not. But the facts are against Lambert's position, if the Bible be the standard of evidence. There is not power enough in the Reorganized Church of Latter Day Saints, or any other, to successfully defend the revelations of Joseph Smith as worthy of all acceptance as a rule of faith and practice for the church of Christ, by accepting the Bible as a standard of evidence, or both it and the Book of Mormon.

I am satisfied that by far the larger part of the audiences that listened to Elder Lambert and myself will testify quite different to Elder Lambert's childish cry. The facts are Elder Lambert was gloriously answered. Will you please insert the above for justice sake?

I remain yours for truth,

E. H. GURLEY.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE DISPENSATION OF THE FULNESS OF TIMES.

BY D. S. CRAWLEY.

"HAVING made known to us the mystery of His will, according to His good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one, all things in Christ; both which are in heaven, and which are in earth; even in Him."—Eph. 1: 9, 10.

Rejoicing in the spirit of fairness and inquiry as manifested in the Ghicago *Times*, quoted in the *Herald* of January 2d, wherein the writer says, "The majority of persons—Jews, Catholics, Protestants, agnostics and infidels—declare that Joseph Smith was an impostor, a fraud, and a deceiver, and that he sought to gain converts to a new religion for the purpose of

using them for selfish purposes," and that "The leaders in the Mormon Church are insincere, and that all their followers are ignorant and depraved," and then says, "It is fair to presume that few of those persons ever read any of the publications of Saints, or ever attended any of their meetings." The writer says further that the church under the presidency of Joseph Smith, who was in Utah striving to overthrow polygamy and its kindred evils, never taught or practiced polygamy, but that "their creed and public religious exercises show that they are orthodox Christians," and that "the exponents of the new dispensation declare that it sheds great light on both the old and new Testament, and that it is the means of making many obscure passages clear."

And now, to establish the truth of the last clause, I will refer to some of those scriptures. As most of the Jews neglected to hear Christ's explanation of the prophecies of his first coming, (they looking only for his glorious coming in the last days), hearing their own elders exposing him, speaking all manner of evil of him, and consequently rejecting him, and bringing on their nation terrible judgments; history repeats itself in modern Christendom by their rejection of the prophecies of this last dispensation and the restoration of the kingdom to Israel before Christ's second coming, thus bringing on themselves swift destruction. I was long with them in this matter, because of my ignorance of the prophecies, and wish to present to them some of the reasons for teaching that Joseph Smith was indeed chosen of God to usher in this last dispensation.

From the text quoted, Eph. 1: 9, 10, it is evident that Paul taught of another dispensation of the gospel, one of a universal gathering together, in one in Christ, not only of things (or people) on earth, but also of people in heaven, into one place, one kingdom, one body, when he would bring his people "out of their graves, and bring them into the land of Israel, and make them one nation again," (Ezek. chap. 37), evidently referring to the time when "the Lord shall set his hand again the second time to gather the remnant of his people," when "he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isa. 11: 11, 12.

Israel was taken captive by the king of Assyria 721 years B. C., (2 Kings 17: 6), and they have never dwelt in Canaan since. But Judah was not dispersed to the four corners of the earth until after Paul wrote, which is positive evidence that Isaiah spoke of a dispensation of gathering to occur long after Paul's day. God set his hand the first time to gather Israel by sending his Son Jesus to them; but they would not be gathered then; and Jesus said: "O, Jerusalem, Jerusalem, how oft would I have gathered your children as a hen gathereth her brood, but you would not."—Matt. 23: 37. And in consequence thereof he says: "Behold your house is left unto you desolate. For I say unto

you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—verse 38. "And [thine enemies] shall lay thee even with the ground, and thy children within thee, and shall not leave in thee one stone upon another; because then knewest not the time of thy visitation."—Luke 19: 44. He further said of the Jews:—"And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled."—Luke 22: 24. Some think this means until the conversion of the Gentiles. But the "fullness" of nations many times spoken of in the scriptures, always means their fitness for destruction, their "fulness" in sin. For instance God told Abraham that Israel should be four hundred years in a strange land, and the reason was that the iniquity of the Amorites (the inhabitants of Canaan) was not yet "full."—Gen. 15: 16. When their fullness came, their overthrow came also. "And in the latter time of their kingdom, when the transgressors are come to the full, (Dan. 8: 23), meaning the Jews in Christ's time. When their fulness come in, they were overthrown. But as there is much opposition to this idea, we quote Jer. 46: 27, 28, referring to the same event and time as Jesus and Paul, when he speaks of "the fulness of the Gentiles" and the gathering of Israel. He says, "But fear not thou, O, my servant Jacob, and be not dismayed, O, Israel, for behold I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid." And why? "For I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." See also Jer. 30: 11. Think of this, O ye nations, and be wise. That Israel was never to cease to be a nation, we quote Jer. 31: 35, 36: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night. . . . The Lord of Hosts is his name; if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." This should forever settle the matter that all Gentile nations as nations, are to be overthrown, whilst Israel shall stand forever as a nation. To-day Israel stands as an everlasting monument of the truth of the prophecies in regard to them. Nation after nation has risen, and beat and chafed against the Rock of Judah, and have persecuted, hated, scattered and peeled her children until they as nations have sank to rise no more, whilst Israel "yet remains intact as regards their descent and nationality." Surely their punishment has been terrible, and as Paul said, "If the casting them away be the reconciling of the world, what will the receiving them be, but life from the dead."—Rom. 11: 15. This is positive evidence that they were to be received again, after Paul's day, as God's chosen people. As further proof we quote:—

"Hath God cast away his people? God forbid; For I also am an Israelite. . . . God hath not cast away his people whom he foreknew. . . . I say then, have they stumbled that they should fall? God forbid; but rather through their fall [stumbling for a season] salvation is come unto the Gentiles, for to provoke them unto jealousy."—Rom. 11: 1-12. He further tells the Gentile converts that the Jews were "broken off" because of unbelief, and that they (the Gentiles) were grafted into the tame olive tree, and then asks how much more reasonable it is, that the Gentiles should be broken off, and the Israelites be again grafted, as natural branches, into their own olive tree (Christ). And that this would be the case is plainly taught in verses 25-27—"For I would not, brethren, that ye should be ignorant of this mystery, (the same mystery of his will as taught in Eph. 9, 10), lest ye shall be wise in our own conceits, (similar to those of to-day who say that God will not restore Israel again), that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so [then] all Israel shall be saved; as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." This refers to the same time that Jesus did, (Luke 22: 24), and speaks of the same event, the fulness of the Gentiles. Hence we learn that Paul places the "covenant" so often promised to be made with Israel and Judah, (See Jer. 31: 31), far in the future from his day, even at the fullness, or time of the full end, of the Gentile nations. When Jesus as mediator of that covenant came to Jerusalem, the ten tribes were not there, and Judah rejected the new covenant, or gospel of the kingdom; consequently the kingdom of God, with all its blessings was "taken from them and given to a nation bringing forth the fruits" of it,—the Gentiles. (Matt. 21: 43; Acts 13: 46). Some of "the fruits" were the gifts of the Holy Spirit.—Rom. 12: 1-10; 1 Cor. 12: 1-28. God is the same yesterday to-day and forever, (Heb. 13: 8), who gave this kingdom, body, or church, to the Gentiles, and Paul says: "But now hath God set the members, every one of them in the body, as it hath pleased him."—1 Cor. 12: 18. And what these members were and are we learn in verse 28: "And God hath set some in the church; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." God was "pleased" with this kind of a church then, and he is without variableness, neither shadow of turning."—James 1: 17. And the law of adoption into this kingdom was called "the perfect law of liberty."—James 1: 25. Nothing was to be taken from nor added to it. It included in its principles, "repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Heb. 6: 1, 2. And "Whoever transgresseth, and abideth not in

the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—2 John 9: 11. Paul taught all this doctrine and practiced the ordinances thereof, as did also the other disciples. See Acts. 8: 17. "Then laid they their hands on them, [after baptism.—Ed.], and they received the Holy Ghost," (Acts. 19: 6) "and when Paul had laid his hands upon them [after baptism.—Ed.] the Holy Ghost came on them; and they spake with tongues and prophesied." And Paul said furthermore: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accused."—Gal. 1: 8, 9. Now, who is so regardless of truth as to say that this kingdom, or church, has continued with the Gentiles until now, when neither the organization that "pleased" God is found amongst them, none of the fruits of the kingdom, the gifts of the Spirit, neither the doctrine of Christ taught amongst them, but as many different doctrines as there are churches. Indeed, none of them can trace their origin farther back than to the Roman Catholic Church, while they all unite in calling her an apostate church, the mother of harlots, the mystery Babylon, of scriptures. Well, as the mother is, so are the daughters, only man made institutions having no more authority from God than the religious sects in the days of Christ, although there were many good people among them. And when amidst all this confusion, Joseph Smith declares that God had committed by the ministering of angels another dispensation of the gospel for the purpose of gathering into one in Christ, all good people, restoring again the kingdom to Israel, and began at once to preach the exact doctrine of Christ as taught by him and his apostles, and recorded in the scriptures for our instruction. Instead of acting wise as the few did in Christ's time, searching the Scriptures to see if such an event was to come to pass in our day, the mass of the worldly wise began at once, like many religious ones in Christ's day, to oppose, write all manner of books, and making appointments, to expose Mormonism as their ancestors exposed the doctrine of the Nazarene, never investigating fairly the doctrine taught, but telling all manner of tales about his origin. They knew "old Joseph the carpenter, his father, and old Mary his mother, who was only married a few months when he was born in a stable, and his brothers, Joses, James, and others. What a set! And his sisters! O dear!—all a miserable set of Nazarenes. And his apostle's were, if any odds, worse, being miserable, lazy, filthy fishermen and publicans, like their leader too lazy to work, winebibbers and gluttons, too wicked to keep the Sabbath, but strolling through other peoples fields on that day; stealing corn and eating it, blaspheming the name of God, claiming that all our pious church members are

wrong, and they only are right, and to crown their infamy, when this wicked fraud was killed, as he richly deserved, these base wretches, his disciples, stole his body away, and now tell us he was resurrected! Away with such a set! They ought to be killed too." This is just about similar to the charges against Joseph Smith and his brethren. Now why not be wise like the few in Christ's day and examine the Scriptures carefully before you condemn. That the kingdom was to be overturned after given to the Gentiles, is evident from Ezekiel 21: 26, 27, speaking to Israel's king before its overthrow by the king of Babylon, he says, "Remove the diadem, and take off the crown; \* \* \* I will overturn, overturn, overturn it [three times] and it shall be no more, till he come whose right it is; and I will give it him." It belongs to Jesus by right. The angel told his mother that she should bear a son, "And shall call his name Jesus. He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1: 31-33, also Isa. 9: 6, 7). David's throne and kingdom were overturned first by the Chaldeans under Nebuchadnezzar; second, by the Romans before Christ; was built up again by the Lord Jesus Christ on the foundation of the apostles and prophets; taken from the Jews and given to the Gentiles as hereinbefore shown, and must be overturned again before given to Jesus as sure as Ezekiel was a true prophet, and also given back to David's people or it would not be David's throne, or kingdom, to give to Christ; from the fact that a thing taken from one by authority can not properly be called his, until it is restored unto him. Although the kingdom was taken from the Jews and given to the Gentiles the apostles knew that the Gentiles would be broken off and Israel again grafted into their own olive tree, and all the Gentile nations overturned, for Jesus had, after his resurrection, been forty days with them, teaching them in regard to the future of the kingdom, explaining to them the prophecies concerning the great restoration of Israel. (Acts 1: 3). This is evident from the fact—When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"—v. 6. They had not yet received the Holy Spirit, which was to guide them into all truth, so they did not understand the prophecies as they afterwards did, or they would not have asked this question. As, upon another occasion, when two of them had said, when speaking of his death "But we trusted that it had been he which should have redeemed Israel!" he said unto them, "O fools, and slow of heart to believe all the prophets have spoken."—Luke 24: 21-25. Fools, to think that at that time he would redeem or restore again the kingdom to Israel, after they had utterly rejected him and crucified him! No: he had before told them of the terrible judgments that should befall them, even till the times of the Gen-

tiles was fulfilled, and all the prophets from Moses, had also foretold these things. In Deut. 28th chapter, is foretold the dreadful judgments that should come on them, the taking of them to the utmost parts of the earth—"and thine eyes shall look and fail with longing for them all the day long, also the siege of Jerusalem, with the eating of their children "in the straitness wherewith thine enemies shall distress thee." Read the entire chapter. And the thirtieth chapter is just as plain in regard to their restoration, to possess the land of their fathers forever.

Jeremiah 12: 14-17 says, that after the plucking up of Judah, God will gather them to their own lands and build them up again, with all other nations that will be built with them, "but if they will not obey, I will utterly destroy that nation saith the Lord." See also 31: 4-13 and 30: 8-24; 32: 37-44, and 33: 7-26, with others too numerous to mention, all proving the gathering and eternal restoration of Israel, but after terrible punishment for their sins. So Jesus answers the apostles [Acts 1: 7] "It is not for you to know the times and seasons that the Father hath put in his own power." That work was not for them to do, nor even to know the time thereof; but they were to bear witness of his resurrection to the utmost parts of the earth, baptize them that believed, be persecuted, and finally suffer death because of their testimony. "They shall put you out of the synagogues, yea, the time cometh that whosoever killeth you, will think he doeth God's service."—John 16: 2. After they had received the Holy Spirit we hear nothing more from them in regard to the restoration of the kingdom to Israel at that time; for they knew better. But Peter on Pentecost tells them that, in the *last* days God would do his marvelous work, pour out his Spirit on all flesh, when there should be great signs in heaven and earth just before that great and notable day of the Lord should come, (Acts 2: 17-20), also that God "Shall send Jesus Christ \* \* \* whom the heavens must receive till the times of the restitution of all things, spoken by the mouths of all the holy prophets since the world began"—Acts 3: 20, 21.

The final restitution of the kingdom to Israel had been the theme of all the prophets, and Peter here places it near the time of sending Jesus the second time. And to further prove that the kingdom was to be overturned amongst the Gentiles, we quote Paul who, after speaking of the coming of Christ, says—"Let no man deceive you by any means; for that day shall not come except there be a falling away first, (or overturning the church), and that man of sin be revealed the son of perdition who opposeth and exalteth himself above all that is called God." 2 Thess. 2: 3, admitted by all to refer to the same power as Daniel 7: 8, where, after speaking of the fourth beast, (or kingdom that shall arise, the Roman power), with its ten horns, which we are told are ten kingdoms in verse 24, he saw another little horn come up, speaking great things—"I beheld and the same horn made war with the saints

and prevailed against them." (Verse 21). And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws, and they shall be given into his hand for a time, times, and the dividing of time."—Verse 25. "And shall destroy the mighty and the holy people," the Saints.—Dan. 8: 24. A time, times, and half time, is three and one half years, in Jewish terms 1,260 days, the same length of time the beautiful woman, bride, church, or kingdom, that was given to the Gentiles, was to be in the wilderness, (overturned), Rev. 12: 6. This is called time, times "and half a time," (Rev. 12: 14), and "forty and two months," Rev. 13: 5, where the rise and time of duration of the same power, as in Daniel, chapter 7, is foretold, which says—"And it was given unto him to make war with the saints [or kingdom] and to overcome them, [or overturn them]. Rev. 13: 7. The same power is seen in Revelations 17, supporting a woman, or church, decked with gold and precious stones, having a golden cup in her hand, full of abominations, with a name on her forehead, that is so plain that every one should recognize her, "Mystery, Babylon the great, the mother of harlots and abominations of the earth;" "drunken with the blood of the saints." The angel explains to John the mystery of the beast, and of the woman which he carried. (Rev. 17: 7). In verse 8 we are told that the beast, or kingdom once existed, but did not at the time of the explanation, but should again "ascend out of the bottomless pit," or be revived and that most of the world "should wonder at it." "And here is the mind which hath wisdom. The seven heads [of the beast] are seven mountains, on which the woman sitteth," verse 9; "and the woman is that great city that reigneth over the kings of the earth," verse 18.

Almost every school child knows that the city of Rome is built on seven hills; and she is the only city that has ever thus reigned over the kings of the earth; and she did not until the division of the Roman empire into ten kingdoms; for it was only one kingdom before. But that "the way-faring man though a fool need not err therein, there is a two fold meaning of the seven heads given.—"And there are seven kings, [or forms of government], five are fallen, one is, and the other is not yet come; and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth." God represents blood-thirsty kingdoms by ferocious beasts. See Dan. 7: 1. There had been in Rome, at the time John was writing the above, six kings, or forms of government, viz, kings, consuls, decemvirs, triumvirs, and senators, all five having passed away, or "fallen." "One is"—the emperors—reigned in John's day, making the sixth, and after the emperors were overthrown, Rome was, for about three years, under the rule of the Exarchate of Ravenna. That continued, indeed, only "a short space," and was overthrown, or "plucked up by the roots" with two other small kingdoms, in fulfillment of Dan. 7: 8, by

"the man of sin," or eleventh horn of the fourth beast, the Papal power, or combination of church and state; thus healing the deadly wound (Rev. 13: 3) given by the barbarian hordes, causing the ten divisions, uniting these kingdoms again under her church rule, thus reigning over the kings of the earth by her ecclesiastical power. In verse 12 we are told that the ten horns were ten kings yet to arise. This occurred in the sixth century; "These have one mind, and shall give their power and strength to the beast," (verse 13), "Until the words of God shall be fulfilled," (verse 17). And then they were to turn against her, and eat her flesh—consume her substance—and finally "burn with fire."—Verse 16.

We have already shown that the word of God limited her power to 1,260 days—three and one half years—forty and two months—which is the same length of time. God has told his prophets that each day in prophecy, should stand for a year,—“I have appointed thee each day for a year.”—Ezekiel 4: 6. Daniel's 70 weeks from the decree by Cyrus of Persia, until Christ and his work was just 490 years. Hence we learn that mystery Babylon was to rule for 1,260 years before God would “set his hand again the second time to gather his people,” or bring his church out of the wilderness; for it is a remarkable fact, that the beautiful church of Revelations, chapter 12, symbolized by a woman, was to remain in the wilderness only the same length of time that the church of the 17th chapter should be “carried by the beast,” or civil power. We know that she began her supreme reign about the close of the sixth century, and some historians have placed the time at A. D. 570, when the last vestige of spiritual power ceased amongst the people, and Papal Rome began her rule. Add to this 1,260, and the result is 1830, the precise time when Joseph Smith, by command of God, organized the Church of Jesus Christ. Since that time nearly one third of the population of our country has “turned against” great Babylon, the mother church, and daughters, the man-made churches of Christendom, for the protestants have no more authority than the mother church, and some of their doctrine is not as good, that wherein they allow divorce upon so many flimsy pretexts, and still fellowship the members. This their mother church does not allow.

The “mother” committed fornication by rejecting Christ as her husband, and marrying, or uniting, with the Roman power, taking the name of her new husband—Church of Rome, and this is so with her daughters,—Church of England, Church of Luther, of Wesley, of Calvin, and so on. Well might the Lord call them “harlots;” not because their female members are unchaste, for there are the noble, chaste, and God-fearing in all, but because *they are churches of men*, and taking their names. As God inspired a heathen, Cyrus of Persia, to have Jerusalem rebuilt, so he may put it in the hearts of such men as Col. Ingersoll and others, to fulfil his word, after the expiration of the 1,260 years, to turn the people against the church

of the golden cup to eat her substance.

We read there are 17,000,000 in our country who are skeptics, do little to support churches, whilst an effort to tax the vast fortunes in church property is likely soon to succeed. The prophet said they would at last “burn her with fire.” We think all should see the necessity of knowing how to escape this dreadful judgment to come on Babylon. Jesus, when giving his disciples the signs of his second coming and the end of the world, says “And this gospel of the kingdom, shall be preached in all the world, for a witness to all nations, and then shall the end come.—Matt. 24: 14. The same gospel that Paul preached as before presented, which has never been done since the apostasy, since great Babylon “cast down the truth to the ground and practised and prospered,” (Dan. 8: 12), until preached by Joseph Smith. Some translations read “again preached,” which is correct from the fact that a bell that rings at noon to-day as a sign that dinner is ready, would be no sign whatever tomorrow if it should not cease to ring from now until that time. This idea is clearly shown from verse 37, “But as the days of Noah were, so shall also the coming of the Son of man be.” This needs no comment. The same generation that was destroyed in Noah's day, was warned by a prophet with a message from heaven, so also shall the same generation in which Christ shall come. In proof of this, John says after telling of the Church of Christ going into the wilderness for 1,260 years in chapter 12, and in the 13th of the rise of Babylon to reign the same length of time, he then in the 14th says, “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, saying, fear God, and give glory to him, for the hour of his judgment is come.”—Rev. 14: 6, 8. The verses following show that this judgment was the “End, or destruction of Babylon, just what Joseph Smith and others testify was fulfilled unto them.

(To be Continued.)

#### THE MODERN PENTECOST.

In the year 1837 there was inaugurated a wonderful movement in England, which even to us who know “the reason why,” and the wherefore, is a matter of wonder and amazement even at this distant day. The act, “the strange act” of the Almighty commenced with the advent of Heber C. Kimball in the British Isles, whither he had been sent in pursuance of the following: (from Joseph Smith's Church History)—“God revealed to me that something new must be done for the salvation of the church. And on about the first of June, 1837, Heber C. Kimball was set apart by the Spirit of prophecy and revelation, prayer and the laying on of hands of the First presidency, to preside over a mission to England; to be the first foreign mission of the church in the last days.” Elder O. Hyde and Priest Joseph Fielding also accompanied him.

On Sunday, July 23d the first sermon of the latter day gospel was preached in the

town of Preston, about thirty miles from Liverpool, and from that time the gospel began to spread abroad in the land. And in the Manchester factories; the Staffordshire potteries; along the banks of the Tyne and the Humber, in the colliery districts of Northumberland, Durham and Yorkshire, the “glad tidings of great joy” found lodgment in the hearts of the rough but honest hearted working classes. And on the glad news spread, and on, and yet on, until finally the whole land was overshadowed by the wings of the latter day phoenix which had risen from out the ashes of an almost extinguished faith.

It may be interesting to many if we trace, not the cause of this “marvelous work and wonder” of the latter days, there can be but one opinion on that point, but the preparation which had been made by the Almighty during many years for the reception of “His work, His great work.”

Many years before the advent of Heber C. Kimball, that great and grand man, John Wesley, had been moved upon by the Spirit to arouse the multitudes to a sense of their spiritual condition; and according to the light vouchsafed to him he preached repentance and faith in a crucified Savior. His preachers had invaded every village, town and hamlet in the land, and thousands had been awakened to a sense of their spiritual condition. The thunderbolt of a creed filled to overflowing with hell-fire and damnation had been hurled at them for years, until in the desperation of fear and of self-preservation, they had as the phrase goes, “given their hearts to God.” They had become religious after a fashion, not so much through love of God, as for fear of the devil.

Methodism had lost a great deal of its power and control over the masses at the time when the gospel of the latter day was introduced into England, and the reason for this was, that “The fear o' hell, that hangman's whip which keeps the wretch in order,” as Burns expresses it, had largely lost its power to scare, and the emotional revival meetings, to which Methodism owes in so great a degree its power of making proselytes, had become so common that all attempts to impress the people by them were failures, and the shoutings and rantings of those meetings together with the falling down, “under the power” and the different phases of epileptiform seizures, yclept, “the operations of the Spirit,” had become things of jest and scoff. Moreover, the schoolmaster was beginning to walk through the land, and national places of education called British schools, were opened, where, for the small sum of two pence, (four cents) per week, instruction, and that of an excellent kind, could be had. The people commenced thinking, and when once they began this process, good bye to the creeds wherein the fear of hell is the chief recruiting sergeant. The people also soon began, under the influence of cheap education and newspapers, to discriminate between the leading of a moral life through fear of the devil, and the living of a spiritual religion, one for the love of that Being who “so loved the world

that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." Again, Methodism was a power for good in the land, but its powers were of the reformatory school kind. The preacher in the pulpit metaphorically speaking, grasped the sinner by the hair of his head and held him dangling over the mouth of a hell of flaming fire and molten brimstone, scaring him into a condition of absolute terror, and cowardly whining, and there he was then left for some six months, until the reaction began, as the result of six months at the mourner's bench, during which time the sinner had been under a strict surveillance from the other members, who were a sort of selfconstituted police to watch over him, and over each other, and having passed these six months in leading a moral life, with prayer and encouragement from the preachers and brotherhood, the neophyte felt the transition from his former mode of life, (especially if the convert was from among the collier, pottery, mining, or weaver class), to that of the last six months was so great, the change for the better so wonderful that he now esteemed himself a child of God, and declared that he knew he had "been washed in the blood of the Lamb;" he was then received into full fellowship, and for the future became one of the Methodist police. Methodism has wonderfully altered since that time. We now seldom hear the old thunder and brimstone teachings; it preachers (unless in those districts where the earth is believed to be flat) never hold the shrieking sinner over the mouth of hell and threaten to drop him in if he does not repent and believe as they do.

Again, Methodism, a power for good in the land so far as it was capable, a great reformatory school wherein the flames of hell was the birch, and the devil the bircher, although aggressive was not progressive. It could, would, and did attack, fight, and keep in check gross wickedness so far as it was able, but here it stopped; it was not a progressive cult. Its horizon was bounded on one side by hell-fire and torments eternal, and on the other by a blank abstraction, the highest phase of which was a harp, a crown, and a pair of wings. Its future life either a horrible torment, or a condition of semi, if not complete inanition. It could think of nothing higher, imagine nothing grander for the celestial life than an eternal harping and singing. *Al el al jah*. Moreover, the Methodist creed left out the greater part of the teachings of the Savior. "Only believe and yours is heaven," was its "five points." It utterly ignored the apostolic teachings of immersion for the remission of sins and the laying on of hands for the imparting of the Holy Spirit. The result was that when the people it had reformed morally began to reflect, they became dissatisfied, yet knew not exactly how to express their dissatisfaction, knew not how to put it into words. There was in them a horrible, restless doubt. Methodism begat in its converts a lively hope, but left them in a grim despair. And the result was that it split up into factions and was

still splitting, Wesleyans, Wesleyan Methodists, Episcopal Methodists, Brianites, Primitive Methodists, and many others had arisen and striven to, and were striving to exorcise that horrible doubt, that state of grim unrest that was in the bosom of every thinking member. This unquiet, this feverish anxiety and restlessness, was caused by the question, which, unbidden, would ever arise, "Is Methodism the Church of Christ?" They knew not why they asked the question, or why they questioned the statement they so often heard from the pulpit, yet they did do so.

This was the condition of things when the first missionaries of the Latter Day Church arrived in England. After the first sermon preached by Heber C. Kimbal and Orson Hyde the work commenced to spread, and soon they were baptizing converts by tens, twenties, and fifties per week. After a time, when the new converts were well instructed and grounded in the faith, it was found that to supply the demands for preachers men must be called to the ministry from among the new converts. Accordingly men were ordained and sent forth without purse or scrip, plain, unassuming working-men taken from out the factories, potteries and collieries; from out of the carpenter shop, the tailor shop and the ship-yards. They were, as was said of Peter and John, *Aggramaton kai Idoitai* literally, unlettered and idiomatic. "Thou art a Gallilean; thy speech agreeth thereto" was said to Peter. So with these men, they could be recognized by their peculiar idioms as being from Lancashire, Staffordshire, Yorkshire, etc. These men worked faithfully and true, and so mightily grew the work beneath their hands that sectarian priests and sanhedrims wondered and asked each other the question. "Whence hath these men this power? they are ignorant and rough, speaking in the dialect of the respective localities where they were reared; yet they are robbing us of the members of our flocks on the right hand and on the left." And-straightway, right doxy and wrong doxy, who before this had been making war upon each other, grounded arms, shook hands, and entered into an unholy alliance against the work of God, and, to such straits were they pushed, they also took into the alliance their old ancient mother, the lady of the scarlet robe and golden cup, who had in bygone days served them as they now wished to serve the people of God, and who would at that very time have served them in a like manner had she had the power. But the alliance was beaten on every hand, its ministers of the right doxies and the wrong doxies were "hoist with their own petard." They invited the elders, those rough unlettered men, to discussion of their principles and faith, the Bible to be the guide, standard and rule. Said the elders,—"You invite us to discussion, to discussion we will go." But the reverends soon found that their remedy was worse than the disease, for they were beaten upon every point. They then quit discussing, and commenced to fill the land with scurrilous tales derived from the dissenters in Kirtland, and from apostates

who had been cut off for their wickedness. What wast the trouble? What the cause of these right doxies and wrong doxies combining to slay this young giant from the west? According to them, it was the Church of God against a foul, deluded heresy. Imagine a Church of God composed of a lot of creeds and dogmas, each creed and dogma having a membership of its own, and warring upon all the others, debarring them from its sacramental table, called by them the Lord's table; whereas it was a doxy table, a table where your doxy would refuse to meet with my doxy although I, like you, professed to be an integral part of the Lamb's wife. In reality the fight was not Church of God *versus* heresy; but it was a fight of L. D. D. against L. D. S.

It was the same old cry, "Sirs, ye know that by this craft we have our wealth, and ye see and hear how this Mormonism has turned away much people, saying ours is not the gospel of Christ, but the creeds, ideas, and dogmas of men; and our craft is in danger of being set at nought." However, spite of persecution without and lies from foes within, the work spread far and wide, until in every village, town and hamlet of old England the songs of Zion could be heard on the calm and still Sabbath evenings ascending in tuneful strains to the God of Abraham.

Come with me, dear reader, to a Sabbath afternoon prayer and testimony meeting in the old country in those early days of the mission. You perceive that it is not in a richly furnished hall, nor in a comfortable chapel that the meeting is held, but in a rented room in a side street, a few rough benches and some chairs, with a platform of a few boards upon which is a table—the rostrum, or preaching place. The people are few in number, not above thirty at most, and their clothes and general appearance show that they are of the toiling millions; a people who are just able (by pinching economy and hard work, using their own words) "to make both ends meet." Presently the elder rises and gives out a hymn, and it happens to be the favorite—

"O Jesus the giver of all we enjoy."

So far as worldly goods are concerned they don't enjoy much, goodness knows. The small congregation rises and commences to sing; there is no choir, only the rough voices of the men and the untrained voices of the women, but as the hymn proceeds, you somehow feel as you never felt before; you look at me, then look at the congregation and see them singing as you never saw, or heard a congregation sing before. They are singing in a whole-souled, heartfelt manner, every eye is sparkling with a peculiar light, and every face seems to have undergone a change, transformed as it were, from the sober, steady, toil-lined face of labor, the cares and toils, privations and hardships of the past week seem to be all at once banished, and a peculiar rapt expression has taken its place, and by the time the hymn is ended you are aware of a certain peculiar feeling coming over you. After the prayer which followed the hymn is over, another

hymn is sung and you feel that peculiar feeling still upon you, not only upon you, but the room seems to be filled with it. After the hymn, the elder commits the rest of the time into the hands of the congregation to occupy it in prayer, song, and testimony, as each may feel impressed to do; one after another rises and expresses his feelings towards the latter day work, and his love for the brethren and cause. All this time you are aware that the peculiar feeling is increasing in the room and upon you. Perhaps there is a silence for a few minutes, when all at once a brother rises, and in language which you are certain that he can not have acquired, he tells of the work of the latter day gospel upon his soul, and in rejoicing, triumphant tones and language tells how the great work is spreading and triumphing far and wide, and gathering in of his fellow workmen some who were regarded as beyond all hope both by parson and justice, and closes with an impassioned exhortation to steadfastness and purity. Scarcely has he resumed his seat, when a sister starts the glorious rallying hymn of the Saints—

"The Spirit of God like a fire is burning;"

immediately the whole congregation bursts into triumphant song, and you,—why, what ails you? You, with tears streaming down your cheeks, turn and grasp my hand so fervently, O, so fervently! and suddenly sit down with handkerchief to your eyes, and the room seems to be—and is really—filled with that very Spirit we have just been singing of. You now begin to understand why the hymn which was first sang is a great favorite with the Saints. At the close of the meeting you hastily retire—you wish to shake hands with every Saint in the room, who seems somehow to have suddenly become near and dear to you, in fact your brothers and sisters—but your feelings are too agitated, so you retire. But you ask me if I am going to meeting to night, and say that you will accompany me.

This is no fanciful sketch, but a plain statement of facts. Neither was it the effects of a boisterous, shouting, amenning and hallelujahing emotionalism. All such demonstrations were severely frowned down from the beginning by the elders, and the teaching that the effects of the Spirit was love joy, peace, quiet and heartfelt gratitude to God and the Lamb, and not boisterous demonstrations, shoutings and cryings, as did the priests of Baal when "They leaped upon the altar, crying, O, Baal, hear us, and they cried aloud, and cut themselves with knives and lancets." "Let everything be done in order and in decency," was the teaching of the church. Is there any wonder then that the latter day gospel spread through the land? It answered the question, and pointed out to the sects the reason why they had such dreadful doubt, why they were in a condition of feverish anxiety. "Repent, and be baptized for the remission of your sins, and have hands laid upon you for the reception of the Holy Ghost, and ye shall receive it and rejoice in its blessing," was the cry uttered with trumpet-like tones by the elders, and it fell like a bomb amongst the

people, startling them, arousing them, flinging them out of the narrow track of articles and creeds of men, causing them to read and understand the Savior's and apostles' teachings as they never had done before. The latter day gospel showed them why they were in doubt and restlessness, and gave words to the question which they had, in a dim, hazy way in their minds, "If this is the Church of Christ, why do we not enjoy the same blessings and joyful privileges that the early church did?" In proving from scripture that the plan of God for the spiritual salvation of the people is as unchangeable as himself, the question was answered, and the disintegrating process commenced among the different sects. The glacial age of sectarianism was succeeded by the age of fire from the Lord, and soon the whole land was in a flame.

As I have said, the latter day gospel was both aggressive and progressive, like the former day one it gave the people a something tangible, a something worth living the life of a despised disciple for. It did not like the right doxy and the wrong doxy creeds and dogmas, make the grave the *ultima thule* of intellectual progression and development, but taught that the redeemed would ever continue to progress in knowledge, wisdom and power intellectually, and that in the life beyond, "Onward and Upward," was the motto; that in the vast possibilities of eternities to come the poorest of God's saints—intellectually, would attain a position far, far beyond that of the wisest of mortals, for the powers and possibilities of the Holy Spirit were infinite. And such indeed must be the case, for the moment progression is arrested, that moment the great clock of eternity will strike one, and the retrograde march will commence which will not cease until suns, and systems of suns be all jumbled up in inextricable confusion, and then would occur the "wreck of systems, and the crash of worlds." This would be the result of inertia in the eternities of God. As I have already said the Saints were also taught that it was their privilege to have the Holy Spirit imparted to them by the laying on of the hands of the presbytery, and to receive of the gifts bestowed by it.

Come with me dear reader, to another Sabbath afternoon meeting. After the opening hymns and prayer, the presiding elder states that they are about to attend to the ordinance of confirmation, and calls upon some of the elders present to assist in it. The convert, who has been baptized during the week, comes forward, and is seated in a chair in view of all, then the presiding elder with those whom he has called upon to take part in the rite, generally two, lay their hands upon the head of the convert, and as the one who is "mouth-piece" speaks, you feel that peculiar influence in the room and upon the people, and it grows more and more perceptible as he proceeds, and an inexplicable calm, a sensation of rest, absolute rest, utterly undefinable is over all. The convert seems to be thrilled from head to foot, and yet, save the voice of the elder who is speaking, all is perfectly quiet and still, but

submerged in a joy too great to be uttered, a peace inexpressible, into which even the speaking and singing seem to fit. This peculiar influence, this peace and presence of the Holy Spirit were felt in a greater or lesser degree—according to the faith, works, and numbers of the members, in every branch of the British mission and so great was the impulse of this wonderful movement, this pentecostal power and manifestation of the Spirit, that the church continued to grow and increase wonderfully, and the cry from all quarters was "Come and preach to us," until what with the emigration, those who remained behind and the yearly increase, the church had gathered into its bosom during the first decade fully one hundred thousands in Europe. And it was not until headquarters—under the sway of Brigham Young—had become the nest of every foul and unclean bird, (doctrine), that the work commenced to fail, the Lord to withdraw his Spirit, until at the culmination of the abomination in 1852, the whole European mission sank, dwindled, and finally died out; and now instead of being a terror to and a thorn in the sides of right and wrong doxies, it is become a laughing stock, a thing at which they shake their heads and say, "Ha! it professed to be able to save the world; see what it is come to; itself it could not save." That is what Brigham Young, and those of that ilk have done for the church since they came into power. Of a truth, Young was a "man of sin," though not "the man of sin."

So great were the longsuffering, love, and kindness of the Almighty, that He continued the ministrations of the Spirit to the church in Europe, even when the headquarters of Brigham Young had become a putrid excrement upon the civilization of the nineteenth century; for the great mass of the church in Europe was entirely ignorant of the abominations of Utah and of Young. Had not John Taylor, in July, 1850, declared that polygamy was not a doctrine of the Brighamites? The Saints in Europe believed him, and pointed to his denial, and on oath mind you, as a complete refutation of the charge so often brought against them, when, lo, and behold! in September 14th, 1852, only two years after Taylor's denial, it was proclaimed to the world, through the *Deseret News*, that polygamy was a leading doctrine of the Brighamites in Utah. In proclaiming that, they proclaimed John Taylor—an apostle of Brigham Young—to be a perjured deceiver and liar; for the fact had been known to him and hundreds of others ever since their arrival in Salt Lake valley. The Brighamites dare not produce the records of the endowment house wherein the polygamous sealings are recorded, and thus prove either the falsity, or truth of this charge against John Taylor, president of the Brighamites.

Because of their ignorance of these things and their faithfulness to Him, the Lord recognized the local ministry and confirmed their acts and words done in purity. But soon as they began to drink of the cup of abomination presented to them by Young & Co., the church com-

menced to dwindle away, losing its power and virtue, making but few converts; and those soon became troublesome and rebellious, generally leaving the sect after a few months' experience, taking others out with them, until now Mormonism as interpreted by Taylor & Co., is become a stench in the nostrils of all pure minded persons, a curse to its own rising generation and, a hideous sore upon the civilization of the nineteenth century.

Now, brother Joseph, that I have shown what the doctrines and teachings of the original church were, its principles and practice, there are a few questions which find a proper place here. First, where was David Whitmer during the years 1837 to 1842? What position did he occupy in the church during those years? Was he doing his best to hold up the hands of him who set apart Heber C. Kimball, "by the spirit of prophecy and revelation, prayer and the laying on of hands of the first presidency to preside over the first foreign mission of the Church of Jesus Christ in the last days?" Also, David Whitmer had long before 1837 listened to the voice of the charmer; and for over forty-five years no more is heard of him in connection with the church; and the man who ought to have stood shoulder to shoulder with the Seer in upholding and furthering the cause of Christ with regard to the English mission, which resulted while under the guidance of Joseph in such a glorious pentecost, refused both by precept and action to aid in the glorious work, became a log across the stream of progression and in various ways tried to injure the cause of Christ. And this is the man, who, now that he thinks forty-five years have thrown an impenetrable veil over the past, is again raising his voice, not now against Joseph the Seer, for he is where the Whitmers "cease from troubling and the weary are at rest," but against his son and heir; and again is found trying to injure the cause by imputations and inuendoes. "Now we know that God heareth not sinners, but if any man be a worshipper of God, and doeth His will, him he heareth. Since the world began was it not heard that any man opened the eyes of the blind. *If this man were not of God he could do nothing.*"

David Whitmer, did God, through the means of Joseph Smith open the eyes of those thousands, aye, scores of thousands who were born spiritually blind? Did those tens of thousands who had long sat in spiritual darkness and in the valley of the shadow of death see a great light? Did they receive the gift and the blessings of the Holy Ghost through the ministry of those who were set apart by revelation from God and ordained under the hands of Joseph Smith in 1837 to 1842 to that mission? If you can not, or pretend that you can not tell, there are thousands that do know, and the memories of those days are among the highest and holiest they have; days, David, that will be held in glad remembrance when the waters of the dark river are beginning to lave their feet; memories, David, that even at this day cause those Old-country brethren, when

they happen to meet together and speak of those times, to grasp each others hands, and their bosoms to burn within them and the whole-souled, heart-felt feeling of each of them, with eyes dimmed with tears, yet sparkling with the light of other days, is "peace on earth and good will to all men;" "Jesus lives and I know it." Ah, David, you lost a grand thing when you listened to ambition's fatal promptings. And remember, David, and all the atrabilious, that the revelations of February, 1834, were in print years before the revelation for the opening up of the British mission was given! "Now we know that God heareth not," etc. David, was the power and influence of God's Holy Spirit displayed in a remarkable manner during the years from the establishment of that mission up to 1844? And if so, Why?

David, it is a pity that at your time of life you have yet to learn that "some guns are as dangerous at the breech as at the muzzle." You have fired off your gun, David; now 'ware the recoil.

Dec. 14th.

J. J. S.

## Miscellaneous.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

### REPORT OF COMMITTEE

Appointed by the Independence (Mo.) branch of the Church of Jesus Christ of Latter Day Saints, to consider the advisability, &c., of securing a lot on which to build a new and larger church edifice. Read before the branch—adopted by unanimous vote, and ordered to be published in the *Herald*.

INDEPENDENCE, Mo.,

January 3d, 1887.

To the Independence Branch of the Reorganized Church of Jesus Christ of Latter Day Saints:

Your committee appointed to consider the advisability of securing a lot for a larger church building in this city, beg leave and report as follows:—

FIRST.—That we were unanimously agreed as to the necessity of securing a lot at once.

SECOND.—That we, individually, have visited and, collectively have considered several localities, and have decided upon one opposite the Temple Lot, on West Lexington street, and have secured a lot 80 x 115 feet, for which action we submit the following reasons:

(1). That the City Council recently extended the city limits one half mile westward, and within a short time said lot and locality will be central.

(2). That a large body of our members are residing at points surrounding said locality, and the prospect is for a greater settlement of them from pecuniary as well as religious consideration.

(3). That lots of the above size a block or two nearer the Court House will cost from \$2,500 to \$4,000, and will probably be no more central than the above in a couple of years from now.

(4). That the above lot, situated as it is, so near to the Temple Lot, is a more desirable spot than any other, in view of our faith in the fu-

ture developments of the work and the permanency of our location there.

(5). That Bro. Daniel S. Bowen generously offered to deed to the church the above lot, without cost, only requiring as a consideration that we move the house now on the premises, to a point to be hereafter designated by him, and that we agree to commence the construction of a church building upon the lot within one year from date of deed, to cost not less than seven thousand dollars.

(6). That the \$2,500, or more, which would be required to purchase other locations no more desirable, when the future is considered, would go a fair distance towards paying for the erection of a creditable church edifice upon the above lot.

(7). That we have felt strongly impressed that the Providence of God has placed said lot at our disposal, and that we would be recreant to the trust you have reposed in us had we not secured it at once.

THIRD.—Your committee is unanimously of the opinion that action should be taken at once by you to secure the erection of a building that will seat about twelve hundred people in the main auditorium, and as nearly that number as possible in the basement; and for that reason we recommend:

(1). That a committee be appointed by your honorable body, not exceeding five in number, to carry into effect the above suggestion.

(2). That said committee shall be empowered to counsel with Bishop George A. Blakeslee, and with his approval, dispose of the church property now occupied by you at the highest possible figure, only reserving the right for your occupancy until the new building shall be in condition for worship therein.

(3). That said committee shall have authority to apply the proceeds of said sale towards the erection of the contemplated new building, and shall be empowered to prepare subscription lists and solicit aid thereby, according as their judgment shall determine, and also raise funds in any legitimate way for the above object.

(4). That the nominal cost of the building said committee shall aim to erect shall be about \$12,000, above which amount they shall not go, unless the success attending their efforts, as above, shall in their judgment warrant it.

(5). That said committee shall have the right to secure plans, figures, &c., at once, and decide upon the design, character, and material of said building, and proceed to its erection as soon as they shall have access to a sufficient amount of money or security to warrant them in so doing.

(6). That in order to avoid unnecessary delays, interferences, or trouble, said committee shall be under appointment for one year from date of its selection, and shall report its labor to the branch once every three months; and no member of said committee shall be released until the expiration of the year, except at his own personal request, or at the request of a majority of the members of said committee.

(7). That said committee shall have power to add to its number, or call for assistance from among the church members if occasion require and wisdom direct.

The members of your committee submit that they have been carefully and prayerfully engaged in this matter, and that without regard to

any consideration, save the advancement of the great work and the glory of God, both in the present and future, they have adopted the above as expressive of their unanimous and solemn conviction.

Respectfully submitted,

JOSEPH LUFF, chairman.  
F. G. PITT, secretary.  
THOMAS E. LLOYD.  
F. C. WARNKY.  
C. A. BISHOP.

The adoption of the above by unanimous vote was followed by the appointment of F. G. Pitt, F. W. Barbee, F. C. Warnky, C. A. Bishop and Joseph Luff, as the committee provided for. This committee met on the 4th of January and elected Joseph Luff as chairman, F. G. Pitt as secretary, and F. W. Barbee as treasurer. Various duties were assigned to members of the committee, and the subscription lists are printed and ready for circulation. We expect help from all over the church. Subscriptions may be sent to Joseph Luff or F. C. Warnky, Independence, Missouri, who have this part of the work in charge. This is an effort in which all the church should feel an interest. Who will help, and help liberally in proportion to their ability? The committee desire to have the building completed within the year 1887 if possible. The Saints at Independence are responding heartily, and the citizens without the church have promised aid. From all the United States and the Islands of the Sea, we look for help and support in this worthy enterprise. Let us hear from you soon. Send by Post Office Order, or Draft, or Postal Note, to the brethren named above.

Yours for Zion's weal,

JOSEPH LUFF, chairman.  
F. G. PITT, secretary.  
F. W. BARBEE, treasurer. } Com.  
F. C. WARNKY.  
C. A. BISHOP.

**NOTICE OF APPOINTMENT.**

To all whom it may concern. In accordance with a resolution of last General Conference I have appointed Elder David L. Harris to labor as missionary in Southern California; and also Elder Wm. Gibson to San Bernardino county, California, and trust these brethren will be received in their respective fields as servants of Christ, and that the Saints and friends will minister to them as their needs may demand. In gospel bonds.

HEMAN C. SMITH,  
Pres. Pacific Slope Mission.

**BISHOP'S NOTICE.**

I respectfully request that all Elders whose duty it is under the law to make their financial report to me, be prompt in making their reports by March 1st, 1887, in order that I may embody the same in my annual report to the General Conference at Kirtland, Ohio, April 6th 1887.

GEORGE A. BLAKESLEE,  
Presiding Bishop.

GALLEN, Michigan.

**TO THE MINISTRY.**

The law of God requires that a record shall be kept of the names of all the members of the whole Church; and, in order to fulfill this command, it is requisite that the ministry, both general and local, should take more care than has been taken by some in the past that all whom they baptize are given Certificates of Baptism, also that they be reported to branch officials, if they are near enough to a branch to be enrolled. And if they are not then the brethren will confer a favor upon me, and upon the work, if they will keep a record of names and items of birth and

baptism, then, at the time, or occasionally, send me a copy of the same that I may place upon the record of the scattering members. Particularly this account should be sent in by the first of March each year. In this way many errors would be avoided, and every member would be sure of having his or her name upon the General Church Record, as provided for in God's law. The General Church missionaries are especially asked to kindly assist the cause in this manner, as they travel to and fro, as also to take an interest in branch officials keeping correct records and making correct reports.

HENRY A. STEBBINS,  
Church Sec'y and Recorder.

**NOTICE.**

Fremont District Conference will convene at the Gaylord School-house, February 5th and 6th, 1887. We hope all the brethren will make it convenient to attend. Let the branches bring, or send in correct reports, so there will be harmony with the branch and district records. Come one and all, and let us have a good time.

HENRY KEMP, Dist. Pres.

The following members of the Sacramento, California, branch, are requested to report by letter or otherwise. If not heard from within the next three months, they will be dropped from this branch, and returned as scattered members: John Herly, Squire Hilton, Emma L. Hunt, Otto Treishel, John Alvin Cullin Cook, Johannah Peruchi, Susannah Woodward. Address the secretary, Mrs. C. W. Blair, 2601 H. Street, Sacramento, California.

**TO DELINQUENTS.**

The money borrowed by the Herald Office, to replace that embezzled by L. Conover in February 1883, will be due at an early day, and we need to be in condition to pay it. We therefore ask all who owe the office to remit what they owe within the next thirty or sixty days, so that we can pay said borrowed money when due and wanted. All subscribers, so far as they can, should pay for their papers *in advance*. If the aid we ask for is given us promptly, we can soon pay off all this indebtedness and then begin to reduce the price of the Church papers and other publications. We are anxious to serve the Church the best we can in these matters, and hope to do better in the future than in the past. But in order to succeed, we *must* have the hearty and prompt co-operation of our patrons. Please do not neglect nor delay. Very truly,

DAVID DANCER,  
Business Manager.

**BORN.**

KENNEL.—To Mr. Valentine and Sr. Mary Kennel, July 6th, 1886, a daughter. Blessed January 9th, 1887, by J. S. Roth, and named Frances Geneva.

**MARRIED.**

BISHOP.—HOLMES.—At the home of the bride's parents, Hudson street, Providence, R. I., January 1st, 1887, by elder M. H. Bond, Mr. Horace Bishop, of Franklin, Massachusetts, and Sr. Ora Viola Holmes.

BOWKER.—WAY.—At the Saints' Church in Girard, Minnesota, December 26th, 1886, by Elder J. R. Anderson, Bro. Arthur G. Bowker and Sr. Nellie J. Way.

"May their lives in future blending,  
Know the purest of earth's peace;  
May no evil cloud descending,  
Cause their perfect trust to cease.  
With the other each forbearing,  
When the time of trials come;  
Every joy and sorrow sharing,  
Fill with light the halls of home."

REHWALD.—OBINE.—At San Francisco, California, December 6th, 1886, by Elder William Potter, C. F. Rehwald and Emma Obine, both of San Francisco.

THOMPSON.—BRUSTER.—At Harlan, Iowa, by Elder J. W. Chatburn, on the 27th of December, 1886, Bro. Franklin Thompson, of Dow City, Crawford county, Iowa, and Sr. Mary Alice Bruster, of Shelby county, Iowa.

SHAW.—BENTLY.—At the residence of Bro. Joseph Schmutz, in Kansas City, Missouri, by

Elder Thomas E. Lloyd of Independence, Missouri, Elder Marcus Shaw of Kansas City, and Sr. Eliza A. Bentley, of Lamoni, Iowa.

**DIED.**

BAGNALL.—In Sacramento, California, October 21st, 1886, sister Elizabeth Sarah Bagnall; aged 73 years, 8 months and 22 days. She was a native of — Hill, Greenwich, Kent, England; born January 29th, 1813; baptized about 1846, and rebaptized into the Reorganization by Alexander H. Smith on his first mission to the Pacific Slope. Elder J. H. Parr, her pastor, who personally knew her, certified that she lived the life of a Saint, and set a Christian example before her brethren and sisters, and was of good report, and was well respected by all who knew her. The funeral sermon was preached by elder J. H. Parr, her pastor, to a large congregation assembled to pay their last respects.

LOOMIS.—At Burchard, Nebraska, at eleven p. m. Wednesday night, August 25th, 1886, sister Mary G. Loomis, aged 49 years. She was born in Coldchester, Canada; received the gospel there some thirty years ago, subsequently emigrated to Nebraska, where she resided until death. She was a faithful Christian and leaves a husband and four children, also many friends to mourn her loss.

Dear Sister Mary, fare thee well—  
We'll meet again.  
'Tis well to know that thou art free  
From care and pain.  
We'll try to ever faithful be,  
And thus prepare  
For the great resurrection morn,  
And meet thee there.

DENNIS.—Bro. Adam Dennis was born July 27th, 1827, in Oneida county, New York, and died at the residence of Joseph McBride, in Ellsworth City, Kansas, of disease contracted in the military service of his country, aged 58 years, 7 months and 24 days. Bro. Dennis entered the Union army as a private in Co. B, Merrill's Horse, (Mo. Cav.) August 29th, 1862; was honorably discharged as a corporal, July 24th, 1865, and became a member of Ellsworth Post, No. 22, G. A. R., August 11th, 1882. His remains were laid to rest in the Ellsworth cemetery by the G. A. R., with their beautiful funeral service. He became a member of the Church of Latter Day Saints in 1845, at Nauvoo, Illinois; started west with the church in 1846; went as far as Memphis, Missouri, and finally settled in northern Missouri, near Lamoni, where he resided twenty years; was baptized into the Reorganized Church in 1871, by Z. H. Gurley, and emigrated to Kansas in 1876. Farewell, dear father, till we meet thee in that sun-bright clime. 'Twas hard to give thee up; but we know thy sufferings are all o'er. God's will be done, not ours.

DENNIS.—Clara May, infant daughter of Bro. Frank and Sr. Amanda Dennis, at Alliance, Kansas, September 24th, 1886, of erysipelas, aged six days.

**ADDRESSES.**

George A. Blakeslee, Presiding Bishop, Gallien, Berrien county, Michigan.

**A COTTAGE FOR SALE.**

\$400 Will buy a neat three room cottage and half acre lot, with good well, barn, wood and coal houses. Property on a main street, one block and a half from the Saints' Church. House newly painted.  
Will take \$200 down and balance in one to two years.  
Address, WILLIAM CRICK,  
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Will practice in Lamoni and vicinity; calls made at all hours. Office in Drug Store of Hansen & Walker, Lamoni. **MIDWIFERY and DISEASES OF WOMEN a Specialty.**  
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**J. W. DeNoon, M. D.,  
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Also County Physician. All calls, day or night, answered.

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 715.

Lamoni, Iowa, January 29, 1887.

No. 5.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, January 29, 1887.

### HARSH MEASURES.

ON the 12th of January, the House of Representatives of the National Congress, passed the Tucker-Edmunds Bill, some of the provisions of which are very severe. The bill provides that the lawful husband or wife of any person prosecuted for bigamy, polygamy, or unlawful cohabitation be a competent witness against the accused, and for the registration of all marriages, making it a misdemeanor for any person to violate the provision requiring such registration. It also does away with all the requirements of the Territorial laws for the identification of the votes of electors at any election, and also all laws by reason of which the territorial courts have taken cognizance of cases for divorce, and the abolishment of the suffrage to woman in the territory of Utah. Penalties are provided for unlawful intercourse, and defining polygamy to be a marriage between one person of one sex and more than one person of another sex, declares it to be a felony. Another provision dissolves the Corporation known as the Church of the Latter Day Saints, also the Perpetual Emigration Fund company, and the Attorney General is directed to wind these incorporations up by process of court. All laws for the organization of the militia of the territory and the creation of the Nauvoo Legion are annulled. Polygamists are not to vote, and a test oath is prescribed for those offering to vote, imposing the conditions that they will obey the laws of the United States, and especially the laws in respect to the crimes named in the Tucker-Edmunds and the original Edmunds acts. The judges and selectmen of the county and the probate courts are at once to be appointed by the President, and the justices of the peace, sheriffs, constables, and other county and district officers by the Governor.

This bill was sent to the Senate for their concurrence, but that body did not see fit to consent to the passage of the bill, and

so appointed a committee of conference with the house, for the purpose of seeking a basis of unity of action. The passage of the bill as it appears was a surprise to many, who supposed that it was cast in the committee room and would stay there till too late for action at this term of Congress. What will be its fate now remains to be seen. We have looked to see some severe laws enacted against polygamy, by Congress, sooner or later, and which from the nature of the case we have regarded as a fatality, but these provisions are extraordinarily hard, possibly too severe. Having been persistently warning the people of Utah of what might be looked for if their peculiar transgression against the laws of God given in the church from 1831 to the death of the Seer was persisted in, we feel that we have not been remiss in our duty as a watchman, nor have we called without reason. Will the leaders, those who can, if they will, now take measures to avert the impending storm most likely to burst over those illy prepared to meet it.

Did we not feel the most confident assurance that for which the church in Utah is certainly suffering and likely still to suffer, was not designed of God, or sanctioned by him, we should be alarmed at the apparent threatening to American liberties found in this bill. But the fact that the Lord, who in his own wisdom laid the political foundation upon which alone it could rise and flourish, did in most emphatic terms declare to the church that in keeping the laws by virtue of which the church was established, there would be no necessity to break the laws of the land upon which it was organized, and on which it was to achieve a final triumph, warrants us now, as it has warranted us in the past, to declare that no matter through what human instrument it may come, whatever asks, or demands that a member of the Church of Christ shall disregard or break the law of the land is not from God. And while we state this we know, full well, how that it may be urged that we should obey God rather than man; which we subscribe to most heartily; but it must not be forgotten by those in Utah who may urge this, that the presumption is not only fair but is unavoidable, that God must have known what sort of laws regarding the marriage relation would be prevalent at the instituting of the Church, and that he would also know the character of the men who would be called from time to time by the people to make the laws to govern the nation as a whole; and if he should have foreseen that there would ever come a time at which he intended to require his people to disregard the laws of the country where his work was to be performed, he would have pro-

vided for such an emergency, by shaping the legislation of Congress to that end; which any one can easily see has not been done. Up to the introduction of plural marriage the church was singularly free from suits at law against its members based upon their transgression of the laws of the states where they lived, and founded on facts but now the strange spectacle is presented, by the people who claim to be the church, of hundreds being arrested, tried and convicted for flagrant and gross violations of well known and well defined laws. To believe that such a condition of things was designed of God, is not only beyond the pale of common sense, but is, also beyond the compass of sound reason.

The leading men of the church in Utah may continue to lull the spirit of inquiry among the people, and by their peculiar sophistry make them believe that it is a crusade of hate and a persecution that is being waged against them, "for their religion's sake;" but sophistry does not change the facts, that all the rules, regulations, and laws given of God to the church at its establishment, and during its days of prosperity in propagating the gospel of which the Church was made the repository, and its elders the heralds were monogamic, under the laws of the United States also monogamic, and in states in all of which the domestic relations were monogamic. What an astounding array of most stubborn facts are these? Who can, who dare to so arraign the wisdom of God, in arranging the affairs for the bringing to pass "his act his strange act," by declaring that he intended such a condition of things as is now existing in the Valleys of Utah?

### REORGANIZATION, &c.

BRO WM. BRACY of Mecosta City, Michigan, writes that there are four families there, and that they "have frequent visits from the Mormon [Utah] elders," who claim that the members of the Reorganization "had no right to reorganize," also that there are "only 20,000 members of the Reorganized Church."

As to the number of members, it is rather difficult to say, (1), for the reason that many have been baptized who are not enrolled in any branch; (2), because there have been many baptisms which have not been reported to the Church Recorder; and, (3), because many once in branches have been dropped from the records owing to their failure to report themselves.

As to the authority to reorganize the church, that came by direct commandment and was confirmed to those who heard it, by the power of the Holy Ghost, in 1851, and from that time forward.

The church "as a church," an organized

body, including its quorums as such—was “rejected,” also what had been done in respect to their baptisms for their dead. See Doc. Cov. 107, 11, 13. It remained, therefore, for the Lord to reorganize His church in His own time and way. It was ordained of God that the presiding, ruling priesthood should remain in the family of Joseph the Seer, and it stands so revealed in the immutable promises of the Lord found in the Book of Doctrine and Covenants, for the Lord said to the Seer,—

“Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs according to the flesh, and have been hid from the world with Christ in God:—therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began. Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savor unto my people Israel. The Lord hath said it. Amen.”—Doc. Cov. 84: 3, 4.

This promise assures us that the Seer's priesthood “must needs remain” in him and in his “lineage, until the restoration of all things,” etc. Add to this the following: “For this *anointing* have I put upon his head, that *his blessing* shall also be put upon *the head of his posterity* after him; and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and *in thy seed*, shall the kindred of the earth be blessed.”—Doc. Cov. 107: 18. This promise makes it plain that Joseph's “blessing,” in respect to priesthood authority, would be placed “upon the *head of his posterity after him.*” In harmony with this the Seer predicted, January 2d, 1844, in his letter to Hon John C. Calhoun:—“I or *my posterity* will plead the cause of injured innocence, until Missouri makes atonement for all her sins,” etc.

The language of these quotations means, and can be made to mean nothing else, than that God appointed “the head” (the eldest son) of the Seer's posterity to be the Seer's successor in the presidency of the church. These are facts of promise that should forever settle the question as to *where* would be found that presidency of the church ordained and appointed of God. Those who fight against these facts fight against the appointments of God. It is imputing folly to the Almighty to say He would not provide plainly and definitely for so important a matter as the succession in the presidency of the church. He has done so, as we have seen, and here is further proof of it:

“O hearken, ye elders of my church, and give an ear to the words which I shall speak unto you: for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be ap-

pointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.—Doc. Cov. 43: 1, 2.

The reader will see at a glance in the above that in any case—even though he himself should lose his place as revelator to the church—the Seer should and would “appoint another in his stead”—his office. This he did do, as we have already seen in the predictions and promises quoted. And to this we may add, that the Seer did, in Liberty Jail, Missouri, in the winter of 1838–9, set apart his son Joseph to succeed him. This he did by prophecy and blessing in the presence of Lyman Wight and others. In 1844 he formally set him apart, in a council, by prophecy and anointing. This son, in the spring of 1860, came forward and claimed that God had by revelation to himself called him to take his father's place at the head of the church, and instructed him to unite with the Saints composing the Reorganized Church, revealed to him also that polygamy was false and evil. In accordance with this divine instruction he united with the church at its conference in Amboy, Illinois, April 6th, 1860, and from that time forward has supervised and directed in reorganizing and building up the Church of God, the Lord confirming the work with signs following the faithful believer. These facts show that the Saints composing the Reorganized Church did have, and do still have, authority to reorganize it.

As for the Utah Mormon Church, it was made up of the broken fragments of the “rejected” church, which a part of the then rejected quorum of apostles reorganized without command or competent authority from God, at Winter Quarters, December 27th, 1847, organizing their First Presidency composed of Brigham Young, Heber C. Kimball, and Willard Richards, and doing all this without a prophecy or promise on record pointing to it, without revelation from God to do it, and without any competent authority for such proceedings; but doing it in direct violation of the promises and prophecies and utterly contrary to the law and order of the church. Their *reorganization* was without the authority of God, and some of their doctrines and practices have been correspondingly false and corrupt.

The Reorganization, called and appointed of God, has from the first essayed to work and build according to the accepted word of God given to the church in the times of Joseph the Seer.

The Utah *reorganized* church departed from the accepted word of God given to the church in the times of the Seer, and has taught and builded contrary to it

from its beginning until now. These facts should enable people to see *where* and with *whom* is the authority to build the Church of God.

#### THE COMING OF THE LORD.

A BROTHER writes he finds in the *Millennial Star* that Joseph the Seer predicted the coming of the Lord is 1891, and wishes to know if that is genuine. We can not say as to whether the seer made that statement or not; and if he did make it we are not prepared to say what is meant by it. Here is the statement, and a brief history of what apparently called it forth:

KIRTLAND, February 14th, 1835.

This day a meeting was called of those who journeyed to Zion for the purpose of laying the foundation of its redemption, last season, together with as many others of the brethren and sisters as were disposed to attend.

President Joseph Smith, jun., presiding, read the 15th chapter of John, and said—Let us endeavor to solemnize our minds that we may receive a blessing, by calling on the Lord. After an appropriate and affecting prayer, the brethren who went to Zion were requested to take their seats together in a part of the house by themselves.

President Smith then stated that the meeting had been called, because God had commanded it; and it was made known to him by vision and by the Holy Spirit. He then gave a relation of some of the circumstances attending us while journeying to Zion—our trials, sufferings, &c., &c.; and said God had not designed all this for nothing, but He had it in remembrance yet; and those who went to Zion, with a determination to lay down their lives, if necessary, it was the will of God that they should be ordained to the ministry and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—even fifty-six years should wind up the scene.

The President also said many things; such as the weak things, even the smallest and weakest among us, shall be powerful and mighty, and great things shall be accomplished by you from this hour; and you shall begin to feel the whisperings of the Spirit of God; and the work of God shall begin to break forth from this time; and you shall be endowed with power from on high.

President Smith then called upon all those who went to Zion, if they were agreed with him in the statement which he had made, to arise; and they all arose and stood upon their feet.

He then called upon the remainder of the congregation, to know if they also sanctioned the movements, and they all raised the right hand.—*Millennial Star*, vol. 15, p. 205.

If Joseph gave, by prophecy, the date 1891 as the time when Christ would come, it may not necessarily mean his final and glorious advent to reign as King of Kings and Lord of Lords. The subject matter then in hand seems to be chiefly in relation to the redemption of Zion. It is set forth clearly, as we shall see, that when Zion is to be redeemed the Lord will be present with his people, for he says: “Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel

shall go up before you, but not my presence; but I say unto you, mine angels shall go before you, *and also my presence*, and in time ye shall possess the goodly land."—Doc. and Cov. 100:3.

But, whatever may have been intended, one thing is certain, the statement is not made with a "Thus saith the Lord."

There is a great amount of work to be done among Gentiles and Jews before the redemption of Zion, and a still greater work to be done before the glorious and final advent of Christ. The Saints should not fret, nor worry about these matters, but go to work with godly zeal and Christlike love to do the perfect will of God and build up his church and kingdom committed to them.

#### EXTRACTS FROM LETTERS.

Bro. M. T. Short writes from Victoria, Illinois:

"I have been here more than a week, battling away to full and attentive houses. The interest is good and growing, and the people appear like shepherdless sheep. Rural districts throw open school houses, but the village of Victoria gave Christ the 'go by,' in turning a 'cold shoulder' to one of his weak, yet worshipful servants. Nixie their churches. Some will doubtless obey ere we go hence."

Bro. T. H. Moore, of Providence, Rhode Island, January 13th, writes:

"I intend to visit my native place, Birmingham, England, in May next, if all is well. I shall report myself to brother Thomas Taylor, that he might use me according to the Spirit of God, for I would like to labor in the old fields that I did in bondage under Brigham."

Bro. A. J. Cato wrote from Berlin, Johnson county, Arkansas, January 13th:

"I have been preaching here since December 24th. Some seem to be interested, and express themselves as being satisfied with the doctrine, while others do all they can against it. I do not feel discouraged, for God is able to do his work, and I only am required to do my part—my duty, and then bide the time of my reward."

Bro. Okey J. Tary wrote from Long Reach, West Virginia, January 13th:

"I receive the *Herald* regularly, with which I am well pleased, and from which I derive much good. I am always glad to see letters from those I know personally, and also from others."

Sr. Emma Drown, of Stewartsville, Missouri, writes January 14th:

"I have been afflicted for a year; I have tried medical aid, but human skill has failed its purpose; I look to a higher physician; one able and willing. Pray for me, Saints; I need God's merciful help."

Sr. Anna Nielson, of Nebraska City, Nebraska, reports unfavorably a lecture on Mormonism, delivered in Nebraska City, December 3d, 1886, by Mrs. A. F. Newman, of Lincoln, Nebraska. Sr. Nielson expresses the opinion that the woman has either been misinformed on the subject of which she treats, or is willfully blind to current facts; for she persisted in classing the Reorganized Church with the Utah people. Sr. Nielson says:

"I felt rather queer to be counted in as a Polygamist; and wished that the real difference was placed before all, that they might be able to judge clearly between us and the Utah Mormons; as she warned the audience with great significance to look well to their homes and families, peradventure the wolf might come over their threshold and bring ruin to them. To me it is a mystery that those who profess such eloquence

and superb education and culture, can stoop so low as to call a dead man whom they never have seen, such low, ugly names as she used about Joseph the Seer. It is a puzzle to think how she could be so ignorant of the existence and position of the Reorganized Church."

In a letter to Bro. H. A. Stebbins, dated Pembroke, Dakota, January 30th, 1887, Bro. Samuel Lovett writes:

"Quite a lively interest is shown in this vicinity towards the latter day work. Much of the prejudice has subsided, and the people are getting more reasonable. The few Saints of this place are bravely holding up the glorious banner and battling with the adversary. Quite a number are fully convinced of the truths of the everlasting gospel, but they seem to be unwilling to come down into the valley of humiliation and be buried with Christ in baptism, and take upon themselves, the much despised name of Latter Day Saint or "Mormon." Brother Sparling, president of the branch, distributes some wholesome food every Sabbath; and, although our congregations are small, the Lord meets with the few and we receive a blessing. We are very desirous of seeing some one of the bright lights of the church visit us. I believe much good would result therefrom.

Bro. Thomas Burt of Springville, Utah, renews for the *HERALD*, sends the name of a new subscriber, and says:

"We do not trouble when a United States Marshal comes in town, as do some Brighamites. Times have been very dull the three past years, but we hope the new year will bring a better state of things. I shall look for a better time, spiritually. We have not made much progress in numbers, but we feel encouraged, because we know the pit from whence we were digged. We are sowing the good seed the best we can. My faith is that it is taking root deep in the hearts of the honest."

Continue to "sow the good seed," Bro. Burt. In this way you and those like you will become "saviors of men." The errors and evils of Brighamism will be purged away at no distant day.

Bro. J. J. Cornish wrote from Edmore, Michigan, January 11th, saying:

"I feel blessed and encouraged in the work, and the only discouragement is because I can not fill one half the calls. The Saints generally are alive in the work throughout this region, and we learn some more are now ready for baptism."

Sr. Kezziah Richardson of Williamsburg, Nebraska, has words of commendation for the *HERALD*. She also says:

"Bro. R. C. Elvin came to this neighborhood the 3d of last November, stayed ten days, preached every night, had good congregations most of the time, some were pleased and others not. Mr. William Marshall is waiting for an elder to come this way. He says he has now found the doctrine he had been looking for during the past twenty years. Quite a number here seem anxious to hear more of the doctrine of the Saints."

Bro. Henry Whittaker of Nevada City, California, writes of late:

"I would rather miss my meals than the dear *Herald*. I take pleasure in reading it to the blind sectarian world to show them where the true church is."

Elder Willard J. Smith, missionary to Canada, is a sensible and worthy worker, and he includes in his work timely efforts to sell and circulate the church publications. Of late he writes from Cameron, Ontario:

"Bro. David Dancer. I am trying to get all the subscribers I can for the *Herald*, as I believe all who take the *Herald* will be better prepared to meet any opposition that may arise, if they will carefully consider its teachings. For thus having access to the 'master minds' they may know the position the church takes and be prepared to resist the attacks of those who oppose the great work."

Sr. Lou Berry, writes from Marshalltown, Iowa, January 15th, that

"I have been circulating the Voice of Warning for Bro. Peters, since October last, and have awakened quite an interest. A number say if we have preaching they want to know it. One, an Advent, says that he would like to become acquainted with our people. He agrees on a number of points of doctrine, but can not think any good could come through Joseph Smith. One lady has expressed a desire to be baptized."

This is indicative of what a woman can do, if she has the will. Sr. Berry may not think that she can preach, but she does think that she wants to, and will let her faith be known to enquirers.

#### EDITORIAL ITEMS.

Bro. W. W. BLAIR visited the Saints of Lucas, Lucas county, Iowa, January 15th, preaching with them over the Sabbath, and preaching for them in their church.

Bro. Sparks, of Davis City, led the prayer at the evening service in Lamoni, on the 16 of January.

Bro. Marion F. Cooper wrote from Fairberry, Illinois, January 15th. He and Bro. J. S. Keir had been laboring together. Bro. Cooper was to be at Piper City, then at Streator for two days' meeting. He would also visit Catlin, at the request of some Saints in the west to visit friends there.

Bro. William Weston and wife write from Chelsea, Holt county, Nebraska, that they are enjoying a season of peace and restful consciousness of the truth, after years of search and study for the truth. The church is to them a harbor of rest and safety in Christ.

Sr. J. H. Merriam wrote from Stewartsville, Missouri, that they are rejoicing in the truth, though having sorrow, sickness and pain in the flesh. She represents the church at Stewartsville as being quite alive.

Sr. Kizzie E. Richardson writes from Williamsburgh, Nebraska, January 4th, that there is an opportunity for an elder to do good there, as there are a number willing and anxious to hear further upon the doctrine of the church.

Bro. R. R. Gaither wrote from Ottawa, Kansas, January 10th. He is talking to those who will listen, loaning the books of the church, and Voice of Warning, "preparing the way for a preacher," he says.

Sr. Anderson of Sycamore, Illinois, is much pleased with the *HERALD* and says, "I can't think of getting along without it."

Sr. Eliza A. Bentley—Shaw, in a letter dated the 17th inst., at Kansas City, Mo., speaks well of her new home and hopes to aid much in Sunday School work there. We bid her goodspeed.

The *Kansas City Times* for January 1st, 1887, is a twenty-eight page number, with a two page map of the city and its suburbs; it is a superb number.

Bro. Oscar Beebe, of Burnett, Nebraska, writes that times have been pretty hard, but he thinks he can see his way clear now, and he hopes to be able to spread the gospel.

Bro. Levi Graybill wrote from Wano, Cheyenne county, Kansas, January 8th. He thinks the country there as good, if not better than any part of Iowa, that he has

seen. He would like the brethren at Bird City to call, or correspond with him. He lives seven miles south-east of Wano.

Bro. J. C. Foss has thirty of Bro. J. H. Peters' Voice of Warning out and at work. The weather at Cormorant, Minnesota, at the date of Bro. Foss' writing was such that the people could not get out to meeting.

Bro. J. H. Peters, of East Lake, Michigan, wishes those to whom he has sent the Voice of Warning to loan, to report to him by or soon after February 1st so that he can complete his report at once. If any are out of blank reports, they can write Bro. Peters and be supplied. The seventy-six who have reported to him of late have had most excellent success in loaning out the books.

We again remind our readers that they who write for publication should write *only on one side of the sheet*, otherwise their communications may never be printed.

THE railroad enterprise of this country is a most extraordinary thing. From east to west the various lines of iron rails intersect with other lines from the north to the south and from the south to north, until there is hardly a hamlet so remote that it has not its railway outlet. One of the most enterprising, as well as one of the most far reaching and complete of these roads is the Chicago, Burlington, and Quincy, having its center of operations in Chicago, its iron tentacles of support, every where through the north, west, and southwest. It is said that incorporations have no souls; but, as all corporations are made up of men, the most of whom have risen to the places they now occupy by reason of industry, merit and labor, it must be true that some corporations are exceptions to the rule. We have lived for over twenty years on the line of the C. B. and Q. as it is familiarly called in the language of the road, and have always been treated by its officers and employees as if we and they had souls.

Of course, one of the principal objects for which all railway companies are formed is to make wealth; and the skill and energy of all, incorporators and employees, are directed to that end. No one ought to be so foolish as to suppose that men would combine capital and labor unto the formation of a system of roads of the character of the C. B. and Q., or any other, simply for the purpose of running it for pleasure to themselves, and the profit of those who may choose, or be obliged to use their respective roads. Another thing should appear to him who is able to read as he runs, and that is that business honesty, always the best policy, and business principles, more or less understood by all business men, do not permit wholly soulless corporations long to survive the continued exhibitions of their soullessness; and the opposite of this must be equally true, that the same business principles and honesty, manifest in the transactions of a corporation composed of soulful men, carry with them the assurances of interest in the vitality and perpetuity of the community that

commend that corporation to society. The good and prosperity of the country through which a road passes, mean the success and prosperity of the road itself. And, it would be business suicide, if there is such a thing, for any corporation, of the nature of railways, to show to its patrons that it was without a soul.

Through the inquiries of Bro. G. A. Blakeslee, in regard to obtaining rates over the roads leading to the place where the Saints will hold their April session of conference, the General Passenger Agent of the C. B. and Q., learned of the fact of such conference. He at once wrote to Bro. David Dancer in respect to it, asking if their road could not make such arrangements as would be of mutual benefit to the Saints and the road. In pursuance of this thought there will likely be such arrangements made that all along the line of the Chicago, Burlington and Quincy Railway, the Saints living on and contiguous to the road, will be given the benefit of somewhat reduced rates. This will be beneficial to those who may have to go as delegates, and to those who will wish to attend out of interest and curiosity. Let the brethren bear this in mind, and if the negotiations are satisfactorily successful, we may look for a repetition of our first Kirtland Conference.

#### HOW TO SEND MONEY.

THE Business Manager hands us the following, which should be carefully observed by all who send money to the Herald Office. Please put your news items on one sheet of paper, and business items on another. This will save delay, confusion and mistakes.

In sending remittances for books and subscriptions, send Post-office Money Orders, Postal Notes, or Express Orders payable at Lamoni, Iowa. If Bank Drafts are sent, have them payable at Chicago, or New York. If payable at other places it causes delay and expense to us to collect them. Foreign money orders should be made payable at Leon, Decatur county, Iowa.

DAVID DANCER.

THE Stewartville, Missouri, *Independent*, thus notices the Saints' Christmas Eve entertainment; clipping sent us by Sr. J. H. Merriam.

At the Latter Day Saints church the gifts were presented from "Grandmother's Box," which was represented by a huge trunk containing presents willed to Zion's Hope Sunday School by Grandmother. The will was found and read, and it directed that the presents be distributed by Santa Claus, whereupon Santa put in in an appearance and took charge of the distribution. The eyes of the little folks glistened with delight, and their young hearts throbbed with joy as presents were handed out, each a share and an abundance. The exercises were opened by prayer and interspersed with singing, and all passed off pleasantly under the management of Mrs. J. H. Merriam, who is superintendent of the Sabbath School.

A novel feature of this school's celebration was the forming in line, by twos, of about fifty of the scholars at the home of Mrs. Bettie Smith, opposite the M. E. Church, at seven o'clock in

the evening, and marching to the church, singing as they went, the line being headed by the superintendent.

About sixty children partook of hospitalities here, several teachers were presented with handsome gifts, and many friends with mementoes of the occasion. An especially pleasing number of the exercises was a recitation of "Born on Christmas Night," by little Mary Ann Egle.

THE Saints of Independence, Missouri, are seemingly aroused to the fact, discovered by some of their visitors long ago, that the little church down under the hill, was much too small to accommodate so large a church as theirs has become. They have a membership of some four hundred and sixty or seventy, to say nothing of the constant stream of transient Saints coming and going. We therefore look with considerable favor upon the attempt to secure a larger house. We presume the brethren there will not think we are intruding when we venture to suggest that one of the safest, and in the long run the best ways to secure the erection of the building will be to depend on themselves as far as practicable, and to do all the work among themselves that they can do. It is neither selfish, nor out of the lines of prudence, to do as completely within ourselves, any work of the kind as lies in our power. The temple at Kirtland was built by the Saints when they were not only a few, but were very poor; and yet it was completed, and in good time and style. It is quite certain that in any contingency, the building of a temple or otherwise, there will be need of a building of the sort the brethren contemplate to erect. We hope that they will succeed, and manage to keep out of debt. It is bad enough for individuals to get into debt, but for communities it is much worse, because there is less necessity for it. We should dislike to see a good building put up and there be a great bill for labor and materials left unpaid; especially in Independence. The brethren must not think from this that we are unfriendly to their enterprise, for we are not. If the effort is made with a will it will doubtless succeed. The church at Lamoni will seat about six hundred in the basement and a thousand in the main auditorium.

#### QUESTIONS AND ANSWERS.

*Ques.*—Is the 8th paragraph of 2 Nephi, wherein Lehi says he "must needs suppose \* \* \* according to that which is written," &c., to be taken as an accurate rendition in all points concerning the fall of Adam?

*Ans.*—So far as it is treated of it presents the view that Lehi had of the fall. Taken with Alma 19: 10, 11 and 12; and the relation in Genesis, Inspired Translation, enable one to comprehend, to a great degree the theory of the fall and the means of restoration.

*Q.*—Do the teachers and deacons belong to the Aronic Priesthood?

*A.*—We so understand it.

*Q.*—If a branch has an elder, priest, teacher and deacon as branch officers, and the elder and priest resign, is the branch in a disorganized state if the branch sustain the teacher and deacon?

A.—No; a branch may exist with either officer in charge.

Q.—Is the voice, or vote of God's people the voice, or suffrage of God?

A.—No, not necessarily. The decision of God's people stated by vote is a rule of action for them. If it be in accordance with the word, or expressed will of God, the voice of the people is as the law of God to them, and will be prospered; if the voice of the people should be contrary to the word of God, while they might observe it as the rule to them, it could not prosper, but must result in disaster, and if persisted in utter ruin would follow. The voice of God should be the voice of the people; and every utterance of the voice of the people should be in harmony with the voice of God.

#### MISS KATE FIELD ON UTAH.

In her lecture in Washington, D. C., December 14th, under the auspices of Kit Carson Post G. A. R., Kate Field presented the following in relation to the Utah problem, in the presence of many Congressmen and distinguished citizens. There can be no doubt that Brighamism is near the last ditch, a consummation we have foreseen for the last twenty-five years, and more. Miss Field says,—

Referring to the several anti-polygamy laws passed within the last twenty-three years, and to the practical impossibility of enforcing laws when a large majority of the people hold political power and are opposed to them, Miss Field illustrated the situation in Utah by a humorous anecdote. She then made a very strong plea in favor of a National marriage law, to do away with special anti-polygamy legislation.

"Such a law," declared Miss Field, "would not encroach upon the domain of ecclesiasticism. A marriage might be solemnized in accordance with any religion, but first would be in accord with the law of the land, as in France. Such a record would be a safeguard against fraud, a proof of legitimacy of children beyond the survival of witnesses, officiating clergymen and a flimsy bit of paper. Let us hope that out of this turmoil of party strife—this wrangling for spoils—may come enough of manly leaven to make statesmanship yet possible in this country of great opportunities.

"With such a law, a man within our geographical limits is either married or single—has either one wife or no wife. Beyond this dignified numeral is felony, though sanctioned by high priests in the temples of Mormondom. Shall a man be a criminal for having two living wives anywhere under our flag except in Utah, and there enjoy freedom, hold property and be crowned king and saint? So long as this endures, let us not prate of equality before the law."

#### A LEGISLATIVE COMMISSION REQUIRED.

Eloquently as Miss Field pleaded for a national marriage law, it is not her panacea for the political ills of Utah. "Loyal citizens," she declared, "ask not for anti-polygamy laws, nor for the disfranchisement of women, not for the disfranchisement of a class, but for the disfranchisement of all men and women and the establishment of a legislative commission, composed of loyal citizens of the Territory, appointed by the President with the consent of Congress. Such a commission governed the Territories of Florida, Louisiana

and the Northwestern Territory. Gentiles are so anxious that Utah should be put in harmony with the rest of the Union as to be willing to give up the ballot and stand upon the same plane as their disloyal brothers and sisters."

#### IS MORMON DISFRANCHISEMENT UNCONSTITUTIONAL?

"Unconstitutional!" is the cry that goes up from Mormon throats and is repeated by certain Gentile throats. Why is universal disfranchisement unconstitutional when, according to the Constitution of the United States, which the Mormons do dearly love, says

"Congress shall have power to dispose of and make all needful rules and regulations respecting the Territories and other property belonging to the United States?" What the Constitution declares the Supreme Court endorses.

"Congress has full and complete legislative authority over the people of the Territories and all the departments of the Territorial government.

"That is plain enough. Why should nullifiers be given the ballot? Man is not born to vote. The best legal authorities have long since denied that the electoral franchise is a vested right. Congress governs the District of Columbia. There is not an elector in it. The District of Columbia is in harmony with the rest of the country, has no established church to foster, and, therefore, sends up no wail of anti-republicanism.

"Congress shall make no law respecting an establishment of religion or prohibit the free exercise thereof," shout the Saints, quoting the Constitution. "We are persecuted for our religion."

"I most emphatically deny it! The Josephites, now numbering about 20,000, live in harmony with the Union. They have settlements in Massachusetts, Rhode Island—in fact, in many States—even a settlement in Independence, Missouri, the very town from which the early Mormons were driven. They believe in the Book of Mormon, in Joseph Smith as a prophet, and have as their president, Joseph Smith, Jr., the son of the prophet—a good man and citizen.

"Why this difference? Because they repudiate polygamy; because they teach obedience to the laws of the land; because their presidency does not interfere with the people's political opinions.

"It is not the spiritual but the temporal part of Mormonism that is dangerous to the Republic. If treason and polygamy be a religion, why may I not invent a religion to-morrow, and, like Freeman, offer up human sacrifice? Why should the Government say me nay? It is my religion to take human life, and a vastly better religion is it to kill the human body than to torture the souls, beget crime, and undermine the Government.

#### "SHALL THERE BE AN ESTABLISHED RELIGION?"

"If Congress shall make no laws respecting an establishment of religion, shall it be constitutional for a mere dependency like a Territory to establish a religion? What says the fourth section of our perverted Constitutions? 'The United States shall guarantee to every State in this Union (and, of course, that includes every territory, as the greater includes the less) a republican form of government.'

"Is a polygamous hierarchy a Republican form of government? Saint and quibbling Gentile, you are hoist by your own petard! Shame on this Government for being so false to its trust."

In urging immediate action by Congress she stated that all interests in Utah demanded it, and

Mormon capitalists realized its necessity quite as much as the Gentiles. A Mormon banker had met one of the Gentile lobbyists in Salt Lake City a few weeks ago and had insisted on contributing to the support of the Gentile lobby in Washington. This Mormon took the ground that the crisis in Utah affairs had arrived. The success of the Tucker-Edmunds bill meant the overthrow of theocracy in Utah; the constitutional amendment, without that bill, looked to the speedy admission of the Territory into the Union as a State, and, therefore, the clothing of that theocracy with sovereign Statehood. 'This,' said that Mormon banker, 'would mean not only the ruin and driving out of the Gentiles, but also the final absorption by the church of Mormon wealth as well. I can tell you that I am not speaking for myself alone, but for many other Mormon capitalists who are quite as anxious as I am that the Tucker-Edmunds bill should be passed at once.'

BRO. HENRY DUELL, of Council Bluffs, Iowa, sent us a circular, issued under the auspices of the Loyal League, of Utah, and signed by D. J. Hollister, from which we extract the following, as indicative of the movement.

"About three months ago an organization called the Utah Loyal League was conceived by the Gentiles, literally for purposes of self-defence. The preamble of its constitution reads as follows:

"Recognizing the necessity of organizing for self-defence that element in Utah whose existence is threatened by the pretensions and practices of the so-called Mormon Church, it is proposed by the subscribers to form an association, open to its general object and purpose, but secret as to its membership and proceedings, to be known as the Utah Loyal League, comprising a Central League at Salt Lake City, and Branch Leagues at all available places in the Territory or elsewhere. In pursuance of this purpose the following constitution is hereby agreed to."

"Article one merely prescribes the relations of the Central and Branch Leagues to each other. Article two contains the gist of the whole scheme. It reads as follows:

"Signing the following form of enrolment and paying dues as therein specified, shall be the only qualification of membership of the Utah Loyal League. But canvassers for new members shall solicit none but such as are known to be in hearty sympathy with the end sought by the association, and no candidate shall be enrolled unless vouched for by some member of the League."

The objects of the Utah Loyal League are to combine the loyal people of Utah, male and female, irrespective of politics, in opposition to the political rule and the law-defying practices of the so-called Mormon Church; to oppose the admission of Utah into the Union until she has the substance as well as the form of republican government; to raise money to maintain agents in Washington or elsewhere to labor for these ends.

"Sympathizing with these objects and believing organization to be necessary to attain them, I hereby enroll myself as a member of the Utah Loyal League, and agree to pay fifty cent upon enrollment and fifty cents every month so long

as I remain a member. And I promise upon my honor not to divulge the names of the members of the League, or any of the transactions of the League."

**Mothers' Home Column.**

EDITED BY SISTER "FRANCES."

"For the structure that we raise,  
Time is with materials filled;  
Our to-days and yesterdays  
Are the blocks with which we build."

A POEM FOR ALL HEARTS.

If I should die to-night—  
My friends would look upon my quiet face,  
Before they laid it in its final resting place,  
And deem that death had left it almost fair;  
And laying snow-white flowers against my hair,  
Would smooth it down with tearful tenderness,  
And fold my hands with lingering caress—  
Poor hands! so empty and so cold to-night.

If I should die to-night—  
My friends would call to mind with loving thought  
Some kindly deed the icy hand had wrought;  
Some gentle word the frozen lips had said,  
Errands on which the willing feet had sped;  
The memory of my selfishness and pride—  
My hasty words—would all be put aside;  
And so I should be loved and mourned to-night.

If I should die to-night—  
E'en hearts estranged would turn once more to me,  
Recalling other days remorsefully;  
The eyes that chill me with averted glance,  
Would look upon me as of yore, perchance,  
And soften in the old familiar way—  
For who could war with dumb unconscious clay?  
So I might rest forgiven of all to-night.

Oh friends! I pray to-night,  
Keep not your kisses for my dead cold brow!  
The way is lonely—let me feel them now.  
Think gently of me, I am travel-worn;  
My faltering feet are pierced with many a thorn.  
Forgive! oh hearts estranged, forgive I plead!  
When dreamless rest is mine I shall not need  
The tenderness for which I long to-night.  
Selected by Sister L. C. Elliott.

THE question has been asked us, if it is necessary when sending in selections, to copy them off. We answer no; we greatly prefer they should not be copied, as it is better for both ourselves and the printers that they be in print than in manuscript. Another advantage when sent in print is, that there will be no danger of giving credit to the wrong party. In these days of many writers and multitudes of books, it would be asking too much of any one person to expect they should ever have read a tenth part of that which is current, much less have charged their memories with it, and we would dislike exceedingly to publish as original, that which should prove to be a selection. Send printed matter every time when practicable, and when you can not do this give the author's name, and never forget your quotation marks. If you do not know the author, write Selected, either at the beginning or close.

OMAHA, Nebraska, Jan. 8th.

Dear Sister Frances:—December 31st, 1886, was my birth-day; I was ten years old. I got one dollar for a present, and I am glad to send it for the missionary fund. The Lord has blest me this last year, and I know if I do my duty he will bless me again.

Your sister,

LOUISA AGENSTINE.

THIS letter was not sent for publication, but we can not refrain from sharing it with our readers, and we challenge the world for proof of a righteous cause supported by sacrifices such as this, ever failing. This is not a single instance. No, truly, we have met with them by hundreds, in our editorial work. More than this, Bishop Blakeslee told us in his sermon last Sunday night, (January 9th), that he had upon his books the name of every person who had ever paid to him the smallest or greatest or any amount whatever, since he had been bishop of the church, and upon that list appeared the names of ten women to that of one man. Nor was this all, but he stated that it was the small sums, the twenty-five, fifty, and seventy-five cents which were swelling the list of those who are coming up to the Lord's help. Don't be afraid to send up your twenty-five cents, or even one penny, if your soul is desirous of rolling forth the work of God, he is able to cause your penny to outweigh ten thousand pieces of gold ten times the size. As Bro. Blakeslee said, so say we, "Don't give until your heart is willing, and until you give without one single reservation." Above all we say, don't rob God of his tithes and then insult him by sending stolen money as a freewill offering. Think you God can not let out the vineyard he is suffering you to occupy to other husbandmen? We tell you he can, and we know for ourselves this day beyond a doubt that he has taken from us in past years far more than we meanly robbed him of, and we bless his name for it, and we tell you this that you may not come under the same condemnation. —Ed.

HOME COLUMN MISSIONARY FUND.

Sr. Hattie Banta, Lamoni, Ia.....	40
Sr. Genette Harris, Reese Creek, Mont.....	1 00
Sr. Maria Atwood, Charter Oak, Ia.....	1 00
Sr. Maria Chester, Detroit, Minn.....	25
Bro. Richard Bullard, Boston, Mass.....	3 00
Sr. Johnson, McFall, Mo.....	10
Sr. M. E. Williamson, Pittsfield, Ills.....	1 00
Sr. M. A. Atwell, Cabool, Mo.....	48
Sr. Ellen D. Gould, Silver Lake, Minn.....	35
Sr. Jenette Strang, Oregon City, Cal.....	14
Sr. Lucinda Creamer, San Benito, Cal.....	75
Sr. Mary J. Page, San Benito, Cal.....	75
Sr. Zenia Page, San Benito, Cal.....	25
Sr. Emily Davis, San Benito, Cal.....	50
Sr. A. K. Anderson, Lamoni, Ia.....	50
Sr. Charlotte Ackerly, Lamoni, Ia.....	1 00
Sr. Lottie Webster, Lamoni, Ia.....	50
Sr. Frances H. Walker, Lamoni, Ia.....	15
Sr. Hattie A. Griffith, Marshalltown, Ia.....	90
Sr. Mary Chatburn, Harlan, Ia.....	65
Sr. Elizabeth Cornish, St. Thomas, Ont.....	88
Sr. A. Strickland, Strang, Neb.....	50
Sr. Margaret Hunt, Deloit, Iowa.....	1 00
Sr. Emma A. Elvin, Nebraska City, Neb.....	41
Sr. Mary A. Elvin, Nebraska City, Neb.....	12
Sr. Vida E. Elvin, Nebraska City, Neb.....	10
Sr. S. L. Green, Los Angeles, Cal.....	1 00
Sr. Sarah A. Hills, Tabor, Ia.....	1 00
Saints Sunday School, Sacramento, Cal.....	1 50
Sr. Sadie Kemp, Hutchinson, Col.....	18
Bro. Joseph Kemp, Hutchinson, Col.....	12
Bro. J. S. Howard, Moscow, Idaho.....	2 30
Bro. Isaiah Lipscomb, Atchison, Kan.....	1 00
Sr. G. W. Hobart, Leon, Kan.....	30
Sr. Sarah Evans, Crescent, Ia.....	1 00
Sr. Sarah A. Tryon, Galesburg Ills.....	70
Sr. Hannah Anderson, Galesburg, Ills.....	50
Sr. Harriet Tryon, Galesburg, Ills.....	50
Sr. L. L. Thomas, East Des Moines, Ia.....	43
A sister, Woodbine, Ia.....	50
Sr. Josephine Scanlon, Farragut, Ia.....	1 00
Sr. H. Richelson and little daughter, Union, Dak.....	1 00
Sr. Ella Dudlv, Ferndale, Cal.....	38
Sr. Mary Robinson, Ferndale, Cal.....	61

Sr. L. A. Hartwell, Council Bluffs, Ia.....	77
Sr. Caroline L. Campbell, Council Bluffs, Ia.....	53
Sr. Carda Laughlin, Olivete, Ia.....	21
Sr. Sarah E. Laughlin, Olivete, Ia.....	42
Sr. Lily J. Smith, Richland, Dak.....	25
Sr. Jane Berry, Atchison, Kansas.....	50
Sr. Alia Wright, Atchison, Kansas.....	50

LAMONI, Iowa, Jan. 10th, 1887.

MAGNOLIA, Iowa, Jan. 9th.

Dear Sister Frances:—In reading the Home Column week after week it does me good. I am thankful that you have taken the lead in this good work for I think we can do good if we only go to work with a will. We certainly can accomplish good for the cause we so dearly love, and if we can not do as our good sister Bourguoin did, send a dollar, let us not withhold the dimes, for they make the dollars. Sisters, why should we be selfish? we have had the gospel brought to us; we have been partakers of its blessings. I can look back many years ago, before I had reached my twentieth year, and call to my mind the time when I first heard the glad news preached by a shepherd boy. Yes, I felt then as I had never felt before; that life was worth living for. It had been my sad lot to be deprived of a mother at the early age of three years, but the gospel brought peace to my troubled soul; yes, I felt that God was good to me, and although he had seen fit in his wisdom to take my dear mother from me, yet if I live right I shall meet her again.

Well, I shall pass over all the dark and cloudy days that it has been my lot to pass through, for they are too bitter to think of, and come to the time I heard it again by Brn. Blair and Briggs. I received it with joy and gladness, and I have tried to live up to its precepts, but sometimes I think I have sadly failed in living up to them as I should; but thanks be to him that has watched over me all my life; yes, through all my lonely hours, he has not forsaken me, and I still feel that I can rely upon him for strength to guide my footsteps to the end. I know that he has answered my prayers many times. In reading one of the sister's letters to-day brought to my mind an incident which happened years ago, which I will now relate: I was alone with two little children and was taken very sick and remained so until three days had passed, without any earthly help, only what the oldest of the two children could give me. On the third night, so intense was my suffering that I felt that I must die. At ten o'clock at night, while my children were sweetly sleeping I felt the chilly hand of death was upon me, and while I lay there alone thinking that before the morning I should be no more. Should I wake those children that were so sweetly sleeping and send them out in the cold and darkness after some of the neighbors? No, I could not. Just then I heard a voice by the side of my bed utter these words, "Pray to God." I did so with all the earnestness God could give unto me. I prayed to God to spare my life for the sake of those sleeping children. If I could do no other good upon the face of this earth let me live to see them able to take care of themselves. I knew no more until I awoke to hear the clock strike one, then I put my hand up to wipe the perspiration from my forehead. What a change, I then knew that God had heard my prayers when I put my whole trust in him, and in the loneliness of the night my praise ascended unto him for his goodness unto me and mine, for

I felt like a new creature indeed. I rose from my bed and helped to prepare breakfast for the children. This is one of the many answers to my prayers that I have had, and it gives me strength to press on. May God give us all strength to press on to the end is the prayer of

Your sister in hope, E. H. D.

JOHNSONVILLE, Ill., Dec. 22d.

*Dear Sister:*—I love the Master's cause, and want to add all the mites I can, which are few considering what the kind father has done for me. I feel that I am but a weak, unworthy child, but I love this glorious gospel. I pray I may ever be found walking in the straight and narrow path that leads to life eternal.

AUNT MARY.

PROTON, Ontario, Dec. 26th.

*Sister Frances:*—I have felt impressed several times while reading the Home Column that I ought to write, for I was receiving the good that flowed from it, and giving nothing in return. I have hitherto quenched this feeling by saying, "What could I say? let them who have greater talents and who know how to give encouragement write." I would speak more especially to the young sisters, as I also am young. How often do we feel to say "Oh that I were as good as this brother or that sister." Why are we not? God requires nothing more of us than of them. And if they by conforming to the law of God have become worthy of praise, can we not by the same means form our lives according to the pattern given, for if we who are young, with light hearts and few cares, can not do these things now, when will we ever be able? I think Solomon spoke wisely when he said, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." For surely it is easier for us to overcome our faults, foolish habits and vain desires now than after long years of indulgence, when they have become as part of our nature. Therefore I think now is the time to break the cords that bind us, and learn to be gentle, meek and kind. We know by experience that we can not be perfect in a day, but if God has shown us that the work is true, can any wise sacrifice be too great for us to make to gain perfection and spread the gospel? God has given us an advice called "The word of wisdom." If this is wisdom and we are the "wise" of the last days whom Daniel spoke of, are we wise if we do not follow wisdom? I would like your prayers that I may be kept more humble, for I feel that humility is the secret of success, and I am lacking in this.

Your sister in the hope of the gospel,

MAGGIE CAMPBELL.

FREDERICK, Md., Jan. 4th.

*Dear Sister Frances:*—There are only four of us here. My father and sister and her daughter and myself. Father is getting old; he is eighty-five. He joined the church in its early days, and he is still strong in the faith. Oh, how often we think we would love to meet with Saints. The *Herald* is our only preacher; we always long for its coming. We love the Mothers' Home Column. We hope it will be the means of doing much good. We will do all we can in trying to spread the gospel. God bless you is the prayer of sister

MARY E. YOUNG.

COOKE'S POINT, Texas, Jan. 1st.

*Dear Sister Frances:*—I will try and write a few lines; perhaps they may encourage some poor sister like myself in her lonely condition. Last night I had a dream that awoke me; while lying thus many things rushed to my mind. All my past experience in this church, so that I could not go to sleep for several hours. I joined this church while living in Cass county, Nebraska. The next day after my husband and I were baptized, we went to a conference at Nebraska City, and had a good time, and there we had a bottle of olive-oil consecrated, and the next evening after we got home my husband took a severe pain in his back, and as he went to lay down he fell, and could not move himself, and then he said to me, I wish you would anoint my back with the oil. I did as he wished me, and immediately his back was healed, and it has not hurt him since. This was a great testimony to me so that I was encouraged, but our best friends would not come into our house. It was not long until some more came into the fold so that we had enough to organize a branch. Shortly after my husband was called to the ministry, and ordained an Elder the following year; and he presided over the branch a while. He soon found that his mission was to the world, and they released him. The demand for preaching at other points was so great that we moved to Blue-Rapids, Kansas, and there established the gospel. Old brother and sister Landers came to the town and stayed with us several weeks. My husband was away almost all the time. I was very much troubled as to how we would get our living, and he in the ministry all the time. I could not sleep it troubled me so much. While thus meditating the Saints had a prayer meeting and in that meeting old sister Landers spoke in tongues and then gave the interpretation. It was to me, she said, "Be ye comforted, this is the Lord's work. Your children shall not go hungry, nor beg for bread." Now dear Saints you can not imagine how much this conveyed to my mind; and when I feel cast down this one thing strengthens me. This is the Lord's work, and the race is not for the swift, nor the battle for the strong; it is only they that endure unto the end that will gain the crown. I am often asked the question, "Sister how can you stand it to be left alone so much; I would not let my husband leave me that way." I can but say, "This is the Lord's work and he will reward." It makes my heart rejoice when I hear of so many receiving the gospel through my husband's preaching to the world, and also the strengthening of the Saints; when I read the encouraging letters that are in the *Herald*, and how many dear saints are making the sacrifice to help roll on this work.

There are yet many elders that have been trying to get means sufficient to support their families so that they can go to preach; but year after year rolls away and they are no nearer ready now than at first. But this is the Lord's work, and he will accomplish it though all men fail.

This is the beginning of the new year, and by the grace of God I will try in my weakness to encourage others. I have not spent a Christmas with my husband for ten years. Although we are separate in body we are one in spirit. I desire not to lay up treasures in this world, but I have a hope in the future that cheers me in the darkest hours.

Your sister in Christ,

L. R.

MAGNOLIA, Iowa, Jan. 9th.

*Dear Sister Frances:*—I am pleased to see that something is being done by the sisters of our church. We have had the privilege of obeying this blessed gospel and we should do all we can to help send it to others, that they may be partakers of its joys and blessings with us. I want to see the work move on. It will, I know, whether I help it or not. I wish that I could write you a long letter, but I can write but very little in the English language; if I could I should be happy to testify of the goodness of God to all my Danish brothers and sisters; yes, and to all the Saints; for God has been kind to me and mine, for which I thank and praise his holy name. My prayer to God is that I may always live so that I may be worthy of his blessings.

Your sister,

ELIZA JOHNSON.

EDGERTON, Mo., Dec. 13th.

*Dear Sister Frances:*—I first heard this gospel in 1833, and have ever retained the impressions of the same. I had two uncles with their families and one cousin by the name of Murphy driven from Independence by the Missouri mob. One uncle and cousin came back to South Carolina afterwards, filled with the Spirit of the work gave us much information. Afterwards an elder came there preaching, when my mother, oldest sister and her husband joined the church, but was never where they could meet with any branch of the church. They have all long since passed away firm in the faith to the last. I never had another chance to join until about nineteen years ago. I have had many trials to pass through since, but God has been my refuge. He has taken to himself my beloved husband and four daughters, all members with us but one daughter; she united with the Baptist her husband's people being of that persuasion. I have received strength from our heavenly Father to bear it all with patience. I would not exchange the light and knowledge I have received from this work for all else in this world. My desire is to do all I can to help the cause. I am a cripple and am getting old, but have never seen the time I could not help some, or pay my tithing since I have had anything to pay tithing on, and feel that I have been blessed in many ways, and believe those duties as much God's commands as any of his commands; and feel that all that keeps them will receive a blessing for so doing. I live twenty-five miles from any branch and seldom meet with the Saints. I was in St. Joe November 7th inst., heard Bro. Blair preach two good sermons. The one on Sunday night I thought was the best I ever heard.

Dear sisters remember me in your prayers in my lonely state, that I may hold out to the end.

E. A. BURNAM.

RIVERSIDE, Cal., Jan. 1st.

*Sister Frances:*—I wish to see the work of the Lord move on. My heart is with the Lord's people. I seldom hear a Saint preach, as I stand alone, and have no one of my faith to help me along; but God does help me. I can keep his words and trust him entirely. God has heard and answered prayers in my behalf so many times. I pray God to bless his people everywhere.

MRS. H. B. GILBERT.

ADDRESSES.

George A. Blakeslee, Presiding Bishop, Gallien, Berrien county, Michigan.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

## Correspondence.

INDEPENDENCE, Mo., Jan. 5th.

*Bro. Joseph:*—I left the busy cares of farm life for a little gospel work. Made a few efforts in the city of Clinton, some being impressed and awakened to investigation, while one or two seemed nearing the door. On December 27th accompanied Bro. I. N. White to the scene of his debate at Schell City. It opened at 2 p. m. on 27th, a session being held in the afternoon and evening of each day, except Friday evening; closed January 1st at nine p. m. The time was divided on the two questions, I. N. affirmed that the Reorganized Church of Jesus Christ of Latter Day Saints to be in harmony with the New Testament scripture. W. W. Blalock then affirmed the Christian or Campbellite Church to so harmonize. Blalock proved himself a man of considerable ability, more than the average debater. In kind he ranks with Braden. Those who desire such opponents, or labor to develop them should meet him, for he will always be found ready for a combat. Intense prejudice held sway at first, and all is not yet removed, though I. N. gained many friends for himself and the good cause he represented. Outside the Christian Church the sentiment placed the "victor's wreath" on the side of gospel truth. The number of moderators acting, and the work done was amusing. Mr. Blalock selected his brother; I. N. chose the writer. Being strangers in a strange land our first man after many names were passed upon proved to be a "saloon keeper;" we failed to find him after the first session. The second principal was L. C. Huey, a minister of the Newlight faith and justice in judgment. Blalock had made copious use of John D. Lee; I. N. used it up with Bro. Heman Smith's article, of several years ago. Blalock challenged his extracts; whereupon the moderators were called upon to examine and report; the findings were:

"We find by our investigation Mr. White has correctly quoted Mr. Lee in language; and has shown a discrepancy in dates which we are not able to reconcile, and believe that Mr. White has kept within the bounds of the rules that regulate this discussion."

Signed, { S. C. HUEY,  
J. M. BLALOCK,  
R. ETZENHOUSER.

At the next session, moderator Blalock made an additional report: the nature of which reversed the one he had signed, together with the other two of board. In the examination that followed of the majority and minority reports, and the conditions under which they were eligible, the Blalocks made a wholesale withdrawal of what had been used so blatantly. Mr. Geo. Eaves was the third chairman, (Mr. Huey having gone home), but no rulings were called out during his sitting of one session. Mr. John Rhodes was fourth and acted till the close of the debate. I. N. read from A. Campbell's writings that he "organized the disciples." (I. N. said church). This had to be submitted for moderators to say if it said church. Mr. Rhodes concurred with us that it meant church, if anything.

A. White, D. C. White, E. Curtiss, Joseph

Brackenbury, Eva White, Abner Lloyd and wife, Bro. Reynolds and wife, and brethren Price attended; during intermissions could be found cudgeling any one with the word who took issue, much good was done in this manner. All of these Saints agreed that I. N. did his work well.

In bonds,

R. ETZENHOUSER.

BEAVER FALLS, Pa., Dec. 16th.

*Brothers Joseph and William:*—Dear Saints, we are in the land of the enemy. Let us therefore put our trust in the Lord, and he will fight our battles if we will do our part. We should love one another even as Jesus has loved us. He gave his life for us. "Greater love hath no man than this." We know that "perfect love casteth out all fear." What have we to fear? If God be for us, who can be against us. Dear sisters and mothers of the Home Column, do not get weary in well doing, for it has been said to me in Beaver Falls that the *Herald*, with the Mothers' Home Column was the best that they had ever read. I remember the kind and loving words my mother impressed upon my mind. They are still bright as if it were but yesterday, though it is twenty-four years since she was called to rest. Our lot is hard, perhaps, but some one's lot may be harder yet. We should always remember that and be content with what we have, for there are better days before us.

Your brother in the one faith,

W. W. HODGE.

SAN BERNARDINO, Cal., Jan. 10th.

*Dear Herald:*—Though I have not written you for some time, I have not been idle. Leaving Hollister we spent a week at San Benito, where I preached several times to fair audiences, then a week at Jefferson, where I preached as opportunity offered and baptized two. Thence brethren Holt and Page accompanied us to Long Valley. Had fair congregations each night for one week, baptized five. November 21st we went by rail from San Lucas to Templeton, thence by private conveyance to San Luis Obispo, and the next morning early to Port Harford where we took passage on the steamship *Orizaba* for San Pedro, and were a day and night on the deep. We had a delightful voyage, and the morning of the 23d were at the San Pedro wharf, and thence went by rail to Los Angeles, (the city of angels), where we found Bro. J. R. Badham faithfully battling for the right. He is "the right man in the right place," and manifests a zeal others would do well to imitate. The Saints in the Central District are a warm hearted and faithful people. We regretted leaving them so soon, but wished to get as much acquainted with my field as possible ere the annual report shall be in order.

At Los Angeles we met with the old veteran, Q. S. Sparks, who has recently put on the harness and proposes to spend the remainder of his life in the service of the God of his youth. May God bless and keep him ever. Bro. D. S. Mills also met us at Los Angeles and encouraged us with his cheerful manner, so characteristic of him. We held several meetings at Los Angeles, and enjoyed the company of the Saints. December 1st, accompanied Brn. Mills and Sparks to Santa Ana. Spent just one month at "The Swamp" and Laguna, and had a real enjoyable time. Congregations were larger, as an average, at the Swamp than at any place I have been in Califor-

nia. We baptized four at the Swamp and two at Laguna, and Bro. A. W. Thompson baptized one during our stay at the latter place.

January 1st Brn. Mills and French and I came to this city where we have been laboring almost day and night to get this branch in a more active condition. We have been blest, and can see a little light before us. May it increase. There are many good Saints here, and I do not think they will let the work go down or go into disrepute.

In accordance with the direction of last General Conference I have appointed Elder A. W. Thompson to labor in Los Angeles county. He has seven motherless children to support and care for, so but little time can be expected of him. But he delights to "tell the story," and will lose no opportunity to do so. We appointed Elder William Gibson to labor in San Bernardino county. He will spend his time and accomplish good. He baptized one since I came here. I also appointed Elder David L. Harris to labor in Southern California. He is a young man of excellent promise, and has taken the field in company with Elder E. J. French, a staunch defender of the faith. These brethren have gone to San Diego county, where it is said a good field awaits them. May God bless these worthy men, all of them, with power and wisdom.

I find Bro. Mills a very congenial companion. He loves the work of God, and no jealousy or love of power or authority governs his action, but to see the work prosper and the servants of God blessed is his delight. I could labor with him in unity a thousand years.

By a recent letter I learn that Bro. Thomas Daley is again in the field in northern California. He is a noble man. Bro. Haws I have not seen, but he is laboring faithfully in Oregon, while all reports concerning him are that he gives universal satisfaction. I think the Mission is looking up a little. Bro. H. L. Holt will be in the field in a few days and will go to the Central District, well qualified for his work.

HEMAN C. SMITH.

COLLINS, Oreg., Dec. 26th.

*Bro. Joseph:*—The Saints here are all well, as to temporal health; and always ready to contend for the faith once delivered to the Saints. There are twelve members here, others are expected in the spring, Bro. J. A. Upton and family, from Lamoni; also Bro. Dobson and family. This is a new country, what we might call one of the waste places of Zion. It is in the mountains, and very inconvenient to meet in the winter, as there are no roads except trails, or by water, which way is rough in winter. I intend to do some preaching in the spring. Our neighbors are mostly infidel, or of the class calling themselves the Band of holiness.

C. E. ALDRICH.

GREEN RIDGE, Manitoba, Jan.

*Brother H. A. Stebbins:*—If you know a good elder that would like to come to Manitoba and preach the gospel, I will keep his family one year, and he can have a good home when he wants to come to it. He can keep in the field all the time if he wants to. I think a good branch could be had here with a good man at the head of it. If you find an elder who would like to come to Manitoba, let him write to me. As for myself and wife, we joined the church in Philadelphia, Pa., in 1842. I think brother B. Win-

chester was the president of that branch. I afterward moved to Pittsburg, and was there when Joseph was murdered; I was in the Sidney muddle at Pittsburg. I did not go to the valley with them. As for young Joseph, I have watched his course for the last twenty years, and if God has a prophet, I think young Joseph is the man.

Yours truly,  
C. WALTON.

INDEPENDENCE, Mo., Jan. 10th.

*Bro. Joseph:*—I feel as firm in the faith as when I first embraced it, and I have been trying to do all the good I could for the advancement of the gospel. Since last conference, have been laboring in the mission assigned me, most of the time in new places. I have carried the gospel to a goodly number who never heard it before; a great deal of prejudice has been removed. I have baptized eight persons, all heads of families; distributed tracts and loaned the Voice of Warning to a great many; they are a good help. I find some of the old leaven around here, yet not enough to cause any apprehension so long as we live up to the principles of the gospel. The work is steadily progressing here, and I see no reason why it should not continue. The brethren seem to be working together to help advance the cause. I expect to start for Johnson county this week with Bro. Loar; and I will endeavor to do the best I can under whatever circumstances I may be placed. Ever praying for the advancement of the work, I remain

Yours hopefully,  
H. H. ROBINSON.

PLAINVILLE, Mass., Jan. 3d.

*Bro. Joseph:* I returned from Little Compton, R. I., on New Year's day, where brethren C. A. Coombs and J. B. Pierce have been conducting a series of meetings. Services have been held every evening but one since Sunday, December 26th, with larger attendance by Saints and sinners than ever before. The word of the Lord had free course, and God was glorified. Elder M. H. Bond is expected there to-day, and meetings will be commenced in Adamsville this evening. About twenty years ago Bro. John Smith could not get an opening in the last named place. Four years since, brethren Frank Sheehy and John Gilbert procured a hall, but they could not get the people out. Last winter brother M. H. Bond, C. A. Coombs and U. W. Greene had large audiences in Electra Hall. The people seemed hungry for the bread of life, and they (the people) defrayed expense of the hall. The faithful efforts and labor in the past will doubtless soon be rewarded with precious fruit. At Little Compton, Elder C. A. Coombs preached nearly every service, Elder Joseph Pierce assisting; both bearing faithful testimonies to the truth. The word of the Lord delivered sixteen years or more ago regarding this place has been fulfilled. It was spoken then "that a branch of the church should be raised up, and the honest in heart gathered in." I would that all Saints were as hospitable, and zealous as some there in Little Compton. I received ten copies of the Voice of Warning from Bro. J. H. Peters just before Christmas and all of them have been loaned and sold. Bro. Peters' enterprise is a grand one for the diffusion of knowledge, and it will make a valuable auxiliary to the work. The editorial of the Mothers' Home Column, in the last issue, embraces senti-

ments worthy of perusal and the facts therein contained are true in the experience of every one. Earthly friends may leave by death and desertion, yet in the Lord Jesus Christ is the "friend that sticketh closer than a brother;" he is the "same yesterday to-day and forever."

"What tho' clouds are hovering o'er me,  
And I seem to walk alone—  
Longing, 'mid my cares and crosses,  
For the joys that now are flown—  
If I've Jesus, Jesus only,"  
Then my sky will have a gem;  
He's the sun of brightest splendor,  
And the star of Bethlehem."

Another year has fled and the mistakes made, the wrong done we can not rescind. But the present only is ours and in it we can improve on the past. The question is, will we improve upon the past and "redeem the time?" Will we overcome self; will we be charitable and exhibit brotherly kindness, meekness, and return good for evil, instead of evil for evil as we are sometimes prompted to? We can all recall mercies and blessings of the past year for our comfort and encouragement.

Jan. 6th.—Elder H. H. Thompson, president of the Cranston (R. I.) Branch, was with us at Attleboro, last evening, and preached to the edification of all present. He states that he "has recently set the town of Cranston on fire with this latter day work." The occasion was the preaching a funeral sermon of the wife of a Mr. Shays, whom the doctors had killed by experimental cutting of a cancer. The gospel had been taught in this household, and the deceased had been blessed through administration by the good brother. At the funeral about two hundred were present, including people from a number of leading denominations, and the closest attention was given to the discourse.

Last evening I received three subscriptions to the *Hope* and the promise of one for the *Herald*. With a heart's desire and prayer for the complete salvation of modern Israel, I am,

Yours in glorious hope,  
ARTHUR B. PIERCE.  
Box 27, PLAINVILLE, Mass.

CLEVELAND, Iowa, Jan. 12th.

*Brother Cochran:*—What a great difference between the *Herald* of to-day and the *Herald* of twenty years ago! Not that it has changed in its doctrine nor editor, but in size and circulation and also in price. It is now a weekly. Then it was a monthly. Now each number contains so much more matter. It was then a source of joy, and its more frequent visits have made it none the less welcome. Then it was sustained and contributed to by the few; now by the many; and I think that each year's experience has better qualified both editor and contributor. I wish the *Herald* success. Our branch is in an improving condition.

Yours,  
E. B. MORGAN.

ROCK ISLAND, Ill., Jan. 9th.

*Editors Herald:*—The district president, J. W. Terry, assisted by Elder D. S. Holmes, met with Rock Island Saints, Sunday, January 2d, instructing us in our organization and rectifying our acknowledge mistaken move; which mistake we earnestly pray will be the cause of our brethren and sisters of our sister city organizing into a branch of the Church that the Lord will own and bless. Elders Terry and Holmes are truly men of God, and teachers of the laws of the

Church of Christ of these latter days. We intend to work steadfastly by the help of God our Savior for the building up of Zion and by all means draw the attention of our fellowmen to Christ, our salvation.

In gospel bonds,  
F. G. DUNGEE.

GALIEN, Mich., Jan. 13th.

*Editors Saints' Herald:*—During the early part of December last, at the earnest solicitation of the Saints of the Sherman branch, I went to Mason county, Michigan, to aid in looking after a Mr. Mills of the M. E. proclivities, who had thought it of interest to attack the Saints and faith, from the stand-point of popular rumor, and in a manner to create much prejudice in the minds of those who do not know our position and faith; and which resulted in placing the Saints in a distressed condition. We found Mr. Mills stringing his malicious onslaughts out at two week's intervals, and not allowing any opportunity of replying to his array of stories, yarns and baseless statements. When we began holding services to publicly expose his trickery, and the very treacherous way in which he used our books and others, he refused to attend and did all in his power to keep his hearers from attending likewise. He misread the Doctrine and Covenants, Tullidge's History, and the Inspired Translation in many instances; as also Messrs. Kidder and Beadle. As to the false and wicked charges he made against Joseph the Martyr, and other ministers of those days, also against "Young Joseph," and the Saints, I will send you papers which you can consult. Not content with thus lecturing (?) against the work, he attacked us through the *Scottsville Enterprise*, and in a very vile manner sought to further spread his shameful tales.

After doing what we could during a two week's effort to lay bare his dishonest trailings, his false accusations, being unable to wait on his tortious manner of exhibiting himself, we left, though very reluctantly, he yet persisting in his ignoble work. I listened to two of his efforts; they were simply beneath respectable contempt. He tried to show from the Inspired Translation, Matt. 5: 3, 4, that Latter Day Saints baptize in the name of Joseph Smith. I tell you, it was hard to quietly sit still and in the presence of a large audience be repeatedly called "an arrant hypocrite" to our face. He also emphasized the statement that, when it came to a matter of their religion the Saints would tell lies, and then swear to them, knowing at the time they were lies! He did not scruple to make sport of the beautiful beatitude, "Blessed are the meek, for they shall inherit the earth," because the Saints believe it, and that the adopted children of God shall so inherit "the purchased possession." He also made light of 1 John 3: 2. "We shall be like him."—Christ—when he comes, charging us with belittling God, in order to exalt themselves to his equal! And we are sorry to say it, but many do not know that the apostle John uses such language, nor did elder Mills so inform his auditors. Shame on a professed divine that will so practice on the credulity of the people. In preparing a response to Mr. Mill's written attack; as also in replying to his lectures, I found "Persecution and its causes," as now being presented to the *Herald* readers an indispensable. It is hard for opposers to get around official statements as found in that article. It is evidently the proper statement at the right time. Could it not be compiled, embodied

in an authorized history of the church, and offered to the public at once? It would forever destroy the old charge that the Saints justly incurred the persecutions of the states of Missouri and Illinois. My judgment is that the elders need it in order to successfully defend the work at the present, and in future time. Those statements of the state officials are dangerous weapons for opposers to meet and undertake to grapple with. Also, other references in conjunction with those of the *Times and Seasons*, if to be had, would work admirably, I think, and like hail would sweep away the refuge of lies. If our letter breathes strongly of the spirit of theological war, I hope it will be borne in mind that we are just from "the field," and the smell of battle is yet on our garments; and it is just possible that we may be called on to renew the conflict. I hope however, that Bro. J. J. Cornish may have time to aid the Saints of Sherman some, as the scene of action is in his district.

They need the prayers of the Saints, as prejudice there is at high tide, and the opposition strong. We left the Saints in line and firm in the faith. We must not conclude this brief notice however, till we have credited the Saints there with bearing the burden of our expenses, in purview of their special call for aid. I believe the work in general in this part of the vineyard is moving onwards and the Saints are hopeful. Some are investigating the truth, and some are occasionally coming into the fold. We need the prayers of all Saints and divine grace.

Your brother in gospel bonds,  
C. SCOTT.

BROWN CITY, Mich., Jan. 14th.

*Bro. Blair*:—I have been a member of the church for about two years, and am not tired yet. I have seen many things to confirm my faith; have seen the sick healed immediately. The work is onward here. Many are believing and many more investigating. Prejudice and false doctrine are falling, and the truth of the gospel is being established in its stead. Dear Saints, the little stone "cut out of the mountain without hands" will roll on till it fills the whole earth with glad tidings of great joy. My heart is in the work, to do the best I can for the advancement of right and truth among my fellow men. I belong to the Maple Valley branch, consisting of about sixty-two members.

Yours in the gospel of Christ,  
E. J. MARTINDALE.

#### PREVENTING CONSUMPTION.

In a certain hospital a physician was convinced that some of the patients were hacking much more than was necessary or safe. He therefore, by the promise of rewards and punishments, induced them simply to hold their breath when tempted to cough. In a little time he was surprised himself to see how some of them recovered entirely from their disease. Constant hemming and coughing is precisely like scratching a sore on the outside of the body, as long as it is done the sore will not heal. Let a person when tempted to cough draw in a full breath, and hold it until it warms and soothes every air cell, and they will soon receive benefit from the process. The nitrogen which is thus occasionally retained acts as an anodyne to the irritated mucous membrane, thus allaying the desire to cough and giving the throat and lungs a chance to heal.—*Boston Journal*.

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## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

#### MERCY IN ELDERS' COURTS.

"BLESSED are the merciful, for they shall obtain mercy."—Matt. 5:7. It has often been said that it is "human to err, but divine to forgive." This saying, although quite common, contains a sentiment worthy of high commendation by all believers in christianity. Combined with the text at the head of this article, the subject involved opens a wide field of thought, embodying in full the divine character of Christ upon the principle of forgiveness and remission of sins. This is proved in numerous instances in the Scriptures, when and wherever Christ preached his gospel to the people. "Does any man condemn thee," said Christ to the woman taken in sin. She said, "No man, Lord." "Neither do I," said Jesus. "Go thy way, and sin no more."—John 8:10, 11. "But," says one, "was not that woman in transgression?" Christ did not intimate that she was not, but the inference to be drawn from what Christ said to the woman, "Go thy way, and sin no more," is that the sin she had committed was forgiven, on condition that she sinned no more. This spirit and principle of forgiveness is one of the great gifts and virtues of the gospel ministry. When any person professing to be a Saint of God assumes the prerogative of shutting up the door of the kingdom of God against repentant sinners, or returning prodigals, they do but poorly represent the character of Christ's mission to the world, as well as the duties of him who professes to be a minister of Christ to represent his gospel. "The whole need no physician;" those that are sick are the needy. Christ came to save sinners and them that are lost. It is to this end, also, Christ and his apostles declare that the whole world were in sin and sinners; that there were none good, no not one; and it was for this purpose that Christ commissioned his disciples to preach the gospel of repentance and remission of sins in all the world, that salvation and eternal life might come to all; Jew and Gentile, Pagan and Greek, without respect to persons, that those who believe and obey might be saved in the kingdom of God. Where men who profess to be ministers of Christ limit the mercies and blessings of God to a particular class of persons, because they are popular, rich, or poor, they fail to remember the great lessons taught in the gospel as we have already stated,—God is no respecter of persons. The gospel opens a wide door; for all "who will come, may come, and partake of the waters of life freely." Paul also declares that "Christ is the Savior of all men, especially of them that believe." The gospel is a law to both saint and sinner.

There are some nice points to be under-

stood in regard to this law. It is made up of three prominent principles, justice, mercy and truth. Justice to condemn the wrong; mercy and truth to claim the penitent. A system void of these three principles is no gospel law. A gospel without mercy is no gospel. As well to say that a man can be a saint without eyes, head, or brains, as to say that the gospel is perfect without mercy and justice combined. "The law of the Lord is perfect, converting the soul," "giving grace to the humble;" so said the wise man.

The gospel affords an abundant entrance into the kingdom of our heavenly father, to those who are impressed thereby; that God may be glorified in them who believe. This measure of love and promise of eternal life are to them who believe and obey the truth. The apostles tell us, also, that the kingdom of God is joy, peace and the Holy Ghost. This state of things appears when there is a bright spot in the character of those who profess to be the followers of Christ. It is not meet, however, to say that the Church of Christ is made up of tares and bad fish. It is true, some "sore heads" might get in among the sheep, and it is by reason of these that Elders' courts are sometimes appointed; but when this class of fault finders appoint Elders' courts, this disease of accusation should not become the characteristic of those who are appointed as judges of the law; but to be judges of the law in its perfection, as it should be, in judgment, mercy and truth; for such is the law of God.

A gospel court without these three principles combined as previously named, justice, mercy and truth, would be like a gospel of repentance without baptism; or, *vice versa*; a gospel baptism without repentance. The law of justice must be tempered with all of its component parts, or it is not a perfect gospel law. When the principles of an iron bound judgment against supposed, or real offenders is brought into requisition by an elders' court, without sufficient proof to sustain charges, it shows either ignorance on the part of the finders, or a wilful perversion of the law of justice, which is the law of God. The example and teachings of Christ in his sermon on the mount are also as set forth in the language of the text, a safe rule for elders' courts; as Jesus said, "Blessed are the merciful for they shall obtain mercy." Again, Jesus advises the finding of a righteous judgment; for "with what judgment ye judge, ye shall be judged." There "must needs be also "that offences come; but woe unto them by whom they come." In some cases of appeal from elders' courts to a higher tribunal in the church, decision has been reversed. This reversal of decision by a higher tribunal, ought to serve as a lesson to elders who are called to settle difficulties in different branches of the church, not to become party to the causes complained of; as a court should not be both accusers and judges in the case. Neither jealousy, supposition, nor suspicion affords sufficient ground for disfellowshipping a brother from the church. The law of God requires positive proof and that by credible wit-

nesses. Anything short of these would make an elders' court more a figure head, occupying a position over a mob tribunal defying all law, regardless of justice, mercy or truth. Such a religious farce as this in the church of Christ would be a disgrace to the name of a Saint, and place the parties composing such a tribunal on the list of false accusers and law breakers. Elders' courts have no right to make laws, or rules of order, affecting the domestic affairs of families, in or out of the church, that conflict with the established laws and government of the Church of Christ.

Ministers of the gospel who have taken upon them the duties and responsibility of bringing souls to Christ should know that salvation is more abundantly attainable in the church than out of it. Elders who zealously labor to bring converts into the church should not labor with over-heated zeal to put members out of the church without just cause of complaint. Misjudged cases without the proper evidence repudiated by law, often recoil upon the heads of those who sat as judges; as Jesus said, "As ye have judged so ye shall be judged." This is as it should be. As Jesus said, "the same measure you meet unto others shall be meted unto you again." No wise counselor would strike a blow to injure a cripple, or strive to shut up the door of the church against a repentant sinner, or a returning prodigal; simply because they have once been in transgression.

"So long as the lamp holds out to burn,  
The vilest sinner may return.

So said the inspired poet; a sentiment affording great hope and comfort to a repentant sinner. No man should preach a gospel that saves himself and will not save others. As a rule, it is a poor rule that will not work both ways, and it is a good one that will. As this rule carries with it the true spirit of equal justice to all, a gospel sentiment, full of mercy, justice and truth, that no truth-loving Saint can deny.

What would add much strength to our views on the mercies and goodness of God in the salvation of poor repentant sinners is the lesson our Savior gave to the world in his remark, made to the thief on the cross, Also the account he gave concerning the return of the prodigal son; a lesson that exemplifies the greatness of the character of him who gave himself as a ransom for the sins of the world; and what lesson of humanity and love could grace the profession of a Saint better than these life giving principles in a belief and a gospel replete with a fulness of power to save the most degraded and fallen sons of men, who ask for pardoning grace and mercy. A gospel so replete in its perfection of power to save, is worthy the respect that is due to the character of its author. There is no system of humanity known among men that teaches the exhibition and exercise of love to men that the gospel does not commend; and in fact the principles of humanity and love to man are the principles upon which the whole superstructure of Christianity rests. It was for the salvation and redemption of man that God gave his son Christ Jesus

as a ransom for the sins of the world, "for greater love hath no man than this, that a man lay down his life for his friends"—John 15: 13.

This text, "Blessed are the merciful for they shall obtain mercy," that I have chosen for reflection and thought, is found in one of Christ's first sermons, preached while he was on earth. We admire the text for the sentiment of humanity expressed in it. It commends to the mind the deeds of charity and love, while the ministers of Christ go forth on their mission of mercy, preaching the gospel to the poor; speaking comforting words to the sick and the afflicted; exemplifying in the character of their acts and deeds of kindness the characteristics of the good Samaritan. Such embellishments as these are found in the christian profession. Saints endowed with these essential graces have in life, or in death a promise of a rich reward. For as Jesus said, they who are merciful shall obtain mercy. It is from the gospel and the teachings of Christ that we learn the great lessons of humanity.

It has been my purpose while writing a few thoughts on the subject of our text, "Blessed are the merciful, for they shall obtain mercy," to say a word or two more concerning elders' courts. It might be asked by the reader, What has elders' courts to do with this text. We say it has much to do with it; as an elders' court should be a gospel court, a court of law, organized upon gospel principles, whose decision should be in accordance with the law of the gospel by which it is organized, replete with the law of justice, mercy and truth. Nothing more or less than this would answer the full requirements of the law of God. If the decision of an elders' court is remiss in any one of these principles, either justice, mercy, or truth, then follows the result of an injury done to the parties affected by it. If mercy and truth are the missing links in a decision of an elders' court, upon whom should the judgment fall. We will let the apostle James answer: "For they shall have judgment without mercy that hath showed no mercy, for mercy rejoiceth against judgment."—James 2: 13.

Ever hoping to be found on the side of the right, and in defense of the principles of justice mercy and truth.

WILLIAM B. SMITH.

#### A SHORT PRAYER AND SHORT ANSWER.

In 1847 I went into my dark closet where no eye but God's would see me and enquired whether the Book of Mormon was true or not. The answer came in these words,—“Go and prove it.” I felt ashamed, for I knew I could do it, and felt guilty for asking my Maker, God, to do for me the work he had told me to do long before; viz, “Prove all things.”

I had “searched the scriptures” for many years before, and doubted not but I could prove by comparing the writings together. And now I felt determined I would know the contents of that book, if I could understand the language and the story, or ideas therein conveyed. And I found it proved

true and one with the Bible. And not only one with the Bible, but a great help in unfolding the prophecies as well as historical knowledge of this continent. The main object of my making mention of this short prayer is to show to the churches and the ministry who believe in praying to Him who knows all things, how much cheaper and better it would be for them to ask the Lord as I did, rather than to believe a popular lie, and help by such means to cover up and dispute as they have done for more than a half century. How can that be a city set on a hill whose light can not be hid? Would the ministry of God cover up the truth under a popular lie? What reasonable person could admit so gross an absurdity. Their light must be darkness; and Oh how great that darkness.

ELDER J. S. C.

#### THE DISPENSATION OF THE FULNESS OF TIMES.

BY D. S. CRAWLEY.

BUT just before her final “burning”—after being warned as the ante-diluvians were by the prophet that God would raise up, to make it as the days of Noe, more revelation from heaven was to be given, saying, “Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.”—Rev. 18: 4, 5. This is just as God called his people into the ark in Noe's day, this is confirmed by Dan. 2: 44, when, after being shown all the kingdoms of the world, to show what should be in the latter days, the Chaldean, Medo-Persian, Grecian and Roman, with its division into ten toes, or kingdoms, as shown by the ten horns of the fourth beast in chapter 7, said to be ten kings which were to arise after John was on Patmos, (see Rev. 17: 12), which occurred in the sixth century. After describing the kingdoms of Europe as “mingling themselves with the seed of men”—intermarrying their sons and daughters, trying to again consolidate those kingdoms into one, which was just as impossible as to unite iron and miry clay, the composition of the toes, then he says, “And in the days (latter days, for the vision was to show what should come to pass in the latter days, Dan. 2: 28) of these kings, shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever. It is thought by some that this was fulfilled in the first century. But there were no such ten kingdoms then. Rome was one universal empire. The ten toes did not come into existence fully until the sixth century, as history proves. And they were parts of the image. It was yet, in the first century all complete, standing on its feet, “and the form thereof was terrible,” representing the kingdoms that should ever exist before the stone kingdom should be “cut out,” or “set up,” for the feet should be smitten first. And it was not to be left (given) to another people. In Christ's day the kingdom was taken

from the Jews and given (or left) to the Gentiles. Then as I have proved it was warred against, and destroyed by the iron legs of the image (Rome) the portion that existed in Christ's day. For only one section of the image existed at the same time, and then became changed so as to represent another portion, occupying the same territory.

Others, rather than admit the truth, claim that it is not to be set up until Christ comes. This would destroy the prophecy; for we learn from the same prophet that after "the thrones of these kings" were cast down, and the beast, of which these kingdoms were component parts (See Rev. chapter 17) were destroyed, "given to the burning flame," that the Son of Man would come in the clouds of heaven, whilst the prophecy says, "in the days of these kings" God should set up his kingdom, and it should consume them.

We have just been teaching that the kingdom of God was set up in the first century as it pleased God, with apostles, prophets, gifts and blessings, and unless it can be proved that he has changed, he certainly would be pleased with only the same kind now. And as the whole religious world deny the existence of any such in this age, hence the necessity that God shall set it up again. And as further proof that such was to be the case we quote Luke 21:31, where Jesus after preaching "The kingdom of God is at hand," also John the Baptist, and the apostles, only two years after this Jesus tells them that men pressed (or entered) into that kingdom. Luke 16:16. He said it was "within" them—within their territory, their midst—and that it should be "taken from" the Jews, and be given to the Gentiles, which is evidence positive that it was then here on earth. Then, while telling of the signs of his second coming, after the fall of Jerusalem, the scattering of the Jews amongst all nations, the signs in the sun, and moon, distress of nations, men's hearts failing them for fear, ending in his appearing in power and great glory, he says, "And when these things begin to come to pass then look up, and lift up your heads (future Saints) for your redemption draweth nigh. And how? Kind reader, let us carefully consider this, as our redemption may also depend upon it. He then spoke a parable of the fig trees, that when they shoot forth, that is, begin to form leaves, then we know that summer is near. So likewise ye, when ye see these things come to pass, (or as in verse 28, "begin to come to pass"), know ye that the kingdom of God is nigh at hand. Luke 24:31. So this promised redemption comes through the setting up of the kingdom, in the age referred to, just before the second coming of Christ. This is further evident from the following verse, "Verily I say unto you, this generation (the generation which should see these things) shall not pass away, till all be fulfilled." Just as sure as God's word is true, the kingdom was to be twice set up after Christ was born, or there is no meaning to all these prophecies. We have shown from Ezekiel, chapter 21, that the king-

dom was to be "overturned until he came whose right it is; and I will give it him."

That Christ will not reign until his second advent, is evident from Luke, chapter 19, where he represents himself as "a nobleman," going "into a far country" to receive a kingdom and return, and after returning, having received the kingdom, then he judges his servants. Here is thought to be evidence that he brings the kingdom with him, and sets it up; but in Dan. 7: 13, 14, we learn that it is after he comes to the Ancient of Days. It says,— "And there was given him a kingdom." \* \* \* "And his kingdom that which shall not be destroyed, referring to the one spoken of in chapter 2: 44, which was David's throne or kingdom restored, for that is the one he is to reign over forever. Luke 1: 32.

Amos, after speaking of the scattering of Israel, and after "all the sinners of my people shall die by the sword," says,— "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old."—Amos 9: 11. Hence it will remain overturned until the "latter days," and then be set up and restored to Israel. That there was to be a latter day dispensation of the gospel is further taught in the parable of the householder, who sent laborers into his vineyard. "For the kingdom of heaven is like unto a householder."—Matt. 20: 19. He sends early in the morning—in Adam's day—again about the third hour—in Noah's time, to whom was committed a gospel dispensation—again about the sixth hour—in the time of Moses, who also was raised up a great prophet and gospel preacher, (Heb. 4: 1; 2 Cor. 10: 2; Ex. 14: 31—and again about the ninth hour—the time of Christ. This is very significant, as from the morning until evening—from Adam until the present about 6,000 years, was divided into periods of about 500 years each, called hours. So the third hour would be about 1,500 years from Adam. It was 1,535 until Noah was called; from Noah until Moses was not so long; from Moses until Christ it was 1,491. This was called about the ninth hour, and indeed it was just after the eighth hour, and very little over 4,000 years from Adam. "And about the eleventh hour he went out again and sent laborers into the vineyard." The eleventh hour would be at least 1,500 years after Christ; but as it was "about the eleventh hour," it could be either before or after that hour, as Christ came 400 years before the ninth hour. Christ did not claim to give the exact time. But one thing is certain, that at least 1,500 years after Christ the Lord would again "go out," as in Noah's time, in Moses' time, and in Christ's time, and send laborers into his vineyard, proving true all the other prophecies in regard to "the dispensation of the fulness of times," just what was taught by Joseph Smith. The proverb of Jesus used in connection with this parable proves and also describes one of the peculiar features of this eleventh hour dispensation. "So the last shall be first, and the first shall be last." Israel was the

last in possession of the oracles of God, when Jesus came he first offered to them the gospel of the kingdom, which they rejected, when it was sent unto the Gentiles who brought forth the fruits thereof for a season, and then fell away; so in the eleventh hour the gospel will first be offered to the Gentiles, and when they as nations reject it, then it will go to the house of Israel, thus fulfilling this prophecy. This is further proved from Isa. 49: 22. When speaking of Israel's restoration he says—"Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people." Thus we learn that God will first lift his hand, in the day of Israel's gathering, to the Gentiles; "and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." "And kings shall be thy nursing fathers, and queens thy nursing mothers." God will inspire kings and queens to assist in this great work as he inspired Cyrus of Persia to cause Israel's return from Babylon, (Isa. 45: 1-13). To-day the Israelites are the bankers of kings and queens, and they are assisting them in obtaining the right to the land of their fathers. In 1853 the Turkish government mortgaged the land of Canaan to the Jews for an immense sum of money, by which means she obtained the assistance of England and France in defending herself against Russia, preventing Palestine, no doubt, from falling into the hands of that great enemy of Israel, Russia. Again, about 1871, when the victorious Russians were in a short distance of Turkey's capitol, England's Queen sent a British fleet into that port, preventing its capture and the overthrow of Turkey. And whilst a national council was convening to adjust the matter, she also obtained from Turkey the isle of Cyprus, and fortified it, and assumed a protectorate over Turkey's Asiatic possessions including Palestine, thus preserving it for the payment of the debt to the Jews. And to-day Turkey is about to be divided amongst the nations, an event which will no doubt result favorably for the gathering of the Jews to Palestine. Indeed, thousands of them are already there, and the land has become again fruitful, the early and latter rain again falling there, which land had been barren since the dispersion of the Jews, and Jerusalem is being rebuilt. This is a wonderful fulfillment of the prophecies quoted, and also of the divine calling of Joseph Smith, who boldly committed himself, declaring that they should come to pass in this generation.

The same pouring out of the Spirit as Peter quoted from Joel on Pentecost, is predicted by Isaiah to take place after the long sterility of Israel's land, which never began until after its curse by the Savior, and the dispersion of the Jews. Isaiah says:—"Upon the land of my people shall come up thorns and briers. . . . Until the Spirit be poured upon us from on high and the wilderness be a fruitful field. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteous-

ness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isa 32: 13-18. Compare this with Joel 2: 25, 26, which Peter quoted from:—"And I will restore to you the years that the locust hath eaten, the canker worm, and the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the Lord your God, that hath dealt wonderfully with you; and my people shall never be ashamed." It is evident that both prophets refer to the same events; and who so ignorant as to say it was fulfilled on Pentecost! The rains were plentiful until after that time. The locusts canker-worms etc., had not destroyed their land at that time, and Joel after speaking of all these things that never came on their land until after their dispersion in the year 70 A. D. and of their further gathering, "never more to be ashamed" or scattered, further says:—"And it shall come to pass afterwards that I will pour out my Spirit upon all flesh." Isaiah says the result of it shall be that peace, plenty, quietness, assurance and righteousness shall dwell in their land forever. Think of the siege of Jerusalem, the dreadful slaughter of the Jews, the crusades and other terrible judgments on Israel's land since, and let none ever again say Joel's prophecy was fulfilled on Pentecost, but that it is to be when God shall raise up one, "and shall make him of quick understanding in the fear of the Lord;" when "the wolf also shall dwell with the lamb and the leopard shall lie down with the kid, and the calf and the young lion, and the fating together, and a little child shall lead them."—Isa. 11: 1-10. When the venomous reptiles and the children shall play together and the bear and the lion shall eat straw like the ox; after "the Lord shall set his hand again the second time to recover the remnant of his people." For the prophet said:—"He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—verses 11 and 12. Webster defines an ensign to be "an officer that carries a standard, a flag" also "a sign, a banner." That it refers to an officer in the Lord's service in this instance, is evident from verse ten, "And in that day there shall be a root of Jesse that shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." This agrees with the quotation, "I will lift up mine hand to the Gentiles and set up a standard for the people." When God "lifted up his hand to deliver Israel from Egypt, it was by setting up "an ensign," a standard bearer, a prophet, even Moses. When he set his hand the first time to gather them, he raised up a prophet like unto Moses (Acts 3: 22) so when he lifts up his hand to the Gentiles, sets his hand again the second time to gather Israel, it will be raising "an ensign," a standard bearer, a prophet; for "surely the Lord God will do nothing but [until] he first revealeth the secret to his servants the prophets."—Amos 3: 7.

Hosea forever settles the manner of God's dealings with Israel. "And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved."—Hosea 12: 13.

That God will "lift up his hand to the Gentiles" to cause the gathering of Israel through a prophet is further shown by Ezekiel. After speaking of God, lifting up his hand to bring them out of Egypt, and give them the land of Canaan, and of their scattering because of their pollution of his land, and of their final restoration, he says, "As I live saith the Lord God, surely, with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and I will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. [Think of Egypt, O ye nations]. And I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, [chastise them] and I will bring you into the bond of the covenant."—(Ezek. 20: 33-37). Read the entire chapter. Here we learn that just the same means will be employed as when they were brought out of Egypt; pleading with them "face to face," as he did at Sinai; chastising them as in the wilderness, bringing them into the bond of the covenant," spoken of by Jer. 31: 31, and by Paul, Rom. 11: 27, by which "they shall all know the Lord," as the 38th verse shows. At the same time he will "pour out his fury upon the nations" from whence he brings them, as he did upon the Egyptians, working mighty miracles as then. Isaiah, when speaking of the same events says,—"And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and smite it in the seven streams, and make men go over dry shod. And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11: 15, 16. The tongue of the Egyptian sea yet remains, also the adjacent seven streams of the river. And just as literal a smiting of those waters, and drying them up, shall occur, as did the waters of the Red Sea. And yet we are called poor fanatics because we believe in latter day miracles!

Jeremiah, speaking of the same events, says,—"Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into the land that I gave unto their fathers."—Jer. 16: 14, 15. This is proof positive that events are to yet transpire which will far surpass in grandeur the events connected with Israel's deliverance

from Egypt; that they will no more refer to those events to call to mind the greatness of their God; but will refer to then recent events, as far greater proof of his might. And the following verse shows *how* he will gather them: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes."—Jer. 16: 16, 17. These are the laborers sent into the vineyard at the eleventh hour, and sent by *direct revelation from God*, for he never had any other way of sending laborers into his vineyard. If missionaries sent of men should do this work without revelation from God, it will prove Jeremiah a false prophet. Jeremiah says further,—"For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their sin and their iniquity double" [let no one say Israel is too wicked ever to be restored] because they have defiled my land, \* \* \* with their detestable and abominable things."—Jer. 16: 17. Yet for all this, after their dreadful punishment and restoration he says, "The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely, our fathers have inherited lies, vanity, and things wherein is no profit."—Verse 19. This is just what thousands are doing to-day, coming from the "orthodox" to the Saints, making that confession; their doctrines deny revelation from God, without which "no man can know the Lord," while millions of them are turning away after infidelity, and soon they will make the confession "from the ends of the earth;" "For lo the days come, saith the Lord, that I will bring *again* the captivity of my people, Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. Therefore fear not, for I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return and be at rest, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a *full end* of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished."—Jer. 30: 10. Christ said they should, after his day, "be scattered in all nations, until the time of the Gentiles be fulfilled." Luke 21: 23. And here the Lord says he will gather them from all these nations, and at the same time "make a full end" of these nations.

"For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they (the Gentiles) call thee an outcast, behold I will bring again the captivity of Israel's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heaps, (just what is being done to-day), and I will multiply them and they shall not be fear, I will also glorify them, and they shall not be small."

\* \* \* "And I will punish all that oppress them; and their nobles shall be of themselves, and their governor shall proceed from the midst of them. And ye shall be my people and I will be your God. \* \* \* The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intent of his heart; in the latter days ye shall consider it."—Jer. 30: 17-24. All to be considered "in the latter days," and accomplished. Chapters 31, 32, and 33 are full of the same general promises to Israel. After speaking of gathering them from all nations in Jer. 32, he in verses 39, 40 says,—“And I will give them one heart and one way, that they may fear me forever, \* \* \* and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.” &c. And in chapter 33:6 he says—“Behold I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.” Read the entire chapter, it is full of promises to Israel that he would pardon all their sins, build them as at first, make them honorable before all nations forever, who shall fear and tremble because of God's blessings upon Israel. The folly of the nations in saying God had “cast off the two families of Israel,” thus despising them saying they should no more be a nation, &c.

Continued.

#### THOUGHT SKETCHES.

ONCE read of a man who was noted for his deep piety, who remarked at one time that he never knew, or heard of a person so far gone in wickedness, no matter how heinous his crime was, but what he considered that he himself might have been just as bad, and have done the same himself should he have had the same nature, training, associations etc.

This appears to have the natural color of charity. Charity it seems, like many other principles is understood differently than it is explained in the scriptures. While it is true that a charitable person is always willing to give alms to the poor, if they possess enough to do so; yet, according to Paul's teaching, one might give all he possessed to the poor and yet not have charity. Genuine charity is the principle of extraordinary patience and benevolence; to “suffer long and be kind;” “not easily provoked.” 'Tis also the substance of meekness and humility, or lowliness of heart; “seeketh not her own.” “Is not puffed up.” 'Tis the bond of perfectness, the last link of the chain, for it enables one to endure to the end, for “it hopeth all things, and beareth all things,” and is sure to keep the faith, for it “believeth all things.”

Now some have, and others yet will leave the church and depart from the faith; because they can not understand, comprehend, nor harmonize some things. Does any mortal comprehend the mystery of Godliness? If not, why believe in God? But we have sufficient evidence to believe in God's scriptures, and to believe this to be the Lord's work; and when we live

for it, he gives us a portion of his spirit, and when he gives us a portion of his Spirit we can testify of its truth. So is it not safest, and hence wisest to hold to what has begotten hope in us, and believe in them to the end.

W. C. LANYON.

### Conference Minutes.

#### CENTRAL CALIFORNIA.

The above district conference convened at Watsonville, California, October 15th, 1886. J. M. Range was elected secretary *pro tem*. Elders I. F. Kingsbury, J. M. Range, J. H. Lawn, and Daniel Brown reported. Bro. Heman C. Smith reported the condition of the work in the district. Priests J. B. Carmichael, I. A. Tuck, and Eugene Holt reported. J. M. Range, J. H. Lawn and J. B. Carmichael, were appointed a committee on Re-union meeting, and instructed to confer with similar committees of other districts in the mission, and to report at next conference. Bishop's agent, J. M. Range, reported \$35 50 tithing on hand. J. M. Range was elected president for the next six months; D. Brown as associate; I. F. Kingsbury secretary. Resolved that this conference disapprove of the use of tobacco, and of intoxicating liquors as a beverage by all members of the church, and especially those of the priesthood. Resolved that this conference use the “Rules of Order” adopted by the church. Resolved that we sustain all the constituted authorities of the church in righteousness. Resolved that this conference do hereby request the president of the mission to send Bro. H. L. Holt to labor in the district for the next six months. Conference appointed a series of two days' meetings to be held at Hollister, Live Oak and Long Valley. Preaching Friday evening by J. H. Lawn. The other preaching services during conference were by Bro. H. C. Smith, who on October 17th baptized sisters Emma Culp and Elizabeth Clem. Adjourned to meet in the San Benito branch at the call of the president.

#### KEWANEE.

The above district conference convened in Kewanee, Illinois, December 11th, 1886, at ten a. m.; J. W. Terry presiding; Bro. John Chisnall was appointed secretary *pro tem*. Branch reports.—Millersburg 43, including 1 seventy, 2 elders, 2 deacons; 1 baptized. Kewanee 71, including 7 elders, 3 priests, 3 teachers, 2 deacons; 1 died. Rock Island 16. Bishop's agent, R. J. Benjamin, reported: balance on hand last report \$19 93, received since \$26, total \$45 93; remitted to the Bishop \$25; balance on hand \$20 93. The following elders reported: Pres. Joseph Smith, Pres. J. W. Terry, elders M. T. Short, John A. Robinson, T. F. Stafford, E. T. Bryant, J. B. Larew, Jas. Lord, Robert Holt, Samuel Garland, Thomas Whitehouse, and John Chisnall. These reports evinced a marked interest in the work, an abiding testimony of the same, with fervent hopes of its ultimate triumph. President Joseph Smith spoke to the elders with reference to the condition of the work and its needs; advised the brethren that, largely, God helped them who helped themselves; also, that it was best to continue their effort under any and all circumstances, citing from his own experiences where much good had resulted from persistent labor. Afternoon session. On motion it was resolved that Elder T. F. Stafford be associated with Elder M. T. Short to labor in the vicinity of Victoria and Truro. The Rock Island branch having sent a request that their branch be more fully organized, on motion it was resolved that the president visit said branch and take such action in the premises as he may deem best. All the authorities of the church were sustained. President Smith, in speaking to the elders again, advised them that they owed it as a duty to the public, as representatives of the church, that upon all questions of public morals they should take the very highest grounds attainable. Pres. Terry appointed for

preaching service in the evening elders T. F. Stafford and M. T. Short. Sunday morning, Pres. Joseph Smith, assisted by J. A. Robinson; also, sacrament meeting at two p. m., Sunday, conducted by elders Robinson and Chisnall; preaching Sunday evening by Pres. Smith, assisted by Bro. Larew. The Saturday evening preaching service was filled by Bro. Stafford in an earnest presentation of the word to an interested congregation. The appointments for Sunday's service were carried out to the gratification of the Saints and to the interest of many others. Peace and good will prevailed throughout the several sessions, and it is confidently hoped the good seed sown will bring forth fruit, though it may be after many days. Pres. Smith spoke again on Monday night, to the evident interest of all present, for even outsiders gave him due meed of praise. Adjourned to meet at Millersburg, Illinois, on call of the president.

#### CENTRAL NEBRASKA.

This district conference met with the Clear Water Branch, December 25th, 1886. L. Gamet secretary. The president, Bro. Barbee, made a few introductory remarks and also reported his labors for the last three months. L. Gamet also reported. Teachers A. Hollenbeck and Joseph Jackson; also deacon John Holland reported. On separate motions the committee on Glen Alpine Branch was discharged and brother Payne and wife and W. N. Williams and wife and daughter were ordered enrolled in the Clear Water Branch. Bishop's Agent, L. Gamet, reported no receipts or disbursements. Benjamin Kester applied for an appeal from the decision of Clear Water Branch had in his case, October 5th, 1886, also from decision had in the same case December 18th, 1886. Motion prevailed to entertain the appeal at the evening session. Reports were read from C. D. Stevens of Grand Rapids and R. H. Wight of Oakdale. Branch Reports: Grand Rapids, 6; 5 removed, 1 marriage. Deer Creek 33; 1 expelled. Clear Water 69; 1 received by vote. W. S. Barbee was sustained president of the district, and L. Gamet secretary, for the next three months. In the matter of appeal by Bro. Kester the following was adopted. Resolved that this conference considers that the statement of B. Kester to the Clear Water Branch and parties concerned is sufficient to grant him a forgiveness. Therefore be it Resolved, That this conference recommends that B. Kester be reinstated in the Clear Water Branch and forgiven past offences wherein he has offended. On motion it was determined to hold the next conference at Clear Water, beginning on March 26th at 11 a. m. All the authorities of the church were sustained in righteousness.

#### NORTH-WEST KANSAS.

The above district conference convened December 11th and 12th, 1886, with the Blue Rapids Branch. H. R. Harder clerk. Goshen Branch 58 members, including 1 seventy, 3 elders, 1 priest, 1 teacher, 2 deacons, 2 removed. Blue Rapids, no change. Official Report.—A. H. Parsons (baptized 4), G. W. Shute, A. Kent, H. R. Harder, M. Smith, and G. W. Beebe, and James Caffall by letter; Priests Z. T. Decer, A. J. Taylor, B. H. Case, and F. M. Dennis by letter; Teachers T. Cochran and Wm. Scott. Missions, A. Kent, Wayne; G. W. Shute, Andover and Pottawattamie county. Bishop's Agent's Report.—Received \$58; paid out \$61.36. Balance due agent \$3.36. District officers sustained for three months. Adjourned to meet at Goshen, Kansas, March 12th, 1886, at 10 a. m.

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## Miscellaneous.

### REMINISCENCES

#### OF THE LIFE OF THE LATE C. W. SHORT.

*Bro. Blair:* Believing as I do that there never had been a just history of the life of one so much deserving, I thought to write some things as they occur to my mind. My husband was born in Summerset, Pulaski county, Kentucky, December 3d, 1808, and was brought up and cultured in the Baptist faith. His parents moved into Indiana, in his youth, where he had to encounter many of the hardships of the early settlements amid the dense forest. He received a moderate education, and was converted to the above named religion under the preaching of David Wauford, from the text, "I will work, and who will let it;" and being of a genial nature he soon became entirely absorbed in the great plan of redemption, through the Lord Jesus Christ. After his conversion he had a long spell of sickness, and when all hopes of life were gone, a voice addressed him, saying: "You will not die now. I have a work for you to do. You shall live fifty-six years yet."

He then asked his father and an aged, venerable uncle, what that meant. They said it was a call to the ministry. He then commenced to preach to large and attentive audiences; was called the boy preacher, and the people thought it wonderful indeed. He attended many of the associations within his reach, and was like Daniel of old, to whom the angel spake as follows: "O, Daniel, a man greatly beloved, . . . from the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words."

Soon after these happenings we were married. I was the daughter of Charles Polk, and we were united in wedlock in 1833. Being in the same faith, we enjoyed a very harmonious life, not even a hair's breadth of jealousy ever interposed between us. Six children were born to us, and he lived to see them all grown and members of churches. Three are surviving now; the eldest, Charles F., lives in San Francisco, California; M. T., who is in the ministry; and Ellis, who is doing all he well can to forward the cause.

In the latter part of his life, as the sobriety of age, the tokens of dissolution, and the reflections in regard to eternity pressed upon him, he became dissatisfied. He said to me: "Wife, we have never received the fullness of the gospel."

To this I replied: "Yes; but who has that?"

He said, "When we receive the fullness we will have the gifts."

He seemed much troubled in mind. Soon after this, brother D. S. Crawley came into the town of Carthage, Missouri, and preached on the street. He stayed with us over night, and the next day being Sabbath, we undertook a meeting in a grove, but was driven out by an elder of the Campbellite church, who exclaimed "Horse thieves;" "Take care of your horses," &c. A short time after this incident he formed the acquaintance of brethren Charles and Henry Wagner, who took great delight in furnishing him all the works of the church, and instructing the aged scholar. He was pleased with the privilege, power, and disposition to investigate, while the two German brethren, of blessed memory, threw floods of light on his pathway.

Brother Joseph came into the district, preaching in Pleasant View branch; upon the hearing of which we made haste to attend, and after considerable talking, the way became so clear, he gave his name for baptism. The next morning he was immersed, being the 10th November, 1873, by the hand of his first and faithful instructor, Elder D. S. Crawley, and thereby became a member of the Reorganized Church.

Soon after this brother W. W. Blair came to our town, Joplin, Missouri, in company with brother John T. Davies. During their sojourn he was set apart to the eldership; and I also became satisfied, believing with all my heart, and calling on the name of the Lord, I, even I, was baptized in December.

Father Short spent the most of the time after

this in the ministry; but as life began to wane, he had some severe sickness, yet he was firm as the rocks of the everlasting hills. He was away from home when the pneumonia seized him. Every care was taken of him by the elders and all concerned; but his time had come. I succeeded in getting him home, and he lived only one week. I would not forget the kind care of brother and sister Maloney. My sons, Ellis and Morris T., were with him to the last. He would almost forget for the time his excruciating pains and give vent to rapturous delight, as brethren Bradley, Sutherland, and others would call on him. He testified that this Church of Christ was the work of the great I Am. He was somewhat absent minded at times; but he died in full faith, rejoicing in the great latter day message.

Thus passed away from earth one of earth's most gifted sons. ELIZABETH SHORT.

### NOTICE!

Brethren of the Fifth Quorum of Elders: On January 1st and 3d, there was mailed to each of you "a circular letter," which is "your record of the quorum;" please save them. With the letter was also sent a blank report to be used by you on or about March 1st next, to send report of work done. All elders quorums have accepted them. Be diligent, so that we have a list of good reports. A later notice will appear stating where to send your reports.

R. ETZENHOUSER,  
President of Quorum.

Box 223, Independence, Missouri.

The conference for the Northern Illinois and Southern Wisconsin district will convene February 12th and 13th, at Plano, Illinois. It is hoped the president of the mission can be present. A full and complete report of the branches and church officials is solicited.

F. M. COOPER, Dist. Pres.

A conference of the Fremont district will convene at Plum Hollow, Iowa, February 5th and 6th, 1887. One of the First Presidency expects to attend. A large representation is expected.

HENRY KEMP, Dist. Pres.

### DIED.

AUSMAN.—At Michigan Valley, Kansas, October 11th, 1886, of typhoid malarial fever, Sr. Augusta Adell, wife of Mr. C. W. Ausman, and daughter of Bro. G. H. Bailey, aged 22 years, 7 months and 19 days. She leaves a husband and two small children, both girls; also a father and two brothers, all of whom mourn her early death.

LLEWELYN.—Mary Anne, wife of late Daniel Llewelyn, died at her home near Columbus, Kansas, October 29th, 1886, from dropsy of the heart, after nine months of terrible suffering. Sister Llewelyn, with her husband, joined the church first in 1848, at Penydaren, Wales, and continued very faithful until they emigrated to this country in 1855-56. From that time they stood aloof like many others during the dark and cloudy days; but joined the Reorganization in 1865, near St. Louis, Missouri, and continued faithful to the day of their departure. Funeral services by Elder John T. Davies.

CAMPBELL.—At Camp Creek, Nebraska, January 2d, 1887, Bro. Samuel Campbell, sen. The immediate cause of death was inflammation of the lungs. He was born in the county of Antrim, Ireland, January 1st, 1822. His pilgrimage on earth was 65 years and one day. He accepted the gospel in Scotland, and immigrated to America in 1849, and settled with his family, on his late home in 1857. He renewed his covenant with God by baptism, August 23d, 1863; under the hands of Elder John Jamieson. No act of his life brought reproach to the cause of Christ, and among his neighbors he was respected as an honest and upright man. His aged and feeble companion feels keenly the separation; he also leaves two sons and three daughters, all married and have families. Funeral sermon at the house by Elder Robert M. Elvin, assisted by Elder Paul C. Peterson. There was a large attendance, both at the house and the grave, notwithstanding it was bitter cold. A good man is laid away to rest, for he fell asleep as peaceful as a child.

WHALLEY.—At Centreville, Rhode Island, January 4th, 1887, of convulsive spasms following an attack of diphtheria, brother Richard Whalley, aged 21 years, 11 months and 4 days. His remains were brought to Fall River, Massachusetts, and interred at Oak Grove cemetery. Funeral services were held in the Saints' Chapel, the sermon being preached by Elder John Gilbert, by request of brother Whalley before his death. He was a promising young man, kind and gentle in his manners. He was baptized in to the church, January 4th, 1884, by elder John Potts. He fully endeavored to live his religion, and died firm in the faith. He leaves a wife, together with a large number of relatives to mourn his loss, most of whom are members of the church. His death was that of the righteous.

BRIGGS.—At Denver, Colorado, January 8th, 1887, of inflammation of the bowels, sister Pamela A., wife of brother Plutarch H. Briggs, aged 35 years and 13 days. She leaves a husband and two children to mourn her loss.

Plano papers please copy.

### DECATUR DISTRICT.

*To the Bishop's Agents, and the Saints of the Decatur District:*—In order to meet the emergencies of the work it is requested that all who have a desire and intention to aid the work before the next session of the district conference, will hand the amount to the Bishop's Agent in the branch where they reside; and if there be no agent in the branch, please forward to me at Lamoni, by March 1st. Agents in the district also, report in full, that the books may be closed for the year and a full report be made to the conference.

E. BANTA, Bishop's Agent.

LAMONI, Iowa, Jan. 5th, 1887.

THE *Christian World* says that the missionary work of the world now includes 100 societies—50 American and 50 European—which report an income of \$9,723,850, of which \$4,420,613 came from America, \$6,203,237 from Europe. The American societies report 675 ordained missionaries, 129 lay missionaries, 1,133 female missionaries, 1,102 ordained native preachers, 10,936 other native helpers, and 248,070 communicants in churches. In connection with the European societies there are 1,780 ordained missionaries, 249 lay missionaries, 1,030 women missionaries, 1,241 ordained native preachers, 15,420 other native helpers, and 276,715 communicants in churches. The total Protestant missionary work of the world has, therefore, 2,755 ordained missionaries, 2,162 women, 12,243 ordained native helpers, and 644,784 communicants in churches. These totals show a gain over the preceding year of \$656,350 in income, 25 ordained missionaries, 70 lay missionaries, 140 women, 133 ordained natives, 3,637 native helpers, and 24,137 communicants.

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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH

EDITOR.

W. W. BLAIR

ASSOCIATE EDITOR.

Lamoni, Iowa, February 5, 1887.

### RESTORATION OF ISRAEL.

The following from the Prophetic News and Israel's Watchman, for November, 1886, will interest the HERALD readers:

#### "A SIGNIFICANT JEWISH MOVEMENT.

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

"So sang, long centuries ago, the Jewish exile. This intense longing has, however, by no means been so marked in later times. A change, it would seem, is now taking place. Thousands, as is evident from our Jewish contemporaries, are turning with eager eyes to the East.

"To the devout student of prophecy this remarkable awakening is not the least significant amongst the many signs of the times. Not so long ago it appeared, so far as outward tokens were concerned, as if scattered Israel had forgotten Canaan. Recent events have, however, had the effect of quickening their yearnings for their ancient land, and various schemes are in operation for the settlement of Palestine. And in the *Jewish World*, of a recent date (August 20th), we read, for example:

"There are rifts in the clouds which have hitherto cast so dismal a shadow over the Holy Land. The future of that unhappy country, so long wrapt in impenetrable darkness, is beginning faintly to brighten, and the glimmerings of a happier state of things are almost within measurable distance of our forecasts. . . . Two institutions are destined to play a conspicuous part in the amelioration of the condition of the Jews of Palestine—the Agricultural School at Jaffa, and the Lionel de Rothschild Institution in the neighborhood of Jerusalem. We might add a third in the shape of the Montefiore Testimonial Fund, which, by its promotion of building societies and its erection of cheap dwellings, has done much to foster thrift and reduce the miseries and hardships of domestic life in the Holy City. . . . What we are concerned at this moment in noting is that the

prospects of the Jews in Palestine are no longer gloomy. There are, on the one hand, forces at work for the improvement of the condition of our brethren which have been wisely devised and ingeniously organized, and which are now being assiduously applied; on the other hand, the people are getting tired of their misery and Chalukaridden inactivity, and are showing an increasing tendency to take advantage of the efforts made for their rehabilitation. This is a state of things which is fraught with happy consequences, and no Jew will fail to contemplate it with pleasure.'

"In the succeeding number of the same paper a leading article on the "Future of Palestine" closes with these words:

"With the late influx of, the agricultural element in the colonies planted by the Montefiore, Hirsch, and Rothschild funds, willing hands should be found to labor at the transformation scene, when, 'the desert shall blossom as the rose;' willing hands and willing hearts that shall reclaim the Holy Land from its long night of death, and restore to life and light the national home of the Jews.'

"While the longing thus indicated is significant, the obvious reflection is that not by the hand or enterprise of man shall the 'desert blossom as the rose,' but by the coming of Him of whom, in the chapter quoted, it is said, 'He will come and save you.' When they say, 'Lo, this is our God, we have waited for Him,' then shall the rebuke of His people be taken away, and their land become as He Himself has promised, as a well-watered garden."—Page 346.

This taken in connection with what the angel Moroni told Joseph the Seer, September 21st, 1833, is calculated to confirm and cheer the Saints, giving them assurance that God is moving for the fulfilment of the predictions of his servants, the prophets. It establishes their faith in the promises of God for this world and that which is to come. Joseph, in his church history says that the angel who appeared to him September 21st, 1823,

"Commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: 'For behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall burn as stubble; for they that cometh shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch.' And again, he quoted the fifth verse thus: 'Behold I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord.' He also quoted the next verse differently: 'And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fath-

ers; if it were not so, the whole earth would be utterly wasted at his coming.' In addition to these he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when 'they who would not hear his voice should be cut off from among the people,' but soon would come. He also quoted the second chapter of Joel from the twenty-eighth to the last verse. He also said that this was not yet fulfilled, but was soon to be. And he further stated the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture and offered many explanations which can not be mentioned here."

Times and Seasons, vol. 3, page 753.

Turn now and read the third and fourth chapters of Malachi, the eleventh chapter of Isaiah; Acts 3: 22, 23, also Joel 2: 28-32, and in these texts we will find something of the scope and character of the work introduced to the Seer by this heavenly visitant, a prominent feature of which is the restoration of Israel and Judah, the beginning of which, among the nations, was to immediately follow the angel's visit and continue on until Christ should come in glory and destroy "from among the people" "every soul which will not hear" Him.

In this connection we give the prophecy of Nephi, which predicts the restoration of the land of Judea—"Lebanon"—and of "the house of Jacob," stating that it will begin to transpire immediately after the coming forth of the Book of Mormon.

"But behold, I prophesy unto you concerning the last days; concerning the days when the Lord God shall bring these things forth unto the children of men. After my seed, and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief, shall not be forgotten; for those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.

"For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief, shall not have them, for they seek to destroy the things

of God; wherefore, as those who have been destroyed, have been destroyed speedily: and the multitude of their terrible ones shall be as chaff that passeth away. Yea, thus saith the Lord God: It shall be at an instant, suddenly.

"And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, Forasmuch as these people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore, I will proceed to do a marvelous work among this people; yea, a marvelous work, and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid. And wo unto them that seek deep to hide their counsel from the Lord. And their works are in the dark; and they say, Who seeth us; and who knoweth us?

"And they also say, Surely, your turning of things upside down, shall be esteemed as the potter's clay. But behold I will shew unto them, saith the Lord of hosts, that I know all their works. For shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding? But behold, saith the Lord of hosts, I will shew unto the children of men, that it is not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest. And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness; and the meek also shall increase, and their joy shall be in the Lord; and the poor among men shall rejoice in the Holy one of Israel.

"For assuredly as the Lord liveth, they shall see that the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

"Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."—2 Nephi, 11: 13, 19.

To this we add the following:

"And now, I would prophecy somewhat more concerning the Jews and Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many

generations shall not pass away among them, save they shall be a pure and a delightsome people.

"And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightsome people.

"And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth. And with righteousness shall the Lord God judge the poor, and reprove with equity, for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked; for the time speedily cometh, that the Lord God shall cause a great division among the people; and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

"And then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling, together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

"Wherefore, the things of all nations shall be made known: yea, all things shall be made known unto the children of men. There is nothing which is secret, save it shall be revealed; there is no work of darkness, save it shall be made manifest in the light; and there is nothing which is sealed upon the earth, save it shall be loosed. Wherefore, all things which have been revealed unto the children of men, shall at that day be revealed; and satan shall have power over the hearts of the children of men no more, for a long time. And now my beloved brethren, I make an end of my sayings."—2 Nephi 12: 12-14.

In these promises and predictions, revealed to the Saints and the world as early as 1830, is clearly shown the work of restoration now going on with Israel and Judah among all nations, including the land of Palestine, also the restoration of the very land itself. The writer in the *Prophetic News* remarks: "Not so long ago it appeared, so far as outward tokens were concerned, as if scattered Israel had forgotten Canaan. Recent events have, however, had the effect of quickening their yearnings for their ancient land, and various schemes are in operation for the settlement of Palestine."

Yes; there were no "outward tokens" of Israel's speedy restoration till after the time when Joseph the Seer proclaimed that fact by the authority of heaven, in 1827, and after. The very claims on these points, announced as early as 1827, and repeated frequently since, are now being amply sustained by accomplished facts. The nations of Europe are favoring and aiding in the ingathering of the Jews, the

fertility of Palestine has for the past thirty-five years become established, and there are many forces and influences at work to gather Israel to their covenant lands.

BRO. JOHN ERTER, writes from Antwerp, Ohio, January 19th, that they had been visited by a Rev. T. W. Lincoln, a minister of the M. E. Church, who formerly lived at Antwerp, and who has been lecturing there for the local Methodists. Of course he must give the Mormons the grand send off, and in doing this he denounced everything connected with the people and their philosophy without distinction. When pressed, however, he admitted that the Josephites did not practice polygamy, and that he had asked the president to preach in his church in Utah, and that from his acquaintance he had found Joseph Smith to be a gentleman.

This Rev. T. W. Lincoln was in charge of the M. E. Church at Provo, Utah, and at the request of Brn. R. J. Anthony and Joseph Luff, he granted us the use of his church, which we occupied. We understood at the time that this granting of permission was by the direction of the minister in charge of the missionary work of the M. E. church in the territories, Rev. T. C. Iliff, from an assurance given us in person by Mr. Iliff in Salt Lake City, before starting south during our visit there. We were pleased to be permitted the use of the churches of these people, because we were denied others.

Bro. Erter further says that Mr. Lincoln stated that we of the Reorganized Church, if left to ourselves, would be just as bad as those in Utah. This is something astonishing, when we think of the almost cordial greeting that same gentleman gave us at Provo, and the kind treatment received from the minister located at Beaver, where we also occupied their chapel, and where their choir sang for us. It must be that Bro. Erter has misunderstood Mr. Lincoln; or that the latter forgot himself.

O. O. BEAN, of Van Horne, Iowa, renews for HERALD, HOPE, and BANNER, and also donates something to the publishing department. He says, "I believe every family belonging to the church should read the HERALD and help to support it."

Bro. J. D. Flanders says: "I am pleased with the HERALD, and can not do without it."

Bro. Charles H. Porter of Wilber, Nebraska, renews for the HERALD for himself and another, and says, "We are well pleased with the HERALD, and wish it all the success its merits entitle it to. We consider it a great auxiliary in the presentation of the word of life."

Bro. D. S. Crawley, of Amity, Missouri, writes January 19th: "I would not do without the HERALD for five times its cost."

These and similar words of commendation we publish as proof of the popular estimate of the HERALD by many of its readers; also to stimulate its friends to support it promptly by timely contributions

and selections, and also by procuring paying subscribers and extending its circulation in every proper, practicable way; for success in this department is a mighty help to success in every other one.

Christ commends what is worthy (Luke 16:8, &c.). Paul commended both himself and others, (2 Cor. 3:1; 12:11, &c.). Commendation when justly, wisely given, is good and helpful in many ways.

EDITORIAL ITEMS.

WE publish in this issue a discourse delivered by Bro. Mark H. Forscutt last summer, which we have had lying in store for a favorable opportunity to print. We bespeak the reading of it from all, and none who read will regret the time so occupied. Copied from Wilber *Opposition*.

By letter just received we learn that people in Knoxvilleboro, near Pittsburg, Pennsylvania, are still looking for the return of Elder E. C. Briggs to labor there agreeable to his promise.

Bro. Joseph Chester, of Detroit, Minnesota, thinks it not so much of a mystery how Joseph Smith should know that he was, or is a prophet of God, as that there should be latter day saints, or former day saints without a prophet in their midst. Of this he says: let some one take this question up and give us instruction.

Sr. Isaac Lea, of Florin, California, renews for the *HERALD* and says: "The *Herald* is a great comfort to me, and I feel I can not do without it."

If we choose right and practice what is right, we will both please God, and do his will. If we choose wrong and practice what is wrong, we will please the and do the will of the devil, hence, lose much and little if anything.

Bro. William Sparling, of Pembroke, Potter county, Dakota, wrote January 10th: "The truth is gaining slowly in these parts; we are striving to magnify our calling."

Bro. J. B. Prettyman, of Knox, Indiana, writes January 19th, that the word is bearing fruit in that region. He baptized one of late, had interested others in the latter day work, and ordered for one the *HERALD* and Book of Mormon. Good! Bro. Prettyman; keep the work moving whenever you can, and heaven will bless and prosper you.

The *Enterprise*, a Republican newspaper, published at Scottsville, Mason county, Michigan, has lately opened its columns to a preacher, whose name is Burton S. Mills, who goes after the Latter Day Saints in the old, old style. By the evidence of Beadle, and similar authors, he proves to his own satisfaction that their is neither God, goodness, nor humanity in anything called Mormonism. Bro. C. Scott writes of him in his late letter. We are sorry that any paper professedly republican in sentiment has its pages soiled with such unfair argumentation.

Sr. Lucy Barrows of Salt Lake City, writes of late that Bro. Anthony is holding a series of meetings in the Saints' Chapel, and that five had been baptized recently.

Bro. John Grimmer of Lander City, Wyoming, is full of hope for the redemption of many of the Utah Saints. He had a large experience in Brighamism, but left it many years ago and united with the Reorganization.

Sister Sabrina McGahan-German, of Pratt Center, Kansas, assures us of her abiding faith in the latter day work. She recalls to our memory the fact of her being healed when a girl by the prayer of faith under the hands of brethren Edmund C. Briggs, A. Patten, and the writer, in 1859, at Union Grove, Iowa. In those days the number in the Reorganized Church were few—perhaps one hundred—but the gifts and graces and power of God's Spirit were with them abundantly. We think of those times with joy and gladness, for the Lord was moving the cause of Zion for good with the humble and lowly ones.

Bro. W. J. Vaughan of Moberly, Mo., wrote January 25th, that there was quite an interest at that point, awakened by the talk of himself and others, the distribution of tracts, and the preaching of W. H. Bybee, who of late has been teaching in a school house there.

Bro. William Brittain writes from Garden City, Kansas: "The city is full of religion. Bro. Deull has preached to them some; but it does not seem to make much impression. The time has not come apparently, everybody is for making money, and that appears to be their only god; they are building fine houses and churches to get to heaven in their own way."

QUESTIONS AND ANSWERS.

*Ques.*—If a member withdraws from the church of his own free will, and after due consideration of the matter desires to unite with the branch again, can that branch receive him on his first baptism into the Church of Jesus Christ of Latter Day Saints?

*Ans.*—Yes; if the withdrawal was made from the branch to which the application to be restored is made.

EXTRACTS FROM LETTERS.

Mrs. Ellen Dancer writes January 18th from Brink, Marion county, West Virginia, saying:

"I am not a member of your church, but I would be if there was a branch here, or if an elder would come this way so that I could be baptized. I know that it is the only true faith. I think the *Herald* the best paper published, and I can not do without it."

Bro. J. R. Anderson writes from Clitherrall, Minnesota, January 19th,

"The work of the Lord is moving slowly in this region; some have united with us, others are believing and we hope will unite soon. Bro. J. C. Foss is doing what he can; but we need more help as this is a large district. If it were not for the *Herald* I don't know what we would do."

Bro. S. R. Sorenson, formerly of Lamoni, now of May, Kearney county, Nebraska, wrote January 16th:

"We are greatly in need of a good elder that can talk both Danish and English. My mind is much troubled in regard to spreading the gospel here, as well as other places. Here live thousands of people that don't know the gospel as it is taught by the Latter Day Saints; and still they

condemn that gospel and won't even listen to it. My heart is filled with grief and sorrow when I think about it, what is there to do? What can be done for such people, who deny the power of God and all manifestations. I rejoice greatly in this latter day work; I feel it is the power unto salvation to all those that believe and live according to that belief. The more I read in the books divine, the more I realize the divinity thereof, and the responsibility laid upon us. I often think about the gathering and the building up of Zion, and ask myself the question, is the time now, or shall it be revealed of God in his own due time."

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Where our duty's task is wrought  
In unison with God's great thought,  
The near and future blend in one,  
And whatsoe'r is willed, is done!"

REST AWHILE.

I will be still to-day and rest,  
I will be still and let life drift;  
I am so tired that it is best  
Neither my hands nor eyes to lift.  
I am so tired—it is no use,  
My will can not my need obey;  
O Care, I ask a few hours' truce,  
I pray thee let me rest to-day.

And so, shut up in restful gloom,  
I let my hands drop listlessly;  
Within my dim and silent room  
I would not move, or hear, or see;  
Oblivion dropped on me her balm.  
I fell on slumber deep and sweet,  
And when I woke was strong and calm,  
And full of rest from head to feet.

So, toiler in life's weary ways,  
Pity thyself, for thou must tire;  
Both body, mind and heart have days  
They can not answer their desire.  
Birds in all seasons do not sing,  
Flowers have their time to bloom and fall;  
There is not any living thing  
Can answer to a ceaseless call.

Sometimes, tired head, seek slumber deep;  
Tired hands, no burden try to lift;  
Tired heart, thy watch let others keep,  
Pity thyself and let life drift  
A few hours' rest perchance may bring  
Relief from weariness and pain;  
And thou from listless languors spring,  
And gladly lift thy work again—*Selected.*

THERE is wisdom in the above which we commend to the sisters of the Home Column, believing that to grant rest to weary nature when she demands it of us is a religious duty, and can not be set aside without danger of loss to the one who does it.

To our many friends who in the past months have sent us kindly words of cheer and encouragement, we wish to say, "Such words we have hid away in our heart." To some of you we have written; to many we have not found time to write. Our work has doubled in the past few months, and every department of the church work is increasing in perhaps a more rapid ratio than this. The borders of Zion are enlarging, and her stakes are being strengthened. Be of good courage, for it is the "Father's good pleasure to give you the kingdom."

HOME COLUMN MISSIONARY FUND.

Sr. Kate Taylor, Hannibal, Mo.....	65
Sr. Maggie Taylor, Hannibal, Mo.....	50
Sr. Lizzie Taylor, Hannibal, Mo.....	25
Sr. Sarah Shearer, Hannibal, Mo.....	60
Sr. Jennie Murphy, Independence, Mo.....	1 00

Sr. Sue Hays, Fair Play, Nev.....	00
Sr. Ella, Iowa.....	30
Sr. Sarah Headrick, Bellville, Cal.....	40
Sr. Naomi, Ohio.....	00
Sr. Elizabeth Ainley, Newton, Iowa.....	00
Sr. Mary Davis, Newton, Iowa.....	00
Sr. Maria Thompson, Santa Ana, Cal.....	66
Sr. Susanna Lampert, Oshkosh, Wis.....	38
Bro. Joseph Lampert, Oshkosh, Wis.....	38
Bro. John C. Lampert, Oshkosh, Wis.....	11
Bro. Joseph Chester, Detroit, Minn.....	00
Sr. E. G. Stapler, Woonsocket, R. I.....	27
Sr. Eleanor Gaylord, Tabor, Iowa.....	00
Sr. Shearer, Hannibal, Mo.....	2
Sr. Mary Mader, Lamoni, Iowa.....	36
Sr. Mary Weld, Mission, Ill.....	00
Sr. Fannie Gurwell, Fanning, Kan.....	25
Sr. Ella Gould, Silver Lake, Minn.....	29
Sr. Mary E. Hunt, Newton, Iowa.....	00
Sr. Sarah M. Sullivan, Waltham, Mass.....	50
Sr. Mattie Adair, Temple, Texas.....	30
Sr. Edith Pope, Slack Canyon, Cal.....	35
Sr. Sarah A. Carr, Allendale, Mo.....	51
Sr. M. Thomas, What Cheer, Iowa.....	6
Sr. J. W. Layton, Port Greville, N. S.....	85
Sr. E. J. Grimmer, Landers City, Wyo.....	50
Sr. S. M. Nightingale, Stockton, Cal.....	60

ERRATA.—In *Herald* of January 22d, G. P. Lambert is credited, in the Missionary Fund, with 75 cents. Credit should have been to

Sr. Margaret Cuerdon, Adrian, Ill..... 75  
Also, amount of \$1 credited to sister J. McMullen, Washingtonville, Ohio, should have been credited to the Washingtonville Sunday School.

LAMONI, IOWA, Jan. 26th, 1887.

XENIA, Ill., Jan. 1st.

Dear Sister Frances:—Even at this late hour I wish to enter the "Home Column" and tell you that I truly appreciate the same. May God bless you with all who contribute to it, to make it ever profitable to its readers. I have felt for some time that I would like to write to the *Herald*; but also feeling my weakness kept still. I have belonged to the church for five years, and find almost every day that I live, there is some new lesson to learn. Reading a letter in the "Column" from sister Christie A. Stuart on the question, "How we should make our garments in order to fulfil the law." I would suggest, dear sisters that we should not go on extremes either way. I believe it has been a weakness with our sex, in all ages, to adorn the person; to dress in costly array—or the putting on of gold or jewels, I believe to be a sin—or too much tucking and ruffling and costly trimming. We should crucify all false pride, and thus come somewhat to a unity of thought. It is my desire to do the Master's will in all things, and use my influence (if I have any) for the good of God's kingdom. Let us sacrifice self, dear sisters, and give what we spend foolishly, for the good of God's cause.

Your sister in gospel bonds,

LIDIA CAUDLE.

We commend the suggestion of sister Caudle, that extremes should be avoided. Different people display pride in different ways, but we see no greater harm (if indeed as much) in taking pride in nice things, than in being odd or even slovenly in appearance. Harmony and beauty exist in all the works of God. The adornment of a meek and quiet spirit, is that which is of great value in the sight of God, and if we have not this we are lacking, no matter how we may adorn the perishing body—or how we may strip it of adornment, clothing it in rags. The very fact that a disposition such as the words "meek and quiet" indicate, would lead us to avoid anything like display, whether of fine clothes or poor ones—would seem to point toward this unostentatious middle course. That it is utterly impossible for us to

love fine clothes, costly adorning and equipage, for our thoughts to be occupied by and our minds taken up with such things, and at the same time find room for the spirit of *meekness* and *quiet*, we have but to turn our thoughts inward, to be convinced. Good clothing is not necessarily costly, for a garment made from cloth which costs twice as much as other cloth in the beginning, many times wears more than twice as long, and saves the wearer much expense in making and washing. We hope to hear from the sisters more fully upon this subject, and defer for the present further comment except to say, the love of the world and the things of the world is enmity towards God, and no one has made or ever shall make a sacrifice for the cause of God, but what his or her reward is sure.

December 24th.

Sister Frances:—It has been some time since I have written to the Home Column. I am well pleased with the sisters' letters and the interest they take in helping to carry on this latter-day work, for I know that it is a great work. Whenever I read the glad news in the *Herald* of the gospel being preached, and the Lord working with his servants, it fills my heart with gladness; and Oh! how I wish I had the means to help to send elders out into this great harvest-field, for the harvest is come and the laborers are few, but alas! I am poor and all I can do is to pray for the Lord of the harvest to send more laborers into the harvest-field. We wanted an elder to come here and preach but we have no means to send for one. My nephews, Joseph and his brother, were at Burnside in August, and preached two weeks. Burnside is fifteen miles from here, and Alexander said when he left he thought he would come back, or send some one, but we have not heard from him, and don't know why he does not write; and if this comes to his notice I hope he will remember us.

I see in the *Herald* where a sister is described as saying that she could not help the sister who was waiting on her for fear she would soil her dress. That caused me to look back to the days when we lived in Kirtland, when my mother and myself spent our whole time in waiting upon the comers and goers in cooking and washing; and the sisters would say, mother Smith, I would help you but I am afraid I will soil my dress; and this too when our tired limbs were about to fail us. To such sisters I would say, take a calico dress along with you, and help such as want help, and be kind.

Another sister writes about making her dresses plain. In the old church we all dressed plain. For my part I think it a shame to follow the fashions of the world. Don't the Lord say, Come out of her my people. I think that a plain basque and skirt without ruffle or tuck, looks very neat and becoming; and the money which all those needless trimmings cost could be saved to help the spread of the gospel.

Dear sisters, please read the third chapter of Isaiah, and see what the prophet says concerning the pride of the daughters of Zion. All these trinkets shall be taken away, and for well set hair there shall be baldness. We all wore our hair plain in the old church, parted in the middle, combed back and done up in a coil and fastened with a comb. The apostle says "The hair is to adorn a woman." It is a shame to cut it off and make bangs to dangle over the forehead and in

your eyes. I think how much better the sisters look with their hair parted and combed smooth behind their ears.

KATHERINE SALISBURY.

SHERIDAN, Ills., Jan 11th.

Dear Sister Frances:—I have always had a desire to do something for the cause of our blessed Redeemer, but what I could do was so little I could not think of sending it. If I do not begin with little I shall never do anything, for my means are limited. Hoping every Sister who has a testimony to bear to the truth of this work may cast in their offering, remembering it is the continual dropping that wears away the stone; and let us see if our united efforts will not give such an impetus to the stone cut from the mountain, that we can truly see it moving on over every obstacle that threatens to retard its progress. We have the promise of being heirs of God and joint heirs with Jesus Christ, if we can only be faithful to the end. How glorious the promise.

Your sister in the hope of eternal life,

SARAH HAYER.

January 12th, 1887.

Dear Sister Frances:—Since I read the Mothers' Home Column I am constrained by the good Spirit to write and send my mite. I am sixty-seven years old. I wish I could do more than I do for the benefit of the gospel. I have been a member of the Latter Day Saints Church ever since 1838, and have seen many hard trials through life; but never regretted obeying the gospel. I have been greatly blessed all through life. I feel so glad when I read the *Hope* and *Herald*; there are such good instructions in them. No thinking mind can doubt the righteousness of them. I am so thankful for the privilege of having them sent by a friend; they are the only preachers I have except when I go to Shenandoah, and that is not very often. It is 9 miles there.

I have often thought I would write, and then I would feel as though I could say nothing edifying to the Saints, but now I have written a few lines. I feel rejoiced to hear the work is onward and upward. I intend to pay my tithing although I am put to all I know to keep up the family and farm.

Your sister in Christ,

JOSEPHINE SCANLON.

We want to call the attention of the Saints to the last clause of Sister Scanlon's letter. We quote it in her own words: "I intend to pay my tithing although I am put to all I know to keep up the family and farm." In the face of what may be said by every opposer of this law of God, we say amen, Sister Josephine. Keep the law of your God and leave the result with him. We can almost see the scornful smile of some who will read this, but that can not influence us in the least. Experience is sometimes a very dear teacher, but there is a class of individuals who will seldom learn in any other school; whether we belong to that class or not, we can tell every one who cares to know that it is our honest conviction to-day that the Lord has taken from us the uttermost farthing of what we ought to have paid him, with tears of gratitude in our eyes for the privilege of so doing. Had we time to enter into details, we are satisfied we could convince any one with unprejudiced mind of the truth of what we say. When Sister Josephine has lived for one year in obedience to the law, we want to hear

from her again, and see if God has not been as good as his word. Don't let any one flatter himself or herself, that the great abuse of this law in days of the past, is going to lead God to set it aside, or to excuse them from non-compliance with it. Has not every good gift of God been abused by wicked men? Have not hypocrites worn every garment which has ever been worn by righteous men, as a cloak for their iniquity? If you have not faith in God and in the servants of his appointing, you can not offer an acceptable offering to God whether it be of tithes or a free-will offering, for, "whatsoever is not of faith is sin." Tithes, nor offerings are acceptable, unless they come from the heart, as well as the pocket. —Ed.

ELMIRA, Kansas.

*Sister Frances:*—I have a family of eight children, one of them, a daughter, is married; she is home visiting now. I feel that as mothers in Zion we have many trials to overcome, in trying to raise our families in the nurture and admonition of the Lord. I feel my weakness at all times, and pray God that he may bless you in your good work, for I feel that much good will yet be done by it. I desire the prayers of all God's children, that I may do my duty in all my daily and spiritual labors.

Yours in hope of eternal life,

E. ANDES.

#### A SUBSTITUTE FOR MEAT.

Take cold mashed potatoes, I use one quart, one pint and a half of bread crumbs, two well beaten eggs, a little melted butter or dripping, pepper, salt and sage to suit the tast. Mix thoroughly, make into small cakes and fry brown. This is healthier than meat, is light and tasty.

AUNT PATIENCE.

## Correspondence.

CAMERON, Ont., Jan. 15th.

*Bro. Joseph Smith:*—I thought I would write you a few lines to-day, as your name is being used quite frequently here by the Whitmerites; and despite the statement made here in the debate by W. P. Brown, that you was a gentleman, the matter is being canvassed to a certain extent still, in relation to your gentlemanly qualities. Although Brown did say you was a gentleman, yet he also stated the following, while we were discussing the principle of tithing. "That you and others of the leading ones of the church were they to whom the tithing was paid, and in consequence of the same, you was riding around in your covered carriage, and was worth perhaps \$100,000. All this you obtained by grinding the face of the poor,—or taking tithing from them in order to enrich yourself and friends. Said he had been at your place, and that he spoke what he knew." Some of the Whitmerites here also affirm, "that in various places where church buildings have been erected, and deeded to the church, that you and others had sold them, and shoved the money in your pocket." I presume the reason they spin this yarn, is to try to justify their elder here (D. McIntyre) in not paying the \$15. he agreed to give towards building the church here at Cameron, but which he now absolutely refuses to do.

When meeting such stuff as this in the debate I did not try to polish in any kid gloved manner,

but openly affirmed such things to be *lies*; and hence, J. C. Whitmer and J. J. Snyder say, "We don't endorse the spirit manifested on either side of that debate;" but whether they endorse the spirit or not, I openly confess that when W. P. Brown told a lie, I told him of it, and told it so he could understand it; and if it was wrong for me to tell him of his lies—when he did lie, so it was for Jesus to tell the Jews when they lied. (See St. John 8:44, 55). I can, if necessary, furnish the substance of both sides of the debate here, as I have kept the notes taken down at the time, to which I replied. I should not have mentioned farther than my previous letter, if I had not noticed Whitmer and Snyder's letter in the *Herald*.

Brown claimed while he was here, that he was sent here by the Holy Ghost; and that his preaching was dictated by the same, as also was his traveling from place to place; all this was by the Holy Ghost. One of his main arguments in support of the idea that the Reorganization was wrong, was, "that there was division in it," yet here we find J. C. Whitmer, and J. J. Snyder, of the "Church of Christ" (?) denouncing the spirit manifested here by Brown. It seems to me, that if Brown was directed by the Holy Ghost, then Messrs. Whitmer and Snyder make a very serious blunder when they denounce that spirit; and as they claim to have the Holy Ghost, and denounce the spirit manifested by Brown, it must be apparent that either Mr. Brown is, or Whitmer and Snyder are deceived; hence, let them decide which. If it is decided that Brown did not have the Holy Ghost, then those of authority in the Church of Christ will need to send some one else here who has the Holy Ghost, to re-baptize and confirm those that Mr. Brown has initiated; and it further seems to me, that if the argument is good, that because "there is division in the Reorganization, therefore it can not be the true church," then the same argument can now be thrown in the teeth of the so-called Church of Christ; hence, if Mr. Brown was guided by the Holy Ghost, while here, he had better take the pruning-knife now and clip off those obnoxious branches that dare to say "We don't endorse the spirit manifested by Brown in that debate;" for there is one of two things that must be apparent to all—seeing Whitmer and Snyder do not endorse the spirit manifested by Brown—either they, or Brown, are deceived, and working under a false spirit; and if it should happen to be Mr. Brown, then in what relation, if any, do those baptized and ordained at Cameron, by W. P. Brown, stand to the "Church of Christ."

I hope those at Cameron who have been baptized by W. P. Brown, will awaken, and see that the so-called "Church of Christ," is a *man-made* institution, with no higher authority than that spoken of by Paul, when he said, "They will heap to themselves teachers;" for if, as the Whitmerites claim, "the church was rejected prior to 1834" then as D. Whitmer was a member of that church, he was rejected with it, hence, away goes his authority here; but if the church was not rejected, she certainly could confer, or retain authority according to the promise, "that whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven;" hence, as the records show—and I presume Mr. Whitmer will not deny—he was cut of the church in 1838, hence away goes his authority there; therefore, they may take hold of

which horn of the dilemma they choose, and it leaves the church claimed by them to be the "Church of Christ," but a man made institution after all.

WILLARD J. SMITH.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE ROCK.

THERE were a great many things twenty years ago, and from that time to a little over a year since that tried me. A good deal of indelicate language was comparatively easy to get over, but not so of doctrines. In fact there seemed to be little counsel except on tithing, donations, etc.

Bitter hatred to congress was expressed at various times. W. Woodruff said in Bear Lake, he wished he had command of thunder and lightning for half an hour. At another time he said he had just as much of the Holy Spirit when he was a deacon as he had now as an apostle! All this and volumes more was easy to get along with, but when L. S., of Brigham City said twenty years ago that revelation was the Rock that Peter meant, then I felt real pain—just come from England to hear a small step in the downward road. It made me wonder if Satan was once more allowed to triumph. At Jerusalem, magistrates were stirred up by him to hinder the apostles from preaching Christ. Now in these last days Spiritualists don't deny there was a Christ, but they seem to honor the humble Nazarene, as they say. Let us see what Peter said: "Thou art the Christ the son of the living God," the expected Messiah. As no man can come unto Christ except the Father draw him, so the eternal Father revealed it. Not flesh and blood, but the Father showed Peter that their Lord and Master was not an impostor, but the Christ. Not merely a prophet, a man, then revelation might be the Rock? No. But the time had come when he who said, "Father, thy will be done," instead of "guilty man shall suffer." I will take a body—"the seed of the woman," thy only begotten, and take upon me all their woe. No finite being can pay that debt; an infinite atonement is required; justice shall inflict on me all that mankind must otherwise receive as just. For thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption, and all the glory shall be thine. On me let death strike with his dart. But O, death! where is thy sting? O, grave! where is thy victory? For once the conqueror is conquered, and the mighty king of glory shall destroy death and him that hath the power shall be bound. Yes; the everlasting gates were lifted up, and the king of glory passed through their portals and set free many captives who appeared in Jerusalem when the empty sepulchre proclaimed, by angelic beings, "He is not here. Come and see the place where he was laid. Let us weigh Deuteronomy, chapter 32.

"Ascribe ye greatness unto our God; he is the Rock. . . . Of the Rock that begat thee thou art unmindful and hast forgotten God that formed thee." . . . "Except their Rock had so'd them." Paul says, "they drank of that Rock that followed them, and that Rock was Christ."—Doc. Cov. Instructions were given June 1829 to "build up my church upon the foundation of my gospel and my Rock."—Doc. Cov. Sec. 43, paragraph 4 says: "Behold, Jesus Christ is the name given of the Father." A fountain giveth a stream of water; you dont call the stream the fountain; the stream proceeds from it. Luther and all the reformers broke the chain of Popery. Joseph Smith said: "We know that justification by faith in the grace of our Lord and Savior is just and true."—Doc. and Cov. Some men say good morals, honesty, etc., are the foundation of religion. They certainly are the fruits. But we dont build a house by putting shingles on foundations and finishing with floor.

W. E. GOOCH.

#### THE DISPENSATION OF THE FULNESS OF TIMES.

BY D. S. CRAWLEY.

SPEAKING of this same latter day work, Isaiah 1:25, 26, says: "And I will turn my hand upon thee, and purely purge away thy dross and take away thy tin; and I will restore thy judges as at the first, and thy counselors as at the beginning; afterwards thou shalt be called the city of righteousness, the faithful city." "But," says the objector, "all these events, admitting them, were to be upon the eastern hemisphere, which disproves your claim that Joseph Smith was called to begin this great work in America, of which the Bible says nothing." Well, if the Bible should not mention where this great work should begin, it does say that it shall begin by the Lord "lifting up his hand to the Gentiles [first] and setting up a standard for the people" (Isa. 49:22); causing the Gentile kings and queens to assist in gathering Israel, as mentioned in verse 23. Hence it is just as reasonable to suppose that it might begin in this mighty nation of civil and religious freedom as in any other, and if the Bible positively points to this land and this nation, as the place where God would begin this mighty work, then it should be an overwhelming evidence of the divine authority of the fourteen year old, almost unlettered boy, Joseph Smith, when he declared that an angel of God so declared unto him, when all the combined wisdom of the world opposed him, denying that the Bible taught any such thing. Isaiah 11:12 says, "And he shall lift up an ensign for the nations." Not for Israel, but the Gentile nations *first*, and it should result in the gathering of Israel and Judah. In Isaiah 5:25, 26, after speaking of Israel's dispersion, and the terrible judgments to follow, he says: "But his hand is stretched out still; and he will lift up an ensign *from far*, and will hiss [call] unto them [Israel] *from the ends* of the earth [or farthest part of the earth from where the

prophet then was] and they shall come with speed, *swiftly*." From this we learn that this lifting up his hand, or an ensign, was to be "from far" from Jerusalem, even "from the end [or farthest part] of the earth," which by consulting a map we find can refer to no other place than America. And that, from the place referred to, Israel were to be called, and were to come in answer to the call, "with speed *swiftly*." But to remove every doubt in regard to its reference to this land, we quote: "Wo to the land shadowing with [in the shadow or resemblance of] wings, which is beyond the rivers of Ethiopia."—Isaiah 18:1. In chapter 17:1 he speaks of Damascus, and in 19:1 he speaks of Egypt, calling each by name, because he knew their names; but in 18:1 he beholds a land "from far," an unknown land to him, hence he gives only a description of its shape, its direction from Jerusalem, and its great distance away; for when we take the map of the world and follow his direction, and pass beyond the rivers of the Barbary States, ancient Ethiopia, we find ourselves near three thousand miles from the prophet's residence; and then, thousands of miles farther on is the first land that we see; indeed "far off," and to our astonishment we find it "shadowing with wings" or in the likeness of the extended wings of a fowl. No one can give a more accurate outline of the land of America in fewer words. And it can not possibly apply to any other land. This is evidence beyond the power of successful contradiction, that the prophet spoke of this land. In verse 2 we learn that "from" this land ambassadors of God were to be sent across the waters as "swift messengers, to a nation scattered and peeled,"—Israel. No nation has ever been scattered, and peeled of their substance, as Israel. And they are to be brought to this land by these swift traveling ambassadors, the same as taught in chapter 5:26. The 3d verse says, "All ye inhabitants of the world and dwellers on the earth, see ye when he lifteth up an *ensign*, and when he bloweth a trumpet *hear ye*." Will they do it? Ah, no. In addition to "lifting up an ensign from far" as in chapter 5:26, we here have the blowing of a trumpet, or proclamation of the gospel, and a *special* call to *hear* it. For in verse 4 he says, "For thus hath the Lord said to me." In verse 5 we learn that these great events were to occur just "afore the harvest," or end of probation; "For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches." In Revelations, chapter 14 we learn that after the sending of an angel from heaven with the everlasting gospel trumpet, to be blown by God's ambassadors, the same event as just mentioned by Isaiah, only in different language, we read: "The harvest is fully ripe, thrust in thy sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe; and they were gathered and trodden in the great wine press outside of the city"—a dreadful carnage. (Rev. 14:15-20). This evidently refers to the gathering of

the eastern nations; the sour grapes (or clusters of the vine) means the great mother of harlots, around the city of Jerusalem, fully described in Ezekiel, chapters 38 and 39, Joel, chapter 3, and Zechariah, chapter 14. The "sharp sickle" no doubt refers to the same thing taught in Rev. chapter 16, as gathering them, "The spirits of devils, working miracles." But in Isaiah 18:4 we learn that "afore the harvest," whilst the sour grapes or clusters are ripening, the Lord will "cut off the sprigs" (young branches.—Webster) "and cut down the branches" and "the beasts" and the "fowls" are to feast on them, so terrible will be their destruction. The nations and churches of this land may well be termed "the sprigs" and "branches" of the eastern nations and churches; and we learn that they will be cut off "afore the harvest," unless they "see when he lifteth up an ensign," and "hear when he bloweth a trumpet" amongst them; for their fulness will have then come in just as the Jews when they refused to see the ensign when unfurled and hear the trumpet when blown by the Lord Jesus Christ and his servants. O, my countrymen! remember Judea's dreadful fate, and be wise.

With this agrees the world's history as prefigured in the great image, of Daniel chapter 2d. The head and breast and arms and belly the eastern empire; the legs and the feet and toes the western kingdoms including "the sprigs," and "the branches" of America, which were to be broken and consumed. And how could this be unless the kingdom was first "set up here? As before quoted, Paul said, "As it is written, out of Sion shall come the deliverer, and shall turn away ungodliness from Jacob." It is thought that this deliverer was Christ, and the reference Bibles point to Isa. 59:20. But that is altogether different from Paul's quotation. David in Ps. 14:7, no doubt refers to the same as Paul, "Oh, that the salvation [or deliverance] of Israel were come out of Zion. When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Isaiah 59:20 says: "And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob." This is an event to transpire *after* "the Deliverer" comes *out* of Zion and *turns* away ungodliness *from* Jacob, predicted by Paul and David. A deliverer is that which delivers; and certainly the "ensign," "standard-bearer," and "ambassadors" sent from this land, are servants of God for the deliverance of Israel.

The obscure prophecy of Obadiah points to the same event and place as Paul and Isaiah. "But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions," [or be saved as Paul says; and how?] "And saviors [ambassadors] shall come upon Mount Zion, and judge the Mount of Esau, and the kingdom shall be the Lord's."—(Obid. 17-21). By reading the entire chapter we see that Mount Esau means the people of Esau—the Gentiles, who are to be "cut off with great slaughter. "For thy violence against thy brother Jacob, shame shall cover thee, and

thou shalt be cut off forever." 9-10. But before this he says, in connection with the saviors on Mount Zion and the destruction of the Gentiles. "We have heard a rumor from the Lord [the trumpet blast], and an ambassador is sent among the heathen."—verse 1. He certainly describes this nation in verse 4: "Though thou exalt thyself as the eagle [our national emblem], and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." And verses 13 and 14 may well be applied to the treatment of the Saints from 1832 until 1846. Hence it is evident that he refers to the same events as Paul, Rom. 11: 25-27, and Isaiah chapter 18. Isaiah evidently refers to similar events in chapter 2 as in chapter 18, when speaking of the wonderful events of the last days; when he says the Lord's house, or kingdom, shall be established in the top of the mountains, or be the greatest of the nations, and of all the gathering to it" from all nations," the cause thereof being "for the law shall go forth from Zion, [first] and afterward the word of the Lord from Jerusalem."

Charles Wesley, co-laborer with his brother John, evidently refers to Isaiah chapter 18 when he says,

"Almighty God of love,  
Set up th' attracting sign,  
And summon whom thou dost approve  
For messengers divine.  
From favored Abrah'm's seed  
The new apostles choose,  
In isles and continents to spread  
The soul-reviving news."

This agrees with Isaiah, chapter 18, &c.

John Wesley says in his ninety-fourth sermon that the true cause of spiritual gifts not being amongst the Christians, was because they had "turned heathen again." Such men would have rejoiced to have lived in the days when Joseph Smith began to "Lift up the attracting sign," also choosing "the new apostles." It is a remarkable fact that from Isaiah's stand-point, Jerusalem, looking beyond the river Droha, the principal river of northern Africa—Ethiopia, a direct line brought to his vision, first what is now the state of New York, the exact place where Joseph Smith declares the fulfillment of the events predicted in that same chapter in connection with chapter 29. Hence we are justified in making the application of all these prophecies—those of Paul, David, Daniel, Obadiah, Isaiah, the Revelation, and others, culminate in the mission of Joseph Smith for the deliverance of Israel, by sending "ambassadors" of Christ from this land to them everywhere with the law that Jesus and Paul and other of God's servants preached, thus turning them from ungodliness, telling them "an ensign" was lifted up, the gospel "trumpet" blown, and a "standard for the people" set up on this land.

"But," says one, "this can not be, for the deliverer was to come out of Sion, and Isaiah says in 30: 19 that Zion is at Jerusalem." Yes, and the very language proves that he knew of another location that would be named Zion, or why should he use the preposition thus, "Zion at Jerusalem?" Only to distinguish between the two Zions. Thus Zion "at Jerusalem" was part of the city proper, but separated

by a wall. And when David took Jerusalem from the Jebusites, he "took also a stronghold of Zion, the same is the city of David."—2 Sam. 5: 7. It is called the same in Luke 2: 11 by an angel; but it is never called the city of God. Of the Zion of the latter days it is said, "Beautiful for situation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great King. God is known in her palaces for a refuge. \* \* \* As we have heard, so have we seen; in the city of the Lord of Hosts, in the city of our God. God will establish it forever."—Ps. 48: 2-8. "I will not give sleep to my eyes, nor slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephrata; we found it in the fields of the woods." . . . "For the Lord has chosen Zion, he hath desired it for his habitation."—Ps. 132: 4, 7. The Zion at Jerusalem was never unknown to David. But Zion, the city of God, he sought out, and "found it in the fields of the woods." No pen can better describe the immense prairies of Missouri and other parts of our land, as they are surrounded by vast forests, than by calling them "the fields of the woods." No such thing characterized the Zion at Jerusalem. But David learned, after sleepless nights of supplication, that God had chosen the location of the Zion of the latter days, and saw it "on the sides of the north" or north side of our land, consequently it was found by him in North America.

"Zion is a wilderness, Jerusalem a desolation."—Isa. 64: 10. This refers to two localities. There was to be a river of many streams, to make glad the Zion of God, by running through it. Ps. 46: 4. Nothing of the kind can be found in "Zion at Jerusalem." For God will save Zion, and build the cities of Judah. Ps. 69: 35. Zion at Jerusalem was part of a city of Judah; but the above named Zion is distinct from Judah's cities. "Zion heard and was glad, and the daughters of Judah rejoiced." Ps. 97: 8. Zion's daughters were not of Judah, or "at Jerusalem." "The Lord shall reign in Mount Zion, and in Jerusalem."—Isa. 24: 23. "The Lord shall roar out of Zion, and utter his voice from Jerusalem."—Joel 3: 16. "For the law shall go forth from Zion, and the word of the Lord from Jerusalem."—Isa. 2: 3. "For in Mount Zion, and in Jerusalem, shall be deliverance."—Joel. 2: 32, "To declare the name of the Lord in Zion, and his praise in Jerusalem."—Ps. 102: 21. All these, and many other scriptures prove that the Zion referred to in them is not in Judea, but in an entirely different location. But to remove even the shadow of a doubt, we quote Isa. 18: 7. I have already proven beyond a doubt that the prophet was then speaking of this land, from which "ambassadors" were to be sent to Israel, across the waters, the ensign raised, the trumpet blown, and the judgments to follow. He then says,—"In that time shall the present be brought unto the Lord of Hosts, of a people scattered, and peeled, \* \* \* to the place of the name of the Lord of hosts, the Mount Zion." This should forever es-

tablish the fact, that God, just "afore the harvest" would locate and name a place on this land "the Mount Zion," and cause the gathering of Israel to that place. This is just what was revealed to, and declared by the illiterate boy, Joseph, in opposition to all the wisdom of the world, all of which is fully sustained by the scriptures.

Now we can understand Joel's obscure prophecies,—"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh for it is nigh at hand."—Joel 2: 1. When there should be deliverance in Mount Zion, first, and in Jerusalem, after, as the Lord hath said. God had evidently revealed the same things to him as to Isaiah, but he only describes it in different language. Isaiah says the trumpet should blow just "afore the harvest," and judgments follow. Joel says when it shall blow, "let the inhabitants tremble, for the day of the Lord is at hand," and that then there shall be safety in Zion, &c. Isaiah says the people shall be gathered to Mount Zion, &c. Obadiah says, "Saviors shall come up on Mount Zion" and judge the Gentiles, "and the kingdom shall be the Lord's." Daniel says in effect that the kingdom of God should, in the latter-days, be set up in the far west, not far from the toes of the image, break them first, then all other kingdoms, and "stand forever." Paul said "the Deliverer" should "come out of Zion" and save Israel. David says deliverance should come out of Zioe and cause the salvation of Jacob. John saw that an angel would bring the gospel, save the good, and cause the downfall of Babylon. Zephaniah, in chapter 3, says that God would gather Israel, destroy the nations, and then, "From beyond the rivers of Ethiopia [alluding to the same land as in Isaiah 18, America], my suppliants, even the daughter of my dispersed, shall bring mine offering." God will then restore "a pure language" to all people. Some of Judah will gather with the Saints to this land. All these ancient, holy men spake of these events, but in their own way, some mention things that others omitted.

Instead of "ambassadors" of God coming from the east to this land, they, as we have seen, are to go, first, from this land to the Eastern nations, just as taught by Joseph Smith, to gather God's people to this land, whilst Jerusalem, with its Zion, will be rebuilt, unbelieving Israel gather there, all nations gather against them to battle, take half their city, outrage their women, &c., &c. See Zech. 14: 1-5. Then Jesus shall go from Zion in America, which must first be built up, for "When the Lord shall build up Zion, then shall he appear in his glory."—Ps. 102: 16. And then "The Redeemer shall come to Zion, and to them that turn from transgression in Jacob."—Isa. 59: 20. This is before he goes to deliver the unconverted Jews. Read Zech. 14th chapter. He then will deliver them, "open a fountain" in the house of David, for sin and uncleanness, meaning baptism, and so save them through the gospel. Then they will recognize the truth of Pilate's inscription on the

cross.—“Jesus, of Nazareth, the King of the Jews.” Read of their great mourning for him when they learn this.

That Jesus will come to this land first, is evident from Gen. 49: 24, where Jacob, after conferring on Joseph a land situated at “the utmost bounds” of the earth, America, (as it is the farthest land from Egypt, where Jacob was), says; “from thence is the shepherd, the stone of Israel,” because, no doubt, he would come first to Zion on this land, and go thence to Jerusalem in Asia, and destroy the nations that are gathered there. Read Ezekiel, chapters 38 and 39, Joel’s prophecy, and Zechariah, chapters 12, 13 and 14, as I can only glance at these events.

He will resurrect his people in fulfillment of Ezek. 37: 12. After giving the vision of dry bones the Lord thus explains it; “O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. “And in verse 22, after telling them of the union of Joseph’s and Judah’s history, (the Bible, Judah’s history, and Book of Mormon, Joseph’s history), telling how God brought him to the land of America, given him through his father Jacob, as a sign to Israel that the time of the resurrection was near at hand, he says that he would gather Israel from every land and bring them into their own land, and “Will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.” “But,” says one, “you thus overthrow your argument in regard to part of Israel gathering to this land first, to abide forever.” No, indeed; for this is part of the land of Israel, given to the house of Joseph, as proved heretofore; and Isaiah, speaking of the two lands says; “For Zion’s sake (in America) I will not hold my peace, for Jerusalem’s sake I will not rest. Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married.”—62: 1-4.

In Gen. 1: 9 we learn that the waters were all gathered into one place, consequently the land was all one body. We learn also in Gen. 10: 25, that in the days of Peleg the earth, (not the nations), was “divided;” a very short account of such a mighty revolution, but that such has been the case can be seen by a glance at the map of the world; for with our imperfect outlines of the earth, if the continents and islands were cut out of the map and placed together, it would make almost a solid body of land. And according to the prophecy quoted, in “the times of the restitution of all things,” the land of Zion or city of God, the western hemisphere, and the land of Jerusalem, the eastern, will “be married,” or united in one. This is proof positive that Zion and Jerusalem will be built upon two distinct lands before it is said, “and thy land shall be married.” The

Revelator also confirms this, for at the opening of the sixth seal, “The heaven departed as a scroll \* \* \* and every mountain and island were moved out of their places.”—Rev 6: 12-14. And further; “And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; [or made new] and there was no more sea.”—Rev. 21: 1. Thus we learn that the mountains and islands will be moved out of their places; and as it is in the times of restitution of all things, the islands will be joined to the main land. And as there will be “no more sea,” the waters will be gathered elsewhere.

Another obscure prophecy is made plain by the mission of Joseph Smith:—“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord’s hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.”—Isa. 40: 1-3. This was applied to John the Baptist, Matt. 3: 3, and other places. But you can see at a glance that the most of it is yet in the future. No such comforting message was delivered by him at that time to Jerusalem, that her warfare was accomplished, her iniquity pardoned, having received double for all sins. No, indeed; but instead he called them a generation of vipers; their greatest sins after that time were rejecting the gospel, crucifying the king, etc. Dreadful judgments have followed on Jerusalem ever since until recently. But it refers to the time of restitution when he shall send Jesus Christ, and the earth “be married”—made new as the following verses show: “Every valley shall be exalted, and every mountain and hill made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together.” John’s mission was not finished when he first came to introduce Jesus Christ, neither was that his first work on earth. The scribes said Elias must first come before Christ, and they were right. But when Elias come in the person of John the Baptist, (See Matt. 17: 12, 13), they knew him not, but killed him. And that he was to be instrumental in restoring all things that were spoken of him by the prophets especially as quoted in Isaiah, chapter 40, we quote:—“And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say that Elias is come already, and they knew him not.”—Matt. 17: 11, 12. They killed him, but he was raised at the resurrection of Christ in the mean time coming with Moses to minister to Christ at the transfiguration. And why think it incredible that he should come in this last dispensation to fulfil the words of Christ and the prophets, as testified by Joseph Smith and Oliver Cowdery, and confer his authority on them, to preach the gospel and baptize for remission of sins? As the Elias he went to God at death. As he

was after that sent from God, he came in the person of John the Baptist. John 1: 6. Then why deny that he should be sent again, as his prophetic mission was only began at that time, and will not be finished until “the warfare of Jerusalem is accomplished.”

It is said that the Saints claim to receive too many revelations; that if God revealed the gospel to Joseph Smith by an angel, that should have sufficed without continued revelations. This matter is also made plain in Isaiah, chapter two. The first eight verses refer to the first coming of Christ. The prophet then looks down to the latter days and speaks thus:—Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them.” That is, the things concerning his first coming were to precede those that he now speaks of:—“Sing unto the Lord a new song, and his praise from the end of the earth. Let them give glory unto the Lord, and declare his praise in the islands.” And why? for “the Lord shall go forth as a mighty man of war; he shall cry, yea, roar; He shall prevail against his enemies,” [latter day events]. “I (the Lord) have long time holden my peace, I have been still and refrained myself; now will I cry like a travailing woman; I will destroy at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up their pools.”

Ever since the rise of great “Mystery Babylon,” the Lord has been silent, has refrained from speaking. But the prophet here teaches that when he should break the long silence in the eleventh hour, to do his mighty work, “gather in one all things in heaven and in earth, even in one in Christ,” that he should “cry, yea, roar,” and never cease from speaking, never keep silence until the complete deliverance of his people Israel.

Want of space forbids me mentioning more of the prophecies made plain by the ushering in of this last dispensation. But if Judah suffered so terribly for rejecting the prophecies of Christ’s first advent in about “the ninth hour,” how shall we escape if we reject the tenfold greater amount of prophecies concerning the “dispensation of the fulness of times,” “the eleventh hour” call? When “the Redeemer will come to Zion,” when he will redeem Israel, overthrow and “make a full end of all the nations whither he had driven them,” raise up all his people, “marry” or unite the eastern and western continents and islands, make Israel “again one nation upon the mountains of Israel,” Christ take the throne of his “father, David, and reign over the house of Jacob for ever,” when the “greatness of the kingdom under the whole heavens shall be given to the Saints of the Most High?”

Men may call us fanatics, point the finger of scorn at us, but yet our hearts will rejoice in the hope that when the redeemed are gathered to Zion, and Jesus shall come in the clouds of heaven to forever dwell with them, we may then be with that glorified throng, and with Zion sing

the everlasting songs of the redeemed. May God help us that we may not be among those who have no wedding garments on, and join in that fearful cry, "Too late! the harvest is past, the summer is ended, but my soul is not saved."

When Jesus shall in glory come,  
And all his Saints are gathered home  
On Zion's mount with him to stand  
And ever dwell in Israel's land,  
O, with that glorious company,  
May I as one forever be;  
To join in praise of Jesus' name  
With Saints in New Jerusalem.

#### LETTERS FROM DAVID AND JOHN C. WHITMER.

RICHMOND, Mo., Dec. 9th, 1886.

Dear Brethren—I regret that one of the Editors of the *Herald* has seen fit to cast a shadow over the honor and integrity of Bro. David Whitmer, the last witness to the divinity of the Book of Mormon—a man whose past record is beyond reproach. I can account for it only in this light: That he began to fear lest some of the Saints should leave the Reorganized Church and come into the Church of Christ; so he has been tempted to do all he could toward destroying the good influence of Bro. David. I desire to show the brethren what brothers Joseph and Alexander Smith think of the honesty and integrity of David Whitmer. When they were here a few years ago, Bro. Joseph told Bro. David Whitmer that he believed in the integrity of his heart, and believed that he loved his father (Joseph). Bro. Alexander said to Bro. David Whitmer's wife as follows: "Before mother died, she told us to visit the Whitmers, that they were good people; and when we saw David Whitmer we would see an honest man." I will also give you here the names of old citizens of Richmond, over half of whom have known David Whitmer since he came here in 1838. The following is taken from a leaflet published by him in 1881, and sent forth reaffirming his testimony to the Book of Mormon because of some false reports being circulated.

We, the undersigned citizens of Richmond, Ray county, Missouri, where David Whitmer has resided since the year A.D. 1838, certify that we have been long and intimately acquainted with him and known him to be a man of the highest integrity, and of undoubted truth and veracity. Given at Richmond, Missouri, this March, 19th, 1881:—A. W. Doniphan (the lawyer who defended the Saints in 1838); George W. Dunn, judge of the Fifth Judicial Circuit; T. D. Woodson, president of Ray county bank; J. T. Child, editor of *Conservator*; H. C. Garner, cashier of Ray county bank; W. A. Holman, county treasurer; J. S. Hughes, banker, Richmond; James Hughes, banker, Richmond; James W. Black, attorney at law; L. C. Cantwell, postmaster, Richmond; George I. Wasson, mayor; James A. Davis, county collector; C. J. Hughes, probate judge; George W. Trigg, county clerk; W. W. Mosby, M.D.; J. P. Amssinberry, merchant; W. R. Holman, merchant; George W. Buchanan, M.D.; A. K. Reyburn, and others.

Your brother in the faith of Christ,  
JOHN C. WHITMER.

RICHMOND, Mo., Dec. 9th, 1886.

Bro. Joseph:—I have the *Herald* of the 4th inst. and I feel thankful to God that you talk as fair and honest-hearted as you do. It occurs to me that you wrote this editorial relating to my letter yourself. It has a good honest spirit in it, and

differs widely from the most of the writings in the *Herald* of late, which have appeared against me. I am praying to God for you, Bro. Joseph, and for all the honest in heart; and my soul rejoices, trusting that God will have mercy on all true believers in his word and enlighten their hearts with his loving, forgiving Spirit, that before long they may all see and understand his word alike and all be "one," even as Christ prayed that his disciples "might be one as he and the Father were one, that they might be one in Him." I had the brethren write to some of the papers correcting the mistakes in them, and in time I will have all misstatements that have gone forth corrected to the public mind, and publish to the world abroad the truth concerning all of these matters. God knows that I, as well as yourself love the truth and desire to have all mistakes corrected, and to have the truth established. I want to ask you this question: If you knew that your father had introduced doctrines of error into the Church of Christ, would you want to uphold him in his errors? Of course you would not! I understand fully that you believe these doctrines (about which we differ) to be of God, while I believe, I know that they were introduced by the wisdom of man. I do not mean to persecute your father nor destroy any of his good works. I loved your father; I upheld him as far as he taught the doctrine of Christ; yea, I loved him so much and had so much confidence in him, that I followed him into many errors before I was aware that I was trusting too much in "an arm of flesh," instead of trusting in God only, and relying upon "that which is written." I knew your father, Joseph, much better than you knew him, and much better than any man now living. I was with him in the work of upbuilding the church before you were born. Your father was once an humble man; but he become ensnared by Sidney Rigdon, David Patton, Brigham Young and others. Now God has made it known to me, that before I go hence, I must send forth my testimony to the world, stating many truths which have never been published, which is necessary in order to show how they have trusted in man and made flesh their arm, and have been led into error by following the teachings of men, instead of trusting in God only and following the teachings of Christ. May God help you, Bro. Joseph, to some day see and understand that your father did become ensnared by wicked men, and through their influence he did introduce doctrines of error into the Church of Christ! Oh, Joseph, you can not understand by this letter how my soul is stirred up with the love of God for you, and for all the Latter Day Saints who are in error. But you may not see and understand me by what spirit I speak, until at the judgment bar of God; then you will see and understand. May you go to God in prayer and fasting, and find out by the power of the Holy Ghost by what spirit I do speak, for by the power of the Holy Ghost you can know all things. May God be with you, is my prayer.

Your brother in the faith of Christ,  
DAVID WHITMER.

Please publish the above letter, Bro. Joseph, and right under it the following letter to the brethren.

Dear Brethren: I want you to understand that the following remarks are addressed to the one who has been writing against me unjustly of late

in the *Herald*, showing a different spirit to the editorial relating to my letter in the *Herald* of the 4th inst., which has a good, honest spirit to it. These remarks are to the writer who has judged me hastily—who has taken for evidence against me some letters that were written to the *Millennial Star* and other papers of the church, said letters having probably been written by some man who afterwards followed Brigham Young to Salt Lake, and written so long after the occurrence of those things that his dates are wrong, and he had forgotten the first names of three of the elders whom he says spoke against me concerning some charges. This writer in the *Herald* has judged me after hearing only one side of the evidence, and has accused me of many things. Now who made him a judge in Israel? Christ said, "Judge not"—"condemn not;" and as he has judged me, just so God will judge him at the last day, if he continues to judge as he has heretofore.

Because some man wrote a letter to the *Millennial Star* a long time after I had left the Latter Day Saints, and charged me with being guilty of certain things, does this necessarily make the charges true? Of course not! Many things are written as knowledge which the writer believes to be true, but he may be writing only hearsay.

Now I will give you an instance of the church paper printing an article against a man, the writer of the article being an apostate from the church at the time. In Lamoni is now living a man named James J. Stafford, who (I have been told by perfectly reliable men) apostatized from the Reorganized Church some years ago, and is such to-day. Last spring Mr. Stafford wrote an article against me, in which he makes some grave insinuations, and the *Herald* printed his article; and not only did this, but one of the Editors calls attention to the article, thus making it semi-official. Brethren, did this Editor do right in this matter? (I don't think this was Bro. Joseph.) So you see at this present time that an Editor of the church paper will print articles for men who are even apostates from their faith, just so the article attacks some man whom the Editor wants to attack. The *Millennial Star* used to do the same thing. The articles written against me to the old church papers, this writer in the *Herald* calls "church history," and are reprinted and commented upon by him, as if every word of it was true, while many of them were written by men who went to Salt Lake in polygamy, and when they wrote these things against me, were writing on hearsay. Now I will speak of these charges against me.

After I had left the Latter Day Saints, I heard that they had given me a trial and cut me off. The only charges that I ever heard they had against me (until I read this *Herald*) were, for not believing some of Bro. Joseph's revelations, and not teaching them; and for not believing and teaching the "Word of Wisdom." The proceedings of this trial, and all these other charges against me, I never heard of in my life before. Brethren, in the fear of God, and my time being almost at hand to go to meet Him, I do positively deny all of these charges against me, except concerning these revelations, and I still believe now as I did then concerning them. The fact is—I will clear myself from this article in the *Millennial Star*; I will clear myself from their own evidence. To show you how this writer in the *Herald* has done, you will notice that he puts the

words "using the money" in letters of emphasis to make the brethren believe that *the Whitmer* here referred to *is myself*; and tries to make it appear that *I* had used money belonging to the church, by emphasizing those words: It says "Phelps and Whitmer;" well—the Whitmer referred to is *not myself*, it was my brother, *John Whitmer* who is dead. I heard afterward they had such a charge against John, but he was not guilty of it. In the charge about selling land in Zion, it says also "Phelps and Whitmer," and this also refers to John, because I never owned any land in Zion. But the writer in the *Herald* tries to make it appear that the Whitmer referred to is myself. Please note well the following point, as it clears me from their own evidence. "Elder Lyman Wight stated that he considered all other accusations against them (us three brethren) of minor importance, compared to their selling their lands in Jackson county; that they (Phelps and Whitmer) had set an example which all the Saints were liable to follow." So you see they admit that all other accusations against us were of minor (small) importance. Now as I never owned any land in Jackson county, I guess I am clear of everything! The Whitmer referred to was my brother, John. He had to sell, to get out of debt. You can see from reading those five charges against me, that I had already left the Latter Day Saints, when they were brought up against me. Also that I had already left them when they give me a trial and cut me off. You can see this from the fourth charge which says: "In neglecting the duties of his calling and separating himself from the church while he yet had a name among us." So this fact is established, and I want the brethren to remember this because it is important, as you will see later on why I left the Latter Day Saints.

As to the balance of those charges I have this to say; I positively wrote no letters to Kirtland about Joseph, nor did I write any letter to the High Council at Far West. I want to repeat that the man who wrote this letter to the *Millennial Star* must have written it a long time after I left the Latter Day Saints, which can be seen from his forgetting those names, and from being wrong as to some dates. I have no doubt but what some one, not very conscientious, wrote these things against me to the *Millennial Star*, and wrote them a long time after I had left the body, and wrote the most of it on hearsay. So we see that all they had against me was for "not keeping the Word of Wisdom," and disbelieving some of Joseph's revelations, and not teaching them. You will notice the remarks of the writer in the *Herald* about me not keeping the Word of Wisdom; I have this to say: If he drinks tea or coffee, or violates the Word of Wisdom in the least particular, I want him to read in Matt. 7: 5, what Christ call's the man who says to his brother, "Let me pull out the mote from your eye, when behold a beam is in his own eye." As for me, my conscience does not condemn me for not keeping the Word of Wisdom; but those who believe it to be of God, if they violate it in the least particular, their conscience can not be clear of doubt; and he that partakes with doubt is condemned.

I will now answer the article written by Mr. Stafford to the *Herald* last spring; I only desire to state briefly the facts in regard to that history. First—I do not believe that Lucy Smith wrote those things about me. Did not some man write

that history for her? If she wrote those things about me, it occurred in this way; she had *been told these things* by some one, and believing them to be true, she wrote them. It is certain she knew none of these things of *her own personal knowledge*. We all know how easy it is to sometimes believe rumors and hearsay, and it is easy for false reports to be started about one who is innocent. I will state, that the whole of these things from first to last are *entirely false*, and Satan is at the foundation of them all. I suppose the girl to whom reference is made, was Adaline Fuller. She was a meek, humble girl, who had but little to say to any one. She was a good, honest girl, of strong faith, and if there ever lived on this earth an humble follower of Christ, she was one. In those days several of us had this gift. I would call it the gift of discernment, or prophecy; but none of them pretended to dictate for the church, or for any member of the church. She, nor any of them, never did give a revelation to the church, or to any member of the church. I have no knowledge whatever of her ever receiving a revelation that I would fill Joseph's place when he died. This has been made up like many other things about me, after I left the Latter Day Saints. We never did hold any secret meetings at my house, or any other house; and this girl never did give any revelations at any of our meetings. As to her jumping out of her chair and dancing over the floor and boasting of her power, I say this is false in toto, and Satan has started this base falsehood about an humble follower of Christ. As to the revelations which came through Hiram Page's stone, I will state that Oliver and I never thought much about them. We talked of them, and thought they might be from God, or might be from Satan. About our going to Missouri and contaminating the minds of the brethren against Joseph, in order to destroy his influence. We never tried to contaminate the minds of any one, nor have we ever tried to destroy any of Bro. Joseph's good influence, or good works.

As to the spirit in which I left Kirtland to go to Missouri, I will tell you of a revelation received through Joseph at Kirtland, which was the cause of me leaving Kirtland to come to Missouri. It was received in the presence of Hyrum Smith, Sydney Rigdon, Frederick G. Williams, and others. It was not printed, as many others were never printed; so I give you part of it from memory: "That my servant Sydney must go sooner or later to Pittsburg; that I, Joseph, must remain here in Kirtland, for this is my appointed place; and the brethren must not keep my servant David here any longer, for he is needed in Missouri, for that is his appointed place." I parted with the brethren at Kirtland in the spirit of love. Mr. Stafford has commented on these matters and judged me hastily, and made some grave and serious insinuations against me, which you can see by reading his article. I hope he will not judge me hastily again, and that he may in time find the truth as it is in Christ, is my prayer for him.

My article was sent to the *Herald* on December 9th, and in the *Herald* of December 25th are some things I desire to notice briefly. Concerning my encouraging the Missouri mobocrats to push their persecutions against the church in 1838—which finally resulted in the death of Joseph and Hyrum in 1844. The writer says he has heard of a rumor in this sense, but that it may not be true, etc.

This is the first time I ever heard of such a rumor. He says: "We regret the existence of such a rumor." Now I want to ask him this question: If he really does regret that this rumor exists, why did he publish it in the *Herald*, thus spreading it to thousands of people? Because some brother wrote to him asking that question, is no reason why he should publish it in the *Herald*. Such a rumor may have existed; if so, it may have originated in this way; when I came to Richmond, General Parks, who was in command of the State Militia, was short of wagons and teams, as they were scarce here then; so he pressed me and my team into service and I was forced to go and drive a wagon load of baggage to Far West. I told them if I had to go I would take no gun. They said "all right;" and I took no gun. This rumor may have originated in this way. God knows that I did not encourage the militia in the least to persecute the Saints. He knows I was praying for them and did not lay a straw in their way, instead of aiding in their persecutions. Our persecutions began five years before I left the body in 1833; now was I in any way the cause of that? Brethren, it is ridiculous; it is wrong; it is an injury to an innocent man; and an injury to the cause and to my testimony to the Book of Mormon! It is an abomination in the sight of God, and he will justly reward all those who have originated such falsehoods about me!! Now brethren—I want to repeat, in the fear of God, that my testimony will stand at the judgment day as the truth, concerning all of these matters. May this writer in the *Herald* some day see wherein he is in error, and may he find the truth as it is in Christ, is my prayer for him.

I will now begin and give you the first chapter of my epistle, as I have already written it.

*Dear Brethren:*—The Spirit of God moves upon me to send forth this epistle unto you. It is wisdom in God that these facts which I give you have not been made generally known long ago. But now the Spirit of God has made it manifest to me to make them known. The time is at hand to prepare for the day when the gospel will go to the house of Israel! It has been made known to me that when the gospel goes to the remnant of Jacob, (the Lamanites), it must go to them as Christ has given it to us, the fulness of which is in the Book of Mormon and the New Testament. I know that the Latter Day Saints are teaching some errors in doctrine, and I hope to convince the honest in heart among them of this fact. The commands of God are strict, and his word is yea, yea, and nay, nay. It is a serious thing for man to add doctrines to the doctrine which Christ has taught in his word. Christ has taught that it is necessary to be abiding in his doctrine, and whosoever teaches more or less than the doctrine which he has taught in his word, is not of Him. He has taught but one doctrine. I do not mean to judge or condemn the Latter Day Saints. God is the judge. But I will speak the truth as the Spirit of God moves upon me to speak it, and I hope and pray that many will heed the truth—that they will lay aside all error, and come in upon the doctrine of Christ, as it is taught in the written word. I believe that the Latter Day Saints who are opposed to polygamy have done a great work and great good. I believe they have done a great work in carrying forth the Book of Mormon. We can not always under-

stand God's ways of dealing with his people. God suffers men to be led into error because of their blindness of heart. He works with men only according to their faith and obedience; but now the Spirit of God is moving upon the Elders of the Church of Christ, to go forth unto all believers in the Book of Mormon, and unto all other people, crying repentance, and calling on them to heed to the teachings of Christ. I do not mean to persecute Joseph the translator of the Book of Mormon. I loved him, and I love Joseph his son, and believe him to be a good man. Joseph like many of those of old whom God had chosen, fell into error; and why should we want to follow *any man* into error? Should we put our trust in an arm of flesh? Nay, verily!

There never lived but one perfect man, and that was Christ; and *he* is our only law-giver. Therefore, we should *take great heed*, and compare with the "written word" all doctrines, and laws, and revelations coming through *any man*; for *any man* can fall into error and lead every one into error who *trusts in man*. God chooses the weak things of this world, so that man should not put their trust in man and make flesh their arm, but put their trust *in God only*. It is just—in God's wisdom, that every one who is not living sufficiently spiritual to discern between truth and error, *should be led into error*. God called Saul and many others of old who afterwards fell into error and lost the Spirit—*knowing that they would fall*, so as to let every one be led into error by them who had such little faith in God as to make a man their God, and trust in "an arm of flesh," instead of putting their whole faith and trust in *God only*, and heeding *Him only*. God suffered them to be led into error because of their transgressions and lack of faith in him. *Christ* has spoken, and the voice of God has declared from the heavens: "HEAR YE HIM!" His teachings in the Book of Mormon and the New Testament are the same.

But the Latter Day Saints *have another book of doctrine*—the "Doctrine and Covenants"—in which are doctrines that Christ never taught to the "twelve" at Jerusalem, nor to the "twelve" upon this continent. The Latter Day Saints *believe* these new doctrines, which do not agree with the teachings of Christ. Why do they believe them? Because they are putting too much trust in a man! This has been the mistake of God's people in all ages past. Read the scriptures and observe how very soon the great majority of God's people always fell into error by trusting in man. Men who were humble when God chose them, but afterward fell into error. If men do not live near enough to God to discern error when it comes—and it may appear as an angel of light—for instance, polygamy—God suffers them to be led into error, because of their transgressions. See how many of the prophets whom God called, afterward fell into error? Saul, David, Solomon, and many prophets in Israel.

Now, I do not judge, nor say whether Saul, David, Solomon, or Joseph Smith, will be saved or lost. These are all in the hands of a just God. Perhaps the errors of David were more grievous than those of Joseph. Now I hope you understand me. I am not persecuting Bro. Joseph, and never did persecute him. Because he erred is no reason why I should not love him. God called him to translate the sacred record of the Nephites, by the power and gift of God; but he was not called to set up and establish the church

any more than any of us Elders were. This I will prove conclusively later on, from evidence *which you are bound to accept*.

The "choice seer" spoken of in the Book of Mormon is not brother Joseph. I will give you here a brief outline concerning this "Choice Seer" who is yet to come forth. The *man who is not learned* (in 2 Nephi 11:18), refers to Bro. Joseph. But the "Choice Seer" (in 2 Nephi 2) is *another man*. He is to come from the American Indians. He is to come from the fruit of the loins of Joseph (of Egypt), that seed being the "branch which was to be broken off" at Jerusalem, to whom this land was consecrated for their inheritance forever—being Lehi and his seed; Lehi's seed being "little Joseph," who received this blessing from his father Lehi, that his seed should not utterly be destroyed; for *out of this seed*, which should not all be destroyed (the Indians) should come this "Choice Seer." This is the interpretation of this chapter. This "Choice Seer" will be an Indian. His name will be Joseph, and his father's name Joseph. He is to translate sealed records yet to come forth, (spoken of in 2 Nephi 11:18). "And not to the bringing forth my word only, saith the Lord, *but to the convincing them of my word*." How many Indians did Bro. Joseph convince? He never preached a sermon to them in his life. May God help you, brethren, to understand this chapter, for it can only be understood by the enlightening power of the Holy Ghost. It is very plain to me. I will speak in full on this matter hereafter.

I want to say to the Latter Day Saints, that the elders of the Church of Christ, in coming to them, come to them as their brethren, in love and in meekness. God forbid that we should persecute you, who have likewise taken upon yourselves the "shame of Christ" in this age of the world,—which shame, in the eyes of the world, is believing the Book of Mormon. No! we love you; and by the help of God we will labor, trusting that the day is not far distant when the honest in heart among you, and among all believers in the Book of Mormon, and the world, may all be one with us upon the doctrine of Christ, working by the power and gifts of God to prepare the way for the gospel to go to the House of Israel. God only—knows how I have grieved and suffered and plead with him *for you* for the past forty-eight years; that you might repent and be enlightened by the Holy Ghost to see the errors into which you have been led. To God belongs the mystery of his dealings with his people: He is allwise, and *his ways are not man's ways*. Mormon stood alone for many years, when the Nephites and Lamanites had every one gone into error and transgression. He stood alone holding the authority, and prayed to God continually that he might go to them and preach to them; but the Lord forbid him to preach to them. Then let no man judge hastily as to my authority, lest he judge wrongly and continue in error; but go to God in prayer and fasting, and find out the truth, for the Holy Ghost will guide you into all truth. *If you believe my testimony to the Book of Mormon: if you believe that God spake to us three witnesses by his own voice; then I tell you that in June, 1838, God spake to me again by his own voice from the heavens, and told me to "separate myself from among the Latter Day Saints, for as they sought to do unto me, so should it be done unto them."* In the spring of 1838, the heads of the church and many of the members had gone

deep into error and blindness. I had been striving with them for a long time to show them the errors into which they were drifting, and for my labors I received only persecutions. In June, 1838, a secret organization was formed, Doctor Avard being put in as the leader of the band; a certain oath was to be administered to all the brethren to bind them to support the heads of the church *in every thing they should teach*. All who refused to take this oath were considered *dissenters* from the church, and certain things were to be done concerning these dissenters, by Dr. Avard's secret band. I make no farther statements now; but suffice it to say that my persecutions, for trying to show them their errors, become of such a nature, that I had to leave the Latter Day Saints, and as I rode on horseback out of Far West, in June 1838, the voice of God from heaven spake to me as I have stated above. I was called out to hold the authority.

I see from a letter written by the heads of the church while they were in Liberty Jail, that they repented while in jail of having anything to do with this secret organization, and came out against Dr. Avard, declaring it all wickedness; and resolved to *henceforth* disapprove everything that was not according to the gospel, and which was not of a bold, frank, and upright nature. I quote from this letter, printed in the "Times and Seasons," July, 1840:

"We farther caution our brethren against the impropriety of the organizations of bands or companies, by covenants, oaths, penalties, or secrecies; but let the time past of our experience and suffering by the wickedness of Dr. Avard suffice: And let our covenants be that of the everlasting covenant, as it is contained in the Holy Writ, and the things which God has revealed unto us. Pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants *intend from henceforth* to disapprove every thing that is not in accordance with the fulness of the gospel of Jesus Christ, and which is not of a bold, frank, and upright nature."

They were put in jail in November, after I had left them. Now you see why I left the Latter Day Saints. After I left them they say they gave me a trial and cut me off. About the same time that I came out, the Spirit of God moved upon quite a number of the brethren who came out, with their families. All of the *eight witnesses* who were then living, (except the three Smiths), came out, Peter and Christian Whitmer were dead. Oliver Cowdery came out also. Martin Harris was then in Ohio. The church went deeper and deeper into wickedness. They were driven out of Missouri, and went to Nauvoo; and were driven out of Nauvoo, and went to Salt Lake, where they are to-day living in polygamy. Now you must remember that *nearly all the members* went to Salt Lake. *Only a very few* rejected the revelation on polygamy. The Reorganization is built up principally of members—not of the old church—but new converts. Now remember that *the church* which the *Herald* is striving to defend and prove innocent, *that church—those people—*went to Salt Lake. Remember this! *These* are the people who persecuted me in 1838. *These* are the people who had gone deep into errors and abominations. The majority of those who did not go to Salt Lake are in the Reorganized Church to-day.

Many of the Reorganized Church have wondered why I have stood apart from them. Brethren, I will here tell you why. God commanded me *by his own voice* to stand apart from you. Many of you think that I have a desire to lead—to lead a church that believe as I do. I have no such desire. A one man leader to the church is not the teachings of Christ. After Joseph was killed, many came to me and importuned me to come out and be their leader; but I refused. With these statements, so you will understand me, I will show you hereafter how the heads of the church went into one error after another. I followed them into many errors in doctrine, which the Lord has since shown me, and which errors I have confessed and repented of, and will speak of in these writings. I am not preaching self-justification from being in errors in doctrine in the past. It is since 1847, that I have been shown *all the errors* into which I had followed the heads of the church, and that when God's time comes for building up the waste places of Zion, the Church of Christ must be established on the *teachings of Christ*, which teachings in their purity are in the New Covenant of the Book of Mormon, and come forth to us to settle all disputations, because many plain and precious things have been taken from the record of the Jews, and on *all doctrinal points—order of church offices, etc.*, we must *rely upon it*.

Christ commanded the Nepites to write his teachings, for they were to come down to us as *the fulness of his gospel to us*. And why is it—Oh, why is it that you will not take the words of Christ himself, and lay down your contentions and disputations, taking his plain, simple teachings which he has given us in that book? As you know, the teachings of Christ are the same at Jerusalem and upon this land; but on account of the plain and precious things being taken from the Bible, there is room therein for disputations on some points; but the teachings of Christ in the Book of Mormon are *pure, plain, simple, and full*. Christ chose "twelve" and called them *disciples*, or Elders,—not apostles, and the "twelve" ordained elders, priests, and teachers. These are *all the spiritual offices* in the Church of Christ, and their duties are plainly given. The manner of baptism, and the manner of administering the flesh and blood of Christ, and everything pertaining to the Church of Christ is plainly set forth in the fullness of the gospel.

In order to set some important facts clearly before your minds, concerning some changes in some of the revelations, I will give you in this article a brief outline of them, and speak in full on this subject hereafter. Some of the revelations as they now appear in the Book of Doctrine and Covenants have been changed and added to. Some of the changes being of the *greatest importance* as the *meaning is entirely changed* on some very important matters; as if the Lord had changed his mind a few years after he give the revelations, and after having commanded his servants (as they claim) to print them in the "Book of Commandments;" and after giving his servants a revelation, being a preface unto His Book of Commandments, which says: "Behold this is mine authority, and the authority of my servants, and my preface unto the Book of my Commandments, which I have given them to publish unto you, oh inhabitants of the earth." Also in this preface, "Behold I am God, and have spoken it;

These commandments are of me." "Search these commandments, for they are *true and faithful*" The revelations were printed in the Book of Commandments *correctly!* This I know, and will prove it to you.

These revelations were arranged for publication by Bro. Joseph Smith, Sydney Rigdon, Orson Hyde and others, in Hiram, Ohio, while I was there; and were sent to Independence to be published, and were printed *just exactly as they were arranged by Bro Joseph and the others*. And when the Book of Commandments was printed, Joseph and the church *received it as being printed correctly*. This I know. But in the winter of 1834 they saw that some of the revelations in the Book of Commandments *had to be changed*, because the heads of the church had gone too far, and had done things in which they had already gone ahead of some of the former revelations. So the book of "Doctrine and Covenants" was printed in 1835, and some of the revelations *changed and added to*. By the providence of God I have preserved one of the old "Book of Commandments" published in 1833. I will prove by a revelation in it—which is changed in the Doctrine and Covenants—a revelation that was given through the "stone" and is true. I will prove that God called Bro. Joseph to *translate the Book of Mormon only*, and that he was not called to organize and establish the church any more than the rest of us Elders. That God commanded him that he should pretend to no other gift but to translate the Book of Mormon, that God would grant him no other gift. A few months after Joseph had finished translating, he gave the "stone" to Oliver, and told me and all of us that he was through except to preach the gospel; and he did not use the stone any more. After this, all the revelations came through Joseph as "mouth-piece," including the one of April 6th, 1830. (I speak in full on this hereafter).

I will also show by a revelation in the Book of Commandments—afterwards changed in the Doctrine and Covenants—that we were commanded to *rely upon the Book of Mormon* in building up the church; for "*in it is all things written concerning my church, my gospel, and my rock*. Wherefore, if you shall build up *my church, my gospel, and my rock*, the gates of hell *shall not prevail against you*." But they did not rely upon the Book of Mormon in building up the church; but Joseph "went on in the persuasions of men,"—(Sec. 2, D. and C.) as he did while translating, and heeded Rigdon who expounded the old scriptures to him and showed him that *high priests and other offices* should be added to "elders, priests and teachers;" and so we did not establish *His* (Christ's) church, *His* gospel, and *His* rock, so the gates of hell *did* prevail against the church, and it finally landed in Salt Lake in polygamy. I will also show you by a revelation in the Book of Commandments (afterwards changed in the Doctrine and Covenants) that we had no high priests, etc. in the beginning, as if God had organized his church at first with "elders, priests, and teachers," and after we had preached, baptized and confirmed many souls into the church, then God concluded he had not organized it right, and decided to put in high priests and other offices above an elder. No brethren—God does not change and work in any such manner. This is *man's* work. I will tell you many facts hereafter, things that I know and which will prove beyond a doubt that

*every spiritual office added to the church which is not according to the teachings of Christ to the "twelve" on this land, is the work of man, and not the work of God.*

I want to say a few words here concerning this last revelation spoken of. I know the claims of some of the Latter Day Saints concerning it. It is section 17, in the Doctrine and Covenants. It is a revelation, you admit this fact. The Book of Commandments shows it is a revelation! This revelation was published in the "Evening and Morning Star" in 1832, before the Book of Commandments was published; and published in that paper as, "The Articles and Covenants of the Church of Christ, with a few items from other revelations." (Paragraphs 16 and 17 is the added part.) This revelation was received in June, 1830, and these two paragraphs were added in June, 1832, in that paper. The added part gives the duties of high priests and other officers that Bro. Joseph nor any of us ever thought of being in the church until Rigdon came in. The first high priests were ordained in June, 1831. Now I will explain why they did not print this revelation in the Book of Commandments in 1833, with these added parts in it. It is this: The heads of the church had not yet become sufficiently blinded to change a revelation that God had given in 1830, and print it *changed* in God's Book of Commandments in 1833. W. W. Phelps is the one who printed this revelation in that paper with the "items" added to it; but when the heads of the church changed the name of the church to "The Church of Latter Day Saints," (leaving out the name of "Christ" entirely as the first edition of Doctrine and Covenants shows), when they did this, and compiled the "Doctrine and Covenants" in 1835, God had then given them over to blindness of mind, and they could print this revelation and others *changed and added to*, with a *clear conscience*, as they did many other grievous things with a clear conscience after this, thinking they were all right. I have no doubt that Bro. Joseph thought his works up to the time of his repentance just before his death, were acceptable unto God. Poor Joseph! He was blinded and became ensnared by proud, ambitious men. I labored hard with him to get him to see it—from 1835—and God alone knows the grief and sorrow I have had over it. I have been told that Joseph repented just before he died. He is in the hands of a just God. If David did obtain salvation by repentance, so did Bro. Joseph.

I see that one of the brethren claims that the same power that gave these revelations, had authority to change them, and refers to Jer. 36: 32. By reading this passage you will see that the words which were added were "*like words*," words which conveyed the same meaning—were added to that book by Jeremiah when he was writing it over again, because it had been burned in the fire by the king. But the words added to the two former revelations are *not "like words"*, as they change and reverse the original meaning: As if God had commanded Joseph to pretend to no other gift but to translate the Book of Mormon, *that he would grant him no other gift*, and then afterwards God had changed his mind and concluded to grant him another gift. I will quote that part of this revelation as it is in the Book of Commandments. (It is in sec. 4, D. & C., chapter 4, B. of C.) "And he (Joseph) has a gift to translate the Book, and *I have commanded him that he shall pretend to no other gift, for I will grant him no other gift.*" But in the Doctrine and Covenants it

has been changed and reads thus. "And you have a gift to translate the plates, and this is the first gift that I bestowed upon you, and I have commanded you that you should pretend to no other gift until my purpose is fulfilled in this; for I will garnt unto you no other gift until it is finished." May God have mercy on the heads of the church for their transgressions is my prayer.

This was the end of this part as I sent it to the *Herald* on December 9th. In the *Herald* of December 25th, they answer concerning these changes in some revelations, and I desire to say a few words. So you admit that these revelations were changed. You say, "In this public authoritative way, the church changed—corrected—some of the revelations found in the Book of Commandments, and put them in the Doctrine and Covenants as the correct ones;" and "God has the same right to authorize his appointed Seer to add to any of the revelations certain words and facts, that he has to give him any revelations at all." Brethren—*don't you know* that God does not change his mind and work in any such manner as this? Bro. Joseph did not receive any authority to change these revelations. It was *man's* work. *This I know!* Is it possible that the minds of men can be so blinded as to believe that *God* would give these revelations—command them to print them in His Book of Commandments—and then afterwards command them to change and add to them some words which change the meaning entirely? As if God had changed his mind entirely after giving his word? Is it possible that a man who pretends to any spirituality would believe that God would work in any such manner? God would not give Bro. Joseph a revelation *commanding him*, "that he shall pretend to no other gift, for I (the Lord) will grant him no other gift," (which means never), and then in a few years change his mind and conclude to grant him another gift? and authorize him to add those words to that revelation? *Don't you know* that *God* would not do this? *Don't you know* that it is *man's* work? God would not give his servants a revelation commanding them to rely upon the Book of Mormon *alone* in building up the church, "for in it is all things written concerning my church, my gospel, and my rock;" and then in 1834 inform that committee (who changed these revelations for the Doctrine and Covenants) that in the Book of Mormon is not all things written concerning my church, that in it is only written all things concerning "the foundation of" my church; that you must build up the church according as I give you new revelations, and new doctrines, and new offices, to be put in the church. God would not do this!

Brethren—is it possible that you can believe that God would do this? Do you suppose that *God* authorized them to add those words "the foundation of" to that revelation? *Man* added them—and all other changes and additions to the revelations as they are in the Book of Commandments *is the work of men*. Depend upon this! The heads of the church had gone away ahead of Christ's teachings to the "twelve" in the Book of Mormon, and had established high spiritual offices which are *not even mentioned* in the teachings of Christ to the "twelve;" so these revelations *had to be changed*. Many of the members objected seriously to these changes, and some left the church on account of it. Many of them did not want to say much at the time because it was *Bro.*

*Joseph and the leaders* who did it. The majority of the members—poor weak souls—thought that any thing *Bro Joseph* would do must be all right: And so in their blindness of heart, trusting in an arm of flesh, they looked over it and were led into error, and finally all talk about it ceased. Now my brethren, the Latter Day Saints, take heed to yourselves and go to God in prayer and in fasting, and be sure that *you* are not trusting in an arm of flesh. May God help you to look to *him*, and not to *any man* for the truth as it is in Christ. Rely upon the teachings of Christ in the New Testament, and New Covenant of the Book of Mormon, which come forth to us to settle all disputations about doctrine, then you can not be led into error by *any man*.

In the spirit of humility I want to add a few more words in reply to the *Herald* of January 1st. You say, "If that assembly of the leaders of the church made errors, what can *one man* or a few expect to receive?" Does a *majority of men* signify that they are right before God? Look at Mormon who stood alone against the *whole church* of Nephites and Lamanites, who had gone into errors and blindness. Look at Abinidi who stood alone against the whole church who had gone into error—and many other like instances. A *majority* signifies nothing.

I want to tell the brethren, that when the Doctrine and Covenants was published and presented to that assembly on that occasion, a very few of the brethren knew *at that time* about those "changes" in revelations concerning "Joseph's gift" and "to rely upon the Book of Mormon in building up the church," etc. In time it was generally found out, and the result was as I have stated. I want to state also that Oliver Cowdery told me that Rigdon was the cause of those changes being made: by smooth talk he convinced Joseph, Oliver, and F. G. Williams that it was all right. Oliver told me that he had sorely repented of that thing; and he repented of the other errors he had been led into by Rigdon and others. Bro. John Whitmer likewise. Thank God I can say that Bro. John and Bro. Oliver come out of their errors, repented of them, and died believing as I do to-day. I stand to-day just where I and the others stood in the early days of the church when the Bible and the Book of Mormon were the rule and guide to our faith.

In closing I desire to state that this is only a part of what I have to write to all believers in the Book of Mormon and the world. I will publish the whole of my epistle in a pamphlet for free distribution to all who write here for it. May God be with you, brethren, to guide you into the truth, is my prayer through the name of Jesus Christ. Amen.

Your brother in the faith of Christ,

DAVID WHITMER.

#### DECORATION DAY ADDRESS

BY COMRADE MARK H. FORSCUTT, OF THE THIRD CALIFORNIA INFANTRY.

THE snare-drum's resonant roll of the Reveille no longer summons our citizen-soldiers to rise at dawn of day, and defend our flag against an armed foe, no longer bids them hasten to repel a foreign invader, or perchance in the unnatural progress of "civil war," imbrue their hands in a brother's blood. The fifes shrill notes and the bugle's clarion tones no longer complement the snare-drum's rattle to order our citizen-soldiers to "the advance," or "retreat." That day is

past. This day the nation mourns its dead—their slain. And yet, to-day, throughout a large portion of our national domain, at least, we hear those old familiar sounds again, and our tingling blood courses hurriedly through our veins, as in the olden time. To-day, we see the veterans of the once "Grand Army of the Republic" out on dress parade. In numbers they are decimated it is true; but not in courage, not in patriotism, not in the sterling qualities of manhood, only as age, in some, has abated natural force.

Still they are brave who wore the blue,  
Still to their flag and country true,  
A nation's grateful thanks their due.

Their "Tramp, tramp, tramp, the boys are marching," is the rhythm of their motion as in the olden time. We witness it to-day as they march with measured tread to martial strains. In their soldierly deportment, in their unforgotten evolutions, in the manœuvre of their drill exercises, in their mutual exchanges of a comrade's grasp, in the fervor of their devotion to "the dear old flag," in their voluntary obedience to officers, commissioned and non-commissioned, who ride or march with them according to rank or arm of service, there is that that denotes mental discipline, and the intellectual submission of *freemen*, that the hireling soldiers of the despot, or the conscript soldiers of a Republic's necessity, never attain unto. Well too may it be so. Their officers are appointed without reference to their wishes or demands, appointed by some unknown and irresponsible power behind some inapproachable throne; but from volunteers like themselves, men too like themselves, men whom to know is to honor; men whom to serve is to love. Discipline, devotion, patriotism such as their's in rank and file, inspire us with the prophecy of Hope.

If ever hope an anchor was, hope is our anchor now,  
Before such principle as their's we reverently bow;  
The ships of state are anchored safe while such their anchors be,

God bless our brave defenders, whether on land or sea.

While patriots rule the land, and power retain

To "wield a pen," or rifle there

Shall not zeal be wanting, nor lure, nor gain

Inspire their courage; neither need despair

The Nation's heart assail;

Such patriots will avail,

In every hour of need,

With noble life and deed,

To bear aloft our banner, and wherever our children be,  
Their song shall be "Hosanna, Columbia is free."

Even "Young America" is inspired with hope of valorous deeds to-day. What means their imitation of their seniors but this? Their attempt to march with stately step to music's measured bars, although their blunders bring smiles to older countenances, gives proof of this. Even the smaller boys bear in chubby hands their offerings for the soldier's and the sailor's graves. They catch the enthusiasm now, and by and by it shall be taught them that the flowers they carried symbolized love and reverence for the dead they knew not. And by home fireside, when the long winter evenings come, or in their rambles on summer's cheerful days, they yet shall learn from trembling lips of those that loved the patriot dead, the tales of heroism that, in the nation's future hour of need, they shall prove they heard not in vain. Keep alive the memory of heroism then, but teach the future heroes that animosity is not heroism.

There is another class the nation watches with tenderest feeling. And these are they who make this day the sweetest of the nation's holy days. They are mothers, and wives, and daughters, and sisters, and—gently be it spoken, for there are many such—the loving maidens whose troth was plighted to the victims of the war, their heroes in their sight before they gave them to their country, doubly heroes now, since their blood was spilled in that country's cause;

maidens these for whose loyal, though wounded hearts, no Gilead's balm hath yet been found.

The dead. We meet to-day to discharge a duty towards them, a duty which a beautiful custom imposes on the living, and although this duty infringes somewhat of sorrow upon our joy, we will perform it in the spirit born of a grateful memory of the dead. The subject of favors is also the subject of gratitude or of those favors he is unworthy. Gratitude is not the heritage of dependency only, it is the concomitant, a mark of true nobility. Those by whose efforts and sacrifices the Nation has been preserved, are legitimately the subjects of the Nation's gratitude. Many of these are dead. Our annual ceremony of grave decoration will keep alive their memory among the living—let their memory perish not.

To the dead, this gratitude brings no cheer. Of its effect, if any, on the spirits that once animated the clay on whose grave covering we plant the flowers, we have learned nothing, and can affirm nothing. Their living comrades, the remnant of our once "Grand Army of the Republic," are leaders in this symbolic ceremony; to them the nation can not too early, too strongly, nor too often give substantial proofs of its gratitude, if done in justice, and done constitutionally.

And in the presence of the fact that nearly one-half of those who survive, who were the active agents by which our liberties were enlarged, and our nation purified, are sufferers still in consequence, what an encouragement is furnished by it, and by the further fact, although they are properly and justly the first objects of the Nation's gratitude, they are to-day, as the G. A. R., the leaders in this ceremony, and have been year by year since May 30th, 1868. Not quietly sit they down and say to the people, "Decorate ye our comrades' graves, and pension ye all of us from what they and we made possible to you;" but in the first vanguard in memory of the fallen, and last in the rear-guard, if danger be behind, worthy are they of the Washingtonian legacy—"first in war, first in peace."

About 300,000 of their comrades were slain in battle, and about 200,000 died from wounds received, and disease contracted, while in service. From the bosom of mother earth the memory of their sacrifices appeals to us, not for vengeance, but for a grand and harmonious union founded in unselfish patriotism. It is as the voice of a half million who emphasize the truth and philosophy of the Anointed One's utterance,—"Greater love hath no man than this, that a man lay down his life for his friend."

True manliness forbids ungenerousness. They are incompatible. The true man, the humane man, the "whole man," is therefore always generous. And we have a fine opportunity now to display the generosity we commend. Probably as many or nearly so, have

Take their flight to the spheres unknown,  
And their bodies are crumbling to dust,

from the Confederate ranks as from the Union armies. However great the error, they who die in defence of what they conscientiously endorse, deserve the brave man's sympathy. We will drop the silent tear over the wrongs of the past, theirs and ours. They embarked with all they had on the new ship of state they had built; their vessel foundered, and sank to raise no more.

But man the life-boats, and gather them in,  
Our noble vessel has weathered the gale,  
Heaven had decreed that freemen should win;  
For freedom is holy; but slavery sin;  
Let your effort to save them avail.

In such a contest, their failure was inevitable. Let us prove to them and to the world that the graceful and delicate treatment of the truly great soldier, Gen. Lee, by our departed and glorious commander, the imperturbable and victorious Grant, when he received the former's surrender, was such as the Grand Army of the Republic is anxious to emulate whenever and wherever the blue and gray shall meet. His magnanimity is conceded; let us be worthy such a commander. Let the heraldic salutation of the angel hosts, at the early birth of the Prince of Peace, be ours, for them, and for all peoples, "peace on earth, good will to men."

Whatever the wrongs of the past or of the present, —and there are wrongs yet to be rectified, before our Nation rises to the exalted pinnacle of honor the finger of the world's Great Arbitrator points out to her,—her existence as a nation, is now an assured fact. She has come up through the fires, purified from one great evil and many minor ones, but not yet cleansed of all her dross. Nor can she be until her people shall have all been cleansed. Yet what she is, and as she is, she is ours. The fair portion of her vast domain that has the stars and stripes floating over it, and on

which colleges, schools, churches, manufactories, and vast emporiums of a vaster trade, are rising, to challenge the learning, education, piety, skill, and commerce of the world, is ours to occupy. And to-day, as we look at these evidences of present and future growth and prosperity on the one hand, and on the other, as we look at the graves where we scatter the flowers, we should think of what one class suffered, while we contemplate, with deepest gratitude, what their suffering makes it possible for us to enjoy.

We should be humbled too. For while the blessings are ours that have not before been paralleled, while the wonderful growth that has exalted our land above the nations is unequalled, they are ours and our children's in perpetuity, only as we are faithful to the trust their possession involves. If we be recreant to God who gave them, they will depart as has departed all earthly glory before.

We meet to-day in the glowing beauty of May's last sunlight, under the pellucid sky of heaven. These are God's banner of love spread over us. Vast concourses meet elsewhere, in city, in town, in hamlet, and in grove. The same banner is over them. Let us obey its lesson, and cultivate Love's spirit. And is this not the spirit of this celebration? Is not the G. A. R. a national brotherhood of tried men?

Thanks be to God, a nation's sympathy is ours. Its thousands, and tens of thousands, meet with us at our encampments to-day. They follow us as we go forth from those encampments to the cities of the dead; they carry humble flowers themselves have reared, and those they have gathered from God's garden, to plant them or scatter them on the graves of the fallen warriors in whose blood is sealed the compact that perpetuates a nation's life, and in doing so they exemplify the sympathy which loving hearts have with loving deeds.

By the ceremony of Decoration Day, we cement more closely the present with the past. We become, to a certain extent, witnesses before men that America has learned three great lessons of humanity; 1st, That for our own heroic warriors who were swept off by war's carnage, and for those who suffered death by slower tortures, we have sweet remembrances, and national gratitude; 2d, That for the foe that fought us we have no longer hate; but kindly regard that springs from the reconciliation and brotherhood which have made us one; 3d, The lesson of to-day teaches us that patriotism is a virtue for which even the dead are honored by the living. And for such a nation as ours, how could it be otherwise?

The nation that preserved its own integrity, and yet kept its government from despotism and despotic measures, even amid war's austerities, and the necessary vigor of a stern military discipline:

The nation that recognizes and conserves the rights of its humblest citizens:

The nation that stands with open arms to welcome and shelter the oppressed of every other nation, and asks only rightful obedience to statutory law in return:

The nation that at the close of its great civil war again clothed with all the rights of participation in its legislature and in its government, the very men who involved them in that war, that pardoned all the leaders, even to the President of the Confederacy, although he in his dotage seems unworthy the clemency shown, if we judge him by his recent utterances. Magnanimity is the character of this nation.

The nation that proved itself great in war, greater in peace, especially in inventions and creative resources, but greater in the wisdom and humanity of its councils, where it has solved differences and oppositions through which older nations expected to see it ruptured and destroyed.

The nation that, composed of heterogeneous peoples, gathered out from every clime, admits them into its structure as integral parts, and there so completely absorbs them, so effectually remoulds them, that the land of their adoption completely displaces the land of their birth.

Such is our nation. A very giant is she, and yet continually increasing in all that makes a nation great. Combining differentials in unity, and yet preserving her own individuality; as a nation, she surpasses the historic great of other days. The heroes who died for her died not in vain; for before the struggle that cost their lives, great as she was, she was manacled, but she is now free. Find an American to-day wherever you will, in the orient or the occident, the arctic or the antarctic, if he be worthy his country, he is proud of America, proud of the "government by the people, for the people, and of the people," which he justly

regards as the highest type of government by mortals, for mortals.

Wonder not then that we feel so tenderly for our slain; for they were Americans in fact or in intention. Many of these had friends abroad. Would that we could freight the winds, and make them our message bearers. We would then bid them go the friends of our slain, beneath whatever sky they dwell, and tell those friends how to-day a nation's sympathy is theirs, that this great nation weeps to-day with them for the manly forms they loved that lie beneath our sod, were ours as well as theirs, and tell them too that to-day America decorates the graves of their and its fallen with sweetest flowers, thus to honor the memory of our dead, and to symbolize our love, and trust, and hope.

Let us bear in memory that this day's exercises are no meaningless show. Its lessons are for us, for our children, for the millions who will yet leave the overcrowded cities and lands of the old world to assist us and our children, and our children's children, with their skill; to strengthen us by the augmentation of numbers, and of force; to contribute their part to make our nation the greatest and strongest, as it already is the most free, and therefore the best.

Comrades, patriots; our work is incomplete as yet. We have laid by the weapons of physical warfare; but we must buckle on the weapons of moral warfare, if not already panoplied therewith, and fight still, though another class of battles than those that were fought between the contending armies of our now united people. The surviving portion of the men who then so bravely fought with physical courage, should now be foremost to exemplify a higher courage still, moral courage, the courage of the soul. Though good in its place, physical courage alone is but animalism; man shares it with the brutes. And thanks be to God, in the display of this higher courage, those who fought against us then can fight with us now. Brave men who dared death at the cannon's mouth on both sides, must, or at least ought to unite now to free our country from the immoral and leprous army of vices that infest it, and make it pure as it is free.

In this battle we must unite, and fight shoulder to shoulder, man of the north and man of the south side by side, in the exalted ranks of the republic of right, and against the despotism of vice in every form. Nor must we take a furlough for a day. Let it not be said of us, that they whose valor secured the nation's manumission from slavery's chains themselves volunteered to become serfs to vice, or the tools of unholy purposes. Let the flowers with which we strew our comrades' graves, year by year, as truly represent the purity of our heart's intentions as they symbolize the undying love, higher than patriotism itself, that we bear to our comrades on the other side of Death's cold river.

But while we who served our country in the field, or wherever the fortunes of war or the orders of our superiors in rank placed us, congratulate each other and therefore ourselves on each recurring anniversary of this beautifully symbolic and suggestive ceremony, we should remember, and to-day will call attention to the millions of the "stay-at-homes," and to their part of the great conflict. In our congratulations, let us not forget the debt of gratitude we owe to their devotions.

The war has its philanthropic side. And in spite of the old adage that "statistics are dry stuff" there are some statistics of the war no old veteran should omit to learn, or, having learned, forget. Affection's dew and sympathy's tears made sacred the offerings of those who kept our firesides warm, who taught our children the value of the absent father's love, the father who had gone to the wars; who kept alive the altars when we were away; who provided the ten thousand comforts that brought memory's tear to the eyes and wiped it from the sunburned cheek of the wounded warrior; who supplied on the field what government could not furnish, and to the hospitals sent angel ministrants, in woman's garb, with such means of comfort and of cheer, such delicacies, and such helps in her gentle hands, as robbed suffering of half its pain, and brought grateful smiles to even the lips of the dying. These faithful guardians of our homes, and their noble and helpful acts of devotion, must not be forgotten.

By only the meagre statistics your speaker could gather from the records of a few of the northern states, he is yet able to present a too-oft forgotten historic fact, as an apology for his entreaty to the once citizen-soldier to remember him who was then the home-citizen. That fact is that \$212,274,259.45 were

subscribed and paid by States, by communities, and in individual donations, in aid of the cause for which the warrior fought. And as follows:

Contributions from States .....	\$1,872,009,608.62
From Relief and Sanitary Commissions.....	24,044,865.96
From Foreign contributions.....	380,140.74
Especially for freedmen and white refugees .....	639,649.13

Total.....\$212,274,259.45

Such magnanimity should neither be unrecognized, nor slighted. Neither do these figures cover all that private enterprise and affection supplied. I only could gather what was published and available to me.

And I feel assured that my brave comrades will approve a comrade's acknowledgement of such devotion as this they showed who took no active part in the prosecution of the war. I trust too that those who contributed so freely will, with equal freedom, acknowledge that however great their sacrifices were, they form no just comparison with the soldier's sacrifice. *Human life and limbs are beyond all price.* But as the soldier led and excelled in sacrifice, so let him lead and excel in the acknowledgment of the civilian's devotion.

It may be interesting to some to learn how the immense sum was divided. I will therefore summarize it.

Expended by States for equipment of troops .....	\$ 10,987,323.59
Expended by State for bounties and extra pay .....	47,585,500.84
Contributed by corporations for recruiting purposes .....	34,230,000.00
Contributed for aid to wounded soldiers and sick .....	816,041.00
Contributed for aid to soldiers' families.....	79,595,743.19
Contributed by State and individuals for national defense .....	14,045,000.00
Contributed by State for soldiers and their families .....	24,044,865.96
Contributed by State for sufferers from abroad .....	380,140.74
Contributed by State for freedmen and white .....	639,644.13

Total.....\$212,274,259.45

When we recall the fact that the government expenses at one period were daily \$3,500,000, and that the expenses of the last year of the war alone greater than the entire expenses of the government from Washington to Buchanan, we are prepared to learn that the above amounts, added to government expenditures, reached the aggregate of \$6,402,204,168.03.

But we are both startled and encouraged when on learning that the total debt of the United States was on January 1st, 1886, only \$2,750,000,000.00, we make thereby the discovery that there was paid during the time of fiery trial \$3,652,204,168.13, or the aggregate of \$902,204,168.03 more than the public debt remaining unpaid.

Was there ever such a manifestation of patriotism given by any nation? It is however in such public virtues as marked alike those that took the sword, and those who guarded the firesides of American homes during the war, that our national character appears to best advantage. Yet the vast sum aggregated by taxation and voluntary donations speaks well and loudly for the honor of our people, and the integrity of our nation. And yet vast as this sum this, it was raised by the North alone.

Now we have the South, the great South, rich in its varied resources, added to the section whence such proofs of devotion came. Great even in her humiliation, her future is a part of our own. In her acceptance of the issues of the war, considering the fact that the results of the war reversed the entire order of her people, and their very methods of life, she showed herself great. But when we witness the marvelous strides she has made since in agriculture, in increase of manufactures, and in commerce, we hail her fraternization with the North with gladness, and remember the incisive demand of our grand old comrade, "Let us have peace." That there are some there who are still rebels at heart, is a grief to her great majorities as to us. Loyalty will win the reward that is her due.

When to the North so great in her hour of trial, and so magnanimous in her triumphs, is added their rich and fertile South, and in such a spirit of growing union with us as is to-day manifest, notwithstanding the rapid utterances of the inane old man whose recent speech marks his dotage, and his soreness at defeat, who shall measure the future of our land, the glory of our commonwealth, the grandeur of a united people. If God be our friend, and if we be true to ourselves and to our high destiny, He will be, there can be no doubt that our developments will be such that it shall be the greatest boast of our sons and our daughters to say in future time, even more forcefully

than now, and in every land, "I am an American."

Well did Daniel Webster, in a speech delivered in the Senate on the necessity of preserving the Union, say: "While the union lasts, we have high, exciting, gratifying prospects spread out before us, for us and our children. Beyond that I seek not to penetrate the veil."

"While the union lasts." What words of weighty import! Is our danger of disunion passed? That is as the nation wills. The past is the future's index. The light of one reflects or throws its shadow on the other. The Immortal Mind has so ordained. We sow first, or others sow, and then we reap. We have oft times extolled our fathers for virtues the possession of which was at least doubtful. Our spread-eagle orators have played upon the one string of "Our Union, one and indivisible," until we have grown weary of listening. There must first be right, then liberty, then union. There can be no true unity without freedom; there can be no true freedom unless it be founded in the right.

False schools of political economy have produced errors in public opinion. The false in politics must be supplanted by the true. Our people, with the franchise in their hands will determine our future. Let our voters be ignorant, and their freedom is the nation's curse, unless our politicians all be pure; for an ignorant people can be and are readily made the tools of the crafty. The only way to make our nation one that shall live on amid all the storms of statecraft, is to weigh its every act in the scales of justice. The only way to protect ourselves from becoming the prey of political adventurers, and cause our nation to rise unto and into its highest capabilities and powers, is to oust each Judas from office and teach each man and woman to recognize Truth as the basis, Reason as the guide, and Industry as the measure of their individual usefulness, as the groundwork of individual and national liberty.

Coleridge, the poet, possessed considerable philosophic acuteness, it has been argued, when, in referring to what in his time constituted the American States, he regarded them "as splendid masses to be used by and by in the composition of two or three great governments," and but for the blessing of the great Ruler above, who "raiseth up one nation and pulleth down another," the patriotism that sustained them, and the noble "army of the brave and the free" whose fallen ones we to-day commemorate, his philosophy might have crystallized into fact.

There was an irrepressible conflict between freedom and slavery. A brave people advocated the one; a "chivalric" people the other. One of these peoples thought that the confederation of "American States" had then fulfilled its destiny; the other claimed their continuity and unbroken integrity. One advocated nullification; the other unity only, finally, unification.

That conflict which made this day—our Decoration Day—possible, was the harvest of seed-times many. Before the Mayflower set sail, principles had been imbibed by those who were destined to occupy it, that found their culmination in the stern and unyielding love of liberty which nerved the arm to battle, and down through each decade since the organization of the American government, have been men who foresaw the inevitable conflict between these incongruent elements. That woe is past; but there are others to come, in which the North and South, we trust, will act together, now and hereafter, a united band of freemen who will not rest till in every quarter of our broad land there shall be found prosperity, fraternity, progress. Till there shall neither be vice in gilded palaces, nor licenses issued for sin and shame to appear with brazen effrontery; but when righteousness and peace shall be the heritage of our entire people.

Then will all men perceive that the Grand Army of the Republic are not keeping this day for the purpose of vainglorious display, as some selfish cynics have charged; then will all agree with your speaker's declaration of their purpose, that it is to commemorate and preserve alike the memory of the Nation's dead, and to impress on the rising generation the importance, the necessity of a virtuous, an undying, a valorous patriotism. And does not this day, so solemnly set apart,—and do not the exercises of this day, so figuratively and sweetly significant of all that is sacred in patriotism, holy in memory, and hopeful in prospect, recall that past and stimulate to highest effort for the future? Let us examine.

Here are children, maidens, youths, the newly married, matrons and fathers, and grandparents, assembled together. Do not these innocent children, though their noise may disturb, remind our warriors, as they

listen to their prattle, and their young mothers who look so lovingly upon them, do not they remind them too of the babes and mothers of their households, whom they left behind with sobs that choked their manly utterances at the bidding of their country, and—speak it softly—do they not bring to memory the comrades who went with them, but returned not; whom they left in their gore buried under the southern sod? Do they not recall the memory of broken hearts of those comrades' widows, who sleep beneath our cemetery's sod? To-day these veterans answer this as they silently drop the tear-stained flowers on their comrades and those widows' graves.

Do not these matrons remind them of aged mothers they left behind, and saw no more? Of mothers whom brothers left, two or three from one household, but to whom but one returned to tell those mothers with their quaking lips, of perhaps unknown to them but not dishonored graves, where her other sons sleep? Perhaps they saw not even a brother's burial; but comrades told them they were buried in the trenches in the hurry of the night, and between the sad, dark hours of the two-days' fight; and as they heard, the thought pressed home, "it may be I will join them on the morrow." Of them as of the burial of Sir John Moore, it may have been said:

"Few and short were the prayers we said,  
And we spoke not a word of sorrow;  
But we steadfastly gazed on the face of the dead,  
And we bitterly thought of the morrow."

Yes, these memories are sacred to the past indeed. That loving mother before me now, whose hand rests on her little son's head as it lies upon her mother lap, and who now so caressingly toys with his curling locks, is the type of many these veterans saw in the years gone by. Some of them too see the type of their own therein, and they remember, but without bitterness now, thank God, how then the tears first glistened in their eyes as they arose to depart from them, how next those tears fell like rain, and lastly, how as they blinded sight from view of wife and babe, their bosoms surged and swelled, till they were compelled to rush from home, then indeed more sacredly "Home, sweet home," than it had ever been before. They remember too how they hurriedly joined the many like affected, and under orders at once they marched for the war. A Nation's thanks, comrades. Your valor saved for us the glorious patrimony of our country's fathers, a nation one and undivided, great in its strength, grand in its principles, but glorious only in its union of freedom and equality in the right.

Blame not these warriors of the past, if even now the tear unbidden starts as memory recalls the past, for these warriors are men; and as men they are not merely animals, but men humanly so. The mere animal may know nothing of emotion. But it was the glorious union of head and heart, conviction and sentiment, that made possible the success of our army and navy in the great struggle; hence the rich humanity of our forces, to whom the nation owes so much.

But as I have said that this Memorial Day teaches our children a lesson, I must try and tell them why amid this holiday brightness, they have witnessed the falling tears. And I can not do so better than by relating the circumstances I witnessed on a previous Memorial Day, and narrating the conversation between an aged grandmother and a little boy. Her story will explain the cause of her tears, and as she is but one of thousands, and her case similar to theirs, without in the least overdrawing the picture, I can make these bright-eyed children of our schools understand.

In the front part of the audience that listened to an eloquent orator whose pathos touched many, there sat an aged matron. Her tears fell upon the flowers that lay in her lap, and her sigh came up from her heart. Her little grandson sat by her, and looked the picture of sadness to see the tears suffuse the face he loved. He looked at her and pleadingly said, "Don't weep grandma!" I listened, and my eyes gathered moisture too as I heard her response. It was, in substance, this:

"Ah! my grandson. I was thinking of the time when your father was a child, and of others then with him, who are now asleep in Death's embrace. I remember how your father looked forward to the future. He was the youngest of three, my darling, my pride. Before he was yet fully a man, his brother married, and the cruel war came. Then came my sorrow. Grandpa and your unmarried uncle enlisted. Shortly afterwards, your father enlisted too. Your father returned, but he alone of the three. His father and one of my sons lie buried beneath the southern sod. I never saw them again. Do you wonder that

your grandma weeps? To-day I must plant these flowers. I have carefully grown them for this purpose; and I must also strew those that you and I have gathered upon the graves of soldiers buried here—perhaps on the graves of some we never knew. But the soldier's grave is sanctified to me by the precious blood of my husband and my son, our dead. Perhaps some soldier who wore the blue or the gray—for we are one people now—perhaps some one of them will plant some flowers on the graves of those I loved so well, and to whom, if God will, I hope soon to go. They await me where wars and death shall come no more to separate us. There 'Grandma' will weep no more. They died true to their country; true to me, and their memory makes me weep."

The thought and experience of this aged matron is well expressed by a stanza written by one present to-day, and it was with the spirit therein expressed we performed our pilgrimage to the cemetery this afternoon.

"In honor of our patriots, of the warrior-dead, away,  
Improve the present hours, softly and gently tread,  
Gather symbolic flowers, plant them over the dead.  
Let the Cypress and the Ivy, the Violet Phlox, and Yew,  
Adorn the graves of heroes that wore the Northern blue.  
Let th' Star of Bethlehem, Locust, and Asphodel, to-day,  
Be planted o'er the foemen brave that wore the Southern  
gray,  
Omit, not one, death levels all; to the sacred task, Away.

## Miscellaneous.

### GENERAL CONFERENCE AT KIRTLAND.

Notice is hereby given by the undersigned committee of arrangements, that the following details have been arranged for the accommodation of delegates and visitors to the coming April Conference at Kirtland, Ohio:

1st. After a canvass of the neighborhood, we are able to announce that boarding and lodging will be furnished at a uniform rate of \$4. per week to all in attendance.

2d. To answer the inquiries of some, the committee desire to state that they have not been able to make any other arrangements than the foregoing, and therefore can not furnish room accommodations for those who intended to board themselves by bringing their own provisions.

3d. The town of Kirtland being situated three miles distant from Willoughby, Ohio, (the nearest Railroad station), conveyances will be in readiness to take passengers to Kirtland at twenty-five cents each.

4th. Some of the committee will be at Willoughby Station at the arrival of trains, and will wear red badges to distinguish them.

Those coming from the west should take the accommodation trains on the Lake Shore and Michigan Southern Railroad at Cleveland, for Willoughby, Ohio.

Those coming from the east by that route, should take the accommodation trains at Painesville, Ohio, for the same place, as all trains do not stop at Willoughby. Trains leave Cleveland for Willoughby at 10:45 a. m. and 4:25 p. m. central standard time; passengers should purchase round trip tickets between those points.

Ample provision will be made to entertain as many as may be disposed to attend the conference; but in order that the committee may be aided in their preparations, it is desired that those who expect to be present will so notify them by card, at once, in order that an estimate may be made of the number to be accommodated. Please favor us by a prompt attention to this request.

Respectfully, W. H. Kelley, G. T. Griffiths, John Gillespie, Leonard Holdman, R. S. Salyards, Committee.

Address R. S. Salyards, secretary of committee, Kirtland, Ohio.

### FOURTH QUORUM OF ELDERS.

Brethren of the Fourth Quorum of Elders. I am very anxious to hear from each one of you by the first of March so I can be ready for conference. I am looking for a good report this year from all. Do not delay in reporting; tell us how you feel in the good work. In connection with my fellow-laborers I have been trying to do some good, in the true way of eternal life. The

more I go, the more I see and feel our duty to do all we can for those in darkness. My soul is moved for them. I feel deeply concerned in the welfare of my neighbors.

Your brother in Christ,  
J. D. FLANDERS,  
Pres. of Quo.

STEWARTSVILLE, Mo., Jan. 21st, 1887.

### FIRST QUORUM OF PRIESTS.

As our Annual Conference is near and it is our duty to report what we have done, I hereby request all members of the First Quorum of Priests to write me, giving their full postoffice address. Those who want license, give items of birth, ordination, and enclose a stamp, and I will send them a blank report which they can fill out and send to Bro. Chas. P. Faul, secretary, Stewartsville, Missouri, not later than the 15th of March.

J. B. GOULDSMITH,  
Pres. First Quorum of Priests.

### TENT QUESTION.

Shall the North-West Kansas District have one, or shall we drop the matter, and conclude we don't need it? I am of the same opinion I was when the matter started, that a tent would be a great auxiliary in opening new places in towns and villages, especially; but I have said my piece, have canvassed the district, as faithfully as I could and obtained a subscription list of \$55, or near that amount. The treasurer of the committee (G. W. Shute) informed me that there had been only \$30, or \$35 paid in. A tent 30x60 twelve ounce duck will cost \$108. We could get one for \$90 large enough for this district. But the question is, will we get it? The east part of the district thinks we don't need it, (as a majority). Let us hear from each branch what they want to do; whether they want to continue a committee and let them solicit aid until they get sufficient, or turn the moneys collected over to the Bishop's Agent. Let each branch act and so report to next district conference, which convenes at Goshen, March 5th, at ten a. m. We hope to hear, also, from all who do not belong to branches. Send in your reports to H. R. HARDER, Clay Center, Kansas. A. H. PARSONS, Dist. Pres.

### DIED.

NIELSEN.—In Nebraska City, Nebraska, January 20th, 1887, Sister Louisa Nielsen, of inflammation of the bowels. She was born February 14th, 1850, in Kentucky; was baptized July 14th, 1877, by Elder James Thomson. Funeral at the family residence on the 23d inst., sermon by Elder Robert M. Elvin. There was a large congregation of both Saints and neighbors. The sojourn of our sister was 36 years, 11 months, and 6 days. She leaves a husband and a little girl near ten years of age.

BAKER.—January 27th, 1881, Bro. A. K. Baker; aged 36 years, 4 months, and 3 days. He was baptized by brother D. S. Crawley about 1870, in San Joaquin county, California.

GIVENS.—At Richy, Virginia, September 3d, 1886, of disease of the spine, Cora R., daughter of Charles and Rebecca Givens, aged 14 years, 2 weeks and 2 days; she was baptized March 19th, 1884, by S. S. Givens.

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 717.

Lamoni, Iowa, February 12, 1887.

No. 7.

## THE SAINTS' HERALD:

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

Published at Lamoni, Decatur Co., Iowa,  
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success. Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, February 12, 1887.

### WEIGHED IN THE BALANCE.

It will be seen that Elder David Whitmer, the surviving witness to the visitation of the angel that bore witness to the Book of Mormon, has at last put himself upon record, so far as the letters and epistle published by us last week can do. It will be further seen that he and his nephew, J. C. Whitmer, misconstrue the articles published in the HERALD, in which the name of the aged elder appears, to be dictated by a fear that members of the Reorganized Church may fall in with the Elders Whitmer and their brethren and leave the Reorganized Church. So far as the HERALD is concerned there is no such fear, and the insertion of the articles, and the statements of the editorials referred to by both David and John C. Whitmer, were not dictated nor inserted because of any such fear. Every member of the Reorganized Church came into such church upon his own volition and desire; the privilege to go out of such church remains with every member still, to do so either by reason of change of opinion and sentiment, or because the prescribed rules of conduct do not please. There is no disposition upon the part of the Editors to enforce the retention of a member against his desire; much as they would dislike to see any one go out. We believe the Reorganized Church to be the Church of Christ, known and acknowledged of God; hence, dislike to see any one change opinion in this respect; but the teaching, "let every man be persuaded in his own mind," has been too fairly and fully tested by us for us to wish to restrain any one who may have become persuaded adversely to the church.

Elder Whitmer starts out with expressing the desire that he be not judged hastily, and deprecates the attacks which he says have been made upon him, as attacks upon an innocent man; yet he himself judges and imputes an improper motive to those who have written respecting him in two particulars; one, ascribing to the Editors

of the HERALD the fear that some may leave the Reorganization if he be allowed a hearing; the other, that it is an attempt to destroy the influence of the remaining witness to the Book of Mormon.

So far is this from being correct that the Editor of the HERALD has given Elders David and John C. Whitmer both to understand that it was desirable that if David, the venerable witness to the Book of Mormon, chose to go before the believers in the Book of Mormon, and the world, in a written epistle, the greatest care should be observed in what that epistle should contain; because that it was the belief of the Editor that if a certain line of policy, teaching and argumentation was pursued, it would tend to throw discredit upon the testimony already borne to the divinity of that book. The Editor, also, has stated that he would dislike to see the character of that testimony injured in any degree. In this view both editors of the HERALD are agreed. The reason for this is obvious; all classes of believers in Mormonism, or the doctrines of what is familiarly known as the latter day work, are interested alike in maintaining the divine authenticity of the Book of Mormon, and the stated manner of its coming to light; hence, all these would be very loth to know that the last surviving witness to whom the angel-messsage of the divinity of the book came should do, or say what might be construed to weaken or destroy confidence in the integrity of that witness, or vitiate the evidence given.

But, Elder David Whitmer having chosen his method of presenting his claims and views, he must be content with the methods of examination men may adopt to satisfy themselves of the nature of those views and claims; especially, Latter Day Saints.

We have given Elder Whitmer's answers to certain editorial remarks and the articles of J. J. S. to the readers of the HERALD, purposely without comment or remark in the same HERALD, in order that what he may have written should appear upon its merit, to meet the individual trial to which it will be subjected. It is proposed to examine that article in a general way at once, and subsequently to give it notice in its several and various parts.

Elder Whitmer states that he "was called out to hold the authority."

The force of this statement is that all others who may have held authority during the establishing of the church at its organization and prior to his being so-called out, had forfeited the authority which had been conferred upon them, and he alone retained it.

This occurred, as Elder Whitmer states, at "Far West, in June 1838." From this,

if true in effect, there was thence forward no authority, except what Elder Whitmer held; and all the work done by his former co-workers subsequent to that date is void.

To account for his long period of inactivity, Elder David Whitmer states:

"God only—knows how I have grieved and suffered and plead with him for you for the past forty-eight years; that you might repent and be enlightened by the Holy Ghost to see the errors into which you have been led. To God belongs the mystery of his dealings with his people: He is allwise, and his ways are not man's ways. Mormon stood alone for many years, when the Nephites and Lamanites had every one gone into error and transgression. He stood alone holding the authority."

The inference to be drawn from this, can be nothing less than that as Mormon so "stood alone," so has Elder Whitmer stood *alone* "holding the authority" for "forty-eight years." If it be conceded that Elder David Whitmer withdrew from the Church, organized April, 1830, it must be held that whatever authority he may have held conjointly with others, ordained in that church from 1830 to June, 1838, he then and there laid down and voluntarily surrendered by so withdrawing.

In this connection Elder Whitmer states that "all the eight witnesses who were then living, (except the three Smiths) withdrew." Of the eight there were living at the time, as we understand, John Whitmer, Jacob Whitmer, Hiram Page, Joseph Smith, Sen., Hyrum Smith and Samuel H. Smith; Christian and Peter Whitmer Jr. being dead. Therefore the "all of the eight" referred to can only mean Jacob and John Whitmer and Hiram Page, just half of the survivors, the other half remaining with the church, and forming with Christian and Peter Whitmer, deceased, the majority of all. Of one of these, John Whitmer, the following statement concerning the Book of Covenants, taken from an editorial in the *Messenger and Advocate*, for March, 1836, published by F. G. Williams & Co., and of which John Whitmer was himself the editor at the time, will explain where he stood at that date. \* \* "I know that the Bible, Book of Mormon and Book of Doctrine and Covenants of the Church of Christ of Latter Day Saints, contain the revealed will of heaven."

The Book of Covenants had been printed at that date and was on sale at the office of the *Messenger and Advocate*, of which paper John Whitmer assumed the editorship June, 1835, and relinquished it March, 1836, his valedictory of that date being the article from which the foregoing extract is taken. Oliver Cowdery, one of the three witnesses succeeded him.

In the June number of the same paper, published under the control of Elder O. Cowdery, then proprietor as well as editor,

there appears a list of the names of "Ministers of the gospel, belonging to the Church of Latter Day Saints, whose licences were recorded, the preceding quarter, in the License Records, in Kirtland, Ohio." This list is dated June 3d, 1836, and is signed by "Thomas Burdick, recording clerk." Among the names are the following: Peter Whitmer, John Whitmer and David Whitmer. At this time the Book of Doctrine and Covenants had been printed under the direct supervision of the publishers of the *Messenger and Advocate*, John Whitmer, Editor. On August 17th, 1835, W. W. Phelps, the man who printed the Book of Commandments in 1833, first bore record that the Book of Doctrine and Covenants was true, and then presented it to an assembly of the church for their action. "President John Whitmer, also arose and testified that it was true." The committee, to whom the book had been entrusted for compilation, and whose work the assembly had been called to consider, were Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon and Frederick G. Williams; and the minutes as published in *Messenger and Advocate*, for August, 1835, are signed by Oliver Cowdery and Sidney Rigdon, Presidents, and Thomas Burdick, Warren Parrish and Sylvester Smith clerks. This Assembly was organized and presided over by Oliver Cowdery and Sidney Rigdon; and the committee whose work was then presented for examination, acceptance, or rejection, had been appointed by a similar assembly held September 24th, 1834. Their work was not done in haste, nor in the dark; and whatever may be said in reference to the credence to be given to the statement of Elder David Whitmer, when he states "I know" certain things in regard to the revelations in the Book of Doctrine and Covenants; the testimony of Oliver Cowdery, made at the time of the acceptance of the book, is as clear, and emphatic as Elder Whitmer's, who had nothing to do with either this or the Book of Commandments; and if David Whitmer comes now at this late date to ask the Latter Day Saints to accept what he now states, because they value his testimony concerning the Book of Mormon; we have but to enquire, why should we not value the testimony of Oliver Cowdery, a man equally endowed with character and good reputation as David Whitmer, when by moral countenance and public act he sets too his seal that the Book of Covenants, published and accepted by that Assembly, "is true and contains the revealed will of heaven." The testimony of John Whitmer given at the same time, publicly, confirms the testimony of Oliver Cowdery, and agrees with that borne by John Whitmer in March, 1836. John Smith, Levi Jackman, N. K. Whitney, John Corroll, John Gould, Ira Ames, Erastus Babbitt, Wm. Burgess, Thomas Gates, severally testified that the book was true; the Twelve also as a body testified in writing that the "commandments were given by inspiration of God; and are profitable for all men, and are verily true." These men, all officers in the church from Presidents, and Twelve,

to Deacons, with the entire Assembly, accepted, the book as the "doctrine and covenants" of their faith, by an "unanimous vote. After this was accomplished, the two articles, one on Marriage, the other on Governments, as the same appear in the Doctrine and Covenants, were separately presented, read, "accepted and adopted," and ordered printed in the book.

We have been thus particular on this point, because Elder David Whitmer now asks us, and all the believers in the Book of Mormon, who accept his testimony in regard to that book, to set aside the Book of Doctrine and Covenants with the things therein contained, and do this for the reason that he says, "I know" that they were "of men" and not "of God;" and because he says, "I know" that some of the revelations were changed. He asks us to now throw away as unworthy of credence the testimony of Oliver Cowdery, John Whitmer, and others whom we have named, publicly and solemnly given at the very time when the articles which they assert to be true were fresh and placed before them for their deliberate and solemn asseveration, for or against, and listen to him whose name was enrolled and recorded in association with these men then and for months afterwards, under the rules and church polity provided for in that book of Doctrine and Covenants. He asks us to accept his theory and testimony in regard to these things after forty-eight years have passed, during which time he has been standing aloof from the active work of bearing the Book of Mormon forth among men, leaving that work to others who have not shrunk from the duty, but have nobly taken up the gage of battle, and have declared their faith, and borne the contumely and scorn that have followed the avowal of belief in and advocacy of the book. He asks us, virtually, to accept his opinion, judgment and testimony to the discredit and impeachment of Joseph Smith, Sen., Hyrum and Samuel Smith, Oliver Cowdery, Sidney Rigdon, F. G. Williams, W. W. Phelps and others, respecting the Doctrine and Covenants. This must certainly affect the testimony of Oliver Cowdery as a fellow witness to the Book of Mormon, if we believe Elder Whitmer. For Oliver Cowdery was one of four who compiled the Doctrine and Covenants; he was one of the organizers of the assembly of August 17th, 1835, and with Sidney Rigdon, presided over that body, and is thus twice compromised in testimony concerning that work. Now if David Whitmer's statements are to be taken then Oliver Cowdery's testimony must be set aside; and if it was false in one regard, does it not throw suspicion upon what he may have stated in others, the Book of Mormon included. Not only this, but it will throw such a burden of distrust on all those men that were engaged in the work at that time, and who remained with the church, and whose testimony is upon record, that it must react upon David Whitmer himself. Again, in order to make an argument to support the charge of corrupt dealing in regard to the revelations, Elder Whitmer assumes what is

not claimed for section 17 in Doctrine and Covenants by the book itself, that it is a revelation in its entirety, and that those who accepted that portion which Elder Whitmer now charges was an interpolation by man, did so through the deceptive persuasion of designing men who were craftily seeking to introduce errors to suit their human notions of religion and church organization; that if it was a revelation, that it was first published by W. W. Phelps in the Book of Commandments in 1833; that it was then published as it was given originally, and that paragraphs 16 and 17 were the interpolated parts, etc. It ought to be known to Elder Whitmer that the work of printing the Book of Commandments was not completed, and that the book was not finished and presented to the church; that the printing office at Independence was destroyed, the forms "pied," type, paper and material scattered, including the sheets of the Book of Commandments so far as printed, and the further printing of it prevented; that during this period the discovery referred to by Oliver Cowdery, and presented by us was made by Joseph Smith, Oliver Cowdery, F. G. Williams and W. W. Phelps and others, and the errors corrected from the originals, and that correction endorsed by the entire church. The men who had the original manuscripts of the revelations in charge, and those who had access to them were better prepared to state what the facts in regard to the transaction were, than Elder David Whitmer could then have been or is now. We have in our possession a copy of the Book of Commandments, on the fly leaf of which appears an entry that it was presented to Zeruah N. Roby by her friend Nancy Carroll, February 4th, 1839, at Far West; and on a leaf at the back an entry of "S. H. Goddard and Z. N. Roby were married September 11th, 1839," in ink almost faded out. The last lines at the bottom of page 160, the last page in the book, are, "For verily I say that the rebellious are not of the blood of Ephraim." We have also a few forms of the same Book of Commandments, secured by Elder Wm. Perry, an old Kirtland Saint, lately living at Stewartsville, Missouri, and bound in a pasteboard cover to secure them, which sheets were picked up from the debris thrown from the printing office when destroyed July 20th, 1833. We think we run no risk in requesting the production of a completed copy of the Book of Commandments, of which so much has been said. The date of the last revelation in the book we have is September, 1831. The heading of the chapter representing the 17th section, states that it is the "articles and covenants of the Church of Christ."

Elder Whitmer, in defence of his statement that he is the remaining savor of life unto latter day Israel, refers to the ease with which a whole people may go astray, and in doing so almost, if not quite carries the inference that the very fact of a majority being in favor of the policy pursued by the Church of Christ, is tantamount to their being in transgression. "A

majority signifies nothing," says he. He should read the Book of Mormon, to which he calls our attention as being the sole standard in the doctrine and organization of the church more closely before he goes too far: "Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right."—Mosiah 13: 3. (See also Alma 1: 7, and 2: 5.)

The 17th section of the Book of Doctrine and Covenants, as it appears in the edition of 1835, and subsequent editions, was published in the first number of the *Evening and Morning Star*, published at Independence, Jackson county, Missouri, June 1832, as reprinted at Kirtland, Ohio, by F. G. Williams & Co.; O. Cowdery, editor. There are twenty-six paragraphs in it, corresponding with those numbered in Doctrine and Covenants. It was the second section in the issue of 1835.

In the reprint of the *Evening and Morning Star*, at Kirtland, Ohio, Vol. 1, No. 1, p. 16, the publisher gives the statement that: "On the revelations we merely say, that we were not a little surprised to find the previous print so different from the original. We have given them a careful comparison, assisted by individuals whose known integrity and ability are uncensurable. Thus saying, we cast no reflections upon those who were entrusted with the responsibility of publishing them in Missouri, as our own labors were included in that important service to the church, and it was our unceasing endeavor to have them correspond with the copy furnished. We believe they are now correct. If not in every word, at least in principle. For the special good of the church we have also added a few items from other revelations."—[Editor of the *Messenger and Advocate*]. This Editor was Oliver Cowdery. At the close of Vol. 2, No. 24, p. 384, Oliver Cowdery again states: "It is also proper for us to say, that in the first fourteen numbers in the revelations are many errors, typographical, and others, occasioned by transcribing manuscript, but as we shall have access to originals, we shall endeavor to make proper corrections."

The first fourteen numbers of the *Evening and Morning Star*, were printed at Independence, Missouri, and edited by W. W. Phelps; the rest of the second volume was printed at Kirtland, and merged into the *Messenger and Advocate*. Here a question is suggested; Is it not more reasonable to believe that Oliver Cowdery and F. G. Williams, one the publisher, the other the Editor of the *Messenger and Advocate*, and both members of the committee to whom the work of compiling and arranging the revelations and church articles and covenants for publication was assigned, knew more about the matters entrusted to them than David Whitmer, who was neither publisher, editor, nor committee man? We think so, decidedly. It is also just to the men so freely impeached by Elder Whitmer, to believe that at the time they were engaged in that work which he asks us to set aside, they were sincerely re-

ligious, honest and conscientious, and careful to preserve the word of God coming to them free from change and distortion. To believe what Elder David Whitmer now asks us to, is to throw the cruellest suspicion upon those men, to discredit their characters for probity, integrity and moral honesty; to disregard their statements made at the time, and to accept the honor, virtue, integrity and truthfulness of Elder David Whitmer as transcendentally above and beyond his compeers. This we can not do without doing grave violence to the work which we believe to be of God; and we write this with the fullest confidence that the testimony of Martin Harris, Oliver Cowdery and David Whitmer to the Book of Mormon was and is true. It is almost beyond credence that any man can be so forgetful of the past, so unmindful of the commonest rules that govern evidence and its acceptance by men of ordinary prudence as to ask such a thing. Especially, when the same man asserts that the leading men of the church, "the heads of the church," had "gone into transgression" and become so corrupt that he alone was worthy to remain to "hold the authority."

In reference to what Elder J. C. Whitmer states respecting the opinion held by Joseph and Alexander Smith, regarding Elder David Whitmer, these men will speak for themselves; nor is it competent for John C. Whitmer to create favor for what his uncle David might have in store to state, by producing a prejudice in its favor through the expressed good opinion of the sons of Joseph Smith, whose life work was to be marred in a measure by those statements. The opinions expressed by Joseph Smith respecting Elder David Whitmer's honesty and integrity, have all been made with reference and in connection with his testimony to the Book of Mormon, the faithfulness with which he has maintained it, and the care he has taken of the manuscript copy of that book during the time he has been the custodian of it. But this good opinion is not of such a character that it will be made to endorse statements and testimony offered by Elder Whitmer which throw discredit upon, and contradict the testimony and statements of other men considered by Joseph Smith to be equally reliable and honest, and who were in condition to be more conversant with the subject of which they testify than was he. David Whitmer states:

"I knew your father, Joseph, much better than you knew him, and much better than any man living."

This will be news to many; and of it we only say, that what we knew of Joseph Smith, our father, does not warrant the statement of Elder Whitmer that he was dominated and led into error by Sidney Rigdon. Those who were with him from 1830 to 1844, of equal intelligence with Elder Whitmer would be better judges of the character and work of Joseph Smith than one with him only until 1838.

It is proper to state that while very grateful to Elder David Whitmer for so kindly expressing the desire that we would "go to God in prayer and fasting, and find out by the power of the Holy Ghost by

what spirit" he speaks, we have gone to God for direction, from 1853 to the present; and the evidence received by us does not support the conclusions drawn by Elder Whitmer.

Elder Whitmer impeaches the statements of some from whose writings certain things have been taken upon the ground that the persons wrote from hearsay; the rule may with justice be applied to his own statements concerning some important items.

Elder David Whitmer seems to think that Lucy Smith did not write from knowledge, but from hearsay. Lucy Smith was the mother of Joseph and Hyrum Smith, and with her husband, was with her sons and the church from the finding of the plates to the end of their respective lives. She dictated the matter in her history of Joseph Smith and his Progenitors, in her own person; her amanuensis was Mrs. Howard Corey, and the history was written while Mother Smith was yet in the possession of her faculties. Whether she was wrong in statement we do not know, as the matters of which the history treats were not known to us at the time of their occurring. She was with the church all the time, however, and must have had some opportunity to know something of what took place. Elder Whitmer disposes of the whole matter by stating "the whole of these things from first to last are *entirely false*, and Satan is at the foundation of them all." This is an easy way to dispose of what another may say; and yet Elder Whitmer asks us to believe and accept a revelation given by him *from memory* which was never printed. If it should so happen that Elder Whitmer's memory of other things is shown not to be accurate, what effect will it have on this.

Elder Whitmer says: "I do not mean to judge or condemn the Latter Day Saints," in the opening of his epistle; and that he "will speak the truth as the Spirit of God moves upon me [him] to speak it." Also, that he does not "mean to persecute Joseph the translator of the Book of Mormon."

Immediately after making this statement Elder Whitmer proceeds to state that the Latter Day Saints believe in certain doctrines which he calls *new*, and asserts that the reason why they believe these doctrines is, "Because they are putting too much trust in man." It is very striking that Elder Whitmer should state that he proposes not to judge the Latter Day Saints, and almost before the ink is dry upon the words thus written, should charge them with believing false doctrines because they were putting their trust in man. It is also peculiar that he should charge this same people with putting too much trust in man, (evidently meaning Joseph Smith the Seer, whom Elder Whitmer says he loves), and then turns to the same men whom he thus charges with the error of putting their trust in man and asks them to shift the trust hitherto reposed in Joseph Smith to David Whitmer; making his appeal thus:

"Then let no man judge hastily as to my authority, lest he judge wrongly and continue in error; but go to God in prayer and fasting, and

find out the truth, for the Holy Ghost will guide you into all truth. *If you believe my testimony to the Book of Mormon: if you believe that God spake to us three witnesses by his own voice; THEN I TELL YOU THAT IN JUNE, 1838, God spake to me again by his own voice from the heavens, and told me to separate myself from among the Latter Day Saints, for as they sought to do unto me, so should it be done unto them*"

All of the foregoing quotation is italicised in Elder Whitmer's epistle, except the words "then I tell you that in June, 1838," which we put in small caps to mark it. Here the appeal is: *If you believe that I, David Whitmer, testified truly when I bore witness to the angel's visit and his message, then believe me now when I ask you to believe what I now state that the "heads of the church and many members had gone deep into error and blindness."* This is tantamount to saying that all these men, Joseph Smith in particular, are the ones you have put your trust in, and these were so overcome with error and blindness that they were no longer acknowledged of God. Now, therefore, I ask you to no longer trust in those men, but put your trust in me, for "I was called out to hold the authority." This may seem harsh, but what other meaning can be drawn from the statements made.

Elder Whitmer proceeds to state in the same paragraph in which he thus appeals to the Latter Day Saints to accept what he says in preference to what Joseph and others have told them, that there was a secret organization formed in June, 1838. He does not state where this organization was formed, whether in Ohio or Missouri, but takes care to state by implication that it was done at the instigation and knowledge of the heads of the church. He also alleges that the persecutions which he says that he endured were "for trying to show them their errors," and that because of *these persecutions* he "had to leave the Latter Day Saints." He artfully leaves the matter in such shape that the reader is left to infer that Joseph, Hyrum Smith, and others were the responsible parties for the existence of "Dr. Avard's secret band." To do this he states that he sees "from a letter written by the heads of the church while they were in Liberty jail, that they repented of having anything to do with this secret organization, and came out against Dr. Avard, declaring it all wickedness."

If Elder Whitmer was not a member of that secret band, and we give him credit for not being one, he is not competent to state what the band was for, who were in it, or who originated it. Elder Whitmer has persistently asked that nothing shall be taken against him obtained from hearsay; and yet he, by implication, here charges the heads of the church, (and this must mean Joseph and Hyrum Smith, O. Cowdery, Sidney Rigdon, and possibly the Twelve), with originating and being culpably guilty of organizing a secret band, who were bound by oath "to support the heads of the church in every thing they should teach." Further than this, he leaves the inference that all who were not members, or "refused to take this oath were considered dissenters from the church,

and certain things [what he does not state. Ed.] were to be done concerning these dissenters, by Dr. Avard's secret band." Elder Whitmer did not take this oath, it would appear, and he leaves the inference again that he fell under this censure; and of course was in danger of these "certain things." It must be apparent from the letter taken from the *Times and Seasons*, which Elder Whitmer generously quotes, that Joseph Smith, Jr., Hyrum Smith, Lyman Wight, Caleb Baldwin and Alexander McRae, who must be "the heads of the church" to whom reference is made as being in jail, that they were not parties to this Secret Band; and were by their action in thus publicly denouncing it as "the wickedness of Dr. Avard," "dissenters," and running the same risk supposed to be run by Elder Whitmer. This letter was written to Bishop Edward Partridge, one of the noblest men the church ever had in its folds; one who was above suspicion; and it is passing strange that Joseph Smith should be so full of turpitude and unfaithful disregard to his own acts and record that he should publicly denounce a man for doing what he had counseled him to do. If he had authorized the organization and acts of Dr. Avard, as Elder Whitmer's statements imply that he had done, it could have been shown at the time, and the censure due to a truce breaker would have visited Joseph Smith for so denouncing. Elder Whitmer states at the beginning that the Spirit of God "moved upon him to send forth this epistle unto you," the Latter Day Saints. Elder Whitmer italicised the words "intend from henceforth," in the extract from the letter quoted. The effect of this is, whether it was so intended or not, to leave the implication upon the men in jail at the time the letter was written, that they had before that time approbated things not "in accordance with the fulness of the gospel of Jesus Christ," and not "of a bold, frank, and upright nature."

Are Latter Day Saints to believe that the "Spirit of God," the Spirit of Truth supervised the careful formation of the sentences in Elder Whitmer's epistle which convey these damaging implications? Elder Whitmer writes: "I do not mean to persecute your father nor destroy any of his *good works*." He here again italicises the words "good works." This leaves the inference again that there were evil works of Joseph Smith which Elder Whitmer proposes to destroy. In doing this he makes himself the judge of the works of Joseph Smith, and assumes the right and the prerogative to himself decide what works are *good* and what evil.

If we accept what Elder Whitmer now seeks to have us do, it destroys the character of Joseph Smith for good works from the days of Sidney Rigdon, and David Patten. It leaves it almost out of the question for any one of us to determine for ourselves what is good and what evil, of all that Joseph Smith did from 1830 to the day of his death; and installs Elder Whitmer as the sole human being who has the qualification and authority to decide as to the good, or evil character of the works of Joseph Smith and others of "the heads of

the church;" whatever in his opinion is bad, is bad; whatever he decides to be good, is good. To us when Elder Whitmer destroys the probity of Joseph Smith, in so early a date as 1832-5, as his statements tend to do, he vitiates all the work done by that man. If Elder Whitmer had been desirous of giving Joseph Smith the benefit of a doubt in regard to Dr. Avard and his work, instead of so artfully leaving the implication of wrong doing as his statements do, why did he not quote from the letter written from Liberty Jail, December 16th, 1838, published in the *Times and Seasons* for April, 1840, and found in the same volume of that work with the July number, from which he did quote. The portion of that letter to which we refer is as follows:

"We have learned also since we have been in prison that many false and pernicious things, which were calculated to lead the Saints astray and do great injury, have been taught by Dr. Avard, who has represented them as coming from the presidency; and we have reason to fear that many other designing and corrupt characters, like unto himself, have taught many things, which the presidency never knew of, until after they were made prisoners; which if they had known, they would have spurned them and their authors as they would a serpent.

"Thus we find, that there has been frauds, secret abominations, and evil works of darkness going on leading the minds of the weak and unwary into confusion and distraction, and all of which has been endeavored to be palmed upon the presidency, who were ignorant of these things which were practised upon the church in our name. And now brethren what can we enumerate more, is not all manner of evil of every description spoken against us falsely, yea we say unto you falsely. We have been misrepresented, misunderstood and belied, and the purity of our hearts has not been known."

In this extract the presidency, "the heads of the church," so often and so damagingly written of by Elder Whitmer, explicitly disavow responsibility, even in knowledge of the evil teaching and doings of Dr. Avard.

Elder Whitmer states:

"The church went deeper and deeper into wickedness. They were driven out of Missouri, and went to Nauvoo; and were driven out of Nauvoo, and went to Salt Lake, where they are to-day living in polygamy. Now you must remember that *nearly all the members* went to Salt Lake. *Only a very few* rejected the revelation on polygamy. The Reorganization is built up principally of members—not of the old church—but new converts. Now remember that *the church* which the *Herald* is striving to defend and prove innocent, *that church—those people*—went to Salt Lake. Remember this! *These* are the people who persecuted me in 1838. *These* are the people who had gone deep into errors and abominations. The majority of those who did not go to Salt Lake are in the Reorganized Church to-day."

In this extract are several statements that we think need qualifying. The Reorganization was effected from members of the old church. It had its organization among those who had refused to accept the dogma of polygamy. The immediate family of Joseph Smith refused to accede to this dogma. Hundreds refused to accept it, and in the statements made in this connection Elder Whitmer states that *nearly all the members*; which could only refer to the membership existing at the time the exodus from Illinois was made, went to Salt Lake. So far from being correct is

this statement, that even now the number of Mormons in Utah, does not reach the estimated number of the membership at the death of Joseph and Hyrum. The census of 1860 gives a little less than 50,000, sixteen years after 1844.

Elder Whitmer indulges in a grave charge against the HERALD, that it is "striving to defend and prove innocent" the church and people that "went to Salt Lake." This will be news to the Utah people, and is a charge so far from correct that it carries its own refutation with it. After twenty-seven years of public ministrations and private warfare, in the pulpit, in the forum, in the street, by the fireside, against the dogma of polygamy, to be told by a man professing to write by the direction of the Spirit of God, the Spirit of Truth, that we are defending the people and the church that preach and practice polygamy and trying to prove them innocent, is a travesty of so grave a nature that it throws great distrust upon the asseveration of the one so writing respecting his love for the truth and design to deal only in the truth. To show that we do not misunderstand the statements written and quoted above, the reader will discover that the words "the church" "that church," "those people" are all italicised; evidently to mark the meaning to be conveyed.

It now only remains for us to call attention to the facts that Oliver Cowdery, weary of his condition of departure and ostracism from the society of those he once knew as members of the Church of God, went to Council Bluffs, Iowa, and was re-baptized by those whom he believed held the authority. This is stated to have been in 1847. Martin Harris went to Salt Lake City, Utah, united with them there and died there. Elder Whitmer convicts Sidney Rigdon upon what he says Oliver Cowdery told him. He makes the same statement concerning his brother John; this is hearsay to us, and comes after John and Oliver are long in their graves. But if Elder Whitmer can confidently predicate rest and peace and salvation for Oliver and John, because they repented, why should he not accord the same to Joseph Smith, for the same reason.

Both John Whitmer and Oliver Cowdery lived long enough after they were separated from the church to have left themselves on record in writing, and in such way, time and place, that the Latter Day Saints, believers in the Book of Mormon, should have been apprized in fact, manner, and form of their sin or error, in regard to the Book of Commandments and Doctrine and Covenants; and as we have no such record, we do not believe that David Whitmer is authorized at this late date to confess that sin for them, and by that confession make Saints believe that their statements made years ago certifying to the truth of that book and things therein are false. Elder Whitmer objects to hearsay evidence, but to our thinking confession of sin by proxy after the man for whom confession is made is dead is infinitely worse.

Whatever Elder Whitmer may have to present we shall examine and shall exer-

cise the privilege to discard what is not to us in accord with what is known to us, and on record. We advise the Saints to read carefully and beware lest any man, (not excepting the editors of the HERALD), deceive them.

#### LUSE IN LIMBO.

"*Erie, Pa., Jan. 27th.*—This evening the sheriff of Saline county, Nebraska, took from the Erie jail under a requisition Rev. L. L. Luse, known in the west as the "saintly creditor." Luse is wanted in Nebraska on a charge of perjury, and is prosecuted by Rev. Mr. Braden, a Campbellite preacher. The couple had been in partnership in a crusade against the Mormons, but quarreled over the business partnership, and the charge against Luse grows out of their disruption. Luse was a popular Methodist Episcopal preacher in Pennsylvania and northern New York, went into the newspaper business in Wilber, Nebraska, and figured in a scandal in which one of his congregations, a lady of prominence, was compromised by him. Bankruptcy followed his escapade, and he fled and has been a fugitive for a year.—*Chicago Times.*

We have known of many besides Luse and Braden who have maliciously sought to destroy the work of the Saints, who like them, have been brought to shame, confusion and punishment, and we look to see others fall into the similar condemnation ere long.

THE following from a late *Globe Democrat*, of St. Louis, Missouri, indicates the feeling as well as the ignorance of the general public in regard to Utah. It is from an editorial with the caption, "The Doom of the 'Twin Relic.'"

"There are abundant evidences that the power of Mormonism is on the wane. The old fanatical element of the Church is dying off, and the newer converts lack the zeal and enthusiasm which marked the earlier followers of Joseph Smith and Brigham Young. The Federal courts are proceeding vigorously against polygamists, over two hundred of them having already been sentenced under the Edmunds law, while nearly four hundred are awaiting trial, and most of the remainder of the chiefs of the church are fugitives from justice. And while these things are taking place the number of proselytes is falling off and the number of non-Mormons in Utah is increasing. What bayonets and persecution a generation ago failed to do, law, supplemented by the aroused public sentiment of the country, is doing most effectually. The enactment of the measure just passed by the House, which is mortally certain to take place, will seal the doom of polygamy."

The trouble is that the *Globe-Democrat* sees just what Congress sees; and neither takes into account the good that there may be in Mormonism. Both conclude that it is altogether and wholly bad; whereas, there is an element of good, dangerously as it may be mixed with evil, and this good should be recognized. The striking down of Mormonism, including the good with the bad must inevitably result injuriously to the measures adopted to do it, and to the power enacting them. The plea

made by George Tickenor Curtiss, however, that the whole question should be left as it was under the laws of 1882, and the slowly grinding processes of the enforcement of the measures of that law is most faulty. But Mr. Curtiss does not know (and is paid for not knowing) that the men who have been tried and convicted under the law referred to, account themselves as having been in "prison and in bonds" for "the sake of their religion;" and are so regarded by their fellow sufferers and sympathizers. The enforcement of the Edmunds law of 1882, was but to fill Utah with a race of cheap martyrs, at the expense of the Government. If the United States had at the first enforced the laws for the protection of its citizens in Missouri and Illinois, when the polygamic offence was unthought of and the Saints really persecuted, and then enforced the laws against them, there would likely have been no unsolved "Utah problem" to "vex the nation." It is not the severity of punishment that deters men from crime, but the certainty of it.

#### THE GATHERING.

A BROTHER asks how we reconcile the idea of gathering Israel to Jackson County, Missouri, with Matthew 24: 34.

To this we reply that the gathering of Israel as provided for in the following texts is a different thing and to be accomplished in a different way, and at different times than that mentioned in Matt. 24: 31. Read Isaiah, 11: 10-16; 60: 1-22; Jer. 16: 14-19; 30: 18-24; 31: 6-14; Ezek. 36: 24-38; 38: 11-14; Isa. 2: 1-5; Micah 4: 1-7; Zech. chapter 14; Matt. 23: 37-39, etc. These texts with many similar ones which might be cited, relate to the gathering of God's people in the latter days, to the manner in which it will be done and the means by which it will be effected. Matt. 24: 31, relates to the gathering of "the remainder," such as is mentioned in verses 40 and 41. These are to be gathered by "his angels" when "the sign of the Son of Man in heaven" shall appear as promised in verse 30. The Inspired Translation is very clear on this chapter and is harmonious with the other scriptures on this point. Turn and read it.

SR. DELARIA BATES writes from Caseville, Michigan, January 12th, of the following beautiful manifestation made to her on the night of the 3d, inst.: "There appeared in the far western sky a stream of light and one of smoke; which lay across the horizon all day, the smoke rolling up in great clouds. I said to my husband, I wonder if this is the end of the world? He replied, I do not know. Towards evening, I told my oldest, a boy of fourteen, to go and get a pail of water; but he was afraid to go on account of the strange appearance in the sky; so I went with him. It seemed that we had to get the water out of a spring, which required me to stoop down upon the ground in order to reach the water; and as I so got down to reach the water, I felt the earth to shake and tremble under me. However, I ob-

tained the water, clear, bright and sparkling; and we both started to the house; when, suddenly the whole western sky grew bright, O, so bright; and while I stood looking at this rare and striking brightness, wondering if it was indeed the end of the world, I heard a voice say, 'The dead in Christ, both great and small shall rise first. This is the First Resurrection. Blessed are they that have part in the First Resurrection.' As I heard, a face appeared, the most beautiful face that I ever saw. There was a mist, or cloud-like halo before the face, yet it was so bright that I could scarcely look upon it. I then heard the voice again, and it said: 'The end is not yet! This is a warning to the people.' The voice was the sweetest that I ever heard."

Our sister then awoke from her sleep to rejoice that her hope in the resurrection had been confirmed. Since her letter was written her husband and oldest son had been baptized by Bro. S. Cease, and they were waiting for an elder to come and confirm them into the full hope of the gospel covenant.

#### EDITORIAL ITEMS.

By card from Bro. N. Stamm, Pleasantville, Iowa, Jan 27th, we learn he is meeting with good treatment in his effort to preach the word in that place, feels excellent, and has fair prospects. He says he never had greater light and liberty in gospel work than now.

Bro Jacob Warnock writes from Farmington, Iowa, January 28th:—"Send me one dozen latest edition Voice of Warning. I want to get my neighbors to read them."

Bro. J. M. Stubbart informs us in his letter of January 29th that he intends to engage in missionary work whenever and wherever he finds opportunity. He resides at David City, Nebraska.

Bro. J. W. Wight of Moorhead, Iowa, writes of late that the Saints' meetings "are reviving," and that there are "some of God's noble ones" there.

#### EXTRACTS FROM LETTERS.

Sr. Esther Rohrer of Colton, California, writes that she lately attended services at San Bernardino, where brethren D. S. Mills and H. C. Smith were holding a series of meetings, and heard each of them preach interesting sermons.

"Bro. Smith's subject was the ten virgins, five wise and five foolish, clearly showing we must keep in possession the good life-giving oil of the Spirit and gospel element, that we may have the wherewith to replenish, that should the beautiful gate be opened to us we may be ready to enter the portals of eternal rest. How cheering to the weary traveler, after the trials, vexations, and bereavements here, to hope for a happy reunion! But we are led to question ourselves, Are our lights out or under a bushel. Bro. Mills followed with his ever flowing words of wisdom and comfort, and the good Spirit of the Master was felt. These and many more are the results of the gospel revealed in our day. I am weak and cast down, Saints, will you hold me up?"

Bro. W. M. Rumel, writing from Fremont, Nebraska, January 26th, says:

"Have been preaching here for a week past,

and think some good was done. Expect to take a trip through the western district soon. I feel well; the Lord is blessing me greatly in presenting the word."

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"No selfish griefs or hatred gave  
The strength wherewith thy bolts were hurled.  
From lips that Sinai's trumpet blew  
We heard a tender undersong;  
Thy very wrath from pity grew,  
From love of man, thy hate of wrong."

#### "STEADILY FORWARD!"

ALL day we had been sailing before a brisk wind directly towards the port for which we were bound. The weather was fine—the broad Atlantic, calm and unruffled. Sitting upon the upper deck we watched with idle curiosity the motions of the man at the wheel. First a slow turn to the right, then one to the left, and now a rapid giving back of the wheel, followed by an interval of steady retention in its place.

We turned our eyes from the wheel, and suffered our gaze to rest upon the man who stood there with with a serenely calm countenance, looking forth upon the broad expanse of water. Ever and anon his eyes were turned from the pathless waste before him and fixed upon a compass placed just beneath a skylight in the cabin, where its slightest variation could plainly be seen. "Steadily" he stood there, and though the day was fine and the wind was fair, his whole attention was absorbed by his duty, and he gave no heed whatever to the coming and going of the passengers whom the beauty of the day tempted to a promenade upon the deck.

Towards night, however, the wind veered, and now came almost directly from the point toward which we were sailing. Not only this, but its violence increased to quite a gale, and we were glad to take refuge from its chilling blasts, in the cabin. Here through the skylight we could see the man at the wheel "steadily" at his post, his eye fixed upon the compass and his hand firm upon the wheel; and we lay down in our berth that night feeling sure that though the winds were adverse to us, our course would be as "steadily forward" as faithfulness and human skill could compass. Nor were we deceived in this. All night the wind was contrary, or as the sailors term it, we had "head wind;" but steadily the man stood to his post, and by means of "tacking ship," as the morning revealed, we had gained upon our course.

"Steadily!" It has been asserted by a modern author, that no simile, used by a poet, was ever finer than the various shades of meaning conveyed by different words; and we are forcibly reminded of this remark in contemplating this one, "Steadily forward!" How much is conveyed in these two words, and how difficult we often find it to just keep "steadily on."

To all those of like precious faith we earnestly desire to say a few words this morning, for while our soul is stirred to its depths, and our heart goes out with intense yearning over each one who has named the name of Christ and with him been buried in the waters of baptism, we know of what we speak and that it is the love of God which constrains us to say to you, in the words of Nephi: "Endure to the end—which is eternal life,"

The Christian life is compared to a warfare and Paul said, as his glorious career was drawing to a close, "I have fought a good fight, I have kept the faith." O, that the Spirit of the living God might stamp and impress it upon each one of your hearts that your faith is not built upon man, if so be you belong to the body of Christ, for "There is none other name under heaven, given among men, whereby we must be saved." "Jesus Christ of Nazareth" is that name. "Neither is there salvation in any other." In the beginning of Christ's ministry we hear him making to the Jews this declaration: "This day is this scripture fulfilled in your ears." What scripture was this? "The Spirit of the Lord God is upon me *because he hath anointed me* to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Can you realize while you read this scripture that these are the words of the Anointed One," and that he had been anointed for this special purpose? We need not repeat to any one who has learned of Christ that he told them if they wished to know for themselves whether he was *sent* of God or spake of himself, they had but to *do the will* of the Father and they should *know of the doctrine*. Now while we freely admit that it was within the power of the Father and the Son to have had a mutual understanding between themselves in regard to this witness, the *way* in which the testimony should be given and *those* unto whom it should be given, we most emphatically assert, and think no one possessed of a sane mind can deny, that it would be impossible for man to form for himself a scheme of religion and then obtain the endorsement of God to that scheme! If this would be possible, then God is God no longer, and the anointing from Him is no more sacred than the anointing from an earthly king. But such, thanks be to God, is not his government. The Spirit of God is the *Spirit of Truth* and is to bear witness to truth.

When Joseph Smith presented his claims to the world, one of the most remarkable of them was, that he also claimed this same anointing, this power of the gospel, (without which the gospel is a dead letter). He challenged the people to prove the truth or falsehood of his claims, by applying the test, and said fearlessly in the words of Jesus, "If any man will do his (the Father's) will, he shall know of the doctrine." In answer to this not only thousands, but tens and hundreds of thousands obeyed that will and having received from God the testimony according to and in the way promised, have stood before the world as faithful witnesses for Him; and not only this, but the "Lord has worked with them, confirming the word with signs following." We have no knowledge of any words more fitting in which to sum up the conclusion of this matter than the words of the man born blind, whose eyes Jesus had opened. When reviled by the Pharisees, who told him scornfully, "We know that God spake unto Moses; *as for this fellow*, we know not whence he is," he answers quietly, but firmly, "Why, herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now ye know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth. . . . If this man were not of God he could do nothing." Are any of us prepared to resist God?

Bro. Whitmer says in the last *Herald*, when speaking of the fact of his never having united with the Reorganized Church, "God commanded me by his own voice, to stand apart from you." We are not disposed to question this assertion for one moment, for how can we say that we know what God has revealed to any soul; neither upon the other hand are we disposed to question the testimony of Bro. J. T. Davies, who last spring told us that when he asked the Lord in regard to the Reorganized Church, the answer of the Spirit to him was, "It is my church; go and unite yourself with it." But there is yet one witness which to us is over and above all, and of more value to us than all others combined, and that is the witness God himself was pleased to give us, when having obeyed the will of the Father, we claimed the fulfilment of the promise Jesus had made; and bear testimony, beloved Saints, to you to-day, that the Spirit of God came upon us while the hands of the elders of the Reorganized Church were on our head, and they were praying God that his Spirit might set its seal to their ministry, and we were baptized by that Spirit from the crown of our head to the soles of our feet, and from that hour we knew God had on earth a ministry whom he had anointed, and whose works were wrought in righteousness before him. And more than this, we want to testify to the church to-day (making it in the form of an humble confession if you please) that the first darkness which ever came over us after uniting with the Reorganized Church, was when going back to old habits, we arraigned Joseph Smith before the bar of our judgment and there *condemned* him for things he had done. Did we do this publicly? Not at first; but only in the secret sanctuary of our own soul; but in that sanctuary there was a guest. The Spirit of Truth was dwelling there, and the admonition of the still small voice was heard asking, "Who art thou, O man, that judgeth another man's servant? To his own Master he standeth or falleth for himself." But after a time when the Spirit was grieved because its admonitions were not heeded, this spirit of accusation grew bolder, and the warning voice was heard with less distinctness, and while we flattered ourselves that we were but judging principles, not men, we found in time that we had been judging men. Would we have done this if we had listened to the Spirit of Truth? We answer, Never! This Spirit of truth would have led us gently away from all such pitfalls of the devil; but we are free agents and have the power given unto us to choose for ourselves. Was it because it was Joseph Smith we were judging that we committed sin? We answer, no; and will try to make our meaning plain. When the children of Israel murmured against Moses from time to time, he repeatedly told them that they were not murmuring against him, but against God. When, however, God commanded him to smite the solid rock in the wilderness of Zin, Moses said to the people, "Hear now ye rebels; must we fetch you water out of this rock?" Do you notice how Moses associates Aaron and himself in this transaction? We fetch you water? Here Moses failed to give God the glory—to sanctify him in the eyes of the people; and for this sin he was not permitted to enter into the promised land, but died when his "eye was not dimmed, neither his physical strength abated."

We read that God hath appointed a day, in

the which he will judge the world in righteousness; by that man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead." Did it enter into our hearts to suppose that Jesus needed an assistant in this matter? Still further did we think we had been appointed to fill that assistant's place? Whether it did or did not, we acted upon that principle and came under condemnation.

God chose Joseph Smith, knowing all about him, far better than he knew about himself, to be the instrument in his hands to bring forth the work of God in the latter-days. He commissioned him with authority, and gave to him and those associated with him power to adopt men and women into the kingdom of God. Were they to be heirs of God just so long as Joseph or others associated with him should remain faithful? If Joseph Smith failed to keep the commandments of God, would they failed to be saved? Do you smile at these questions as absurd? We only wish every one might see their utter absurdity, and never act as though they believed them true?

Through suffering was the Captain of our salvation made perfect, and He became the author of eternal life unto all who obey Him and endure in faithfulness to the end. At the time when the angels shall gather out of God's kingdom all which offends, the wheat will flourish without the tares and not until then. If wheat grow upon each side of us it will not make us wheat, if we are so unfortunate as to be tares; neither will the converse of this be true; but be assured that the reapers will find every grain of wheat in the field and gather it into the garner of the Lord, and also be assured that for the tares there is a time of burning. Oh, that we could leave these things in the hands of the Lord and realize how solemn the responsibility resting upon us, how great the work in which we are engaged. God is at the helm and if not a sparrow falls to the ground without his notice, will he forget to vindicate the good name of his servants or cause the wickedness of the wicked to fall upon their own heads? Never, while the foundations of his throne are established in justice and truth.

Steadily forward! The prize is at the end of the race and God is the one who shall award it. Have you joined the Reorganized Church of Jesus Christ of Latter Day Saints, and therein received that testimony which comes from God, witnessing to you that Jesus is the Christ? does not wisdom whisper to you, Remain there and let your chief watch care be bestowed upon your own footsteps, that they do not lead you out of the narrow way, and leave the rest to God? He is at the helm and we must never fear but what his work will be perfectly done; even while we sleep, with ceaseless vigilance his hand will guide the ship and the port will be gained at last.

If we are willing to trust to his keeping the destinies of our immortal souls, can we not go forward, leaving not only our own good name, but the good name of those nearest and dearest to us in his keeping? To us it seems the Master endured as much of this as any of his followers, and yet passing it all by he moved steadily on to the agony in the garden, the mocking crown of thorns and the cruel death of the cross. Is it not enough for us, enough for loved ones, that they be treated as well as he was? "The Spirit of the Lord is upon me because he hath anointed me to

preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord." "As my Father hath sent me, even so send I you." Elders of Christ what a work!!

HOME COLUMN MISSIONARY FUND.

Sr. Mary Gillespie, Kirtland, Ohio.....	2 00
Sr. Anna Fosdick, Ableman, Wis.....	1 00
Sr. Celestine Rush, Hepner, Oregon.....	5 00
Sr. Cora Russell, Boone, Iowa.....	5 00
Sr. M. E. Weeks, Grimes, Iowa.....	1 00
Sr. Cynthia O. Scott, Scottsville, Ind.....	25
Sr. Perla E. Hollowell, Scottsville, Ind.....	25
Sr. Sarah A. Goss, Scottsville, Ind.....	50
Sr. P. C. Kent, Wirt, Iowa.....	50
Sr. C. Fradien, Portland, Oregon.....	35
Sr. B. Webb, Portland, Oregon.....	30
Sr. Carrie Lund, Portland, Oregon.....	30
Sr. Burnice Webb, Portland, Oregon.....	05
Sr. Angeline Loach, Lamoni, Iowa.....	1 00
Sr. Emma Gaulter, Lamoni, Iowa.....	20
Sr. Clara A. Cochran, Lamoni, Iowa.....	91
Sr. Cora M. Cochran, Lamoni, Iowa.....	06
Sr. C. S. A., Lamoni, Iowa.....	44
Sr. S. S. Clapp, Deer Lodge City, Montana.....	30
Sr. Carrie P. Scott, Lamoni, Iowa.....	12
Sr. Elizabeth Elston, Waterloo, Neb.....	2 00
Sr. Martha Talbot, New Bedford, Mass.....	50
Sr. Esther J. Bently, New Bedford, Mass.....	50
Sr. Mary A. Smith, New Bedford, Mass.....	50
Sr. Maggie Harris, Stuart, Mont.....	20
Sr. Mary Harris, Stuart, Mont.....	55
Sr. Sarah Jasperson, Independence, Oregon.....	54
Sr. N. E. Hopper, Fairfield, Neb.....	54
Sr. Frances A. Ernst, Deloit, Iowa.....	55
Sr. W. France, Coffeyville, Kans.....	1 00
Sr. C. A. Johnson, Nebo, Ills.....	1 00
A sister, Stuart, Montana.....	75
Wheeler's Grove Sabbath School, Iowa.....	1 00
Sr. Altha M. Joice, South Boardman, Mich.....	25
Sr. M. C. Knapp, Beloit, Kan.....	60
Sr. E. Taylor, Omaha, Neb.....	2 00
Sr. C. E. M.....	50
Ruth, Earl, Mattie and Blanche Burlingame, Cumberland, R. I.....	1 00

LAMONI, Iowa, Feb. 2d, 1887.

LAMONI, January 23d.

*Sisters in the Gospel*:—Have been looking for a response from some of you to Sister Stewart's request in the Home Column of December the 11th, but seeing none, will respectfully offer my views on the subject for consideration, and if proved to be wrong will readily cast them aside for something better. In the book of Covenants lying before me, page 125 [144] reads thus: "And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." I shall take for granted you believe it was given by the Spirit of God, because it is in accordance with the spirit of the gospel—also Book of Mormon. Would it be consistent to say, Thou shalt not be proud in thy heart; let all thy garments be plain, their beauty tucks, ruffles, folds, pleats, puffs, &c., only the beauty of the work of thine own hands? Oh, no! And again, "Thou shalt not be proud in thy heart; let all thy garments be plain; their beauty the beauty of having been the work of thine own hands." This is the way it looks out of my glasses; they may be dim, but at present can see it in no other light. We might also take into consideration when this was given (which might possibly have some bearing on the matter). There were many of the Saints

who not only made their own garments, but nearly all their own cloth. If I have been correctly informed some of the first elders who went on a mission to England wore homespun clothing, and Brigham a quilt for an overcoat—which was certainly not the fashion of the day. As time moves on things change in this busy world of ours, and it would now seem almost a waste of time to undertake individually to make our own cloth, so the nearest we can obey its teachings is making them plain after the cloth is manufactured. I presume plain means plain, although it might be said a common dress with a ruffle, a row of pleats, or a fold, looks plain by the side of one made to the height of fashion. It would seem almost an impossibility to make every garment without a gather or pleat; neither do I believe it to be required. There is a vast difference in making a dress somewhat to fit, not tight, and the wearing useless styles and trimming which sometimes costs more than the cloth for the article itself. Then the garment becomes a constant wear on the system, particularly of one who is delicately constituted, making her appear an object of misery instead of comfort and freedom—which her nature so much requires.

Our sister says there is a saying, "A thing of beauty is a joy for ever." This can not allude to the body. "Dust thou art and unto dust thou shalt return," neither to the beauty of its apparel, for that too will quickly fade away, but the beauty of the soul will bring joy for ever and ever. If we earnestly desire to obtain that joy we must not set our heart upon dress and the glittering things of earth, which dazzle to lead us astray. We are not of the world, but are called out from the world; the more we seek its pleasures the more of its spirit we will partake of, which is enmity to the Spirit of the Master. May wisdom be justified of her children.

Yours for light,

C. ACKERLY.

DELOIT, Iowa, Jan. 31st.

*Sister Frances*:—I send my birth-day offering. My husband, my last loved one on earth, seems to be going fast—a grasp of your hand, sisters, a place in your prayers! Good by.

Your sister in Christ,

FRANCES A ERNST.

"God calls our loved ones; but we lose not wholly

What he hath given;

They live on earth, in thought and deed, as truly

As in heaven."

## Correspondence.

NORTH FORSTER, N. S. W., Dec. 23d.

*Bro. Joseph*:—We got back here about the first of the month, leaving the branch at Nambucca in excellent condition spiritually, and with an addition of ten to their membership, added during our stay among them. The ire of the clergy of orthodoxy was raised to so great a pitch, that one of them met me and challenged for debate upon the divinity of the Book of Mormon. I accepted; all the arrangements were made; we then talked an hour or two upon our faith, and before he left he backed down and out from the proposed debate, though the Bush Missionary who came with him urged him to go on with it. I then proposed to meet him upon any one, or all of the principles of our faith, doctrines, or organization, as he might choose; but he did not want any at all,

Some of the neighbors then sent away for another Reverend who came and lectured on baptism, sprinkling vs immersion. He used Dr. Rush's arguments; no water in Greenland, or Kamtschatka to immerse; no water in African deserts, etc., and a small five footer baptizing a brawny, six foot two man, might cause a case of homicide, and a mess of other ridiculous stuff as argument against the clear statements of the word; "went down into the water," and came up out of the water," as to the proper mode of baptism. I took notes and replied in the same place, next evening; no harm was done to the correct mode of baptism by the lectures.

The brethren of Nambucca were very patient and kind to us, during our protracted stay in that part of the mission. Our home was with Bro. Argent, who with Sr. Argent and family did all they could to make us comfortable, as did also brethren Ballard, Scrivener, McKay's, Gore and Buckman; all striving to make us happy and comfortable while among them. Shortly after we arrived here we baptized eight more, and the following week we went out to the Manning to see what we could do. We were all the week there before we could get a meeting—Saturday evening being the first. About twelve or fourteen present, three of them ministers. After I had preached, they fired questions at me for a time trying to cover the main issues; Inspired Translation, Book of Mormon, polygamy, church not organized because only seven in the "twelve," etc. I invited the leading one to meet me on the stand to a comparison of church faith and doctrines. No, he would not. I found no difficulty whatever in answering their catch questions, and next evening I had a good house full and excellent liberty on the "restoration." More questions, with not the least difficulty in answering them. Next day in talking with some of the leading men of the town "Taree," they stated that I answered fairly, all the questions they would give me time to, and that they were satisfied I was not a polygamist, and knew what I did believe; which was more than they could say for the others. Holidays with races, foot-ball, excursions, etc., are underweigh, so I have to quit till after New Years. Yesterday I was offered the use of two halls, in villages a few miles apart, fifteen miles from here, owned by a gentleman who entertained brother Glaud Rodger a week. He spoke very highly of Bro. Rodger, and thinks I will get a good hearing there. I will try. I received a letter and clipping, (clipping enclosed) from Bro. Jones, of Hastings, Vic.; from which I see the Saints are doing well and "finding favor in the eyes of the people." A grand land this for fifty or more Elders; it would then be to the Reorganization what England was to the former church.

We expect to move to Victoria after February, so that all our correspondents may please send letters to us to Hastings, Victoria, Australia, by February boat and afterwards. I will also enclose clipping from Macleay *Chronicle*, the last of the newspaper controversy with Mr. Macklin, the "Reporter." The editor of the *Chronicle* told me, as I called upon him on our way here, that the "Reporter" said that I always "got him," whenever he gave himself to a definite statement. The letters did much good in that district. I see no reason to change my former view, *i. e.*, the work here will move on in proportion to the work done—the Saints living correctly. Slowly, but

surely the truth is winning its way, slowly, but steadfastly the work gains ground, converts, and friends in this land. It to me is an evident token, of the soon rapidity of progress in this work, and that the reproach of the apostacy is being removed from us. Peace be to Israel.

Your brother in Christ,

JOSEPH F. BURTON.

*Editors Herald*:—Will you grant me space to say, to friends who have approached me, because of my immoderate procedure (as they view it) in the use of your columns; that though reprov- ingly evidence of kindness in the approach is seen, which I duly appreciate; and may heaven guard well the footsteps of noble souls, who have godly courage, to gently, but firmly whisper in the ears of those they love, You are wrong, when they so think, and as such love must be God's love burning upon the altar of the heart because of a thirst for righteousness, may it become more and more intensified, until all dross shall be consumed, and they hear the soul inspiring plaudit, "Well done." Pure friendship does not consist in hiding faults; and often two penny worth of scold is worth all the human praise that can be told; while an unexpected outburst of kindness is as refreshing as a cool breeze after a hot, suffocating spell. And however just to me my procedure may have been, if it brought sadness to any heart I shall regret it.

Evidence of consistency and high moral rectitude is indeed encouraging; but if in this disappointment is shared, the solemn fact of individual responsibility should not be overlooked. All that is shaky is to be shaken, thoroughly shaken, that whatever can not be shaken may abide; and all that offends be gathered out of the kingdom, before the righteous shall shine. May you, kind friends, abide and shine. Heaven save me from pharisaical righteousness; but I think you will bear me witness that I never taught you to make flesh your arm. In bonds,

JAMES CAFFALL.

LOS ANGELES, University, Cal,  
January 21st.

*Bro. W. W. Blair*:—All of our people are well here. The work of the Lord is prospering in some degree. We are getting a hearing by the few, and are slowly gaining ground. I baptized one two weeks ago—a gentleman about forty-five years of age, fair ability, born in Hindostan, India, speaks the Hindu language quite well. He was associated with one, Dr. Trusdale of this city, who advertises, "Christian Science Healing." When this brother called upon one of our brethren to heal him, he was invited to attend our prayer-meeting, and he took part with us. He expressed himself freely, and manifested a good spirit and considerable light. I took occasion to instruct him "more perfectly," and the result was, in a few days he was one of us. He seems to be an earnest worker, and if faithful I think he will be useful. I baptized another yesterday from the same association, a very earnest man. Others are investigating. I feel the need of having the spirit of wisdom to prosecute the work here; but the Lord blesses me, and has dealt kindly with me both spiritually and temporally. I speak twice each Sunday; have one prayer-meeting each week, and also have Sabbath School. I only hope the Lord will greatly sustain us. If I had more time to devote to the work I think the re-

sults would be greater. We have some warm friends, as I have before written. Bro. Frank Marsh, (as we call him), nephew of T. B. Marsh of early times, throws his extensive influence in our favor. He has been a great friend to me, and is a strong believer in the latter day work and the position of the Reorganized Church. The only reason he offers that he is not with us as a member, is that he is not a Christian, and don't feel in his heart the personal importance of taking hold. He could surely do a good work for God, and a greater work for himself in securing the "great salvation."

I am still in close investigation with Dr. Arbeeby of this city, and through him am able to teach some truths that are taken to the ministry in this place. He is quite liberal in his views, but of course, Jew-like, he is slow to accept of things outside of his former traditions. It seems hard for him to accept of prophets and inspiration.

Sister Rebbeck is quite sick, and has been for some time. Property is "booming" here. Our city is spreading out extensively. Hope the conference will not forget Southern California when they meet, and hope that proper efforts will be put forth to redeem the honest in Utah, for it seems they must soon let go their pet theories.

Yours in truth,  
J. R. BADHAM.

PITTSBURG, Pa., Jan. 24th.

Bro. W. W. Blair:—An acquaintance of mine loaned me *The American Catholic*—January 5th, 1887—being the date of the issue in which is contained an article entitled, "Their Sacred Tombs." Thinking a copy of the same published in the *Herald* would be appreciated by its readers, as the account given of St. John the Revelator, goes much toward the confirmation of the revelation given to the Seer, concerning the mission of John. The following is the copy:

"THE SACRED TOMBS—WHERE THE REMAINS OF THE TWELVE APOSTLES REST.

"Of the body of St. John the Evangelist, there are no tidings. Not a bone of the body of this holy apostle and beloved disciple of our Lord can be found.

"St. James the greater is at St. Jago de Compostella, in Spain. That is the far-famed pilgrimage that takes its name from this apostle. The ten remaining apostles are in Italy, without counting St. Paul who was not one of the original twelve.

"As most of the apostles are in Rome, we shall speak of the others first. Three are in the kingdom of Naples. St. Matthew, apostle and evangelist, is at Salerno. St. Andrew at Amalh, near Naples; and St. Thomas at Ortona. Rome has seven of the apostles, namely, S. S. Peter, Phillip, James the lesser, Simon, Jude, Bartholomew, and Matthias who filled up the place left vacant by the apostasy of Judas.

"St. Peter is of course in the church that is called after him, precisely on account of his tomb being there. In St. Peter's also are S. S. Simon and Jude. St. Jude is sometimes called St. Thaddeus, for instance, in the Church of St. John or Lateran, where you see the statues of all the apostles, with the name of each carved beneath. In the Church of Holy Apostles are James the Lesser and St. Phillip.

"In the Island of Bartholomew in the Tiber, is the Saint of that name, in the church dedicated to the same holy apostle,

"St. Matthias is in St. Mary Major. The body of this apostle is under the great altar of the Basilica. So one apostle is in Spain, and all the rest in Italy, except St. John the Evangelist, whose mysterious disappearance I have alluded to.

"Rome possesses less than seven apostles. Besides these, the two evangelists, no apostles, are also in Italy; St. Mark and St. Luke at Padua."

This last paragraph, and the fourth seems to conflict—but nevertheless it is written as published.

Respectfully yours,

GEO. L. MATTHEWS.

VICTORIA, Ill., Jan. 18th.

In my traveling hither and thither, in the capacity of a missionary pilgrim, seeking the goodly land and the gold paved streets of the New Jerusalem, I have been often urged to write direct or through the church organ. Cares and carelessness have perhaps combined to thwart the good design, by times, but now I wish to make amends, repair the breach, and soothe the afflicted spirit.

In my journeyings far and wide, I am safe in saying that kindnesses not a few, and providences of a substantial character, and co-operation pleasing to behold, have blessed my efforts, and thrilled my heart with gratitude, and nerved my arm for life's fierce conflicts. I feel like saying in the language of another,—"Lord thou hast blest me, I ask thee no more." If you have got any word to say about the holy band of gospel toilers, speak while they can hear. Do not neglect the living to pay homage to the dead. Do not venerate the departed hero, to the detriment and expense of the care worn servant, the straitened widow, or the orphan's pitiful moan. Let me have the flowers while I can smell of them. Let us place our shoulders to the wheels of progress, and unite our hearts, and strike hands in all good works, ere they crumble back to dust. Unity and concord, fidelity and trust, intellectual service and persistent labor, will cement the body, diffuse light, and shatter the power of the adversary. The crutch of old orthodoxy is rotting away, and the edifice is crumbling to irreparable ruin. Some are casting about and seeking safe quarters, while others are not aware of the peril. Millions are being wrecked on the Scylla of Spiritualism; or torn on the Charybdis of skepticism, or swallowed up in the maelstrom of Atheism. Creeds will lie along the avenues of progress as thick as honey bees in the fields of blooming clover. The enemy is seeking to deluge the world, and strangle the race in perdition, but far above the track of the cloven foot, and the serpentine trail, the blood stained banner of Prince Immanuel is unfurled to the breeze. Remember that as the enemy would attempt to flood the earth, the Spirit would rear aloft the standard of peace, good will, and unquestionable safety. Satan and his emissaries have ever wrought when the children of God have convened in worship. He has blunted the fine feelings, and lulled into carnal security, when an aggressive onslaught would have proved ineffectual. The invisible forces are at work for either weal or woe. The vital powers in nature's laboratory fills the garner, clothes mankind, carpets the earth in emerald down, and replenishes the groaning larders. Chemical decay, with unseen touch, prostrates the sturdy monarch of the woods, lays pride, beauty, and ambition in the mould, and partially recuperates the fallow field of the whole world.

Vitality is an organizer, while its absence harbingers speedy dissolution. These stupendous powers are manifest through all the realms of visible creation. Magnetic attraction, affinity, repulsion, electricity, heat, cold, life, joy, and the various conditions of the mind are alike unseen; but who is so blind to reason, sense, observation and logic, as to deny the existence and agency of any, or all the above.

A rationalistic philosopher, within my acquaintance, claimed that he could not love the Supreme Being, because he had never seen him; but he tuned his lyre to the eulogy of the amiable disposition of a deceased Saint, as said sweet temper was only seen in the walk and journey of life. I love the hidden man of the heart, God, the author of life, and conclude that things not seen are eternal. I never beheld the British brotherhood, but their prosperity, development, and growth, are marked with no ordinary interest I assure you. There was a fruitful field; but the chilling blasts of the latter day apostasy spread over the realm like a polar wave. Licentious heretics, in the name and covering of religion, wrought sad havoc. The name and fame of the church became tarnished, and sullied; the lanes of investigation were all obstructed, and the vehicle of life was transposed, for the time being, to the cruel juggernaut of death. Thank the gracious Lord the light is rekindled, the heat is going forth, and the chaff is being both winnowed and consumed.

I fondly wish to see her Majesty's dominion, at home and abroad, permeated with gospel leaven, and honey-combed with faithful, devout, consistent worshippers. Let the ships of Tarshish unfurl their broad canvas, to the tireless winged winds, in order to bear the swift messengers to lands afar, and isles remote. In voyaging over the trackless ocean, and calling at the havens, ports, or harbors, may the precious freight be the sons of God, and the daughters of Zion, *en route* for the house of the Lord, and the sanctuary of our God.

The insufficiency, weakness and worthlessness of human creeds are proclaimed daily, in the forum; through the popular press; amid the busy marts; all over the toiling land, and throughout the civilized world. The human expediency gentry of the clerical cloth are reconstructing old time honored rituals, by revamping, enlarging, abridging, dovetailing, changing, originating and supplanting; which led Ingersoll, Beecher & Co. to conclude that religion was measured and controlled by scientific discoveries, the march of reason, the refinement of the people, and intellectual development. These disciplines are being patched so often, with new cloth, that ere long, it will be difficult for any one to find the original warp, to say naught of the filling. It reminds me of the nobleman's silken stocking, that was mended so freely and often, that he disclaimed the unworn mate on finding the same. I suppose John Wesley would scarcely recognize or fellowship the proud, fashion-loving, haughty Methodist of our day; while Henry the VIII, with scaffold and harem, looked at the results attainable within this inconstant, brief life; at least it appears that way to your humble servant. Calvinism is St. Augustin's views, almost verbatim, but the synod of Dort gave ecclesiastical dignity and authority to the detestable "five points," which, briefly stated, are as follows. 1st. Predestination. 2d. Particular redemption. 3d. Total depravity. 4th. Effectual calling. 5th.

Final perseverance. Their interpretation of the above would be substantially, 1st, God chose certain to glory, by free grace and love, while others are ordained to dishonor, and wrath, to the praise of his vindictive justice. 2d, Christ's blood to redeem those eternally elected. 3d, All are sinners in birth and vessels of wrath; unless, 4th, Called by word and spirit, the elect from death to life; and 5th, Once in grace always in grace, and all such will persevere to the end and be saved irrespective of either good or bad works, for great is the mystery of Godliness.

If I had that kind of belief, I would want to go to either the north or south pole, and throw it into the mouth of the bottomless pit, before it should land me in that, or some other foreign country. Free moral agency to choose or refuse, and meritorious works, are at war with the Geneva divine, as also the system restated and upheld by scholastic clergy of that stamp.

I have often wondered why some of the leading minds, and most gifted speakers and writers detract, and mar their productions, by the frequent use of the name of the Deity, especially in the stereotyped form of God, or some other word, phrase, or sentence. Many of our fervent, and otherwise eloquent prayers are weakened by too frequent repetition of Father, our Father, heavenly Father, &c., while others testify "in the name of the Lord Jesus Christ" too freely, too often, and untimely. I never read of the doctrines of Christ, in any of the three inspired standards, and when "the faith" is stated in the plural it grates on my sense of right, similar to hearing a Brighamite praying to be sealed up to eternal lives.

While I am in a somewhat fault-finding strain let me query why the presidency, twelve and many of other quorums of the church preach tithing, for others; but fail to practice themselves. Many receive tithes to aid them; feel quite grateful, and duly acknowledge; but never think about forking over, like father Abraham, and thereby becoming ensamples to the flock. I believe when the ministry honor the law personally, and trust the Lord unreservedly, and serve the body faithfully, the laity will cheerfully second them in every good work.

I had rather our people would abstain from teas and coffee, for their use appears inconsistent, to say nothing about the expense, and the deleterious effects thereof. The use of tobacco, in our humble opinion, is degrading, debasing and demoralizing. It is a worse than useless expense to obtain it; while its unhallowed practice shatters the nerves, prostrates the memory; breaks down the will power, pollutes the body, poisons life; grieves the Spirit, amuses the devil, and brings up in purgatory. Some fastidious soul may claim that I am too harsh, that I wound their feelings, but let us reverse the telescope, and inquire after those whose hearts are stayed on God and his law of purity. I tell you plainly, if you wish to walk charitably, you would abandon it wholly, once and forever. If you will abstain therefrom, while the world stands, my word and honor for it is, that you will never feel hurt at the likes of me, for denouncing that sin. If the Lord is God let us live by his every word, or cease to plead for new and continued revelation. Sectarians that claim no later word from headquarters than the Bible, are prohibiting their ministers from "the weed," and enjoining their membership to entirely abstain, while even

Spiritualists think their mediums give better tests without it. Some organisms can lash their neighbor's faults like fury, but can not well endure a reverse treatment, and still others grow petulant should a worthy colaborer obtain applause, eulogy or even a friendly notice; but methinks their morose souls would grow warm and expand if they could but get a corner on all kind words and monopolize the business. Generally those who make the most noise about duty and law, are derelict in the observance of either.

It is easier, and more common to praise virtue and righteousness than to adhere strictly to right rule. Cash and cloth, beauty and wit, learning and position exact the meed of praise; but true worth grows radiant in its own generated light, as constancy regulates the entire movement, perseverance recuperates, humility tempers, and charity anoints the axletree of all genuine progress.

In my cheerful way, I am battling for the cause, while large attentive audiences encourage me on. Many appear remarkably friendly, but what the outgrowth will be time alone will tell. I feel to love the great work, hope to merit a proper esteem, and desire to dedicate my life's labor to the interest of our dear Redeemer's kingdom. Without malice, with pity for the weak, with unbounded love for the great brotherhood and charity to all, I am,

M. T. SHORT.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE GURLEY MOVEMENT.

In the *Herald* for January 22d, 1887, appears a letter from the pen of Elder E. H. Gurley. In an "Editorial item" found in the same number of the *Herald*, the inconsistency of the writer, and the groundless character of his attack are made manifest. But seeing the matter has gone as far as it has, I propose to give it a more extended notice.

Elder Gurley makes a number of bare assertions, in order, I suppose, to show to the readers of the *Herald*, that "Elder Lambert's childish cry" should not be received! But what has he accomplished? He has simply shown that his judgment differs from mine. That is all! Those who know Elder Gurley and myself, and those who do not know us, can not set aside my expressed views of the character of his attack, until they have the evidence to show that Elder Lambert is less intelligent, not so "versant with the facts," or more *dishonest* than he.

That which is so objectionable to Elder Gurley, is the statement that "*in my judgment*" his attack was "very unfair." And yet, in his published letter, he makes the following unproved assertions: (1) "I know that what I said in my five sermons succeeding the first four of Elder Lambert's, was spoken in strong feelings of love for the church, though in pity for them." (2) "With reference to the unfair part, I have this to say, that whoever says I used unfairness, \* \* \* either is not con-

versant with the facts, or tells falsehood." (3) "*In nothing* did I represent Elder Lambert otherwise than he declared," &c. (4) "But the *facts* are against Elder Lambert's position, if the Bible be the standard of evidence." (5) "There is not power enough in the Reorganized Church of Latter Day Saints, or any other, to successfully defend the revelations of Joseph Smith as worthy of all acceptance as a rule of faith and practice for the church of Christ, by accepting the Bible as a standard of evidence, or both it and the Book of Mormon." (6) "The facts are Elder Lambert was gloriously answered."

If the reader will take the pains to subtract the above display of dogmatism from Elder Gurley's short letter, he can easily see how much of it will be left! He can also see with what degree of consistency Elder Gurley raises his "hue and cry" against less than twenty words, found in my letter, the strongest part of which is modified by the phrase, "in my judgment;" and denounces all who say he was unfair as being ignorant of the facts, or dishonest. Would Elder Gurley have us believe that he is infallible? "*In nothing*" does he state his opinion. Oh! no. The oracle is given, and now all who dare to say that he was unfair are "ignorant of the facts," or guilty of lying!

Here are the facts, as I understand them. Elder Gurley had been filling appointments at the Bonnet School-house through the summer months. On November 9th, 1886, at the same place, I began a defense of our faith, at the same time replying to the "vigorous, bitter, and, in my judgment, very unfair attack of Elder E. H. Gurley." On the previous evening I had listened to Elder Gurley, at Lamoni; and in my diary for that date, I find the following: "At seven p. m., I attended Elder E. H. Gurley's meeting, in the Saints' Church, and listened to his attack on the Book of Doctrine and Covenants. He tried to prove that the book teaches the doctrine of personal revenge. He was *unfair* and *bitter*."

Of the first four discourses I delivered at the Bonnet, Elder Gurley attended three—the first, third and fourth. At my first meeting, I stated the purposes for which I had come, and the general course I expected to pursue. All seemed to understand it. At the close of the first discourse, Elder Gurley rose up and offered a few remarks, commendatory of Elder Lambert, inviting the people to come out and hear him. At the close of one of my meetings, (the third, I believe), while in conversation with Elder Gurley, I told him that his effort at Lamoni "was the most contemptible thing" I had "ever heard from the Gurley family." He replied that it was not half so contemptible as my defense. The above statements can all be proved, except, possibly, the one with reference to his effort at Lamoni, and this he will certainly remember, and I trust, will not deny. Now he comes out in print, and graciously informs us that the first intimation he had of Elder Lambert's replying to him was the appearance of his letter in the *Herald*! Was it because Elder Lambert did not de-

scend to the same plane of controversy on which Elder Gurley moves, and therefore did not "gloriously answer" him, that he did not know what was going on?

Whether Elder Gurley knew that I was replying to him, or not, one thing is certain: this, my first, effort to meet Gurleyism, in its entirety, was quickly followed by five discourses from him. It was in these discourses that he spoke with such strong "feelings of love for the church, though in pity for them." This profession of "love" and "pity," will strike the ears of those who are "conversant with the facts," and who heard Elder Gurley, rather strangely; and the probability is that it will have an opposite effect upon them from what was designed by the writer.

Just at this juncture, it is quite pertinent to raise the following question: Who are those who are most "conversant with the facts," and, therefore, best prepared to judge in this matter? Those who have accepted the prophetic claims of Joseph Smith, (but who could have no possible object in doing so, aside from their truth), and have read and investigated the Doctrine and Covenants; or those who know little or nothing about the book—nothing about the Gurley movement, except what they have learned from public discourses, (and what the Gurley brothers may have told them in private) and who have no interest in the affair, only so far as their position and teachings seem to reflect on the prophetic claims of Joseph Smith, and the faith of the Latter Day Saints? I claim that the first named class of people are the ones who are far more conversant with the facts than the other. The strength of Joseph Smith's prophetic claims, a part of which is the divine character of the revelations contained in the Doctrine and Covenants; the Bible support which they have, together with the manifestation of God's Spirit to the hearts of those composing this class, are what causes them to stand where they do to-day. They are, at least, as honest as other people. It is safe to say that most of this class, if not *every one of them*, will testify in harmony with "Elder Lambert's childish cry." Elder Gurley should remember that it was not my character, nor any private views of mine, which I was defending; but the church and her faith, as set forth in the books. I did not claim that he was unfair with me as an individual, but I *did* and *do* claim, that his representation of the teachings of the Doctrine and Covenants, the faith and practice of the church, together with the Gurley movement, was "very unfair." Nor do I doubt that I was more or less misrepresented. The elder who informed Elder Gurley that he was misrepresenting me, is for aught I know, as competent of telling the truth as Elder Gurley is; and we do not propose to ignore his testimony, just because Elder Gurley says he is not "conversant with the facts, or tells falsehood."

In the defense referred to, the Bible was used as the leading standard of evidence. The Book of Mormon was also used. Neither of these books was found to be in our way, but stood by us "gloriously," (especially the Bible), till, one by one, El-

der Gurley's "childish" objections disappeared like dew drops before a summer's sun. If R. G. Ingersoll, Kersey Graves, and Thomas Paine, have properly and fairly represented the God of the Bible and Christianity, then Elder Gurley has properly and fairly represented the Doctrine and Covenants, and the faith of the Latter Day Saints. I challenged him to produce *one single example*, where a person of intelligence and integrity had been made less moral by accepting the Doctrine and Covenants, as a guide to "faith and practice." He accepted the challenge, selected *one person (!)* from all the believers in the book known to him, and when I came to examine his proofs, his folly and utter failure were made manifest before the people.

As the Gurley brothers gave the same reasons for withdrawing from the church, it is fair to presume that they are identical in faith. If they do not believe alike, but each one has a distinct faith of his own, let them come out and say so, that we may know just where to find them. When they are fighting so hard to tear down what they once sought to build up; when charging others with ignorance of the facts, or dishonesty, when making a desperate effort to push us to the wall, they should pause and consider their past record. If, however, they will not do this, they must not complain if we read a portion of that record, in order to help the people to become more "conversant with the facts." This is no personal matter. In the past I have had marked respect for the Gurley brothers, and have no ill feeling towards them now; but we can not do for them that which they will not do for themselves. Such is the peculiar character of our faith, that no one, especially if he be a minister, can long be a worker in the cause, without making a plain and strong record. Hence, when he renounces the faith in part, or as a whole, he goes back on the record which he has made, and becomes an object of pity indeed. If the Gurley brothers have something to tell us, distinct from and superior to the faith and doctrine of the Latter Day Saints, why do they not tell it? Why try to batter down our own house, till they have furnished us a better one in which to live? I have heard three discourses preached by them, since their withdrawal from the church, and in my judgment, not one item has been taught that will stand a Bible test, but what they learned, or should have learned, in the Latter Day Saints' School! The often repeated assertions, "*I have discovered, I have learned,*" &c., &c., may deceive those who are not "conversant with the facts," but with others they must fail. It is a plain matter of history, that the church accepted the revelations contained in Book of Doctrine and Covenants, (or all that were given up to that date, which comprises nearly all the book) at Kirtland, Ohio, August 17th, 1835. The Reorganized church has claimed from the beginning to be the proper and legal successor of the original church, organized in 1830. She declared in favor of the Doctrine and Covenants at Beloit, Wisconsin, in 1852, and a number of times since that date. But it is

not necessary for me to reproduce this part of the record at present. The work of "reformation" commenced and carried on by the "Fathers of the Reorganization," was done by calling the attention of all who bore the name of Latter Day Saint, to the *books*, (all three of them), and I submit that no one is in line with these reformers who seeks to abrogate either Bible, Book of Mormon, or the Doctrine and Covenants.

The Gurley brothers voluntarily united with the Reorganization, and in the offices of priest and elder, held by E. H., and elder, and apostle by Z. H., represented the church for years. How does it come that so long a time was required to find out the indefensible character of the Doctrine and Covenants? It will hardly do to account for this by claiming that their father, who was an "over ardent admirer of the 'Choice Seer,'" traditionized them to believe in the heresy as well as the truth, taught by him; for we are informed by Z. H. Gurley, in his circular, called "History of the Reorganization," that his mother was regarded as a "weak hearted," or "half-hearted" Mormon, and even called an "apostate;" and although his father readily accepted the heresy taught by Joseph Smith, at least for a time, his mother "did not believe in such things for one solitary moment." The mother usually has more influence with her boys than the father; and especially is this the case where the father is rather weak-minded, unstable, and fanatical. Elder Gurley says, in the same tract: "The memory of my father is very dear to me," etc.; "but be it known to all who read these lines that I love my mother with an eternal and abiding affection." Surely the influence of this mother would more than counteract the heretical teachings of the father.

By authority of the revelation given in 1873, through the present Joseph Smith, president of the Reorganized Church, Elder Z. H. Gurley submitted to ordination into the quorum of the Twelve. This same revelation teaches the doctrine of "gathering," and by implication, "tithing." Is that part which relates to the calling of Elder Gurley divine, while the remainder, in part, or altogether, is of human, or satanic origin?

Elder Z. H. Gurley was twice entrusted with important missionary work in Utah, for the Reorganized Church. He preached and wrote against the heresies and corrupt practices of that people, using the Bible, Book of Mormon, and the book of Doctrine and Covenants, as standards of evidence. If there is any place under the shining sun where it is needful for professed believers in the Doctrine and Covenants to show that they are authorized, by that book, to practice what others (aside from the Brighamite Mormons) regard as crime, that place is Utah! Nor are they now, or in the past, without men possessing the ability and disposition to do so, provided it can be done. In defending their heretical practices, the *Bible* is their favorite book! Viewing it from the false and infidelic standpoint, I ask, why not be-

gin at the bottom of this evil by abrogating the Bible?

In December, 1874, Jason W. Briggs and Zenas H. Gurley sent a written challenge to Messrs. Orson Pratt and Daniel H. Wells, of Utah, to meet them in public discussion on the following points of doctrine:—1st. That Adam is God, and the only God with whom we have to do." 2d. That polygamy, together with that document called a revelation, dated July 12th, 1843, is of God." 3d. Blood atonement; that is the killing of men by the chief elders of the church in order to save them." 4th. That Brigham Young is the rightful successor of Joseph Smith, in the presidency of the Church of Jesus Christ of Latter Day Saints." 5th. That Utah is the place of safety, or place of Zion, and that the organization there, over which Brigham Young presides, is the church of Jesus Christ of Latter Day Saints."

Wells and Pratt were called upon to affirm the above propositions; and in denying them, Elder Briggs and Gurley offered to affirm the following:—1st. That "Adam worship is idolatry," etc. 2d. "That polygamy is abominable in the sight of the Lord, forbidden in the books that all the Latter Day Saints profess to believe; and that the so-called revelation of July 12th, 1843, is an invention, false in principle and pernicious in its influence, a fraud in its origin, neither genuine nor authentic." 3d. "In denying the third proposition, we will prove that it" (Blood Atonement, the killing of ones enemies, etc.) "is one of the doctrines of devils, and to obey it is a capital crime against the laws of God and man. 4th. "In denying the fourth proposition, we will show that Joseph Smith, eldest son of Joseph Smith, is the rightful successor of his father, in the presidency of the church." etc. 5th. "In denying the fifth proposition we will prove that the Reorganization, over which Joseph Smith, son of Joseph Smith presides, is the *true* and *only* church of Jesus Christ of Latter Day Saints.

Authorities to be used in the discussion: the Bible, Book of Mormon, Book of Doctrine and Covenants; also church publications from A. D., 1830, to A. D., 1844.

Signed } JASON W. BRIGGS,  
ZENAS H. GURLEY.

The above sweeping and fearless challenge shows what estimate was placed on the books (including the Doctrine and Covenants) by these men, as late as December, 1874. And the failure of Pratt and Wells to come out and affirm the distinctive and (to us) objectionable features of their faith, from the standpoint of the books, is, at least, good presumptive evidence that they had no hope of success in that direction. What a splendid opportunity was here afforded the Brighamites to prove to us and the world that the Book of Doctrine and Covenants authorizes and sanctions the practice of personal revenge, killing one's enemies, &c. Did they do it? *No!* Were Elders Briggs and Gurley afraid they *could* do it? *No!* Have they found out, since that time, that the Doctrine and Covenants teaches this dangerous doctrine? I suppose they have (?) They

were in great danger (?) when they made the challenge, but they did not know it! Pratt and Wells had them just where they could annihilate them, on this point, at least; but *they* did not know it! And so the matter passed, and nothing was done!! And now some of these same men, whom the Brighamites did not dare to meet on the above propositions, turn right about, and undertake to *prove* that the Doctrine and Covenants does sanction some of the heresy referred to, after all!

Referring to the above challenge, in a letter dated at Salt Lake City, December 10th, 1874, Elder Gurley says: "Brother Briggs and I submitted five propositions for debate to Orson Pratt and Daniel H. Wells, on December 2d. Not having heard from them, we have permitted the publication of the 'propositions,' and will send paper in due time to you. We have left the challenge open for acceptance during our stay in the territory."

In the following year, 1875, Elder Z. H. Gurley sent an article to the office of the *Chicago Times*, under the caption of "Golden Tablets' Reviewed." This article was signed and dated by Elder Gurley, at Pleasanton, Iowa, June 1st, 1875. In reviewing the "false statements made by J. M. S.," Elder Gurley says: "We assert, without fear of successful controversy, that the doctrines of Polygamy, Blood Atonement, Adam-God, and other 'doctrines of devils,' as taught by Brigham Young and his associates in crime, are no part of 'Mormonism,' never have been, never can be, no more than the Inquisition and Jusutical order are a part of the order and economy of Christ." Then follows a quotation from the Book of Mormon, condemnatory of polygamy, after which the Book of Doctrine and Covenants is introduced with the following strong and significant words:

"In connection with this I quote also from the Doctrine and Covenants, a book containing revelations to the church, and accepted by them with the Bible and Book of Mormon, as a rule and guide to faith; these three books have been, and must still continue to be, the foundation of Mormonism; and though abrogated by the introduction of heresy, they are still intact, as indicative of the church policy." This plain endorsement of the three books, for the *past*, *present* and *future*, is followed by about eight distinct quotations from the Doctrine and Covenants, in favor of monogamy and against polygamy, and showing that those who accept that book are under obligations to live in complete obedience to the laws of the land. We quote again from Elder Gurley's defense: "Let it be borne in mind that these revelations had been accepted and published in 1835, and republished in 1845, as being of divine authenticity; the word of God to them; the constitution of their faith, and just so long as that constitution (Bible, Book of Mormon and Doctrine and Covenants) shall be accepted as of full force and effect, we challenge any man on earth to show that polygamy was, or is admissible under its letter and spirit." The article closes with the following words: "In conclusion,

we advise J. M. S. and all others when convenient, to visit Plano, Illinois, on the Chicago, Burlington and Quincy Railroad, and inform themselves of the only true 'Mormon organization' extant, by calling upon Joseph Smith, son of Joseph Smith, (who was killed at Carthage), who, in company with his brethren in Christ, are endeavoring to rescue the truth from the reproach and shame brought upon it by those professing to be Saints, and reclaim the honest from the deadfalls of Brigham Youngism, the practice of which is a stench in the nostrils of all good people; a blotch upon the fair escutcheon of our liberties; a fraud and imposition, and a shame to our government."

From the above, plain and noble defense of our faith, we glean some very important points: (1st), the authority and importance of the books. They have been, are, "and must still continue to be, the foundation of Mormonism." (2d), *Whoever* undertakes to set aside any one or more of these books, is guilty of teaching heresy. (3d), That the false and dangerous doctrines, taught by Brigham Young and his fellows, (including the doctrine of "Blood atonement, or the killing of ones enemies," &c.), *never was, are not, and never can be*, any part of Mormonism. (4th), The only true Church of Jesus Christ of Latter Day Saints extant, is the Reorganization; unless some other true Church of Jesus Christ of Latter Day Saints has been organized since 1875; and, in that case, it would have to be identical with that one, at that time, in faith and practice, else it could not be true.

In the light of the above statements and concessions, made by Elder Gurley, we take the liberty to propound a few questions: (1st), If the Gurley brothers should ever organize a church, what will that church be? (2d), Are they teaching heresy by abrogating the Doctrine and Covenants? Or was Elder Gurley mistaken in 1875? (3d), If he made such huge mistakes, and so many of them, in 1875, what evidence have we that he is right now? (4th), Will the Gurley brothers claim that they are now representing the faith of the Latter Day Saints, proper, or have they renounced that faith? If they claim to represent the faith of the church, then why do they reject the Book of Doctrine and Covenants? (5th), What faith and doctrine did they teach while, for years, they represented the church? Did God accept of that work? (6th), What about their calling and ordination in the church? was it of God? (7th), Do they claim to be ministers for Christ now, by virtue of that calling and ordination? If not, when and where, and through whom, did they receive authority, by which they may now properly act, and administer the ordinances of the gospel in the name of Jesus Christ?

An attempt has been made, by the Gurley brothers, to find support for their present position, in the work of that committee, consisting of Joseph Smith and Z. H. Gurley, at Washington, in February, 1883. The paper presented to Secretary Frelinghuysen, by this committee, was, I believe, read before the conference, held at Kirt-

land, Ohio, April, 1883, received, and ordered spread upon the minutes. Section first reads as follows: "The Reorganized Church is the proper representative successor of the Church of Jesus Christ of Latter Day Saints, organized by Joseph Smith and others, April 6th, 1830, then numbering about thirty souls, and now numbering in the United States and Territories, Great Britain, the Canadas, Australia and the Society Islands, about 20,000 members."

The Book of Doctrine and Covenants was freely used from which to present the "faith and practice" of the church. References are made, and quotations given from pages 161, 177, 330. If we do not accept the Doctrine and Covenants for what it purports to be, when presenting its statements to others as authority for our "faith and practice," then the whole thing is a farce, and we are found guilty of using deceit and hypocrisy!

Of the *teaching* and *practice* of the Reorganized Church, we find the following in section second: "The members of the Reorganized Church are loyal to the governments of which they are citizens; and neither *teach* nor *practice* (the italics are mine) any religious tenet that is subversive of those governments, or destructive to good citizenship," &c.

Thus we find Elder Z. H. Gurley upon record as late as 1883. Surely, he would not have us believe that he then regarded the Epitome and Doctrine and Covenants in conflict with each other, when *both of them are quoted*, as properly representing our faith.

Why should we follow the Gurley brothers, in preference to others who have gone out from us? Occasionally we find one who can not accept the Book of Mormon. He regards it as an addendum to the last will and testament. Some of those who have never been prepared to accept the Book of Mormon, wonder that any should stumble at the Doctrine and Covenants. Some years ago, a young elder in the state of Minnesota, (well educated and very intellectual), renounced the faith and joined the Spiritualists. He told his friends in the church, that he had found a superior light; that "*the truth*" had made him free! Some years after this change in his faith, I saw and read a letter, written to these same friends, in which he illustrates his faith, or want of faith, in about the following manner: "Christianity may be compared to the flood; but Spiritualism is the *filth* and *scum* of the flood." Was he right when he claimed that "the truth" [Spiritualism] had made him free? There are men who are quite brilliant, and good talkers, but who have shown themselves to be unreliable as guides, or leaders.

We can not tell what our future will be. God only knows. I feel the force of the apostle's injunctions: "For I say through the grace given unto me, to every man that is among you not to think of himself more highly than he ought to think; but to think soberly according as God has dealt to every man the measure of faith." (Rom. 12: 3). "Wherefore let him that

thinketh he standeth, take heed lest he fall."—(1 Cor. 10: 12).

I will now place myself on record, as I see and feel; and should I ever go back on that record, I can not justly complain if it is used against me. I am a Latter Day Saint, or I am an infidel of the Atheistic type. I can see no middle ground for me to occupy. My best reason, and all my spiritual experiences, have been in favor of the faith and doctrine of the church, as set forth in the Books. Were I to accept the evidences adduced against the Doctrine and Covenants, as valid, upon the same ground, I must reject the Bible and Book of Mormon.

I close my article without ill feeling to any, and with the prayer in my heart, that God's blessings may be over all, and His mercy be extended to the erring ones.

JOSEPH R. LAMBERT.

#### THE EXPOSITOR.

*Dear Herald:*—We desire, by your permission, to have a short talk through your columns, with the Saints, our brethren and sisters, who are your readers, and the friends of the cause and kingdom of God.

Long and well you have battled for the right, and nobly you have sustained your mission for over twenty-six years; and we feel like returning thanks to God for the noble work you have done and the good you have accomplished. But while you have and are doing bravely and well, it seemed to the Saints on this far distant coast,—this mission,—that we required another medium of communication, another paper, not only among ourselves, but one we could scatter broadcast as it were, among our neighbors and the citizens of the Pacific Slope, where prejudices had been sharpened and intensified by the teaching and practices of the Utah Church, which the world in its ignorance of our true character, work and mission, love to associate us with them, and to accuse us of being the same in doctrine and practices.

After consultation with some of the wisest of the Saints, and having the endorsement of Bro. A. H. Smith who presided over the Pacific Slope Mission, we started the publication of the *Expositor*. We had fondly hoped that the Saints in the east and the Canadas would see the necessity of sustaining an advocate and defender of our faith and an expositor of error, on this coast, and would liberally subscribe and donate for its support, not so much for their own personal benefit, or as a means of their own education in the divine life, but as a means of putting in the hands of the Saints on this coast the means of self defense, and a paper in which they could fairly, squarely and truthfully draw the line of demarkation between us, our doctrines, and the corrupt doctrines and practices of the leaders of the Utah Church; and to show the christian world what our true position, work and aim are, and to teach them the true doctrines of Christ as taught in the Bible, Book of Mormon, and Doctrine and Covenants, the three books we hold to be sacred, and the law for our government.

For two or three months we issued an

edition of ten thousand copies; then to the end of volume one, five thousand copies. We sent many to the Saints throughout the United States, Ontario, Nova Scotia, New Brunswick, Manitoba, some to England, Scotland, Denmark, Tahiti, and Australia. So much of our time was occupied for three months that we about abandoned all other things, and were engaged in wrapping and mailing and distributing the paper, greatly aided by the volunteer work of our brethren, Andrews, Lincoln, and Haws. But we found that we could not go on indefinitely without pay as we had office rent to pay, and a family to support, as well as attending calls to attend funerals and other ministerial labor.

The first year the paper run behind its income, which was made up by brethren Andrews and Lincoln; and the brethren engaged with us, concluded it would have to stop, unless we took it on ourselves to carry it on. It had accomplished so much in correcting the public mind, and as some of the Saints had paid for it, some six months, and others a year in advance, which either they or the publishers would have to lose if the paper suspended, we concluded we would, under the circumstances, take the paper and do our best to make it self-supporting.

At the end of the second year we found that the subscriptions and advertisements had nearly paid for the second volume; and if all who were in arrears would pay up it would leave us about even as regards the expense of the paper and mailing, but leaving us no margin towards paying office rent and for our time and labor spent on the work. During the past year we cut down the number of our issue to 2,500 copies. Not having so many to distribute in Oakland and San Francisco, we could not get so many local advertisements as formerly, and were obliged to accept those from the east at a nominal price, and which aided us but very little. Another thing we found at the end of the second year, that many of our best friends and patrons had paid for one or two years ahead, which money we were obliged to use to carry on the current expenses of last year; and if we suspended publication, we would be indebted to our friends in a sum we were not able to repay, and therefore we were forced to proceed with the paper or wrong our best friends. After supplicating our heavenly Father for light on the subject, we concluded to go on, and trust to the blessings of God and the kind consideration of our beloved brethren and sisters, to sustain us in the good and noble work. Aside from the anxiety we have experienced in regard to our financial situation, and our lack of ability to properly edit and manage the *Expositor*, we have had a pleasant time in corresponding with the Saints in all parts of the world nearly; and receiving nothing but the kindest expressions from them in regard to our work and labor of love, some of whose letters we were vain enough to publish (if vanity it can be called) for the good of the work and encouragement of others. To publish simply enough to supply those who paid

for the paper, would defeat the object for which it was started, and up to the present time has been sustained. No doubt the present publications of the church are adequate to supply all the membership, but for free distribution we wish something cheaper, and yet different from ordinary tracts. Hence the *Expositor*.

We wish to return our sincere thanks to the noble hearted Saints in all the world who have assisted us so liberally, for their kindness and liberality, and crave in the future their continued regards, and hope and pray we may furnish them a paper worthy of their patronage and that they may see the necessity with all Saints of liberally contributing the labor of the mind and pen and money, towards making the *Expositor* a grand success and power for good in building up the kingdom of Jesus, and pulling down the kingdom of darkness.

The reason we write at this time to the *HERALD* is, that the thousands of its readers may know our situation, who do not see the *Expositor* and to inform them that the next number will not be issued until about the third or fourth of February next, owing to the press of business in the *Enquirer* office where our work is being done. They are issuing a large edition of a fifty page illustrated paper, which requires all the force in the office for some time. So do not think the *Expositor* suspended because you do not receive it as early in the month as usual. But send your subscriptions, donations and arrearages right along. Your donations are all credited and published every six months, and if any are omitted, the corrections will be made if called to our notice. We would remind the Saints in all the world that for the last six months we have had no active missionary laboring in this Northern California District, and many of the Saints are dependent on the *Expositor* and *HERALD* for their preaching. You who are at ease in Zion where you have the best talent in the church to break the bread of life to you each recurring Sunday, please think of these scattered ones to whom we have always endeavored to send the *Expositor*, to comfort, to bless and strengthen. Wishing you a happy New Year and many of them and that the Lord will bless you in basket and store, and that your hearts may be enlarged towards our great work, we subscribe ourself your fellow servant,

H. P. BROWN, *Editor of Expositor*.

859 Broadway, OAKLAND, Cal.

#### RANDOM THOUGHTS.

It seems to me that it would be unwise, unreasonable, and unsafe for any one to leave the church and oppose what they once testified was true, mainly because they did not comprehend all that was written, or revealed in relation to it. It seems to me that any such might just as well depart entirely from the faith, or disbelieve entirely in the existence of God, and in the idea of a former existence, and a future life for man; because the strongest testimonies that God is, and that man was before birth and shall live again are in the scriptures. And in these very scriptures is

declared by one of the chief witnesses of Christ and his gospel, that the mystery of godliness is great. Then if it is a mystery concerning God, or godliness, no mortal does, nor can comprehend it, however inspired or enlightened he may be. For if the apostle Paul, whom we have reasons to believe was caught up, or showed by vision the third heaven, and told things unlawful for man to utter, if he could not comprehend God or godliness while in a mortal state, and sin cursed world; how could we. Then to leave the church and oppose its revealed law, or any clause of it because of not being able to comprehend and harmonize some parts, would be just as sensible as to disbelieve entirely in God because of the great mystery *now* of godliness. But as regards the goodness of God, there is no mystery concerning it; and the more we can think and learn of His goodness the better for us. We learn that the Savior remarked once that there is none good but God. The unbeliever might say that that knocks the whole thing on the head, because that Christ is declared in another place to be pure and good, or that "guile was not found in his mouth;" if without guile—without sin. But stop and consider, is it not declared that the Father, Son and Holy Ghost, is God; then when the Son said, "none is good but God," he included himself as a part of God.

W. C. LANYON.

### Conference Minutes.

#### ST. LOUIS.

This district conference convened at West Belleville, Illinois, on Saturday afternoon, January 8th, 1887. N. N. Cooke president, J. S. Parish clerk. Branch reports.—Cheltenham 36 members; 4 received by letter. Whearson 17; 1 removed. Birkner 19; 2 received by letter. Belleville, Chester and Boon Creek branches, reported no changes. Gravois, Moselle, Alma and St. Louis branches, failed to report. Elders N. N. Cooke, C. J. Peat, W. Jaques, J. Beard, and priest J. S. Parrish reported their labors during the last quarter. The quarterly report of the Bishop's agent was read, audited, corrected, and approved as corrected. A recommendation from the Birkner branch that W. Kinghorn be ordained to the office of an elder was read and approved of by the conference. W. Jaques was elected president of district, C. J. Peat vice-president, and J. G. Smith secretary. Preaching by elder J. W. Gillen in the evening and on Sunday morning. Afternoon session, sacrament and testimony; the Saints spoke and sang as they were led by the Spirit, and a good time was enjoyed. Bro. William Kinghorn was ordained to the office of an elder, by elders J. W. Gillen and Frank Izatt. Officers present: 1 seventy, 6 elders, 4 priests, 2 teachers and 1 deacon. Resolved that we sustain all the spiritual authorities of the church in righteousness. Preaching in the evening. Adjourned to meet in St. Louis, on the first Saturday and Sunday in April, 1887 [April 2d and 3d].

#### NORTHERN MINNESOTA.

The above district conference was held the 6th and 7th of November, 1886. George Gould president. By request of the president J. C. Foss was chosen president during conference, and H. Way clerk. Branch reports: Hope of Zion 53. Silver Lake 26, no change. Monitor Falls 13, 4 added. Luce 7. Bishop's Agent's Report: On hand last report \$18.52, received \$99.51, total \$118.03, paid out \$128.25. Due agent \$10.22. Elders Reports: G. Gould, B. B. Anderson, J. R. Anderson, Wm.

Barnhard, F. E. Anderson (baptized 1), J. C. Foss (baptized 15, held one debate, organized one branch, preached 55 times, and had better liberty than for years), H. Way; Priests C. Pearce, F. Omans; Teachers W. W. Anderson, H. J. Farner, and Deacon F. E. Anderson reported. G. Gould was chosen district president until our next conference and H. Way clerk. J. C. Foss was chosen our delegate to the next General Conference to be held at Kirtland, Ohio, April 6th, 1887. Preaching Sunday morning by J. C. Foss. Sacrament and testimony meeting in the afternoon. The best of feelings prevailed throughout the meetings. Adjourned to meet at the Luce Branch, Ottertail county, Minnesota, June 4th and 5th, 1887, at ten o'clock.

#### SOUTHERN NEBRASKA.

The above district conference convened at Nebraska City, January 9th and 10th, 1887; Levi Anthony, president, J. B. Gouldsmith sec'y. The preaching was done by James Caffall, Levi Anthony and R. M. Elvin. Officials present: of the twelve 1, seventies 1, elders 8, priests 5, teachers 1, deacons 2, total 18. District president and secretary reported. Bishop's Agent, J. W. Waldsmith, reported:—Free-will offerings received, \$88 25; paid out \$84 75. Tithing received, \$60.10; paid out \$100. Elders' reports:—L. Anthony, J. W. Waldsmith, R. M. Elvin, (baptized 1), R. C. Elvin, (baptized 4), J. Armstrong, J. Thompson, P. C. Peterson, and C. H. Porter, and J. E. Malcom by letter. Priests P. G. Bergstein, J. B. Gouldsmith, and Teacher John E. Hopper reported. Bro. R. M. Elvin was elected delegate to General Conference, the district to pay his fare. Resolved; that hereafter each branch in the district shall be entitled to one delegate for each ten members or major fraction thereof; but no one delegate shall be allowed to cast more than ten votes. The present district officers were sustained. Adjourned to meet at Nebraska City, April 24th, 1887, at eleven o'clock.

#### GALLANDS' GROVE.

The above conference convened at Dow City, Iowa, November 5th, 6th, and 7th, 1886. W. W. Whiting president, C. E. Butterworth assistant; John Pett and C. E. Butterworth, secretaries. Branch Reports:—Galland's Grove, 26 members, including 1 high priest, 3 seventies, 13 elders, 7 priests, 5 teachers, 3 deacons; 11 baptized, 2 received by vote, 1 ordained, 1 died. Mason's Grove 124, including 9 elders, 2 priests, 1 teacher, 1 deacon; 1 expelled, 1 ordained. Coalville 25, including 2 elders, 1 priest, 1 teacher; 3 baptized. Salem 86, including 1 high priest, 1 elder, 3 priests, 2 teachers, 2 deacons. Boyer Valley 65, including 3 elders, 2 priests, 4 teachers; 1 baptized. North Coon branch report returned for correction. On motion it was adopted, that the action of the Mason's Grove branch in the case of John Rounds (expelled) be considered final, unless he desires to appeal from the action of said branch. Ministerial Reports:—Elders M. Lynch, J. Rudd, J. Hawley (baptized 3), J. Turner, B. Salisbury, E. C. Brand (baptized 3), P. Cadwell, J. A. McIntosh, J. Pett, C. E. Butterworth (baptized 1), R. Ford and W. W. Whiting. Priests H. Rudd, J. Pearsall and C. Dobson. Teachers J. Cross, J. Spence, and W. Galland. Nearly all had labored, and those who had, testified to the good liberty enjoyed in presenting the word. Bishop's Agent, John Pett, reported:—Cash on hand last report \$43.26, received \$197.70, total \$240.96. Paid out \$129.60, on hand \$111.30. By request of the teacher of the Galland's Grove branch, and by action of the conference, the president was requested to appoint a committee to investigate a difficulty existing in said branch. Preaching in the evening by Bro. E. C. Brand. Saturday morning.—The committee appointed to labor with members of the Shelby branch reported. Report was accepted and committee discharged. The president stated that he had selected P. Cadwell, J. Turner and B. Salisbury, a committee to investigate a difficulty existing in the Galland's Grove branch; they to report at their earliest convenience. E. C. Brand and J. Turner were appointed to labor at, and set in order, the Pilot

Rock branch, and to act as a court of elders if necessity required. It was resolved, That this district reaffirm the decision of the body, that the name of any member can not be taken from the record without action and trial by a court of elders. Bro. W. W. Whiting was sustained as president of the district, and C. E. Butterworth assistant. The secretaries of the district were on motion sustained, and also the Bishop's agent. The general authorities of the church were sustained in righteousness. Preaching in the evening by J. A. McIntosh. Sunday morning.—A good, spiritual meeting was held, afterwards preaching by Bro. Whiting. In the afternoon and evening preaching by J. Turner and C. E. Butterworth. Adjourned to meet at Galland's Grove on Friday, February 25th, 1887, at half-past two o'clock.

Miscellaneous.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit. If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

TO THE SEVENTY.

Dear Brethren:—Allow me to express my pleasure in reading in the columns of the Herald of the active and successful labors of so many members of the quorum. I now write to notify all members of the quorum who are in, or intend to take the field at the next Annual Conference, that the secretary of the quorum was requested, at last Annual Conference, by the quorum of twelve to supply them with the names of all who intend to take missions, their preference of fields, if any, the length of time they could remain in the field, and the probable amount their families would need. He was not at that time in possession of the necessary information to do so. That this may be done in proper order at the next conference you will please send these particulars to the secretary of the quorum, Heman C. Smith, San Bernardino, California, by the first day of March, 1887, that he may have sufficient time to make out the list and forward to the Twelve before the convening of the conference at Kirtland, Ohio.

I also request that all the brethren of the quorum will send in a report to the quorum without any exception. We want to hear from every member.

Your brother in bonds,

E. C. BRAND, President of Quorum.  
Box 39, Tabor, Fremont Co., Iowa.

DECATUR DISTRICT.

To the Bishop's Agents, and the Saints of the Decatur District:—In order to meet the emergencies of the work it is requested that all who have a desire and intention to aid the work before the next session of the district conference, will send the amount to the Bishop's Agent in the branch where they reside; and if there be no agent in the branch, please forward to me at Lamoni, by March 1st. Agents in the district also, report in full, that the books may be closed for the year and a full report be made to the conference.

E. BANTA, Bishop's Agent.

LAMONI, IOWA, Jan. 5th, 1887.

TO ELDERS, PRIESTS, TEACHERS, AND DEACONS WHO ARE NOT IN QUORUMS.

I call your attention to the fact that the General Conference of April, 1886, ordered that all applications from Elders to be enrolled in quorums should be sent to the Church Secretary, the various quorums to call from said Secretary's hands names to fill their vacancies, from time to time. Therefore all Elders who wish to be enrolled will please take notice and govern themselves accordingly.

Also, by resolution of the General Conference of September, 1882, the Church Secretary was instructed to take the necessary steps towards arranging the different quorums mentioned in the revelation of September 28th, 1882. By this I

understand that it is his duty to take applications and record them, preparatory to the organization of quorums of priests, teachers and deacons, (as well as elders), by the proper church authorities, when there shall be sufficient numbers of them enrolled, (and enough of them present at a General Conference) to effect an organization of one or more quorums of these orders of Priesthood in the Church.

Therefore, brethren holding these offices can apply at any time, and their applications will be filed awaiting action in the matter. As sent to Bishop Blakeslee or to me there are now on file thirteen names of priests, eleven of teachers, and five of deacons, besides several of the Elders. Elders desiring enrollment at the coming April sessions of the various quorums should apply soon.

H. A. STEBBINS,  
Church Secretary.

CONFERENCE NOTICES.

The conference of the Independence district will convene at Independence, Missouri, March 5th, at ten o'clock a m. Let there be full and complete reports from all the elders and branches.

I. N. WHITE, Pres. of Dist.

The Philadelphia district conference will convene at Philadelphia, Saturday evening, February 26th, at the house of Bro. Jacob Peters, 1739 North Ninth street, and on Sunday 27th in the Hall, south west corner of Eleventh and Girard avenue. All the officers in the district will please send their licences with their reports for indorsement by the conference, as required by resolution of last conference.

HOSEA H. BACON, Sec.

The Central Missouri District will meet in conference on March 5th, 1887, at the Waconda Branch, Ray county, Missouri. It is important that the district be well represented as there should be a delegate to the April General Conference chosen. All are invited.

W. L. BOOKER, Pres. of Dist.

TO DELINQUENTS.

The money borrowed by the Herald Office, to replace that embezzled by L. Conover in February, 1883, will be due at an early day, and we need to be in condition to pay it. We therefore ask all who owe the office to remit what they owe within the next thirty or sixty days, so that we can pay said borrowed money when due and wanted. All subscribers, so far as they can, should pay for their papers in advance. If the aid we ask for is given us promptly, we can soon pay off all this indebtedness and then begin to reduce the price of Church papers and other publications. We are anxious to serve the church the best we can in these matters, and hope to do better in the future than in the past. But in order to succeed, we must have the hearty and prompt co-operation of our patrons. Please do not neglect or delay.

Very truly,  
DAVID DANCER,  
Business Manager.

BORN.

SCOTT.—To Mr. William F. and Sr. Jennie Scott, of Ponca, Nebraska, July 21st, 1886, a son named Homer.

MARRIED.

CATO—BIERLY.—At the residence of the bride's parents, near Seligman, Missouri, December 23d, 1886. Bro. A. J. Cato and Miss Maggie Bierly; J. D. Vickery, J. P., officiating.

DIED.

PARKS.—Mabel Jane, youngest child of brother and sister G. W. and P. J. Parks, formerly of Picton, Ontario, but now of Carthage, New York. She was born November 1st, 1882, and was named and blessed by Elder J. A. McIntosh of Alliston, Ontario. She died January 13th, 1887, of congestion of the lungs. Funeral at the M. E. Church by Rev. W. F. Took. His sermon was full of feeling and sympathy.

SHIPPY.—In Hershey, Michigan, Norman Nephi Shippy, son of brother and sister Saleda Shippy, born January 23d, 1886; died December 28th, 1886. Funeral sermon by J. J. Cornish.

BURT.—Near Fremont, Nebraska, January 22d 1887, after a year's sickness, Bro. Oscar S. Burt, aged 46 years and 10 months. Bro. Burt was born in Cilerville, New York; was baptized by E. Boulson, July 17th, 1882, in Saunders county, Nebraska, where he died. He was patient, and conscientious to the last; gave directions concerning his burial, and bade his family not to weep for him. Funeral was conducted by W. M. Rumel, assisted by elder G. M. L. Whitmen.

ELLSWORTH.—At Liberty, Nebraska, Mrs. Martha J. Ellsworth, of lung fever. She was born February 4th, 1829, and died January 27th, 1887; was a member of the Christian Church. Funeral sermon at the house of Bro. John Ervin, by Elder Robt. M. Elvin.

KENDALL.—Our darling, Emma Kendall, departed this life December 19th, 1886, aged 5 years, 9 months and 10 days. She was blessed by Bro. George Mantle, at Alma, Illinois. Bro. William Hazeldine presided at the funeral.

IVERSON.—At Nebraska City, Nebraska, January 14th, 1887, of cancer, sister Masine J. Iverson. She suffered for about a year, and was confined to her bed for several months. Her eldest son did nothing but care for his mother during her long illness. She was born September 24th, 1823, at Hormsted, Denmark; was baptized by Elder Mark H. Forscutt, October 23d, 1875. Funeral from the Saints' Church, which was largely attended; sermon by Elder Robert M. Elvin. Another faithful Saint has gone to rest, to return on the morn of the first resurrection.

PARKER.—In Independence, Missouri, January 13th, 1887, Hiram Alvin, son of John and Emma Parker, aged 9 months and 2 days; thus the buds of promise are transplanted from this world of sorrow into the Paradise of God. The funeral was conducted by Elder F. C. Warnky.

ADDRESSES.

George A. Blakeslee, Presiding Bishop, Galien, Berrien county, Michigan.

LAMONI CHAPEL.

REPORT OF THE BUILDING COMMITTEE.

1882.		Receipts.
July 8	A sister .....	\$ 10 00
July 14	Theo. Creveling .....	5 00
July 15	A sister .....	5 00
July 22	A sister .....	5 00
July 22	John Johnston .....	20 00
July 24	S. V. Bailey .....	101 03
July 25	John Potts .....	80
July 28	E. C. Mayhew .....	10 00
July 29	A sister .....	5 00
Aug. 3	Mrs Serena Anderson .....	10 00
Aug. 3	A. S. Cochran .....	40 00
Aug. 5	Wm. Newton .....	3 00
Aug. 5	A. K. Anderson .....	20 00
Aug. 5	E. J. Robinson .....	100 00
Aug. 5	A sister .....	5 00
Aug. 7	Ann Davis .....	7 35
Aug. 7	Chas. Buck .....	3 00
Aug. 9	Chas. Hall .....	25
Aug. 11	Nephi Lovell .....	5 00
Aug. 11	John Lovell .....	5 00
Aug. 11	Ekin Lovell .....	7 00
Aug. 11	Elizabeth Lovell .....	5 00
Aug. 11	Emma Lovell .....	1 00
Aug. 14	Wm. Hopkins .....	70 00
Aug. 14	J. W. Mather .....	10 00
Aug. 14	A. G. Scott .....	2 00
Aug. 17	Geo. Ewing .....	5 00
Aug. 19	Robert Turner .....	5 00
Aug. 21	H. Raymond .....	5 00
Aug. 23	C. M. Sprague .....	15 00
Aug. 24	L. Conover .....	20 00
Aug. 24	John Scott .....	20 00
Aug. 28	W. Nichols .....	5 00
Aug. 28	M. McHarness .....	45 00
Aug. 29	E. Brantwait .....	3 00
Sep. 2	Wm. Scott .....	2 50
Sep. 2	John Lee .....	5 00
Sep. 2	Noah Riggs .....	8 00
Sep. 9	Martin Ross .....	5 00
Sep. 9	John Foreman .....	9 00
Sep. 9	Frank Hopkins .....	10 00
Sep. 16	Catherine Strong .....	10 00
Sep. 18	Ebenezer Robinson .....	59 25
Sep. 19	Mary Hawley .....	5 00
Sep. 19	E. Barr .....	50
Sep. 20	W. Cunnington .....	5 00
Sep. 26	S. A. Rogers .....	5 00
Sep. 27	A brother .....	10 00
Sep. 29	Sr. J. W. Chatburn .....	1 00
Sep. 30	Ellis Short .....	5 00
Oct. 21	Frank Dillen .....	5 00
Oct. 21	G. R. Dillen .....	5 00
Oct. 21	John Wahlstrom .....	15 00
Oct. 21	G. L. Reeder .....	9 12
Oct. 21	B. L. Merritt .....	5 00
Oct. 21	Chas. Conner .....	15 00
Oct. 23	Sisters Jennie and Edith .....	5 00
Oct. 23	Jacob Mader .....	20 00

Oct. 25	Edward Conwell	5 00
Oct. 25	S. C. Mitchell	3 00
Nov. 1	A. Flower	2 00
Nov. 6	H. Simonson	10 00
Nov. 7	L. E. Gates	2 00
Nov. 7	L. W. Hebner	2 00
Nov. 23	Janet Black	7 00
Dec. 1	Mrs. Kate Sides	7 00
Dec. 1	D. M. Gamet	20 00
Dec. 1	Wm. Hart	2 00
Dec. 1	T. J. Andrews	50 00
Dec. 1	E. Ridley	10 00
Dec. 1	G. W. Sparks	20 00
Dec. 1	Alex. McCord	10 00
Dec. 1	N. J. Wixom	5 00
Dec. 2	Ella R. Devore	5 00
Dec. 5	James Allen	20 00
Dec. 9	Thos. Standeven	3 00
Dec. 9	Mary Ann Hatt	3 00
Dec. 6	A. J. Falconer	2 00
Dec. 9	J. McKenzie	2 00
Dec. 9	Mrs. Philo Howard	16 40
Dec. 13	C. A. Beebe	10 00
Dec. 15	Wm. France	2 00
Dec. 21	George and Ann George	20 00
Dec. 26	Emma Roseberry	10 00
1888.		
Mar. 1	A. M. Newberry	15 00
Mar. 11	Margaret Cuerdon	2 50
Apr. 11	Mary A. Adams	25 00
Apr. 19	Elizabeth Sawyer	2 00
Apr. 25	L. N. DeLong	10 00
Apr. 26	David R. Jones	5 00
Apr. 27	John Garner	10 00
May 11	Thos. France	15 00
May 30	Mary S. Gilman	50 00
Jun. 2	Robert Johnston	50 00
Jun. 11	Sr. C. J. Anderson	1 50
Jun. 13	David S. Kinder	2 50
July 3	F. McNutt	5 00
July 11	F. Sheen	6 10
Jul. 11	Jackson and Arnold	6 00
Jul. 20	Margaret Gurley	1 00
Aug. 7	Geo. Green	24 50
Aug. 9	Bowman and Keshlear	5 00
Aug. 9	F. H. McKehan	5 00
Aug. 11	Isaac A. Monroe	27 50
Aug. 15	Sr. E. Lowrie	6 15
Aug. 24	John Eames	5 00
Aug. 29	L. C. Hicks	5 00
Sep. 4	L. Gaultner	25 00
Sep. 4	A. J. Moore	35 83
Sep. 7	John Keown, Sr.	5 62
Sep. 8	E. Ferguson	10 00
Sep. 12	J. R. Smith	50 00
Sep. 20	Lewis Fowler	11 60
Sep. 29	Thos. Venables	24
Sep. 3	Levi Atkinson	8 13
Oct. 10	L. R. Devore	2 00
Oct. 31	E. M. Bowen	25 00
Oct. 16	Stephen Woods	30 00
Nov. 3	Eliza G. Page	50 00
Nov. 23	T. Z. Stark	10 00
Dec. 21	Emeline Davidson	5 21
1884.		
May 9	E. Rowland	10 00
Jun. 2	Sr. Curwen	5 00
Jun. 10	Mary Bemis	10 00
Jun. 10	S. P. Bass	20 00
Jun. 12	W. H. Blair	15 00
Jun. 14	C. A. Wicks	3 00
Jun. 46	S. P. Ragan	1 00
Jun. 17	Lottie Webster	10 70
Jun. 27	N. R. Drake	2 00
July 3	Wm. Brittain	10 00
July 7	Wm. Graham	5 00
July 28	W. Hudson	6 00
Aug. 1	H. C. Gardiner	5 00
Aug. 14	N. W. Smith	25 00
Aug. 23	Julia Moore	10 00
Aug. 23	Lizzie Sorenson	10 00
Aug. 29	W. H. Deam	10 00
Sep. 11	Elizabeth Hopkins	15 00
Sep. 25	H. G. Hall	4 00
Sep. 26	Jane Hall	2 00
Sep. 26	Sr. Wiley	5 00
Sep. 26	H. C. Smith	30 00
Sep. 26	Sr. John Scott	3 00
Sep. 26	George Derry	5 00
Sep. 26	Chas. F. Church	25 50
Sep. 26	J. B. Randall	5 00
Sep. 26	W. H. Stafford	9 00
Sep. 26	J. A. Upton	16 50
Sep. 26	Arthur Judson	21 50
Sep. 26	Cash collected by sisters	809 50
Sep. 26	Thos. Teale	25 00
Sep. 26	E. Banta	2,115 05
Sep. 26	W. H. Curwen	95 79
Sep. 26	David Dancer	4,129 03
Sep. 26	David Dancer, Lot 1 97-100 acres	197 00
Sep. 26	W. H. Robb	10 00
Sep. 26	James Green	10 00
Sep. 26	W. W. Blair	40 00
Sep. 26	I. L. Rogers	100 00
Sep. 26	D. E. Bedell	5 00
Sep. 26	L. A. Hall	12 50
Sep. 26	D. D. Young	25 00
Sep. 26	Samuel Ackerly	5 00
Mar. 21	F. D. Young	10 00
Mar. 21	M. Madison, collected by sisters	5 00
Apr. 1	Eva Bailey	10 00
Jun. 2	J. E. R., by sisters	5 00
Jun. 30	M. B. Ewing	2 50
Aug. 12	Carrie L. Smith	10 00
Oct. 17	Catherine Herrick	4 00
Feb. 24	Chris Johnson	5 45
Feb. 24	W. A. Brown	5 00
Feb. 24	Mrs. Joseph Smith	10 00
Feb. 24	John Stolburg	5 00
Feb. 24	James Little	5 00
Feb. 24	C. Lyle	5 00
Feb. 24	H. H. Wheeling	2 00

B. Harvey	2 00
J. S. Clark	5 00
C. Eals	5 00
J. Oline	2 00
F. Varga	5 00
T. S. Arnold	2 00
Marion F. Stookey	3 00
J. Allen	2 50
J. Hoffhines	2 00
S. Forrey	5 00
A. Gates	2 00
A. E. Chase	5 00
J. W. Harvey	5 00
J. C. Stockton	1 00
P. C. Stuart	1 00
A. friend	35 00
J. Hamilton	3 00
W. H. Clark	5 00
L. P. Sigler	50 00
W. J. Sullivan	5 00
W. W. Peasley	5 00
J. C. Gammill	5 00
Millard F. Stookey	5 00
J. F. Scott	5 00
Wm. Wright	2 00
O. M. Severe	1 00
I. N. Barber	3 00
J. H. Cree	5 00
H. L. Baker	1 00
T. J. Bell	5 00
R. D. Topliff	1 00
John Gray	5 00
E. J. Robinson (by sisters)	25 00
Thomas Jacobs	200 00
A. N. Frasier	1 00
J. Newton	1 00
W. H. Craig	5 00
Nora Bailey	5 00
Clara Bailey	50
Carrie Bailey	1 00
Sarah Bailey	25 00
Money borrowed	190 00
Money on hand	23 26
Total	\$9,599 92

Expenditures.	
Paid for rock and hauling	\$ 683 15
Sand and hauling	128 42
Mason work	1,569 12
Carpenter work	1,014 06
Excavating basement and grading	173 25
Brick and hauling	940 50
Material and common labor	4,239 46
Church lot and fence	225 50
Painting	95 00
Digging well	53 75
Hardware and tinning	389 62
Interest on money borrowed	80 00
Total	\$9,599 92

If any one discovers errors in the foregoing, let them write to E. Banta, stating what those errors are, and they will be promptly corrected. Estimated amount necessary to complete the building \$2,000  
E. BANTA, Chairman of Committee.

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 718.

Lamoni, Iowa, February 19, 1887.

No. 8.

## THE SAINTS' HERALD:

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

Published at Lamoni, Decatur Co., Iowa,

Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, February 19, 1887.

D. WHITMER.

WITH sorrow and profound regret for the course of David Whitmer, we take this opportunity to point out his numerous defects of memory, errors, mistakes, misstatements, perverted interpretations and false applications of prophecy and history in his past career; and while we do this unpleasant but necessary service, we sincerely hope to be guided in spirit, in judgment, in method and manner, by that ever blessed Spirit which leads into all truth.

We honor David Whitmer for the calling he once received of God—to be a witness that Joseph Smith was called and chosen of God a prophet, seer, revelator and translator, and also that the Book of Mormon is of divine origin and authority. And we also honor him because the Lord called him to *assist* in building up "the church of the Lamb of God." But now that he arrays himself, as he has done in the past in efforts which tend to pervert, hinder, misrepresent and destroy the plain teachings of the Book of Mormon, (which he testifies he knows is divine), efforts which tend likewise to bring doubt, confusion and division among the Saints and others, we are bound by every consideration of love and duty to God, his Saints and all mankind everywhere, to repel his attacks, point out his errors, and set before him and all others the facts in the matters under consideration. And when replying to the articles appearing over his signature, we are painfully confident that the arguments, language, inuendoes, cant phrases, and some of their statements, are not David Whitmer's, but are from persons at Richmond and elsewhere, who are leading and prompting him. But if he submits to be led and badly influenced by others, he should not complain of us, but of his unprofitable advisers, who persuade him harmfully.

From a careful survey of David Whitmer's history since 1828, we find that his besetting sins were unbelief, unsanctified

ambition, aspiring to place, privileges, and authority, to which may be added self-will and downright obstinacy in resisting the counsel and authority of his superiors. These defects were probably inherent in his mental make-up, and from their first development were not corrected and subdued, but increased, and were indulged till they became his *mania* and ruling elements in his character, leading him finally to the extent of confusing his mind, perverting his judgment, and blinding him in respect to spiritual things, a condition of which Jesus forewarned his disciples, saying; "If therefore the light that is in thee be darkness, how great is that darkness."—Matt. 6: 23. Peter forewarns the Saints of the same evil in these words:

"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins."—2 Peter 1: 5-9.

David Whitmer has clearly lacked these active graces, hence his blindness.

That David Whitmer was sorely troubled with *unbelief* may be seen in the following revelation given through Joseph the Seer to O. Cowdery, David Whitmer and Martin Harris, prior to their having "a view of the plates, and also of the breast-plates, the sword of Laban, the Urim and Thummim which were given to the brother of Jared upon the mount when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness on the borders of the Red Sea." Now the seeing of these things by D. Whitmer and the others, was dependent upon their faith *in*, and reliance upon, the revelations of God given through Joseph the Seer, for the Lord says:

"Behold I say unto you that *you must rely upon my word*, which if you do, with *full purpose of heart*, you shall have a view of the plates," etc. \* \* \* "And after you have obtained faith, and have seen them with your eyes, you shall testify of them by the power of God; and this you shall do that my servant Joseph Smith Jr., may not be destroyed, that I may bring about my righteous purposes [Preaching the gospel, establishing the church, and building it up. Ed.] unto the children of men, in this work."—Doc. Cov. 15: 1, 2.

D. Whitmer was not only indebted to the revelations through Joseph the Seer in respect to becoming a witness to the divinity of the Book of Mormon and the divinely prophetic, translating, revelating and seeric gifts and powers of Joseph Smith, but he was likewise indebted to them for all his ministerial gifts and call-

ings in the Church of God. If Mr. Whitmer had not then relied on the revelations given through Joseph, he would not have been one of the privileged "three witnesses." If so much was then dependent on his reliance upon the revelations of God through Joseph, how does it happen that since that time he rejects them? If God *then* made reliance and belief in His revelations through Joseph the condition upon which D. Whitmer was to receive divine blessings, by what authority did the latter afterwards reject that condition, and proclaim that faith in the revelations given through Joseph is delusive and ruinous!

But we have further evidence that Mr. Whitmer was given to unbelief from the first; for when the angel of God shewed the plates, etc., to Joseph, Oliver, and David, "He then addressed himself to David Whitmer, and said; 'David, blessed is the Lord, and he that keeps his commandments.'"—*Times and Seasons*, vol. 3: p. 898.

This early warning, like that given Peter, (Luke 22: 31-34) was no idle thing, but it was intended, manifestly, to notify David of his coming danger through his failure of keeping the "commandments" of Christ. Now, the revelations in the Doctrine and Covenants are professedly from the Lord Jesus Christ. David Whitmer rejects them, and therefore does not even profess to keep some of them, but claims he knows more about their character and origin than the divinely accredited seer and revelator Joseph Smith, through whom they came.

David Whitmer has often testified that Joseph Smith was a prophet, seer, revelator and translator, and that God by His voice, by His Spirit, and by His angel, bore this testimony to him. Did David Whitmer ever receive such gifts and callings from God? When and where has his life and conduct given proof that God ever called him to such offices and duties? Has David Whitmer ever had the authority from God, the spiritual light, the large experience in spiritual concerns, the superior mental capacity, and spiritual culture, fitting him to sit in judgment on the revelations, ministrations, opinions and official teachings of Joseph the Seer. Are his opinions, interpretations and applications of the "written word" to be accepted and those of Joseph Smith set aside! Let us see what the Book of Mormon says in respect to these two men.

Of David Whitmer it say *not a word*, except indirectly when it speaks of "three witnesses who were to behold the plates, etc., one of whom by calling of God through Joseph Smith, was David Whitmer. Nothing is said of these witnesses except that they were to "testify" to see-

ing the plates, etc., by the power of God.—2 Nephi, 11: 17, 18; Ether 2; 11, etc.

But of Joseph Smith, to whom was given the plates, and accompaniments, and who by the power of God translated them it is said:

"And behold, ye may be privileged that ye may show the plates unto those who shall assist to bring forth this work; and unto three shall they be shown by the power of God; wherefore they shall know of a surety that these things are true. And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shown forth the power of God, and also his word, of which the Father, and the Son, and the Holy Ghost beareth record; and all this shall stand as a testimony against the world, at the last day. And if it so be that they repent and come unto the Father in the name of Jesus, they shall be received into the kingdom of God. And now, if I have no authority for these things, judge ye, for ye shall know that I have authority when ye shall see me, and we shall stand before God at the last day. Amen."—Ether, 2: 1.

By this quotation, Joseph Smith the translator was *chief* in these matters, and the "three witnesses" were to be simply assistants. In Book of Mormon 4: 2, Moroni, says further of Joseph the Seer,—

"The record thereof [Book of Mormon.—Ed.] is of great worth; and whoso shall bring it to light, *him will the Lord bless*. For none can have power to bring it to light save it be given him of God; for God will that it shall be done with an eye single to his glory, or the welfare of the ancient, and long dispersed covenant people of the Lord. And *blessed be him* [Joseph the Seer.—Ed.] that shall bring this thing to light. \* \* \* Yea, behold I say unto you, that those Saints who have gone before me, who have possessed this land, shall cry; yea, even from the dust will they cry unto the Lord; and as the Lord liveth he will remember the covenant which he had made with them. \* \* \* And behold their prayers were also in behalf of him [Joseph the Seer.—Ed.] that the Lord should suffer to bring these things [Book of Mormon.—Ed.] forth. And no one need say they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it."

In this we see the pre-eminence of Joseph the Seer, the extraordinary privileges extended to him, and the very high and important duties laid upon him by the Lord.

We now quote the testimony of Nephi concerning Joseph.

"And it shall come to pass, that the Lord God shall bring forth unto you, the words of a book, and they shall be the words of them which have slumbered. And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world, to the ending thereof. Wherefore, because of the things which are sealed up, the things which are sealed, shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them.

"But the book shall be delivered unto a man, [Joseph the Seer.—Ed.] and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed, he shall not deliver, neither shall he deliver the book.

"For the book shall be sealed by the power of God, and the revelation which was sealed, shall be kept in the book until the own due time of the Lord, that they may come forth; for, behold, they reveal all things from the foundation of the world unto the end thereof. And the day cometh that the words of the book which were sealed, shall be read upon the housetops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children

of men, and which ever will be, even unto the end of the earth.

"Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.

"And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said, that the words of the faithful should speak as if it were from the dead.

"Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word; and wo be unto him that rejecteth the word of God.

"But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed, and deliver them to another, that he may shew them unto the learned, saying, Read this, I pray thee. And the learned shall say, Bring hither the book, and I will read them; and now, because of the glory of the world, and to get gain, will they say this, and not for the glory of God. And the man shall say, I can not bring the book, for it is sealed. Then shall the learned say, I can not read it.

Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof, to him that is not learned; and the man that is not learned, shall say, I am not learned. Then shall the Lord God say unto him, The learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore, thou shalt read the words which I shall give unto thee.

"Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show the children of men, that I am able to do mine own work. Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom, to reveal all things unto the children of men. For behold, I am God; and I am a God of miracles; and I will shew unto the world that I am the same yesterday, to-day, and forever; and I work not among the children of men, save it be according to their faith.

"And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore I will proceed to do a marvelous work among this people; yea, a marvelous work, and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid."

From this text we learn that Joseph the Seer would not only "read the words" of the book, but also that the Lord would *reveal to him much beside*, for "the Lord God shall say unto him to whom he shall deliver the book;" . . . "then shall the Lord say unto him;" . . . "And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him;" all of which affords ample evidence that Joseph was ordained of God to be his revelator as well as translator, and that God would reveal through him in regard to the Lord's "marvelous work" connected with and to follow the coming forth of the Book of Mormon. From this text we also learn that the Lord would authorize Joseph the Seer to obtain

"the witnesses," proving as before shown that their position was subordinate, secondary, and merely auxiliary to the work committed to Joseph the Seer. As a further proof of the superior authority given the Seer, and of his precedence and pre-eminence in the Lord's "marvelous work," we quote the prophetic promise of Jesus.

"And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign, for verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; verily, verily, I say unto you, When these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you, for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people; O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity; for thus it behooveth the Father that it should come forth from the Gentiles, that he may shew forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel: and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.

"And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

"Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said), they shall be cut off from among my people who are of the covenant."—Nephi 9: 11, 12.

From the foregoing text we learn of the prominent and world-wide work to be done of God in connection with the calling and empowering of this "servant" of Christ when "these things [the Book of Mormon] shall be made known unto the Gentiles;" and we also learn of the importance and binding authority of the "words" of Jesus Christ, which "the Father shall cause him [Joseph] to bring forth unto the Gentiles." The magnitude, extent, and exalted character of the work entrusted of God to Joseph the Seer, and, therefore, the great-

ness and trustworthiness of the Seer in the estimation of the Lord as his servant to introduce, establish, and carry forward his "great and marvelous work," are plainly set forth in the texts we have already given. But we will now give the most conclusive evidence that God chose, called, and ordained Joseph Smith to bring forth the work of the Lord to this generation, to preach and send forth that word to Gentile and Jew, to be "great like unto Moses" as a prophet, seer, and spiritual leader, and to be "like unto" Joseph in Egypt, a savior under God's providence to the house of Israel. This done, the difference and incomparable distance in spiritual calling, authority, office, and work, between Joseph the Seer and David Whitmer will be so apparent that "the way-faring man though a fool need not err therein." This evidence is found in 2 Nephi 2:2, 3. And notwithstanding D. Whitmer says the "choice seer" mentioned here was not Joseph Smith, but an Indian, yet to be raised up to Israel, we shall proceed to prove, nevertheless, that Joseph Smith was that "seer," and that, too, by the Book of Mormon and current history; and in doing this we shall further prove that David Whitmer probably never knew nor comprehended the scope and character of the divine calling and authority of Joseph in their fulness, to this day; but that he, like the relatives of Jesus concerning him, (John 7:1, 3-5; Mark 3:21), has not understood nor believed in his mission work as ordained of God and outlined in the Book of Mormon, and therefore, perverting the word of God, aspiring to persuade and influence the seer to yield to and adopt his views, Mr. Whitmer resisted the word of God, rejected some of the words of Christ, and became a "blind leader of the blind."

#### EDITORIAL ITEMS.

SOME little time since we received a letter from Bro. W. A. Bennett, of Graham, Texas, stating that he with others, were suffering in the drouth stricken portion of the state. We have consulted with Bishop Blakeslee, and by his advice we present in this issue an appeal to the people for aid. Since the receipt of the circular, the papers state that the rain had fallen copiously in nearly all of the suffering counties; but this does not relieve the present necessity, nor provide for the seed, corn, wheat, oats, potatoes, and garden seeds that will be needed in the early spring. The suggestion of Bishop Blakeslee is, that all who can, and are disposed to help these sufferers, should send their donations to him and he will see that they are sent to Bro. Bennett and others of our folks in that country.

The Omaha (Nebraska) Daily *Bee* for January 30th, and the Boston (Massachusetts) Daily *Record*, for the same date, each has a most excellent article upon the faith and organization of the Reorganization, the fairest and in some respects the best we have ever seen. The one from the Omaha *Bee* is especially good, because it deals with the hegira from Illinois, and the steps taken by the retreating hosts of the Saints as they went west, and relates facts in re-

gard to that movement which will be very interesting as well as useful information to the readers of the *HERALD*; and as soon as the space will permit we shall give it an insertion. It is quite pleasing just now to see part of the influential press of the United States to give the church a fair hearing; the best of results may be looked for in time from this disposition. We have fought long for a recognition, and now that we are gaining it, duty as well as policy demands that we do not abuse or undervalue it.

There is a rumor being circulated through the various news journals of the country that president Brigham Young of the Utah Mormon church is either not dead, or is about to be resurrected. The rumor seems to be given some credit, by some writers; but it should be borne in mind by the Saints that similar stories were told on the streets of Nauvoo in regard to Joseph and Hyrum Smith, and believed by many of those who mourned their sad death. The same tale has been told in regard to nearly all the men who have led any faction of the church who have died, and sensible men ought not to be fooled by any such silly statements. If Pres. B. Young be not dead, then the church at Salt Lake were parties to one of the hugest farces ever played west of the Rocky Mountains, and the United States Courts of Utah were the scene of one of the most curious family wrangles over the estate of a live man by his heirs, in the suit planted by the heirs of B. Young *vs.* the executors of the estate of B. Young, deceased, for their respective portions of the spoils. If Pres. Young really died, as the public were made to believe, it may be depended upon that he will not be the first fruits of the first resurrection that is to come.

Bro. W. W. Blair left the office on the 3d, for a short trip to Plum Hollow, Iowa, to attend the local conference and do some gospel labor by the way. He expected to be absent about ten days.

The week ending the fourth was a very cold, unpleasant one. The cold was intense and continuous; wind almost constantly from the north, "cutting like a razor," as the saying is.

Bro. Francis Earl, a very good talker and fair representative speaker, has moved with his family, to a place in Cooke county, Illinois, called Hegewisch, where he proposes to open a gospel work if he possibly can. He can get a hall for twelve dollars per month, about three per Sunday, but being unable to meet this expence alone and sustain his family, he offers to pay five dollars out of twenty-four, hire the hall for two months, and give a series of meetings during that time; provided, some one or more of those who might be interested in the spread of the work will provide the rest. He asks that if there are any who choose to aid him in his effort, they will forward their offerings for the purpose to Bro. G. A. Glakeslee, at Galien, Berrien county, Michigan. Those who send should state to Bro. Blakeslee what they intend to have done with the amount they so send, that there be no mistake about it.

Bro. J. S. Roth, wrote from Olivet, Iowa, January 27th. He has succeeded in stirring things up in quite a fashion in the town. He attended service in one of the churches on the Sunday of his stay, and had the satisfaction of hearing his faith presented as seen by the reverend Bolten, (whom the Edenville Saints will recollect), and Bro. Roth says that he was reminded of a sollier loading his gun with boiled peas and attempting to batter down the rocks of Gibraltar. Mr. Bolten made his attack from the stand that water baptism was not essential to salvation. Of course Bro. Roth began his effort to prove the provisions of the gospel, and continued till he has stirred up quite an inquiry. Of it he says: "I have not seen so great excitement since that raised at Viola, Linn county, a few years ago." Bro. Roth goes to Jasper county, then to Harden to open a new place near Bro. Hammer's, after that to Cedar Rapids, and Linn county; and so on. "May God's work go on is my prayer."

Bro. P. W. Premo wrote from Rushville, Nebraska, where he is doing business. When he first went there, the people—some of them—threatened to hang him if he dared to preach "Mormonism;" but after awhile there was a more liberal feeling and he began to lend his Book of Mormon, and other of the church papers, and the prejudice waned. There are seven of the Saints at Rushville, and five twelve miles north, and Bro. Premo desires that they be preached to.

Bro. J. R. Lambert reached his appointment at Reger Springs, Mercer county, Missouri, the 28th January, but was prevented from filling the series he had contemplated, on account of a severe attack of neuralgia in his face and head, resulting from exposure to the cold wind on the ride over. He reports a great desire for preaching in the neighborhood of his labors. He has openings in several school houses, some of them from invitations tendered by those interested in the houses. Of these he says: "I am truly glad that though we shun not 'to declare all the counsel of God,' so many are willing to and anxious to hear."

Bro. D. S. Mills of Santa Ana, California, writes very cheerfully, that the labors of Bro. Heman C. Smith were being productive of great good in the Southern district; that he was being quite generally liked, and was well supported in his spiritual ministrations. His rule as a presiding officer was mild and quiet, though it was found that he could be firm without harshness, if the occasion required it.

Bro. Joseph F. Burton desires that those who write him or any of his family with him in Australia, to address them from February first, and afterwards, at Hastings, Victoria, Australia. Joseph F. Burton, Mrs. Emma, and Addie Burton. Bro. E. S. Burton will send him his address.

We published a good letter from Bro. J. F. Burton last week, the reading of which we commend to all lovers of the work and its spirit. The clippings from the papers referred to will appear in good time. They are very suggestive of an increased inquiry and interest in Bro. Burton's field.

In the HERALD for November 13th, past, in an article reviewing one by Bro. William Anderson, on Seventies presiding, we used the expression: "Bro. Anderson may be sincere and honest in so doing, and we are not willing to think he is not; but his argument is based upon improper premises." This has been taken to the disparagement of the honesty of Bro. Anderson, and he feels that we did him an injustice; we therefore state that the language was unnecessary and wrong, as we had no occasion to call the honesty of Bro. Anderson into question, in our controversy. We trust this will be taken as sufficient apology, and relieve any feeling that our careless writing may have engendered. We have known Bro. Anderson a long time and have always regarded him honest, though he differs widely from us in opinion.

Bro. F. L. Norton writes from Jonesport, Maine, January 24th, and states that he is of the opinion that the gospel is the mighty standard of the Lord, and that whoever builds a spiritual structure in accordance therewith, will be able to abide, while those who disregard the foundation will suffer the loss which must always follow faulty building. He says that Bro. Frank M. Sheehy has by sensible conduct gained a good report from all just persons.

Bro. Andrew Tabbutt of Detroit, Minnesota, has sent us some papers containing good articles concerning the land of Palestine, for which we thank him; we shall use them if we can find the space.

Sr. E. A. Shelley, wrote to brethren C. and L. Scott, Galien, Michigan, that it was the impression that they would have a time of peace from the attacks of Rev. Mills for a while now. He had made two appointments, filled the one but failed to keep the other. Inquiries were being made as to when Bro. Scott would return to preach in Sugar Grove, the place where the debate with Mills took place; there were those who desired to hear again. Bro. Scott wrote a reply to Rev. Mills but the *Enterprise* refused to print, except for pay, as he stated that he could not do so without losing subscribers to his paper, and that he could not afford to do; he stated however that he would not print one side, unless he could print the other, which is quite fair.

Papers reach us from various quarters, sent by brethren, with detailed accounts of the arrest of L. L. Luse, which we have once noticed in the HERALD. We are thankful for the kindness of the brethren.

By card from Bro. A. Haws we learn that he will return to California, his home, in the near future. His address will be East 14th street and 20th Avenue, Oakland, California. Bro. Haws will answer all correspondents asking him about Oregon with promptness.

Letters received from the following named brethren, which are crowded out: Samuel S. Mortimer, Roxbury, Massachusetts; D. S. Mills, San Bernardino, California; Francis Earl, Hegewisch, Illinois; Albert Haws, East Portland, Oregon; W. E. Cherry, Cortland, Illinois; E. Curtis, Independence, Missouri.

By letters from Bro. John A. Robinson to his wife, kindly sent us, we learn that he had been invited to speak in the hall of the Grand Army of the Republic, at Argenta, Illinois, upon a text from which the Bishop of the M. E. Church had spoken the night before; "Upon this rock I will build my church." Bro. Robinson states that the house was full and that he never enjoyed better liberty. Bro. Robinson received some compliments, but had to stand a running fire of questions, such as: "How about Joe Smith stealing horses?" "How about the Mountain Meadow massacre?" "How about polygamy?" All of these questions our mercurial salesman contrived to answer, in a good humored and effectual style.

In the Cortland Branch, Illinois, there are eight men members, only one of whom uses tobacco in any form; five of the eight voted the prohibition ticket at the last election, one third of the entire prohibition vote of the township; the aggregate age of four of the members is three hundred and four years; they have three meetings each Sunday, preaching at eleven; prayer and testimony, then reading and examination of the Book of Mormon; and this is pretty well for a branch of only seventeen members. W. E. Cherry presides over the branch.

Bro. Morris T. Short, of Millersburg, Illinois, sends us a clipping from the Aledo, Mercer county, *Democrat*, which is an excellent article on the history and faith of the church, the main argument being that the contemporary believers of Joseph Smith and their legitimate successors, should be allowed the undeniable right to define their own faith, in preference to any body else; which is both good law and sound common sense.

Bro. William Street has an article "Grand Army of the Republic vs. Mormonism," in the Delaware (Pennsylvania) County *Advocate*, for January 22d; a good and sensible presentation of the situation; and the distinctive differences between a Latter Day Saint, proper, and a polygamist.

Bro. W. Vickery of Plano, Illinois, says: "We had one of the best two days' meetings it has been my lot to attend; the Lord was indeed with us, to the consolation of all present."

It has been suggested to us that some think that we should not have allowed any answer to what Elder David Whitmer has presented, nor made any reply ourselves, because of the age and veneration that all Saints feel towards him; but it strikes us that when any one, no matter who, attacks the life of the work in which we are engaged, as we believe that Elder Whitmer has done, whether he intended to do so or not, it is our duty to ourself, to God, and His people to defend that work. It is a question easily stated, Elder Whitmer claims for himself and those with him, that they are the Church of Christ; and as a consequence that the Reorganization is not the Church, nor any part of it; if these claims be correct, it devolves upon them to show it. If, however, the Reorganization

is the Church of Christ, or an integral part of it, there should be no hesitancy upon our part to stand in its defence; and, believing, as we do, that the evidences bear out our convictions in the matter, we are willing to help, so far as we reasonably can, to set the matter before the parties most interested; so that they may be able to say understandingly whom they may elect to serve with. We have been too long facing what has seemed to threaten the standing and progress of the church, and too often found the mountains to be mole-hills to be afraid now.

We went to Utah maintaining the validity of the Book of Doctrine and Covenants, as we have it and as it was given to the church by those whose duty it was, and in maintaining it defended the character of Joseph Smith and his co-workers, as honest and worthy of belief; and we are not now prepared to sit idly by and see that character destroyed by an impeachment of his work and that of his fellows, without strong remonstrance. And whoever is of the opinion that we will not so far as we have the ability, defend the work of the Reorganization, against whatever we feel is intended to its hurt may at once revise that opinion for we expect to disappoint it.

#### EXTRACTS FROM LETTERS.

Bro. James Caffall wrote from Hay Springs, Nebraska, January 31st:

"The production of the "History of the Persecution" is good, excellent; the "Mothers' Home Column" is doing a vast amount of good; and the sprightly article on the "Dispensation of the Fulness of Times" is a rest from." . . . "I arrived here after touching Fremont, Wisner and Clearwater, on the 22d; started preaching on the 23d. Can not report overflowing houses, or prospects of baptizing a nation in a day; but find an extensive field of labor in Sheridan county, needing steady, persistent labor to reach the ones of the cities, and the twos of families. This is a splendid opening for two unencumbered elders for a year's busy, responsible gospel labor. . . . This is a new country, and of necessity the gospel has to be preached under disadvantageous circumstances."

Bro. A. W. Thompson wrote from Santa Ana, California, January 26th:

"There seems to be a greater interest in the work here than there has been since I have been a member of the church. This is both in the church and out. Bro. H. C. Smith is getting some of the elders to work. Brethren French and Harris are in San Diego county, Bro. Holt is on his way to a field of labor, brethren D. S. Mills and H. C. Smith are out all the time. Three have been added to our branch lately."

Bro. John J. Cornish, Bay Port, Michigan, says:

"The interest in the gospel is still good through Huron and Sanilac counties. We are gaining ground on every hand; only in places where the calls can not be filled. The brethren in Uby are doing good labor locally. They have baptized five more lately."

Bro. Emsley Curtis wrote from Independence, Missouri, January 31st, of a late trip to Eldorado Springs. He baptized one December 26th. He attended the debate at Schell City and represents Elder Blalock as a keen, witty fellow. Bro. Curtis further says:

"I met an aged man by the name of John Rhoades who acted as moderator during a part of the debate, and found that he was acquainted with Joseph Smith, your father, and heard him

preach many a time. I asked him what sort of man he was, and he stated that he was a gentleman; that he did not preach polygamy, and walked in the very best of society. Mr. Rhodes lived at one time near Nauvoo; and was satisfied that a many of the crimes committed in the region about that city, were not done by the Saints but by their enemies and for a purpose."

On his return to Eldorado Springs, Bro. Curtis baptized another, and soon after left that part of the field to Bro. H. Robinson and labored in St. Clair county, where he expects a good work in the near future. He was much blessed in his labors and gives the Lord the glory that is his due.

Bro. J. R. Wedlock of Cherokee, Iowa, says:

"We have had no preaching in this place for some time, and my soul hungers for some gospel preaching. I would to God that the world could see the gospel as I see it."

Bro. G. H. Hilliard writes from McVey, Illinois, February 5th:

"Bro. A. H. Smith and I have been here preaching for a week to attentive congregations; don't know what the result may be. Considerable prejudice and skepticism here. I think we have succeeded in removing some of the former. We will leave here the first of next week."

Bro. Peter Peterson, of Council Bluffs, Iowa, sends the following extracts from letters received by him from the brothers named, in Aalborg, Denmark:

"Bro. Leman Karsner, writes from Aalborg, Denmark, December 30th: 'The Saints here are alive to the work, and coming together every Sunday to prayer and testimony meeting. We have a very elegant hall to worship in. We wish that an elder could be sent to preach the gospel and administer the sacrament to us.'

"Bro. Mads Andersen writes from Aalborg, Danmark, January 4th. The death of Bro. Brix is a great loss and sorrow to us. We are praying God for an elder to come soon; there are some here ready for baptism. We pay the rent for the hall and are coming together every Sunday."

Bro. Gomer T. Griffiths wrote from Krumroy, Ohio, January 26th:

"Bro. E. L. Kelley baptized a lady, and I a man at Kirtland, a short time ago, and I am to baptize two here to-night, and organize a branch. We are having excellent times; and the prospects before the work in this district are grand. We opened the work in Chester, the week before I left home. Bro. J. Gillespie and self are on the way to conference, at Pittsburgh, to be held the 29th instant."

THE following is Bro. Burton's advertisement in the Forster, New South Wales, papers:

"BIBLE DISCOURSES.—A series of discourses will be delivered in Protestant Hall, Taree, by Elder J. F. Burton, of the Reorganized Church of Jesus Christ of Latter Day Saints, commencing Thursday evening, December 16th, at half-past seven, and continuing Friday and Saturday evenings and on, as notice may be given. The theme of the discourses will be 'Christ's gospel, as it is revealed in the Bible.' Everybody invited; seats free. Elder Burton is not a Mormon, as some incorrectly affirm. The church which he represents being distinctively opposed to Utahism with the polygamic and other unlawful and unholy doctrines which are taught by the church of Utah, commonly known as Mormon."

The Forster correspondent gives the following notice of Bro. Burton's effort there:

"FORSTER.—Mr. J. F. Burton, the elder of the Church of Latter Day Saints, baptized seven more persons, of both sexes, at Forster, on Sunday last, and one female on the previous Friday.

To-morrow evening he will begin a series of discourses in the Protestant Hall, Taree; the subject being 'Christ's gospel, as revealed in the Bible.' It will be seen that Mr. Burton repudiates all connection with the Mormon church of Utah."

OF the work of Bro. H. A. Stebbins, at Allendale, Missouri, the Worth county *Times*, has this to say:

"The Latter Day Saints are holding big meetings in their new church here. The meeting has been going on for ten days or more with a good attendance that has been well pleased with the able sermons they have heard delivered by Elder Stebbins of Lamoni, Iowa, and Elder Jones, of Harrison county. They have received several new additions to their church during the meeting."

The Grant City *Star*, makes mention of the same work thus:

"The Latter Day Saints have been holding a protracted meeting here for the past week. Several ministers are here from a distance, among whom we recognize Rev. C. H. Jones, of Harrison county, also Rev. H. A. Stebbins, of Lamoni, Iowa, one of their most talented elders."

BRO. M. H. BOND succeeded in getting a half column of defence of the Reorganization into the Boston Daily Globe, of the 20th of January, in reply to the attack of the Rev. William Burnet Wright, of the Berkely street church, who had made a senseless and vituperative onslaught upon Mormonism, as a whole. We give the closing portion of Bro. Bond's article, not having room for the whole of it.

"If 'Mormonism,' as left by Joseph Smith, is the result of fanaticism and wickedness, why not expose its teachings instead of calling names, and taking up the stories set afloat by its enemies, and throwing dust in the eyes of the people?"

"Truth has never suffered in fair encounter, nor will it to-day; but popular rumor, or even the statement of reverends and doctors of the law in the light of history, may permissibly sometimes be questioned. Jesus and his cause suffered at their hands."

"There is just as much truth and reason in these statements as there is to say that 'the vices and stupidities of the commonplace scoundrel,' Joseph Smith, form the basis of the faith of Latter Day Saints. It would be just as true and just to say that the religion of Jezebel and the doctrine of the Nicolaitans (polygamy) were the legitimate outgrowth and result of the teachings of Jesus and his apostles as to say that the crimes of the Utah hierarchy are the result of the religion of Joseph Smith and the teachings of the Book of Mormon, or the revelations given to the church to 1844. Some years ago Rev. Newman Hall held a discussion with Orson Pratt in Salt Lake City, and the spectacle was there presented of Dr. Hall, an orthodox minister and chaplain of the United States Senate, I think, with the Book of Mormon and the Revelations of Joseph Smith in his hand, condemning polygamy out of these books, and apostle Pratt, the 'Mormon,' with Dr. Newman's orthodox, King James' translation, defending polygamy out of this Bible, from the practices of David, Solomon and other Bible worthies. The Book of Mormon says: 'David and Solomon truly had many wives and concubines, which thing was an abomination before me, saith the Lord.'"

THE following from the local paper where Bro. White has been laboring tells its own story; in connection with his letter found elsewhere, it indicates that the work is indeed moving, and it is the same wherever

the elders are dutifully engaged in their work.

"Rev. I. N. White left this morning for El Dorado where he will conduct a series of revival meetings which will be held for two weeks. He returned last night from a very successful revival at Lowry City, where many were converted and on Sunday several persons were baptized."

#### FROM AUSTRALIA.

THE following clipping is from the Hastings correspondent of the South Bourke and Mornington Journal of New South Wales:

"The denomination known as the Latter Day Saints continue to hold their services in the Athenæum on Sunday afternoons, and hold Sunday School in the forenoon. Mr. Evan Jones, an elder of the church, assisted by Mr. Ashton Woolley, a priest of that order, conduct service, which judging from a deliverance on a late occasion is merely a simple and calm statement of the old story. There may be peculiar interpretations of passages of Scripture, and which are considered perhaps essential to salvation. The interpretations are harmless in themselves; but the infallibility of any sect in the present day is hardly consistent with charity; however, there is in their service a quiet, solemn mode of proceeding calculated to inspire confidence in the hearers, that the truths which are delivered with implicit faith are genuine, and that they require no evolution or ranting to enforce them. What a contrast is here with another church, who apparently think that a truth without noise or gesticulations must be fruitless. A worldly truth in its simplicity is valued most, and would indeed be spoilt by any embellishment, and why a Divine truth can not be delivered in a manner appropriate to the solemnity of the subject is not apparent. The Saints form a very respectable church of their own, and occasionally hold services at Somerville, which are well attended. An elder is shortly expected from the United States to fortify the members of that faith, and by an exposition of the tenets of the church, to perhaps make more converts."

The following letter from Bro. J. F. Burton was published in the Macleay Chronicle of a late date:

Dear Sir:—Will you please allow me again to reply to "Reporter's" article in your issue of November 18th. He does not wish to drive me into a corner but "positively refuses" me the use of Scripture, and when I reason upon the principles in question he is pleased to call it sermonizing, and now refuses that, and does not like me to impeach his leading witness; so I guess I must stop; for if I can not quote Scripture, present reasons, nor impeach witnesses who bear false witness against us, I may as well end my effusions. However there is one corner left. I may point out a few of the mistakes of his last article. He thinks me rash to deny the evidence of the Encyclopedias. When a book however authoritative it may be deemed states that a man is dead, whom I know beyond controversy is still living, I am forced to disbelieve the book, however much I may dislike to do so. The Encyclopedias say that the "three witnesses," are dead. David Whitmer is one of these witnesses; he is still alive in Richmond, Missouri. Where did the writers for the Encyclopedias get their information concerning his death, did not they also get the false statement "of his denying his testimony" from the same source that they received the other erroneous statement, and if they are so careless in collating material for their work, especially when publishing against a society, what confidence can any one have in their statements. I can afford to be rash, for I have the truth, and there is a wire from here to the Richmond and Oberlin, Ohio. No type has ever formed words of sufficient weight to gain credence with me against the evidence of my senses. I have seen and examined the "Spaulding Manuscript" which the "Encyclopedias" say was the origin of the Book of Mormon, and as there is no semblance at all

between them, their testimony can not be accepted; but the statement of President James Fairchild of Oberlin College is "That some other origin for the Book of Mormon must be looked for if another is needed—for this manuscript certainly is not." But if I am thrown out of the pale of argument because of this how about yourself "Reporter." You state "that Joseph Smith taught that the lost tribes were at the North Pole." The Encyclopedias, histories of Religion, and reporter in *Macleay Chronicle* lately, have stated that he taught that the Anglo Saxons were the lost tribes, and that he was gathering them to America. Do you in thus denying their testimonies "put yourself out of the pale of argument." There was a historian who wrote several centuries ago named Esdras who said that the ten tribes had gone into a north county where man had not yet been, probably Joseph Smith believed him. "Peschal" a German writer in his "Races of Man" in one line of argument says, that America was the birthplace of the race of man. If so perhaps the Hebrews are the descendants of the forefathers of the American Indians; he must have concluded at least that there was some connection between them, by the size of brain, hair, language, and features.

Reporter has his own testimonies respecting what he heard in Dublin and Liverpool in 1857. There was no Elder of the Church in Europe between 1844 and 1863, he probably heard some Brighamite elders whose statements we do not accept, nor answer for. In your remarks concerning the original plan of Christianity you should have reversed your arguments if you wished to stand by the facts. The original plan of Christianity provided for apostles, prophets, and superhuman gifts, received because of compliance with certain rules of action, as the conditions upon which they should, or could be received. If the conditions are not complied with the promise is not obtained, but it does not follow that the plan has failed. You may as well say that the plan has failed which says "that seed time and harvest shall remain as long as the world lasts," because no harvest followed where no seed was planted. The strength of the unpopularity of this "sect everywhere spoken against," lies in the oft repeated statement by the Saints, that the original plan of Christianity is the right and true one, and therefore there is no need for any fresh scheme, or organization, or rule of faith or practice. So we consider that the Great Architect of the universe has a plan, the original plan, for man's redemption from Adam on, and that He still adheres to it, therefore is unchangeable and no respecter of persons, and will hear and answer anyone who asks Him to-day precisely as he did 1,800, 3,000 or 6,000 years ago. And as we have heard from Him and witnessed His power in superhuman gifts, we are prepared to certify that He is not asleep nor on a journey and that the original plan has not failed. But I must stop or "Reporter" will think I am sermonizing.

He says I must be careful of the converts, or they may look out for a second wife—well sir, so far as the Church is concerned, they are at liberty to do so. We have no dungeons, no chains, no stakes, if a man is a Saint it is because his judgment, reason and intellect are satisfied that the system of belief and practice is the best and the original one. But if one changes and thinks some other way best he moves on as he chooses, but if any member should choose to "look for a second wife" he by that act would sever his connection with the church which I represent.

It has ever been the boast of the Saints that they are willing to prove all things and to hold fast to that which is true. Therefore their boasting is different often times to others. I have gone into neighborhoods where the people have afterwards boasted that not a single person would go out to hear the stranger, who asked nothing of them but to give him a hearing. Such a boast would be accounted a shame to a Latter Day Saints community.

I have met with the Romanists, Episcopalians, and all other Protestant sects, and with the more erratic societies, "Quakers, Holiness band," Army etc., and leaving my prejudices outside, and in measure drinking into the spirit of devotion of

the occasion, as I have witnessed the earnestness of the worshipers, have gone forth therefrom realizing that I had been aided on in my desires to live better each day, by thus meeting with them. I have sat in the synagogues listening to the Rabbi's intoning their service of the "Law," and looking into their mild, sad, longing-looking countenances, could not help thinking of the plaintive wail of that people, through all these many generations: "How long, O Lord, how long," and the answer wafted down the stream of time from Calvary: "Jerusalem shall be trodden down of the Gentiles until the fulness of the Gentiles be come in, then all Israel will be gathered in"—I have left their synagogues with a mellowed feeling towards all men, and the prejudice against that race melted away. I have met with the Latter Day Saints from the Pacific to the Atlantic in America, in the British Provinces and now in Australia, and I think if any one wishes to get evil from their meetings, they must carry their prejudices with them. The counsel of the elders to the members is to accept truth wherever they find it, to hear all men as they have opportunity, and try their statements by the unerring counsel of God's word, what is in accord with it accept what is contrary to it reject. I think it will be a grand thing for the race of man when the day dawns in which no man will abuse nor disrespect another because of his religious belief. May God hasten that day.

Respectfully,  
JOS. F. BURTON.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Easier to smite with Peter's sword  
Than watch one hour" in humbling prayer,  
Life's "great things," like the Syrian Lord,  
Our hearts can do and dare."

WE are pleased to be able to announce that sister Rose is slowly but steadily improving, and now entertains strong hopes that she will yet be able to walk again. She wishes us to express her thanks and gratitude to the many who have sent her words of cheer and encouragement during the days of her loneliness and suffering. She would be glad to write to each one and tell them how she has been helped and supported by their sympathy and prayers, for she says that many times her pain has been instantly relieved and she knew that the Saints were praying for her. Many also in the fulness of their Christmas tide remembered her. May the Lord bless them, we say.

INFORMATION WANTED.—The address or whereabouts of Mary or Martha Moss who left the Hamlet of Bartary, Hurst Brook village, near Ashton-under-line, Lancashire, England, in the year 1842 or 43, to Nauvoo. Address Wm. Philadelphia, Pennsylvania.  
Street, 3424, Sunnyside Avenue, Schuylkill Falls,

#### HOME COLUMN MISSIONARY FUND.

- Bro. Daniel Brolliari, Wilber, Neb. .... 50
- Sr. Sarah C. Brolliari, Wilber, Neb. .... 30
- Sr. Elsie E. Brolliari, Wilber, Neb. .... 10
- Sr. Matilda Love, Wilber, Neb. .... 35
- Sr. Mary Anthony, Wilber, Neb. .... 35
- Sr. Nettie Barkdahl, Wilber, Neb. .... 25
- Sr. Florence Brolliari, Wilber, Neb. .... 30
- Bro. Samuel Brolliari, Wilber, Neb. .... 35
- Sr. N. E. Porter, Wilber, Neb. .... 40
- Sr. Rosa Porter, Wilber, Neb. .... 10
- Sr. Gurtie M. Brolliari, Wilber, Neb. .... 06
- Bro. Robert White, Wilber, Neb. .... 55
- Sr. S. J. White, Wilber, Neb. .... 30
- George Henry White, Wilber, Neb. .... 10
- Bertha Bell White, Wilber, Neb. .... 05
- Sr. L. C. Hicks, Spring Prairie, Wis. .... 2 00

- Sr. Minerva Premo, Rushville, Neb. .... 1 00
- Sr. Anna L. Premo, Rushville, Neb. .... 30
- Sr. Maud McLeod, Cormorant, Minn. .... 25
- Sr. Elizabeth Shackelton, Columbus, Neb. .... 75
- Sr. Mary Ann McCallister, Columbus, Neb. .... 60
- Sr. Ruby M. Thompson, Yordy, Kan. .... 2 75
- Bro. Z. P. Thompson, Yordy, Kan. .... 2 00
- Sr. Sarah W. Conyers, River Sioux, Iowa .... 1 00
- Sr. Jennie Stephenson, Red Oak, Iowa .... 36
- Sr. Louie Stephenson, Red Oak, Iowa .... 17
- Sr. Otis Stephenson, Red Oak, Iowa .... 12
- Sr. Mary A. Edwards, Sugar Grove, Mich. .... 10
- Sr. Bertha E. Brownlee, Luctor, Kan. .... 10
- Sr. Elizabeth White, Independence, Mo. .... 1 00
- Sr. Jane Campbell, Proton, Ont. .... 5 00
- Sr. Christine Wahlstrom, Lamoni, Iowa .... 25
- Sr. Lena M. Church, Lamoni, Iowa .... 03
- Sr. A. E. Ames, San Bernardino, Cal. .... 40
- Sr. Eunice Russell, Fountain, Mich. .... 45
- Sr. Laura Russell, Fountain, Mich. .... 14
- Sr. E. A. Shelly, Sugar Grove, Mich. .... 50
- Sr. S. E. Wilcox, Shenandoah, Iowa .... 65
- Sr. Emma Silver, Lamoni, Iowa. .... 1 00
- Sr. Ida Mansfield, Jewell City, Kan. .... 1 00
- A sister, Iowa. .... 1 00
- Sr. M. F. Patterson, National City, Cal. .... 1 00
- Sr. A. Duell, Council Bluffs, Iowa. .... 1 15
- Sr. Elizabeth Andes, Elmira, Kan. .... 1 00
- Sr. Anna E. Thorson, Richfield, Kan. .... 50
- Bro. Fred. Salisbury, Fountain Green, Ill. .... 37
- Sr. Josephine Salisbury, Fountain Green, Ill. .... 31
- Sr. Flora Salisbury, Fountain Green, Ill. .... 10
- Sr. R. C. Nuckles, Wilmot, Mo. .... 50
- A sister, Pittsburg, Pa. .... 1 00
- Sr. Caroline Graham, Richmond, Mo. .... 35
- Bro. A. Z. Rudd, Kingsley, Iowa .... 29
- Sr. Sarah P. Rudd, Kingsley, Iowa .... 29
- Sr. Nettie J. Rudd, Kingsley, Iowa .... 02

LAMONI, IOWA, Feb. 6th, 1887.

WE believe the sisters will agree with us that this is one of the best letters ever sent to the "Column." They are coming, our army of young Saints, and no fear as to how the battles will go, for Jesus will lead them. "There stands one with a drawn sword who has come as Captain of the Lord's Host."

LAMONI, Iowa, January 23d.

Dear Sister Frances:—I was thirteen years old the twelfth of this month, but thirteen cents seemed so little to send (when I would like to do so much) that mother said I could find the sum of my birthday's and send that amount. The remaining nine cents I send for my sister Cora who was three years old the third of this month. I earned my money sewing carpet rags and helping mother. Your little Sister,

CLARA COCHRAN.

Sister Frances:—I am a child in the work, as I have not been a member of the church quite three years, and never knew anything about the Latter Day Saints until I was married, which was about one year before I was baptized. My husband and myself were baptized the same day, and I have never at any time doubted this work. We are now living in the mountains where there are no Saints except ourselves and one of my sisters. We have always lived near the Sacramento branch until we moved here last fall. We have one little girl three years old, and we desire to bring her up to embrace the gospel; and I have great hopes of her being very sincere in the work of the Lord. I feel that it is a great undertaking to bring her up in the right way, but have resolved to do the best I can by her.

I take great delight in reading the "Mothers' Column, and to be instructed as much as possible in regard to raising my little one, as she is the pride and comfort of my home.

Your sister,  
M. A. H.

SCOTTSVILLE, Ind., January 23d.

*Sister Frances:*—It is our sincere desire to see the kingdom of God roll onward, even to the subduing and crushing of all others, and stand forth grand, prominent and superior to all other kingdoms; and as we are subjects of that kingdom, and wish to shine as gems among the sanctified, we ever seek to do the will of our King, and promote His glory; and we believe it is His will to cast in our offerings, mites, etc., (as Jesus approved of the widow's mite). Should we be permitted to enter the gates of the beautiful city, and be among those who have done so much for the cause of Christ, and ourselves done nothing, save lead peaceful lives; methinks we would feel we had slighted our Monarch, and neglected our duty in some respects, and were not worthy that "exceeding weight of glory" that would accrue to toilers for the Master. We trust sisters of the Southern Indiana district will come to the front and help aid the good work. We find the "Home Column" really entertaining, and wish it a long and prosperous life. Trusting to become heirs of the divine inheritance, we remain,

CYNTHA O. SCOTT,  
SARAH A. GOSS.

*Dear Sisters:*—We all love this latter day work, at least we say we do; and if it is good for us it is good for every son and daughter of Adam. Let us each and every one do a little to further on the cause. How can we help? some may ask. Some would answer in various ways, such as free-will offerings, and after that if we get a surplus we will tithe ourselves, but we must have a surplus before we can be tithed. Now to my mind we must tithe ourselves first; after that we may offer free-will offerings; for the Lord loveth a cheerful giver; from this time forward let us begin to pay our tithes and offerings to the Most High for the spread of the gospel.

What would you think of any one that were owing you a sum of money, and he seemed indifferent about paying you, or even would go as far as to say that he was not owing you anything, but once in awhile this same one would make you a present? What would you think of such a one? Would you not think better of such a one if first he paid his debts, if indeed he never offered to make you a present? And would you not respect the party owing you if he were prompt in paying, and from such a one you could not help to appreciate a gift, if he were disposed to make a gift. By this comparison I hope to make an impression upon your minds, and that is this: Let us not make our free-will offerings until we have paid our tithes; and after we pay our tithes, if we wish to make free-will offerings we can do so. To the best of our understanding tithing is our honest debt; free-will offerings are gifts; therefore let us pay our debts first; after that we may offer our free-will offering; and the Lord has assured us he will accept our offering if it is given cheerfully—as he loves a cheerful giver. Now, dear sisters, let us not withhold our little tithes. Let us help to push the gospel to earth's remotest bounds. Would it not be glorious news to hear of the spread of the gospel in every nation under the sun? and thus would be gathered into the church all the honest in heart; for this gospel of the kingdom must be preached in all the world for a witness, and then shall the end come. We read that the Lord will cut his work short in righteousness; would we not like to see how fast

that work might be done, if we truly desire to see the gospel promulgated in all the nations of the world, and the fulfillment of the scriptures—for then heaven can no longer contain Jesus. Now let us try the Lord at his own word; let us prove him; let us pay in our tithes, and thus help loosen the hands of the reapers; and let us, dear sisters, do all we can, by first beginning to pay our little tithes, little though they be. The Lord will have respect unto little things. If indeed, little we have, little will be required of us; but we must not hold back even the little that is required of us. So let us try and be faithful, and we will be blessed. Let us from this time on send in our tithes to the Bishop, for if we do our entire duty, we are not doing too much for so glorious a cause.

SISTER BERTHA.

DELOIT, Iowa, Jan. 24th.

*Sister Francis:*—I thank God for the cheering words in the Home Column. It has long seemed to me I was doing so little for the work so dear to me; so much to be done; all so busy; many accomplishing so much, and must I, can I only look on?

"Do thy duty, that is best;  
Leave unto the Lord the rest."

The clock just struck two. I am alone watching over and caring for my paralyzed companion. He can not lie down, and suffers much. Mothers, sisters, weary watchers, read these words of comfort, look up, God will own and bless us if we do all we can. I have tried many times to have courage enough to write.

The Mothers' Home Column!  
Haste, see it arise!  
Already its banners  
Are sweeping the skies,  
And showering down blessings  
So long kept in store  
For purified vessels  
To fill, running o'er.  
Each stone in the column—  
Nay, it seems there's but one;  
The preparing and joining  
Is so fitly done,  
Each stone is so lively,  
It sparkles with light;  
'Tis the much tribulation  
That makes them so bright.

Your sister in Christ,

SISTER FANNIE.

MOOREHEAD, Iowa, Jan. 17th.

*Sister Frances:*—The Spirit prompts me to write, and by the help of the same I will endeavor to do so. God knows I desire to do his will, but I am weak, I fear lest I shall fall by the wayside. I am trying very hard to conquer self, and find this is the hardest battle I have to fight. I daily see the need of more patience and a firmer determination on my part, and hope by the help of my Heavenly Father to overcome. The gospel is very dear to me—dearer than anything else, and I desire to live by the same. Let us strive on in our weak way, putting our trust in God, performing our daily tasks with all the patience we can command, leaving the rest with God, and all will be well.

We are so scattered and have been unable to meet together to worship for some time. I desire to help the missionary cause but not having paid all my tithes I think it my duty to first free myself of this debt, which I hope to be able to do before my next birthday.

Your sister in Christ,

SARAH J. ROSS.

We say amen to this, sister Sarah, because we

do not believe in withholding from God with our right hand, what we owe him, and offering with our left hand a gift. This is an insult to our Maker.

MOUND CITY, Mo., Jan. 9th.

*Dear Sisters:* I believe that there are twenty-one members that belong to this branch, but they are scattered. We have prayer and testimony meeting every two weeks. Bro. F. C. Warnky was here three weeks ago and preached several discourses; he gave good satisfaction. I am in hopes that there will be some good done. I am glad to see this glorious work go on, for I know that it is true. I know that the Lord has blessed his Saints in many ways, and they will receive many blessings if they are only faithful in keeping his commandments. My desire is to live a Christian life. I have many trials and temptations, but hope to overcome them all.

Your sister in Christ,

M. C. LOOMIS.

KEY WEST, Kan., Jan. 10th.

*Sister Frances:*—My health is very poor and my days may be but few. I feel like saying a word of encouragement to the scattered ones. I can truly say that whether I stand or fall the work of God is true. I joined this church in 1844. When I heard the sound of the gospel my heart leaped with joy, and never doubted from that day to this, I have not been exempt from trials and afflictions, from sorrow and grief. God is mindful of his children. I know in whom I trust.

"Through all the changing scenes of life,  
In troubles and in joy,  
The praises of my God shall still  
My heart and tongue employ."

Your sister in the one faith,

MARY EARNSHAW.

OREGON CITY, Cal., Jan. 5th.

*Sister Frances:*—It will be forty years the sixteenth of next May since I obeyed the gospel, and twenty years since I joined the Reorganized Church of Christ. I have never been sorry for doing so, nor have ever let an opportunity pass in expounding God's holy word. I am witness to so much of his wonderful power. I have seen the sick healed and have heard the Saints speak in tongues, and interpret. I saw two sisters possessed of devils and the devils were cast out by the power of God. I have heard angels sing, and have sung with angels in the spirit, when my spirit was absent from my body; all was sweet and in order. I have had great promises given me time after time. I am the mother of thirteen children, and have raised twelve; ten are living; seven have obeyed the gospel. Two others will also as soon as an opportunity is given.

Some of our sisters have given some very good instructions in the Mothers' Column; long may they continue to do so. All I can say, I have done the best I could. My children are kind and loving, and respect their father and me very much; and have never brought us any disgrace.

I will say a few words to our young mothers, in raising their little ones. Never give a baby food that is hard to digest, and it will save you a great deal of trouble, and save the dear ones much pain and sickness. For summer complaint take a handfull of rice, wheat or oats; parch very brown like coffee; grind it; boil it in sweet milk; sweeten with white sugar. A few spoonfuls will stop this disease, or dysentery.

For croup: When it is first observed, take a little flour; mix in a little cold water; stir to the thickness of cream. Give a teaspoonful every ten or fifteen minutes, it will allay the inflammation in almost every case, if taken in time. For a bad case put a piece of flannel in turpentine and lay it on the throat until it gets red, then put salt pork on it. Keep the bowels open with rhubarb; do not take the pork off until the little one is better, but put it on anew every morning and night. Diphtheria can be cured with the same treatment with a little sulphur blown in the throat and Perry Davis Vegetable Pain Killer for a gargle.

Your sister in bonds of the gospel,  
JANET STRANG.

AKRON, Iowa, Dec. 4th.

*Sr. Frances*:—The Home Missionary Fund just suits me. I fell in with it, but as my birthday is not until the first day of March, will send what I have on hand, and trust him who never fails us for more to aid so noble a cause. The *Herald*, *Hope* and *Expositor* are my only preachers. I can not do without them. I am a great sufferer; have been very sick since Christmas day. I had not been well before, but Christmas morning sat reading of Almira Snow, and thought I would lay by my paper and write a few encouraging words to her, but on making the attempt found I was too sick, so could only pray for her. I trust she is better than this leaves me, and ask her prayers as well as all Saints, in my behalf. I ask your prayers too, that I may be able to perform my part nobly as a wife and mother. That I may be one of God's chosen instruments in leading souls to him. I have ten of Bro. Peters' Voice of Warning, that I have kept in the hands of those that promise to read them; have sold one to an Advent minister. Am asked for the Book of Mormon, too. Am trying to get people to see the truth as it is in Christ Jesus. Let us keep our lamps trimmed with plenty of oil in them. Your sister in Christ,

M. A. CHRISTY.

McFALL, Mo., December 24th.

*Sister Frances*:—We do not have the privilege of going to Saints' meetings as some do; yet my husband has preaching at our house sometimes, and our neighbors come out well to hear him; but we are anxious for more to come in to the work, heart and hand, so we might have meetings once in this place. I wish some of the sisters that are strong in the faith were here to help us. We would be so glad if a few families of the Saints would move into our town. Pray for me and our family, sisters, that we may yet see a branch of the church raised up here in McFall.

Your sister in bonds,

NANCY L. JOHNSON.

## Correspondence.

McVEY, Illinois, Feb. 5th.

*Editors Herald*:—Bro. A. H. Smith is about to conclude his labors in our district. He came in December, just in time for our district conference, and all felt blessed by his labors and counsel there. He went from there to the Tunnel Hill Branch, in Johnson county, and labored for a time; came back and labored in Dry Fork Branch, cheering and strengthening the Saints. Then he was at my house a few days sick; as soon as he

was able he went on to the Brush Creek Branch, where he preached about two weeks, to the great satisfaction of the branch; we then came to this place where we have been laboring for the past week. There is no branch here. Bro. B. A. Morris lives here on the Jacksonville and South-Eastern Railroad. The traveling elders might call in passing. Bro. Alexander's visit here has done us good, and was a great satisfaction to the Saints, and seemed to satisfy the curiosity of a great many outsiders. We leave here the first of next week for home. Praying that God may bless him and all his servants in their labor of love; I am your colaborer in the covenant of peace.

G. H. HILLIARD.

CLINTON, Mo., January 31st.

*Brother Dancer*:—The work is moving all along the line. Bro. A. White and Loar are in Cedar county, brethren E. Curtis and H. H. Robinson have been holding the fort in St. Clair. Recently in a series of meetings held by brethren A. and C. in cedar they baptized two, and in St. Clair one more. Bro. Robinson and I resumed the work, and yesterday baptized four more. This makes sixteen here within a radius of a few miles, and yet many more are investigating. We had a crowded house last night, and great interest was shown when we spoke on the coming forth of the Book of Mormon, Elder Blalock is dissatisfied with the result of our debate and now wants to renew it. We do not wish to publish ourselves as a "fighter." What are we to do when the work demands our attention and a few fire-eaters are assailing us on every side? I see no other way but to stand in the front ranks and "let the battle go on."

We go to Clinton to-day, and to-morrow to Cedar county where we will hold a long-asked-for series of meetings where we held our debate with Elder Price last August. We can see the silver lining around the margin of the dark clouds as they are rolling by, and our faith is not yet shaken though we are called to fight for every inch of ground.

My sympathy is for and with Bro. C. Scott and the brethren in Michigan.

I. N. WHITE.

LAMONI, Iowa, February 3d.

*Dear Herald*:—Notwithstanding the fall and winter are the most busy times on church records, yet they are also the best times to preach the word, therefore it seems very necessary that all should be done that can be done when people are ready to hear, consequently I have endeavored to answer as many of the calls as I possibly could, taking some of my writing along to work on by day and preaching evenings through the week.

Since my return from Hudson, Wisconsin, where I preached during September, I have labored at Centerville, Iowa, and baptized three. From October 28th, the date of my return home. I have been busy most of the time on Seretary and Recorder's work, but was out several times for Saturday evening and Sunday sermons at places near by, and on January 15th I went to Allendale, Missouri, where is a branch of our district. The Saints and friends of the cause have there erected a meeting house recently, size 24 by 40 feet. This is a great advantage to the cause in that region, as shown by our late meetings. Began preaching and continued over

till the 25th, Bro. C. H. Jones joined me on the 20th and giving timely and excellent aid, after his peculiar and effective style, so well known to all who know Bro. Charles. Meetings were well attended and largely so at the last, but I took a severe cold and throat and lungs became quite sore and the body weakened by the effect of the cold, hence came to a stop; Bro. Jones' business affairs also taking him home. But on the 24th we baptized four persons, two men and their wives, a grave being cut in the ice, to bury them with Christ in baptism. We left a promise to return February 4th and so expect to go down again tomorrow to continue the work where we left off, Bro. Jones to meet me there.

After returning home the 25th I went the 26th to Lucas, and on the 27th performed the marriage ceremony whereby Bro. William Shakespeare and Miss Jennie Willets became husband and wife. Bro. William is one of the noble and pureminded young brethren of that branch. There are numbers more of them, some married and some single, who are noble examples of what all the young men of our faith should be, and I rejoice at the work they are doing as branch officers and Sunday School teachers, and the Spirit whispers that the Lord will want them in the field of labor by and by.

At the urgent request of the good Saints of Lucas and Cleveland, I staid over Sunday the 30th and aided them three meetings of the day the best I could. I rejoiced with them in the manifest goodness of God to the faithful doers in his work.

While writing I will mention that since April conference of 1886, I have placed on the Records upwards of one thousand names added to the church by baptism that were never on record here before; over five hundred received by letter; over five hundred removed by letter, besides deaths, ordinations, marriages, besides doing a large correspondence concerning the same. Of deaths there have been 247 reported and recorded, 128 marriages and 102 expulsions. Have written 280 letters about record matters alone. Much matter continues to come in daily as it has all through the year and the above figures will be considerably raised before April comes again. I have been trying to hunt out the lost and scattered sheep, and the members of broken branches, so as to record them all in a separate record by states as they are found.

Yours in the work,

H. A. STEBBINS.

INDEPENDENCE, Missouri, Jan. 30th.

The church of Latter Day Saints at Independence are happy to receive visitors, but hope none will again misrepresent us by saying our little church is down under the hill. It is as large as the noble few were then able to build. I appeal to the good sense of those who have read the assertion and ask if they believe any branch of the Reorganization would build a church under the hill. If so, their credulity is greater than mine. Our church is conspicuously located on top of a hill. It is as the Savior said, our light should be like a city set upon a hill which can not be hid. This is as we intend all our works shall be, not under the hill, or the cover of any secret order, or combination; but boldly let our light shine. We are of those who Miss Kate Field wisely says live in harmony with the union and in the pure light of the laws of God, who in-

spired our fathers to frame the laws to govern this glorious republic; which when sustained, gives peace and prosperity to all good citizens, but are a terror to those that love dark combinations, because their deeds are evil.

Yours for truth,  
MARY EATON.

GALENA, Ind., Jan. 14th.

*Bro. Joseph*:—I met with the Saints in Gallien, Michigan, at their place of worship on Sunday, December 19th, had a social meeting in the forenoon and at 7 p. m. I tried to speak in the interest of this great latter day work. I met Bro. Blakeslee for the first time and found him kind and sociable. May his light never grow dim. The entertainment given by the Sunday School was grand. I stopped with the Saints at Gallien until the 29th, and formed an acquaintance with many. From there I went to Clear Lake Branch, Steuben county, Indiana, where I continued until the 10th of January and spoke ten or twelve times with good liberty. Had the pleasure of meeting our aged veteran, Bro. B. V. Springer. I could have stayed longer and not been idle. I had thought that Michigan and Northern Indiana had more than their share of ministerial labor, but when I become more acquainted with the needs I see they could use more to advantage. At Clear Lake I was favorably impressed with the firmness and stability of the Saints, which is commendable and praiseworthy. It is a source of comfort to me to find so many noble Saints all over this country of ours, standing for the right. I have had some experience in sectarianism and can truly say there is nothing in it for me. If sectarianism is true, the Bible to me is false. If the Bible is true, then sectarianism is false. And if it were possible to prove this latter day work to be not of God, then this world would be to me as the universe without the sun. But thanks be to God our Father for the glorious light of the gospel, that is in such strict keeping with his laws. Why not be courageous brethren. I thank the Saints with whom I have been of late, and appreciate their kindness.

Your brother in the gospel,  
M. R. SCOTT.

BEAVER CITY, Utah, Jan. 16th.

*Editors Herald*:—I have read of a theory by which persons can read the characters of those who write by seeing their hand writing; and they state that if the writing is not even the character is also the same.

It is the truth that I am searching for and not contention; although I have not seen much in the *Herald* lately between members of the Reorganized Church. I hope that we all may soon come to the unity of the faith in the gospel and the plan of salvation. I would like to see the heads of all families of the church take an interest in the work, and subscribe for the *Herald* and make it a success. I would like if a few more of the members of our branch would take this interest in hand, and help to move the cause onward. How I save up money to get the *Herald*. When I get ten, fifteen, or twenty-five cents, and can spare it, though I could use it very well for other purposes I put it away and say: That is for my *Herald*. When I get enough to pay for six months I send it.

The work of salvation is not progressing as well, or as fast as I would like to see it in this

part. I think, we the officials of the branch might go into some of the settlements and preach the good word to this dark and benighted people, but for some cause the attempt has not been made. The spirit of inquiry does not make itself manifest at present. The Brighamites think their religion is true, and that the Lord will before long raise up some one of themselves who will deliver them from the persecutions that now afflict them by the United States Government. I for one think its hard to determine what kind of a stand they, the Brighamites, will take, but I hope that they will act wisely.

I also wish that this Rocky Mountain district could sustain more good faithful men in this field of labor, like our worthy brother, R. J. Anthony. And I believe the time is not far distant, when the demand will be great for good honest laborers. Brethren of this glorious cause, do you ever think of it? We may pray for them, but it will not clothe them. We may pray again, but it will not feed them. We as Saints should try by our little mites to supply their temporal wants, and our heavenly Father will supply their spiritual wants, and should try to consider this our duty. There are many honest in heart to be gathered out and brought into the fold before our work is done. My wife, two children and myself, are the only ones of my family that are in the church. The Brighamites are at this present time working at the Temple with vigor; for the last week some of the brethren was around to each family to give if they could, for they said the counselors, that five hundred dollars must be raised in a very few days to carry on the work of the Temple.

Yours in bonds,  
E. M. DAVIS.

ALBION, Idaho, January 19th.

*Dear Herald*:—As so many good contributions fill your columns with food for both Saint and sinner, it would seem that the fountains of knowledge might be exhausted, were it possible. However, your pages are graced with the truest, and purest scintillations of heaven's truth. No finite mind can estimate the good you carry every year to hungry sons and daughters scattered over the world. It is an easy matter for us to all say we love you, but to prove our love by works seems not so easy, if our works be subjected to the scrutiny of the Spirit which prompted the law and testimony given in the books. How solemn is that covenant made with God by weak, erring, sinful man! O, how long shall we be learning to walk fully in the wisdom of heaven. How many of us will be of the wise, and how many of the foolish virgins when the Master appears to make up his jewels! This question should nerve every soul who has or who shall embrace the truth to make their calling and election sure, and gain the enduring substance of "the earnest of our inheritance," even "the purchased possession."

Proper love for the truth will necessarily induce us to covet earnestly the love of our heavenly Father. As it is written, "he that hath the hope of eternal life abiding in him, purifieth himself even as God is pure." Is not this the very soul of this whole matter? Can we say we love this holy work of God, while at the same time we are excusing ourselves in setting at nought his words of life and wisdom? We are all looking for the sign of the Master's appearance; but have we the wedding garment on?

The department occupied by the sisters is well worthy of them. There is no higher calling than theirs. They can make the preaching of the gospel of Christ a glorious success, or they can render it an almost hopeless task. Almighty, almost, is the influence woman exerts for good or evil. No greater responsibility rests upon any one, than on woman in her sphere. God bless the noble, spiritual minded women, planting the seeds of life eternal in the minds of young and old. One sister says she loves the sisters of the fold of Christ far more than those of the flesh. How very like the Savior looking upon his disciples,—“Behold my mother and my brethren; for whosoever shall do the will of my Father in heaven, the same is my mother and my brethren.” Those who have not reached thus far in the Master's love, know but little of the felicity of life in Christ. It is written, If any man live in Christ, he is a new creature; old things have passed away; all things have become new,” that we may move about among the beautiful works of God with the sweet consciousness that we are indeed his children, and be in league with the beasts of the field,” while all nature is sparkling forth his love—just what this unhappy, troubled, restless world needs.

To realize truly that God is pure, and that purity in man is the magic force which restores us to the felicity in Christ, is the only balm for a sin-sick world. This is the only way we may intelligently abide in Christ, or may understand the peace of God in a measure here. The world needs the gospel of Christ far more than they can conceive. Jesus could then come to his own and they would receive him. All who are His “will be satisfied” when they awake in his likeness. The knowledge of God is needed to enable us to see the sinfulness of sin. I suppose we have not much of the spirit of Christ if we do not see sin in and for ourselves. Charity suggests to us pity for the ignorance of mankind, even though it be largely willful; but an understanding of the truth in Christ, constantly incites to greater purity, to loftier aspirations. The wooing voice of the Master bids us “come up higher,” from plane to plane.

If we can hold all the ground we gain, God alone knows to what felicity man can attain in this life. But we know the elixir of heaven's love is more abundantly given as we advance towards perfection, towards the full “measure of the stature of Christ.” Sometimes when I feel like adding a mite for the readers of your pages it seems as though my words would be shaded and obscured by the light of other minds. It is plain to me that some of our old sun-browned, storm-beaten soldiers of the cross are so far ahead on the skirmish line that they might rest till the main lines advance to their support. But as this is individual victory or defeat and failure, they understand full well they could not hold their position, for advance or retreat is inevitable.

Very truly indeed, did God reveal to his “choice Seer” the basic principles upon which rests his church, and the terms of full salvation to the human race. The highth, the breadth, the depth of the wisdom of God! Who that ever properly looked into the perfect law of Christ, but would lift his eyes towards heaven and thank the Great King for such a plan of life, for this mortal existence; and feel ashamed that they ever worried a moment over the trials or temptations of life, seeing they may be made stepping-

stones to celestial Glory! "Blessed is he that overcometh." Who would change it if they could? Satan wanted to, and perhaps those who prefer him and his wages might take the same view. I like the principles of rewards, and so do all when they see straight. The work seems slow about here in Idaho; though grounds which produce well of briars, and weeds, will generally produce well of good fruit when subdued.

I am fond of the *Herald*, *Hope* and *Expositor*, and constantly in prayer remember those who bear the burden of supplying this food. Very precious it should be to all Saints.

Yours with love in gospel bonds,  
C. L. ALBERTSON.

CLINTON, Iowa, Jan. 26th.

*Brother Blair*:—We are doing very well here. The Saints are alive to the work, and I hope for good results. On the twentieth we cut through the ice and baptized a young man, aged twenty-four years. Others are making diligent inquiry and searching the Scriptures. Others have said they were convinced and should obey. There has never been such inquiring to know the truth in Clinton, since I have been here. I have appointments out for the evenings of the 26th, 27th and 28th, and Sunday the 30th, morning and evening. Our prayer and testimony meetings are well attended, both by the Saints and others, and the Saints are made to rejoice by the presence of the holy Spirit.

In gospel bonds,  
WARREN TURNER.

BOX 16 KENT BRIDGE, Ont., Jan. 29th.

*Bro. Joseph Smith*:—I have been a seeker after truth for some time; was brought up a Methodist. When I arrived at the age of nineteen the Spirit of God showed me my true condition; also pointed out what would be required of me in after life. I sought advice from ministers; read every thing I could get upon those subjects. The ministers said I was getting "off," and that it would soon blow over; some told me if I lived forty years I would never enjoy any more, that I had been converted or saved, and must battle with hopes and fears the remainder of my life. I was counted crazy by some; I suppose for saying in an earnest, honest way, that God was leading me; that he had showed me there was a work for me to do. I used to attend Methodist class meeting, would tell my honest convictions; when the class leader would rise and say that he had been forty years in the way and never had such light and knowledge given him, as I believed was in store for the truly humble and faithful soul. Those are a few of the discouragements that surrounded me; but, praise God, I was kept from casting away my hope. At the age of forty-one I left home, visited some of the western states, and then went to the old country; went to hear all the great preachers, so-called, as I had read of; namely, Spurgeon, Talmage, Beecher, Moody. Attended service at Westminster Abbey, St. Paul's Cathedral, and every other denomination, sect or creed that I could reach. I therefore came to the conclusion, that truth was not to be found in them; returned home still believing there was truth somewhere, and that God would reveal it to me in some way. Two weeks ago I was led to go and hear Elder Richard C. Evans, who was then preaching in Chatham. I

found that he had indeed the words of eternal life, and the Latter Day Saints are the children of the kingdom; the very ones that I have been taught to despise and never a book either for or against them, allowed to come in the house. This day is the Scripture as fulfilled in our ears. Pray for me that the clouds of tradition and sectarianism may be removed; that I may see the truth in all its simplicity and grandeur.

Faithfully yours,  
C. U. TIFTON.

PLEASANTVILLE, Iowa, Jan. 14th.

*Dear Herald*:—I first united with William Bickerton in the state of Pennsylvania. I there received a knowledge of the latter day work, and a testimony that Joseph Smith was the instrument in the hands of God of bringing about the restoration of the gospel. I there had many seasons of rejoicing with that people, but it was before Bro. Joseph took his place in the church. I was baptized November 9th, 1859. Bro. W. W. Blair made us a visit in 1863, but the officers in charge would not suffer him even to speak in our meeting. This to me was evidence that there was a want somewhere, and it soon proved to be so, for it was but a very short time before a division crept in, and first one then another took to them a leadership until there was four of five presidents over some three or four hundred members. Thus confusion crept in, fellowship and the sweet communion we once enjoyed were destroyed.

Not knowing anything about any other church, and having been confirmed by testimony that there could be but one true church at the same time on the earth acknowledged of God, I wept tears of bitter anguish for the beautiful church, and to me the only church on the earth. But having been confirmed in the faith that God would hear and answer prayer, in the year 1877 I commenced to call on the Lord in mighty prayer and fasting. I continued to do so for about three months. That fall my son, living in Iowa (I had been in Iowa previous to this but went back to Pennsylvania that spring), was taken sick and was not expected to live. I came to see him, but before I came I had evidence that he would not die at that time, and it proved to be so. I remained in Iowa over the winter.

I had been apprised of the Reorganized Church of Jesus Christ, but I could not consent to be re-baptized. The following summer Bro. I. N. White came to where we were living, and we entertained him. He preached several times and reasoned with me until I was convinced, and was baptized in July 1878. Thus, as I believe, the Lord ruled all things for my good. And I am thankful to my Heavenly Father, and feel the work to be dearer to me now than ever before, and I feel to praise the Master and give glory and honor to him for the knowledge he has given me, and a desire in my weak way to thrust in my sickle and reap, and gather in the golden grain.

I desire wisdom and understanding, purity and holiness of heart and the love of God, so I may wisely dispense the bread of life to the sons of men. To this end I have commenced the year 1887. I ask the prayers of all Saints.

I was somewhat acquainted with W. P. Brown when I was in the Bickerton faction. I well remember the fruits of the flesh were very prominent, and seldom those of the Spirit. He had many

revelations, and he generally brought discord; but he soon left the church. These things I know. I should never have named them had I not read how he has been doing in the east, where he gave very good proof that he has not mended; yet I hope he may become wiser, and learn better. To this end I can pray for W. P. Brown. I am now in Warren county, in company with Bro. W. C. Nirk. I had held five meetings, when my worthy brother came to my assistance. We are having good attendance and attention, with fair liberty. We want to do our duty and leave the rest with the people and the Lord. If the Saints of the Des Moines district know of any new openings, be pleased to address W. C. Nirk, Rhodes, Marshall county, Iowa.

Beloved Saints; I read in the *Herald* many of your testimonies that the time of the coming of the Son of Man is near at hand. This I also believe, for the budding fig-tree is putting forth its leaves. About this time there will be five wise and five foolish virgins. Every one should be diligent to be of the first class, let the foolish come from where they may. Yours,

JOSEPH P. KNOX.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### WHAT AND HOW SHALL WE PREACH?

THE above question covers so much ground that I will not attempt to answer, only as to a few leading features.

In the law given to the church as found in the Book of Doctrine and Covenants the Lord says, "that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor, in *mildness and in meekness*. And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord." The latter clause calls our attention to the first thing necessary, that is, to prepare ourselves by being "clean"—as is said elsewhere—"through the blood of Christ." The first clause reminds us of the energy necessary, and another shows the manner in which preaching should be done—"in mildness and in meekness," so that our manner might be attractive. For Christ has said, "And I, if I be lifted up from the earth, will draw all men unto me." And as the preaching of the gospel is the means by which men will be drawn to Christ, how necessary it is that we should show by our "faith, virtue, knowledge, temperance, patience, godliness, and brotherly kindness," that we are the representatives of Him—"in deed and of a truth."

Again the Lord says that the "elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to *do* them; and these shall be their

teachings as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach."

We find the Bible here to take the pre-eminence; first, because of its age; second, because it is the "standard" of God's word, so that all the word of God given after must not contradict that which we find therein; and as the tenor of the Scriptures teaches that the foreknowledge of God enabled him to see that after man was created and given dominion over the rest of the things created, that he, man, would fall to such a state of misery and death that it would be impossible for him to redeem himself, and that God prepared a sacrifice in the person of Jesus Christ, to redeem not only Adam, but as many as should be born after, who should believe in Jesus Christ, and by belief I mean that kind of belief that will prompt us to *do* that which is necessary to be done in order to be saved. This brings us to the consideration of the fact that Jesus Christ is the central figure in the great plan of redemption comprehended in the gospel. And to this truth, taking the Inspired Translation of the Holy Scriptures, is the witness borne from beginning of Genesis to the very end of Revelations. And especially do we find this to be the central thought in the New Testament Scriptures, both as to the evidences contained in the Old Testament, being brought forward, as well as the evidence of "eye witnesses." So likewise in this respect we find the Book of Mormon to teach, from beginning to end, that Jesus Christ is made the central figure. So much so, that in the synopsis of every discourse preached to the Nephites and Lamanites upon this continent as recorded in the book, the name of Christ is mentioned as the only name through which salvation can be hoped for. Then in the presentation of the "principles" of the gospel Christ should be the central thought.

In discoursing on the divinity of the Scriptures, the Book of Mormon, the mission of the "choice seer," and especially the two latter, Jesus Christ should be kept in plain view, both to the speaker and hearer, so that no one could say in truth that we are not trying, at least, to present Christ and him crucified. We see no provision made in the above quotation for preaching, only that which we "verily believe and know to be true," as we are commanded elsewhere, and I certainly think if we would adopt the system of affirming whatever proposition we are led by the Spirit to speak upon, and make but little if any negative argument, especially by way of telling what "others believe," our preaching would have better effect. I remember that soon after I began trying to preach, I got in the way of telling what somebody else believed, and how erroneous it was. And I run to such an extent that half my hour would be spent in this way. But after giving the matter some thought I concluded it would not do, for at least three reasons. One was, that it would take a great deal of research on my part to find out what others believed that I did not believe, so that I might not misrepresent

them. Another was, that even if I did not misrepresent them I would be preaching their faith without their paying me for it. Another was, that I was occupying precious time in preaching the faith of others, when my calling was to preach what I verily believed and knew to be true. And last, but not least, I discovered that I was apt to present the faith of others in such form that it tended very much toward insulting those present who held to such belief so that they would pay but little if any heed to what I said. It is quite essential that we should be "established in the present truth," and in order to be thus established it is necessary to preach that "truth" which pertains to us *now*—at the present time—and not waste our energies in trying to tell what will happen a thousand years hence, and thus neglect telling that which belongs to us *now*.

In presenting that which God has promised to perform in time to come, it should be with a view to stimulate to present duty. In "talking of judgments" in the time of God's mercy, would serve to leave the people in an unprepared condition when the judgments shall come; and would likely, to some extent, be laid to our charge, beside subjecting us to unnecessary ridicule, because we find the world to still be jogging along. And while the judgments of God, promised to be poured out in this generation, (and we are now in the beginning of the last half, so that it is well understood by us that the judgments to some extent, are already being poured out), it is still better to preach mercy, while mercy may be had.

It is no doubt advisable to use the King James translation of the Bible, as that is evidently the one referred to in the above quotation, yet it now seems an opportune time, especially in preaching in the branches, to show the difference betwixt that and the Inspired Translation, and by degrees teach it to all nations, according to the commandment. Especially would it be well to read up and compare the two, and present that, which seems to us the most reasonable. For instance, read, "For unto such hath God promised his Spirit," instead of "God is a Spirit." John 4: 24. When we discover that this is the only place, in any of the three books where such a statement is made, the correction becomes of vast importance.

That clause in the above—"the fullness of the gospel"—was timely; thus prohibiting any of the factions of the church from adding any principle, as "gospel," that is not couched within the two books, and it is also a complete bar to the purported revelation on "celestial marriage."

The command, "Let no man among you, from this hour, take purse or scrip that goeth forth to proclaim this gospel of the kingdom," does not entitle the preacher to set forth the matter in such form to the believing and unbelieving public, as would impress them with the belief that the preacher is not entitled to receive aid, because the same revelation provides that "they shall feed you, and clothe you, and give you money;" the money to be made use of for the preacher's family, or be sent

to the Bishop. The word "take" in this text does not mean that the preacher shall not receive; but that he shall not take with him "either purse or scrip," that the preacher, as well as those to whom he may go, may be proved thereby.

This article is not written for those who have large experience in the ministry, but for those who are young in experience. With good wishes and fellowship for all, I subscribe myself.

J. C. CRABB.

#### THE GOSPEL.

THE gospel is God's proposition of eternal life to man; a declaration of righteous principles, the hearing of which and obedience thereto is destined in the economy of the Divine Creator to usher in the period when will be fulfilled that which was sung of by the angels to the shepherds as they watched their flocks by night on the plains of Bethlehem, at the birth of Jesus, the advent of the babe of Bethlehem being heralded to these humble shepherds by a concourse of angels singing, making harmony with heavenly music. "Glory to God in the highest, and on earth peace, and good will towards men."

This babe lying in the rude manger was the one who should come, spoken of by the prophets and sages of the past, of whose coming the Psalmist sang. He was said to be the desire of all nations and was duly recognized by the Spirit; for when the child was brought into the temple, Simeon beheld him and lifting up his eyes, said:

"Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

Of the purpose of the mission of Christ to the world, Paul, when writing to the Hebrews, first chapter, says:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high."

Moses prophesied of him saying:—"A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people."—Acts, 3: 22, 23.

Moses stood as a lawgiver to that people. The prophet who was to come should in this sense be like him (except to a greater degree) a law giver. "There is one lawgiver who is able to save and to destroy." "Jesus Christ, the same yesterday, to-day and forever."

Jesus then stands as a lawgiver, a teacher great in a pre-eminent sense—and what he says is authoritative. "Him shall ye hear?"

for by him "God hath in these last days spoken to us."

How essential it is, then, for all who profess to believe in Christ as the one sent of God, the Savior of the world, to seek out for themselves what the words of Christ are. With what care should we study his life, character, and teachings, lest we be deceived, ensnared or allured away from Christ by the sophistry and creeds of men, and thereby fail to comprehend the importance and scope of his mission.

It is said that God will "judge the world in righteousness by that man whom he hath appointed." Jesus informs in what way this judgment will be brought about: "If any man hear my words and believe not, I judge him not, for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself but the Father which sent me; He gave me a commandment, what I should speak. And I know that His commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak."—John, 12: 47-50. "My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 16, 17.

At the commencement of the ministry of Jesus he called men to be his associates, and these he termed "apostles" and "seventy." These he chose from the various associations of life. In all probability among the number were fishermen, farmers, mechanics, lawyers and doctors—in fact could we get at the full history of those men I judge we should find about every pursuit of life represented. To these men Jesus committed his message, making them like unto himself so far as being in the capacity of a teacher is concerned; instructing them to be faithful in declaring the message he delivered unto them; not permitting any modification or enlargement, [deviation.—Ed.] making them responsible for the faithful declaration of the things he instructed them to teach to men as being the truth of God revealed in himself. Hear what Jesus says of this matter: "Neither pray I for these alone, but for them also which shall believe on me through their word."—John 17: 20. In verse 14 he tells plainly what their word is by which men may believe in Christ: "I have given them thy word." "Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me! and he that receiveth me receiveth him that sent me."—John 13: 20.

Subsequent to these sayings Jesus was betrayed, brought before Pontius Pilate and judged, condemned to die the ignominious death of the cross, was eventually crucified between two thieves on Mount Calvary. His body was placed in the tomb, and "on the third day the angel of the Lord descended and rolled away the stone from the door of the sepulchre," and Jesus burst the bands of death, bringing his body forth

from the grave. A time was appointed to meet his disciples; they met him and again received a renewing of their commission to preach or teach the gospel, the word of God, God's proposition of eternal life to the world. Again from the lips of the Savior they heard the command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."—Matt. 28: 19, 20.

Prior to his death Jesus had told them of the coming of "the Comforter, the Holy Ghost," which he would pray the Father to bestow upon his people. Now he tells them before going to "all the world" to deliver their message, to "tarry at the city of Jerusalem until they are endued with power from on high."—Luke 24: 49. In Acts chapter 2 is a graphic account of the disciples being assembled together "with one accord" in "an upper room" at Jerusalem, waiting for this endowment of power from on high: and as they prayed, the Holy Ghost came as the sound of a mighty rushing wind from heaven, and filled the house, sitting upon them as cloven tongues of fire, and they were filled with the Spirit and began to speak with tongues and to magnify the name of the Lord. This became noised about the city, and the Jews, devout men who were then dwelling at Jerusalem, who had come from every nation "under heaven" to keep the feast of Pentecost, these hearing of this strange matter came running together, and when they themselves heard, they marvelled; others mocked and said, "these men are drunk or mad." But Peter, one of the foremost of the apostles, stood up and said, "These men are not drunken as ye suppose." But this is that spoken of by the prophet Joel, &c.

He then preached of the mission and character of Christ, he charged them with the rejection and crucifixion of "the Lord of life and glory." He certified to his resurrection and ascension to heaven. He spoke of the Savior's promise and testified that according to his promise "he has shed forth this which ye now see and hear." These men heard and believed, for "they were pricked in their hearts, and cried out, Men and brethren, what shall we do?"

Oh what an important question for unsaved men to ask? and with what intense interest they must have listened for the answer! What a responsibility do men assume to stand before dying men to answer for God! It must not be the views of Peter; neither the theories of John; nor the opinions of James. No, Peter; if you are an "ambassador for Christ" you are sent of God and "will speak the words of God." You will have a clear conception of the way of life yourself and like your Master will say, "He that sent me, he gave me a commandment what I should say and what I should speak, and I know that his commandment is life everlasting." What a world of contention would cease if people would just read Peter's answer and judge for themselves? And what a one-

ness would characterize the people of God in sentiment, and in doctrine, with regard to the way of life? But, alas! this is not the case. Instead we have the teachings of this and that church, the opinions of this and that man, as to what Peter meant or what Jesus meant, bringing confusion, doubt, derision and distrust in the minds of honest enquirers.

Peter's answer was clear, comprehensive, and free from ambiguity. He spake as one having but recently heard the message from the lips of his Master, as one endued "with power from on high." He is in possession of the Spirit of truth: hear him as he delivers his message to that enquiring multitude,—"Repent every one of you, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call."

It will be perceived here that faith is begotten in the souls of men by the preaching of the word of God when accompanied by the divine Spirit. Faith in God and the Lord Jesus Christ; faith in the sonship, in the atonement of Christ, in the delivery of, "first of all, Christ died for our sins according to the scriptures." This leads men unto repentance, a forsaking of evil, as their evil deeds are made manifest "by the word of God, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow," the Spirit enlightening the mind in that it "reproves the world of sin, of unrighteousness and of judgment." It leads men to see in Christ the door that opens into the sheepfold in being baptized for the remission of their sins, as was taught by John the Baptist on the banks of the Jordan and throughout Judea, and commanded by Jesus to be taught in Matthew 28th chapter; Mark 16th chapter, and which Peter so faithfully preached on the day of Pentecost. It promises and gives that assurance which is needed to confirm the earnest seeker and enquirer after the way of life. It is "the Spirit of God," "the earnest of our inheritance," "the seal of our adoption." This, says Peter, "which ye now see and hear," we have received is a divine manifestation; and according to your obedience to the divine plan, "ye also shall receive the gift of the Holy Ghost."

Pentecost is over. The endowment has been received. The brethren begin to push out into new fields as directed by wisdom and the instructions of the Spirit, and one Philip is found at Samaria preaching the Kingdom of God and the name of Jesus Christ. The Samaritans hear and many believe the preaching of Philip. I would emphasize this particular account, and if there was any difference between the preaching of Philip and that of Peter on Pentecost, let the record answer for itself. The record says, "As many as believe the preaching of Philip, they were baptized, both men and women."

How now of "the promise" of the Holy Spirit?

"Now when the apostles which were at Jeru-

salem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whosoever I lay hands, he may receive the Holy Ghost."—Acts, 8: 14-19.

Here, then, is no difference; and here also is briefly the "first principles of the oracles of God" as taught and practiced by the early disciples. Here was the truth unsullied, uncontaminated by the hand of man. Standing as they did upon the very threshold of the Christian era, their teachings shine out as a beacon light to the weary, tempest-tossed mariner as a guide to lighten him to the haven of eternal rest. Well may the Apostle Paul afterward say, "For our gospel came not unto you in word only, but in power, and in the Holy Ghost, and in much assurance."

JOHN GILBERT, M. D.

#### WHO SHALL BE CHURCH GROWLER?

##### A NEW PHILOSOPHY!

HOLDING legalised authority (and not assumed, as at present) to growl at everything and every body? As this very important office has not been provided for in our church *polity*, and present conditions implying such a want, it becomes the duty of the church to supply this want, either by revelation, or by common consent, that all things may be done legally, and in order; that injustice, hard feelings, and confusion may be avoided, with their concomitant evils; and to this end the church, or churches, should by vote elect competent men and women in the church at large, and also in the branches, to hold this office; with a license showing their authority, and defining their duties to be fault-finders, growlers and critics. The qualifications of aspirants to this office should be carefully looked to by the body, as there is no office (if this be an office in the church, which is of doubtful repute) neither legitimate nor assumed, that is more complicated in its varied duties than this office.

And here let me present some of the qualifications necessary to eligibility to this office. First, the aspirants should be able to say I am serving God with all my might, mind and strength, with an eye single to his glory; second, I love my neighbor as myself; third, they should be thoroughly informed upon all subjects, capable of looking into the thoughts, intents and purposes of all those to be growled at; fourth, they should be filled with that charity that covereth a multitude of weaknesses in others, thinketh no evil, suffereth long and is kind, vaunteth not itself, is not puffed up, seeketh not her own; fifth, they should be very wise (*not in their own conceit*).

Now, if these qualifications be in them and abound, they will make them fruitful in the knowledge that they should commence their work of criticisms, growling and fault-finding, with *self* and continue

with *self*, until in the judgment of the body the aspirant was fully qualified for the office. In this way all *illigitimate assumers of this office* would be cut off, with all their unlawful work and terrible effects; and all things would be done decently and in order; without confusion, hard feelings, and jealousies. And further, if growling, fault-finding, and criticisms are lawful, they should be subject to law; for that which is not subject to law is of the devil; so have a care, all you that have, or may in the future assume this office, and remember that in the Church of Christ all things *must* be done in order and by common consent,—lawfully.

"Yet show I unto you a more excellent way," by which the whole church, every thing, and every body connected with it can be by common consent decently, lawfully, and orderly found fault with, growled at and criticised to the full satisfaction of this abnormal desire that seems quite prevalent in the church at present. This more excellent way is for every brother and sister to realize that there *is but one person*, either in or out of the church that can be lawfully found fault with, growled at, or criticised; (*and don't you forget it*) that *that person is self*, SELF, SELF, and continue to growl, find fault with and criticise self until your character is conformed to the character of Jesus Christ; for we should be like him in character when he comes, if we expect to enjoy his company and be associated with holy men and angels in the kingdom of our God and his Christ. Stand yourselves up, brethren and sisters, draw the line, plummet, and square upon your characters; see whether they will bear these proofs, before you growl, find fault, or criticise the character of others, or what they may do. And in this more excellent way we will find out who shall be church growler, and how all may satisfy their growling propensities; and the whole church, with every thing and every body be growled at to their benefit; and, so mote it be, is the prayer of your brother in Christ.

OAKLAND, CAL., Feb. 4th, 1887.

A. HAWS.

## Selections.

### THE JEW IN HISTORY.

If there is a man for whom we have a profound respect it is the orthodox Jew; if there is a man for whom we have a sympathetic admiration, it is the progressive Jew. The one has all the virtues of constancy, fidelity and devotion; the other has the inspiration of intelligent progress. The Jew is the unique figure of history—the best representative of the indestructible in the annals of our race. There can be but one result if you admit his premise—that his claim to be the peculiar and chosen people is valid. The Brahmin, the Buddhist, the Mohammedan and the older oriental religions may legitimately dispute this claim, but the Christian can not. Without the God of the Jews, without his religion, and without his scriptures, Christianity has no sanction, no credence, no authority whatever. At best, in the ex-

press words of Jesus, it is but the fulfillment of the law, and by the admission of its devotees its roots of authentic mission are in the prediction of a Jewish prophet. Jesus himself, was a Jew, pure and simple; all his followers were Jews, and he never taught others or even associated with them. All we can claim in him is what was brought us by Paul, the missionary of a Jewish reformation.

In view of this the story of the Jew for 1,500 years, as related to the Christian world, is the strangest episode in the annals of the race, and as partly told by this book—the Jews and Moors in Spain—is almost incredible. In atrocity, cruelty and heartlessness is inconceivable—yet all done in the name of a Jew as distinctive as Josephus. But it is not with this story, so eloquently, so lovingly, and so dramatically told by the author of the book, that we have to do. With him it was a labor of love and pride of race, while to follow him would be the reverse for us—humiliation and reprobation, that it was all done in the name of the religion held sacred by the race to which we belong. But it is rather with the Jew as a character in history that we prefer to deal, and to consider the effect upon him of his religion and its development—for disguise it as we may we are all Jews in religion. The old testament is the foundation of all the religion and civilization we have, and if we had treated the Bible as we did the Jews, there would never have been a Christian civilization.

The one peculiarity of the Jew over all other men that we have to deal with in history is that we have never known him other than as a civilized man. He appears on the stage of action as the most advanced man of his day—a progressive force in the then age of the world—and wherever he has had a foothold in all the succeeding centuries he has been found in the front rank of human advancement. Without exception this has been the truth in all the centuries, and it is the most remarkable fact in the human family to-day. Let us recite two facts in illustration of the marvellous inherent power of this race. In 1508 the Jews were crushed out as a people, and it was only here and there that the remnant escaped from murder were allowed to live at all. They were debarred from the traditional employment of their fathers, agriculture, were prohibited from having money, yet in 1880 a conference of Jews was held in London to discuss the proposal to stop war, by withholding from the governments of Europe credit for war loans. Does the wildest dreams of the marvellous furnish anything like a parallel to these two facts, only 370 years apart?

Did the Jew make his religion, or did his religion make the Jew? This question don't seem to be answered in the first book of lectures under consideration, but it does seem to be explained in the second—"Evolution and Judaism." And here again it is best to stop and ask: Is evolution, then, the answer of the sphynx? The reply from the scientific world outside creeds, will be, yes. From both Jew and Gentile, inside the tradition of religion, no. And

may not there be a truth in both? In the doctrine of evolution as applied to the development of physical man, or of man as we see him, we can not accept it—for to us it has no warrant in any department of physical life. But evolution as applied to the development of worlds, of life upon worlds, and to material, mental and spiritual growth, we do accept, for it has in it all the conditions of progressive unfoldment in every department of nature. And we are more than glad to see the Jewish intellect awaking to these truths and ready to take a step forward in the new evangelization of humanity—for that intellect is always masterful, luminous and creative.

We do not care whether the Jewish people are the chosen, or priest people or not. If they are not we are sure no other race can lay claim to be so. But any people who make sacrifices for truth are a priest people, and no race amounts to anything that doesn't rise to the egotism of the patriot. The idea that God is the especial God of Israel, was born in an age when gods were to be had for the asking; when every little tribe had its god, and when robber chiefs or warrior kings invented gods to suit the occasion. A people who in that day could rise to the monotheistic ideas and teachings of the Hebrew scriptures, was far advanced not only in material civilization, but in intellectual and spiritual culture. And to have preserved its advanced ideas so as to make of the Jew in all lands and in all after time the leader in civilization, is the wonder if not the miracle of history. No liberal mind can find occasion to quarrel with the traditions that they were a chosen and peculiar people—for granted that their god idea is true, there can be no other conclusion.

To the modern thinker the history of the Jewish people is the triumphant illustration of the power of the spiritual in the development of humanity. While the God of the Jews was in their estimation as peculiarly theirs as was Palestine, yet he was a spirit and the author of all life and of all nations—only he liked the Jews the best. This idea has been at once the cause of all their excellence and all their woes—for it made them unyielding and aggressive. They were always the superior race and ever the weaker people. Their wealth provoked cupidity, their numbers invited attack, and their intensely clannish religion, their very claims as to the favor of God provoked jealousy and hatred. They were thus always beyond their neighbors in wealth and culture and always too weak to stay the tide of barbarism.

But what of the Jew to-day? Is the dream of ancient Israel to be realized, or is his mission higher than he thought? To the orthodox Jew the dream is a dream, and his devotion to the faith a thing of affection and reverence—but to the practical side of his nature, even with Palestine restored, he would cut but a sorry figure in the modern world. Had he, when banished from Spain, been reinstated in Jerusalem and possessed unvexed the promised land until to-day, that meeting of Jews in London would never have been. While his exclusiveness has resulted in his exclu-

sion from the organic forms of society for so many centuries, it has been the cause of the diffusion of his ideals and culture as would have been impossible a segregated people in one locality. He has been most emphatically the priest of progress, for there is hardly a thing we value to-day in art, science, philosophy, commerce or industry, that was not preserved by them for us through the night of the middle ages, or was the direct contribution of the Jews themselves. We can then only welcome them to the field of modern thought and progress. There is no difficulty in the easy adaptation of the Hebrew faith to the standards of modern knowledge and thought, and the world can never get too big or too broad for his conception of the first cause. Largely as was the God of Israel on the material plane, it was more from the necessities of the conditions to be considered and controlled than from the lofty ideal that Moses entertained of the nameless being whose servant he declared himself to be. To a man like Moses, versed in all the learning of his day—the secrets of which in its wondrous majesty and scope we are but beginning to get glimpses of—and the people who for centuries had been bondsmen under Egyptian civilization, there was a vast gap in the conception of spiritual truth. With this fact in mind, and the claim of infallibility of his scriptures, with which the Christian and not the Jew has invested them, we can at once rationally understand the why of this form of teaching. It was the way to lodge the ideas of government, subordination, inducement and progress in the minds of his people, and to stamp upon them those indelible characteristics which have for four thousand years made them exceptional in history.

In one sense it may be said, that we are in this nineteenth century for the first time on the plane of the thought of the Jew. We don't mean in the sense of his religious creed—if he have one—but on the plane of his thought as to civilization. The Jew has always been opposed to war. As a soldier in the sense of conquest he does not figure in history at all. His triumphs are all in the domain of peace—the arts, industry, science and philosophy—and he has the only religion that is elastic and capable of fitting all conditions of life. The God idea, when you come to the last analysis, is all that there is in the religion of the Jew. All the rest is the product of his civilization, from time to time, of his literature and his prophets.

A Jewish prophet is just as possible to-day as in the time of Isaiah or Daniel, and God can, so far as doctrinal limitations go, talk to a Jew on the top of Pike's peak as to Moses on Sinai. This is an essential fact that in the minds of most men is forgotten—but nevertheless it is a fact. What an immeasurable advantage to the Jew in the intellectual unfoldment of the coming century—for there is nothing clearer to the eye of enlightened intellect to-day, than that we are on the eve of a radical and revolutionary change in the creeds of christendom, and in the spiritual conceptions and religious ideals of mankind. As

this in large part must come from a re-reading of the Jewish Scriptures, there is no calculating the importance and influence of the progressive Jew in this work. Man proposes, but God disposes, and we can see all along the course of humanity and can find it in our individual lives, that the decisive changes and controlling incidents of life, either in the individual, the nation or the race, never came as man expects, predicts or seeks, but always with evidences of foresight that runs back for years, for generations, epochs or ages. All along the course of history since the destruction of Jerusalem, the Jew has been looking, expecting, hoping and believing for the turn in the purposes of Providence toward his people—but the future is still a blank before him.

May it not be that in this modern age, at the dawn of the twentieth century of the obscuration of his faith, that with the light of the new dispensation dawning upon mankind—the rebirth of knowledge, of science, of art, of culture and philosophy, the congenial atmosphere of the Hebrew race,—that his mission as a leader in the newer aspirations and culture of all peoples has at last come. That his God idea finds at last its fullest expression as the spiritual potency of the race, and that teaching by the methods of his fathers has returned once more to the understanding of mortal men, and that the priesthood of Melchisedec finds its explanation in the universal spiritual brotherhood of humanity. This is to be the coming religion, and there is no one better equipped for its work than the descendants of the priest people.—*Kansas City Journal*.

## Conference Minutes.

### DECATUR.

Conference of the above district convened at Lamoni, Iowa, December 4th, 1886. H. A. Stebbins president; A. S. Cochran and V. White clerks. Branch Reports.—Lucas 224; 2 baptized, 3 received by certificate of baptism, 10 by letter, 10 removed by letter. 1 died. Greenvilte 36; 3 received by letter. Davis City 55; 2 expelled. Little River 103; 3 baptized. Lone Rock 58; 2 baptized, 1 died. Allendale 40; no change. Lamoni 584; 12 baptized, 4 received by certificate of baptism, 7 by letter, 6 removed by letter, 1 died. Ministry present and reporting were: John Johnstone (baptized 2), H. Bartlett, J. M. Brown, Asa S. Cochran (baptized 7), H. A. Stebbins (baptized 3), J. R. Lambert, A. Himes, E. Banta, E. Lovell, M. Haskins, N. Lovell, Joseph Smith, W. W. Blair, V. White, R. Lyle, George Wilson, S. V. Bailey, J. S. Snively (baptized 4), C. J. Anderson, A. B. Moore, John Landers, J. H. Hansen, M. McHarness, J. P. Dillen, E. Stafford, C. H. Jones, S. Wood, S. F. Walker. John Watkins and M. H. Gregg reported by letter. The following recommended was received from the Lamoni Branch: "Moved that this branch recommend to the Decatur District that it request the next General Conference to release Elder John Shippy from silence, and restore to him the privileges and powers of an elder. On motion the recommendation was adopted and also moved that our delegation be instructed to present this resolution to General Conference. Elder H. A. Stebbins was chosen president and Bro. F. M. Weld clerk for the ensuing year. Preaching Saturday evening by C. H. Jones, Sunday forenoon by Bro. J. S. Snively, and Sunday evening by Bro. J. R. Lambert. Adjourned to meet at Lamoni, Iowa, March 5th, 1887.

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## Miscellaneous.

### GENERAL CONFERENCE.

*Bro. Joseph Smith:*—Please give notice through the *Herald*, that rates have been procured over the following lines of roads: To all those desirous of attending the Annual Conference to be held April 6th, 1887, in Kirtland, Ohio: The Chicago, Burlington and Quincy Railroad from Kansas City, St. Louis and St. Joseph, Missouri; Council Bluffs, Iowa; St. Paul, Minnesota, including all other local points on these lines, also the Chicago and North-Western, will furnish rates at one and one-third fare. All persons are required at points where they purchase tickets to take certificate from the local Ticket Agent, stating that they have paid full fare to Chicago. On presentation of such certificate to me, to be countersigned, it will entitle them to return at one-third fare on presentation of said certificate to the Ticket Agent at Chicago. Unless the above be strictly complied with, they will not be entitled to these rates. We also are promised rates over the Michigan Southern and Lake Shore, from Chicago to Willoughby, Ohio. All ministers having clergyman's rates are not entitled to this reduction. All persons desiring to come on the Chicago and North-Western will notify me at once at what points they desire to take the train on that road, that certificates may be furnished to the agents for them.

G. A. BLAKESLEE,  
*Presiding Bishop.*

### NEWSPAPER NOTICE.

To all whom it may concern: I have made arrangements with the managers of the Cleveland "Plain Dealer" (democrat), and "Leader" and "Herald" (republican), to have papers sent to all of the United States and Canada for the sum of thirty-five cents per week, during conference at Kirtland. The managers of the above named papers have promised to have reporters present at every session. All who desire to have papers sent to them will please send moneys and their address to the writer, at Kirtland, Lake county, Ohio, box 42. I will also sell papers on the conference ground. Your brother in Christ,

G. T. GRIFFITHS.

### FIFTH QUORUM ELDERS.

Owing to the uncertainty of any of the officers being at Kirtland, you will please send reports to my address as published below. Do not forget the yearly due of "fifteen cents or more;" the treasury is exhausted at present, owing to issue of circular letter, blank reports, etc. Report on March 1st. Let no one delay further than the 15th in any case; as we desire to summarize reports and get them to Kirtland conference. Send your dues by postal note; if any can not, send stamps. Bro. J. A. Robinson hopes to be at Kirtland, and will attend to the quorum work if there. Let all go who can. In bonds,

R. ETZENHOUSER.

Box 223, INDEPENDENCE, Mo.

### VOICE OF WARNING REPORT.

Summary of Reports of those loaning the Voice of Warning for the Quarter ending December 31st, 1886:—As I expect to be from home for a while, I thought I would make a report of those on hand, and if others came in later I will put them in the next report.

There are 3,400 books in circulation, 1,915 persons have read them, 106 persons handling the books, 111 have reported. 85 have not reported up to date.

The above shows a much better work for those who have reported than the previous Quarter. Those who have not reported this time can report for six months, next time.

I wish those who have more books than they wish to keep, would find some other person who would like to take them to loan; and when you

turn them over to another, please write and tell me how many you turn over; also give the name and address of the person to whom you deliver them, taking receipt. If you fail to find one to take the books, I will send you stamps to mail them elsewhere.

I feel encouraged by the reports that have been received, and hope that all will try and keep the books busy; as they most always allay prejudice, and often make warm friends of those before our enemies.

Your Brother in Christ,  
J. H. PETERS.

EAST LAKE, Michigan, February 4th.

### FOR SALE.

In consequence of financial embarrassment, I offer for sale the following books:—

Lot 1. Latter Day Saints' Herald, 33 volumes, complete ..... \$55 00  
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Lot 7. Journal of Discourses, 7 volumes; vols. 12 and 3 bound, 4 to 7 not quite perfect ..... 7 00

Any of the above lots will be sent by mail except the *Heralds*, on receipt of the price; the *Heralds* to be sent by Express. Address me, box 39, Tabor, Fremont county, Iowa.

E. C. BRAND.

### CONFERENCE NOTICES.

A conference of the Pottawattamie district will be held at the Saints' Chapel, Hazel Dell branch, commencing February 26th, 1887, at half past ten o'clock. It is hoped branches will not fail to report. The ministry should attend as far as possible, as business of importance will be presented. Those who can not attend should send written reports in time for conference. Persons coming by rail should come to Weston on C. & R. I. R. R., must notify the undersigned beforehand, that they may be met with conveyance to take them to the place of meeting, distance three miles.

H. N. HANSEN, Weston,  
Pottawattamie county, Iowa.

The regular conference of the Decatur district is to be held at Lamoni, Iowa, beginning at ten a.m. on Saturday, March 5th. Officers of branches are requested to see that reports are sent. Also a large attendance is hoped for, more particularly because it will be the time for choosing delegates to the annual conference of 1887. Make an extra effort, brethren, and come.

H. A. STEBBINS, *Dist. Pres.*

Bishop's Agents in the district also, report in full, that the books may be closed for the year and a full report be made to the conference.

E. BANTA, *Bishop's Agent.*

LAMONI, IOWA, Jan. 5th, 1887.

The North-east Missouri district conference will convene at Bevier, Missouri, March 5th and 6th, 1887. We hope all will make it convenient to attend.

JOHN TAYLOR, *Dist. Pres.*

### HIGH PRIESTS.

The attention of the members of the above quorum is called to the rule of the quorum that they should report in writing on or about the first of March each year, so that the quorum may know when it meets in April just what has been done by its members, and how they feel in the Lord's work.

H. A. STEBBINS, *Sec'y.*

THE Chicago, Burlington & Quincy R. R. Co. has published a Pronouncing Dictionary containing 320 pages, 32,000 words, and 670 engravings. It teaches everybody how to pronounce correctly. Send sixteen cents in stamps to PAUL MORTON, G. P. and T. A., C. B. & Q. R. R., Chicago, Ills., and get a copy of the Dictionary—the cheapest book issued.

### BORN.

LANYON.—At Lamoni, Iowa, February 2d, 1887, to Bro. W. C. and Sr. Emma Lanyon, a daughter.

### MARRIED.

SHAKESPEARE—WILLETTS.—At Lucas, Iowa, on the evening of January 27th, 1887, Bro. William T. Shakespeare and Miss Jennie Willetts were united in marriage, the ceremony being performed by Elder H. A. Stebbins.

### DIED.

HENDRICKSON.—Sister Johannah Hendrickson of Pleasant Grove, Utah, passed peacefully away on January 28th, 1887. For ten weeks she was confined to her bed, and from the first she told her family and friends she would not recover, and preferred to go. She assured all her rest would be glorious. She was 59 years, 9 months and 17 days old at the time of her death. She was baptized by brother M. T. Short in Utah Lake, and lived and died in the faith. Funeral services at her home by R. J. Anthony and Bro. Jensen.

ACKLEY.—At Allendale, Worth county, Missouri, on the night of January 31st, 1887, of croup, Minnie Ione, daughter of Bro. Martin A. and Sr. Helen A. Ackley, aged 3 years, 10 months and 21 days. A short illness, a sudden pang to the hearts of the loving father and mother, and death claimed their darling and only girl. But a week before and I baptized them into the church. Next came this trial of their faith, but thank God they have borne it, because light and blessing have been given them as never before. Bro. Andrew Himes conducted services at the time of burial, and on February 6th the funeral sermon was preached by H. A. Stebbins in the Saints' Chapel in Allendale.

PITT.—At her home near Powellton, Hancock county, Illinois, January 28th, 1887, of congestion of the lungs, mother Charlotte Pitt, relict of Bro. Thomas Pitt. She was born in Muchmarcle, Herefordshire, England, August 10th, 1799. She became a member of the first organization at an early day and emigrated to this country in the year 1841; in care of a large family, her husband being detained. When he arrived they removed about six miles east of Nauvoo, into a then wilderness of prairie, where they made a home and where she still lived at the time of her death. She remained faithful to the end, uniting with the Reorganization in 1863. She was not only ready, but perfectly willing to go, and so she she passed away as the weary traveler goes to sleep. Funeral services were held at the Latter Day Saints' church at Rock Creek, by W. T. Lambert.

HULME.—At the home of her son-in-law, Bro. W. H. Garrett, Greenville, Mercer county, Pennsylvania, January 27th, 1887, of hemorrhage of lungs, Sr. Mary Hulme, widow of Uriah Hulme, in the 70th year of her age. She was born at Unsworth, near Manchester, England; united with the Primitive Methodists in 1834, and was baptized into the Church of Jesus Christ in 1841, her husband having united a short time before. During the dispersion she stood still, remaining steadfast in her integrity; and when our lamented brother, Josiah Ells, commenced presenting the claims of the Reorganization at Pittsburgh, she was among the first to unite with the Saints; her children, five in number, subsequently following, of whom two sons and two daughters remain. Preliminary services were held in Greenville, Saturday morning, Rev. J. W. Blaisdell, of the M. E. Church conducting services, after which remains were taken to Pittsburgh where regular services were held Sunday, January 30th, Elder G. T. Griffiths, assisted by Bishop G. A. Blakeslee, officiating. Interment at Allegheny Cemetery, Pittsburgh. She has fought the fight, and has kept the faith.

START.—In Arenack county, Ontario, January 26th, 1887, killed by accident while working in the lumber woods, Bro. George Start. He was born at Charlotteville, Ontario, May 11th, 1860; baptized at Alabaster, Iosco county, Michigan, January 31st, 1884, by Bro. Willard J. Smith. He leaves a loving wife and a little girl to mourn their loss.

CHENEY.—At Gunnison, Colorado, January 17th, 1887, Lyman Cheney, aged 60 years, 2 months and 6 days.

CHENEY.—At Kent, Illinois, January 20th, 1887, Harriet Cheney, aged 80 years, 5 months and 10 days. She joined the church in an early day, and united with the Reorganized Church at Vincennes, Iowa, in June, 1872, and lived a Christian life. Just before death, when she knew her time of departure had come, she bore a bright testimony, saying, with other things: "I know the work is true." She praised God to the last, and fell asleep like going into a peaceful slumber. When our time comes, may it be as peaceful as was hers.

**NOTICE.**

Mr. E. E. Rich, of Salt Lake City, Utah, P. O. box 1160, wishes to know the whereabouts of his sister, Louisa Perkins, and her husband James Perkins. They left Utah about 1880, for Plano; were converted to the Reorganization through the efforts of Elder Z. H. Gurley while in Utah.

**ADDRESSES.**

George A. Blakeslee, Presiding Bishop, Gallen, Berrien county, Michigan.

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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, February 26, 1887.

D. WHITMER.

[Continued from page 115.]

### "THE CHOICE SEER."

ON page ninety-one of HERALD for February 5th, David Whitmer is made to say that "the 'choice seer' spoken of in the Book of Mormon is not brother Joseph. \* \* \* The man *who is not learned* [in 2 Nephi 11:18] refers to Bro. Joseph. But the 'choice seer' [in 2 Nephi 2] is *another man*. He is to come from the American Indians."

The careful, unbiased reader of the Book of Mormon needs no further evidence than this deliberate statement to prove the profound and bewildering blindness of Mr. Whitmer. Every intelligent, unprejudiced reader of those two chapters of Nephi, and their contexts, will readily see that the "choice seer" and the "unlearned" man are one and the same person, their work the same, and that only the language used in the two chapters differs slightly, yet in some respects that is identical.

We have points of identification to now present, which so clearly refute the delusive and hurtful position of David Whitmer, that when seen, will tend to lessen the confidence and respect reposed in him as a "witness" to the divinity of the Book of Mormon and the prophetic mission of Joseph Smith. This should be guarded against, and we trust it will be when the reader considers the blindness and slowness of heart manifested by the disciples of Jesus in respect to his mission and work, and also their blindness as to the extent and character of their own duties and callings.

Turn and read the last chapter of Luke and the first chapter of Acts, where it will be readily seen that the special "witnesses" of Christ and his resurrection were blind in regard to many points touching the divine character and mission of our Lord, notwithstanding their close connection with him from the very first. Turn now

and read Mark 16:14-16; Matt. 28:16-19; with Acts chapters 10 and 11, from which we learn, (1), that Jesus sent his "witnesses" to "preach the gospel to every creature," to "teach all nations, baptizing them" etc.; and, (2), that they were so blind to these duties of their mission, their understandings so perverted, confused and beclouded by old Jewish traditions and prejudices, and their judgments and interpretation so narrow and cramped, that it required most wonderful visions on the part of both Peter and Cornelius, also the bestowal of the miraculous gifts of the Spirit upon Cornelius and his household, to lift the veil of unbelief and rectify errors in understanding of Peter and his fellows and convert them to what before had been plainly taught them by the Lord.

In view of these and similar scriptural facts, it is easy to see that the ministers of Christ, through personal ambitions, prejudices, jealousies, and false traditions have failed and may fail to "perceive" their duties, the mission work of themselves and others, and that they may put forced and false, and hurtful interpretations on the word of God. This, we claim, has been and is still the pitiful, harmful condition of David Whitmer. His testimony to the marvelous facts of seeing the plates, etc., by the ministering of an angel in the presence of Joseph and Oliver at noonday, confirmed at the time by the voice of God "out of the bright light," is not to be impeached nor impaired among the honest and thoughtful by his strange statements and contradictory interpretations of scripture in these days of his dotage and nervous and mental debility, especially when he is being prompted, and urged, and led, and molded in his arguments and statements by unwise associates at his home, and by similar dis-senters and partisans abroad.

We will now present some, though not all, the proofs that Joseph Smith was the "choice seer" of 2 Nephi 2:2, 3. In these texts Lehi is reciting to his son Joseph certain promises and predictions made by Joseph the son of Jacob when in Egypt, about seventeen hundred years before the birth of Christ, in relation to the seed—tribe—of Joseph. One item relates to the restoration of Israel, and especially the tribe of Joseph, to the knowledge of God and his covenants. Another refers to the calling in these last days, of one of the seed of Joseph, (of Egypt), specifies his name, his father's name, his seeric powers, his service in the work of God, his great worth in the estimation of God, his final estimation by Israel as God's servant, his being "like unto Moses," and "like unto" this same Joseph who predicts his calling and work. Another refers to his bringing forth the word of the Lord for the tribe of

Joseph and Israel, also to his ministry in "convincing" the people of God's word (the Bible) which had already gone forth among them, also to the fact that the word he should bring forth would "grow together" with the Bible, (harmonize with and sustain each other), "unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins," (the tribe of Joseph), and bringing them to the knowledge of their fathers in the latter days, and to the knowledge of the covenants of the Lord. And in the closing sentence of the second paragraph the *very time when* this "choice seer" should enter upon his marvelous work is so clearly and definitely fixed that there need be no mistake about it, for it says, "And out of weakness he shall be made strong, *in that day when my work shall commence* among all my people unto the restoring thee, O house of Israel." The work of God for the restoration of Israel began with the calling of the prophet, seer, revelator and translator, Joseph Smith, who brought forth the Book of Mormon; and therefore Joseph Smith *must* be the "choice seer." That book God gave, and now gives, as "a sign" to both the Gentiles and Israel that God's work for Israel's restoration has *already* begun. Indeed, the Book of Mormon has been and is to be, one of the chief instruments in "convincing" Israel and the Gentiles that Jesus Christ was and is the promised Messiah, the Savior of mankind, also to teach to all "the covenants of the Lord." In proof of this position we give the following texts from the Book of Mormon.

"And now behold, I say unto you, that when the Lord shall see fit, in his wisdom, that *these sayings* [Book of Mormon.—Ed.] *shall come unto the Gentiles*, according to his word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their inheritance, is already beginning to be fulfilled; and ye may know that the words of the Lord, which have been spoken by the holy prophets, shall be fulfilled; and ye need not say that the Lord delays his coming unto the children of Israel; and ye need not imagine in your hearts that the words which have been spoken are vain, for behold, the Lord will remember his covenant which he hath made unto his people of the house of Israel. And when ye shall see these sayings coming forth among you, then ye need not any longer spurn at the doings of the Lord, for the sword of his justice is in his right hand, and behold at that day, if ye shall spurn at his doings, he will cause that it shall soon overtake you."—Book of Nephi 13:6.

This text should end all controversy, with those who intelligently believe the Book of Mormon, as to *when* the work for the restoration of Israel was to commence; for such are bound to believe that it commenced with the announcement and coming forth to the Gentiles of "these

sayings" in the Book of Mormon. They came forth in the Book of Mormon by the ministration of the Seer, Joseph Smith; therefore, he was and is the "choice Seer." To this we may add the following testimony which serves to make surety doubly sure.

"Come unto me, O ye Gentiles, and I will shew unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief. Behold, when ye shall read that veil of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you; yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel; and then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people. Remember, when ye see *these things*, ye shall know that the time is at hand that *they* shall be made manifest in very deed; therefore, when ye shall receive *this record*, ye may know that the work of the Father has commenced upon all the face of the land. Therefore, repent all ye ends of the earth, and come unto me, and believe in my gospel, and be baptized in my name; for he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned; and signs shall follow them that believe in my name. And blessed is he that is found faithful unto my name, at the last day, for he shall be lifted up to dwell in the kingdom prepared for him from the foundation of the world. And behold, it is I that hath spoken it. Amen."—Ether 1: 12.

In this text Mormon says that when we see "this record" of his, we should "know that the work of the Father has commenced upon all the face of the land." The Book of Mormon has come; it is God's witness to all people that "the work of the Father *has commenced* upon all the face of the land," and that the said work did "commence" in connection with its coming forth.

The "choice Seer," whose name, and whose father's name was Joseph, was the one who, "out of weakness" should "be made strong" at that time; and Joseph Smith, the son of Joseph Smith, was the very seer who lived and ministered at that very time, and in the very manner indicated; therefore, he *must* have been the "choice seer."

In further proof that the coming forth of the Book of Mormon was designed of God as a sign that "the work of the Father" had *then* already commenced for the restoration of Israel, we give the following words of Nephi, found in 2 Nephi 12: 12-14.

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the Gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then

shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and a delightful people. And it shall come to pass that the Jew's which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightful people. And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth."—2 Nephi 12: 12-14.

To this we add this, another prediction of Nephi:

"And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.

"And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God.

"And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory.

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth, and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake to me, saying, Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made his people, who are of the house of Israel."—1 Nephi 3: 48-51.

This text also locates the commencement of "the work of the Father" for the restoration of Israel, and it fixes it at the time when "the wrath of God is beginning to be poured out upon the mother of harlots," the Romish Church. All conversant with the history of that church know that its power has been rapidly failing since the assaults upon her from 1812 to the present, and especially since her "dominion" was taken away by Emmanuel, king of Italy, September 20th, 1870. An eloquent writer said of her in 1870: "Popery is in its dotage! It is not, and never again can be, what it once was; and compared with the Popery of the middle ages, notwithstanding its boasted and frequently exaggerated numbers, it is a *Pigmy* compared with a *GIANT*. \* \* \* The signs of the times indicate that the day can not be very far distant, when the shout of joy and exultation shall be heard, 'Babylon the Great is fallen, is fallen.'"—*Romanism*, page 645.

From all these texts, severally and collectively, the proofs are definite, full, and complete, that the work of the Father for the restoration of Israel began as soon as the Book of Mormon came forth, also that the said book was to be one instrument in

effecting that restoration. The "choice seer" was to be identified as first and chief among the human actors in that work. Joseph Smith did *that work in that time*, and therefore he was and is the "choice seer" from the loins of Joseph the son of Jacob.

For further evidence that the coming forth of the Book of Mormon was ordained of God to mark *the time* when the work of the Father would *commence* for the restoration of Israel, please read Book of Mormon 1:9; Book of Nephi 9:11; 10:1. Book of Jacob, chapter 4; Book of Nephi, chapter 14, etc.

Another point which proves Joseph Smith to have been the "choice seer" is found in this item of prophecy: "And out of *weakness* he shall be made strong in that day when my work shall commence," etc. It is a singular fact, and one of which D. Whitmer, O. Cowdery, M. Harris, and others not members of the church, have often testified, that Joseph at the time he translated the Book of Mormon was but "weakness" so far as human wisdom and worldly learning were concerned. But from that time forward he increased in wisdom and knowledge, in influence and spiritual power, and thus was he "made strong" rapidly by the hand of the mighty God of Jacob, till in 1844, seventeen years after he began the translation of the Book of Mormon, he was, in respect to human knowledge, one of the foremost men of the world; while in divine knowledge he towered far above the combined wisdom of the past eighteen centuries. When he received the plates in 1827, he was "unlearned;" he then knew and acknowledged he was "not learned." But God, for His own glory, and for the salvation of man, made "strong" the "choice seer" whom he called in "weakness." The writer has been told by John E. Page, Wm. E. McLellan, and others, who knew Joseph Smith in early times, that he stood incomparably higher than his fellows in the rapid and easy acquisition of education, and that such men as the Pratts, Rigdon, the Youngs, and all that class, were far inferior to him in matters pertaining to the gospel and church of Christ. "Out of weakness" Joseph Smith was "made strong," and that, too, in the day when God "commenced" his work for the restoration of Israel, therefore he was the "choice seer."

Another point of identification is found in the fact that "the words" to be brought forth by the "choice seer" should call Israel to "repentance;" also that these "words" would be noted for their "simplicity" and "weakness." (See par. 3). This is exactly and strikingly true of the Book of Mormon. This is an incontestible proof that Joseph Smith was that "choice seer." In further proof that the Book of Mormon was to be distinguished by the "simplicity" and "weakness" of its words, we have the following evidence:

"And now I, Nephi, can not write all the things which were taught among my people; neither am I mighty in writing, like unto speaking: for when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men. But behold, there are many that harden their hearts

against the Holy Spirit, that it hath no place in them: Wherefore, they cast many things away which are written, and esteem them as things of nought. But I, Nephi, have written what I have written; and I esteem it as of great worth, and especially unto my people. For I pray continually for them by day, and mine eyes water my pillow by night, because of them; and I cry unto my God in faith, and I know that he will hear my cry; and I know that the Lord God will consecrate my prayers, for the gain of my people. And the words which I have written in weakness, will be made strong unto them; for it persuadeth them to do good; it maketh known unto them of their fathers; and it speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal. And it speaketh harsh against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written, save he shall be of the spirit of the devil. I glory in plainness; I glory in truth; I glory in my Jesus, for he hath redeemed my soul from hell. I have charity for my people, and great faith in Christ that I shall meet many souls spotless at his judgment seat. I have charity for the Jew: I say Jew, because I mean them from whence I came: I also have charity for the Gentiles. But behold, for none of these can I hope, except they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path, which leads to life, and continue in the path until the end of the day of probation.

"And now, my beloved brethren, and also Jew, and all ye ends of the earth, hearken unto these words, and believe in Christ; and if ye believe not in these words, believe in Christ. And if ye shall believe in Christ, ye will believe in these words; for they are the words of Christ, and he hath given them unto me; and they teach all men that they should do good. And if they are not the words of Christ, judge ye: for Christ will show unto you, with power and great glory, that they are his words, at the last day; and you and I shall stand face to face before his bar; and ye shall know that I have been commanded of him to write these things, notwithstanding my weakness: and I pray the Father in the name of Christ, that many of us, if not all, may be saved in his kingdom, at that great and last day.

"And now, my beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you, as the voice of one crying from the dust: Farewell until that great day shall come; and you that will not partake of the goodness of God, and respect the words of the Jews, and also my words, and the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell, for these words shall condemn you at the last day; for what I seal on earth, shall be brought against you at the judgment bar; for thus hath the Lord commanded me, and I must obey. Amen."—2 Nephi 15: 1, 2, 3.

"And it is by faith that my fathers have obtained the promise that these things should come unto their brethren through the Gentiles, therefore the Lord hath commanded me, yea, even Jesus Christ. And I said unto him, Lord, the Gentiles will mock at these things, because of our weakness in writing; for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them; and thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote, were mighty even as thou art, unto the overpowering of man to read them. Thou hast also made our words powerful and great, even that we can not write them; wherefore, when we write, we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words. And when I had said this, the Lord spake unto me, saying, Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness; and if men come unto me, I will shew unto them their weakness. I give un-

to men weakness, that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them. Behold, I will shew unto the Gentiles their weakness, and I will shew unto them that faith, hope, and charity, bringeth unto me the fountain of all righteousness."—Ether 5: 2.

These texts force us to conclude that the Book of Mormon is the very work that was to be brought forth by the "choice seer, and that, therefore, Joseph Smith was that servant of God. This position is further strengthened by the fact that the words of the balance of the plates, which are yet to come forth, are to be distinguished by their mightiness, their power, and their greatness, in contradistinction to the "simplicity" and "weakness" of the words brought forth previously by the "choice seer." See Ether 1: 11, 12; Book of Nephi 12: 1; 2 Nephi 11: 17.

Joseph Smith is also proved to be the "choice seer" from the fact that he, through the organization of the priesthood and the church, fulfilled and is fulfilling this notable promise in paragraph 2; "And unto him will I give power to bring forth my word unto the seed of thy loins, [the house and tribe of Joseph the son of Jacob. Ed.]; and not to the bringing forth my word only, saith the Lord, but to the *convincing them* of my word, [Bible, Ed], which shall have already gone forth among them." Of the tribe of Ephraim, of the "seed" of Joseph, the Lord said; "Ephraim, he hath mixed himself among the people." Hosea 7: 8. Hosea further says of this seed 760 years before Christ; "My God will cast them away, because they did not hearken unto him; and they shall be wanderers among the nations."—9: 17. Of the seed of Joseph, the patriarch Jacob prophesied, saying; "And let them grow into a multitude in the midst of the earth."—Gen. 48: 16. This is further confirmed in Gen. 49: 22-26; also in Deut. 32: 13-17; and in verse 17 it is predicted that the "seed of Joseph," of the lineage of Ephraim, "shall push the people together [gather them. Ed.] to the ends of the earth." [Zion at one end, and Jerusalem at the other. Ed]. And contemplating the final restoration of the Psalmist with this prophetic prayer; "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim, and Benjamin, and Manasseh stir up thy strength and come and *save us*."—Ps. 80: 12. Of this great salvation the Lord says by the prophet Jeremiah 31: 6-14:

"For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind, and the lame, the woman with child and her that travaileth with child together; a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel,

and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the land of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord."—Jer. 31: 6-14.

These texts inform us as to *where* the seed of Joseph will be found in the day of Israel's restoration, also that the work will be "commenced" *among*, and by "the seed" of Joseph and the lineage of Ephraim; and that it will eventually result in gathering Israel "to the ends of the earth." Joseph Smith, of the "seed" of Joseph, began the work for Israel's restoration, revealed the fact that the first Elders and members of the Latter Day Saints were literal Israelites, chiefly of the "seed" of Joseph and lineage of Ephraim; and he did mightily in "convincing" many of both them and the Gentiles among whom they were "mixed" and "wanderers," that the testimonies and doctrines of the Bible were true. This he did personally, and by means of the church and priesthood which he organized, so that the gospel under their joint ministration has gone to many of "the chief of the nations," millions have heard of the "marvelous work and a wonder," hundreds of thousands have obeyed that gospel and received the Holy Ghost "with signs following" the faithful believer, and in these things Joseph Smith is proved to be the "choice seer."

The "choice seer" was not to be "an Indian." And David Whitmer could give no greater evidence of his own blindness, the badness of his judgment, and the false methods of his interpretation, than by the claim that he was to be and is to be. The "choice seer" was to be called of God to "bring forth" the word of the Lord to the seed of Joseph the son of Jacob; to "be great like unto Moses" as a servant of God, and to do a "work" which would result in "convincing" the seed of Joseph, scattered "among the nations," of the teachings of the Bible, and also in sending the writings (Book of Mormon.—Ed.) of the seed of Joseph, and those of the seed of Judah (the Bible) to the Lamanites for their conversion. And *after* this is done, the Lamanites "shall hearken unto the words of the book." (See 2 Nephi 2: 4; with 11: 18, 19, and 12: 1). And *after* they "hearken unto the words of the book"—the very book brought forth for them by the "choice seer"—then, and *not till then*, shall there "rise up one mighty among them, [the Lamanites.—Ed.], who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders," etc. We repeat it, the "one mighty" from among the Lamanites was not to "rise up" "among them" until *after* the coming forth

and ministrations of the "choice seer." This "one mighty" and his fellow Lamanites, and the entire seed of Joseph "mixed" among the people and dwelling "in the midst of the earth," with the Gentiles, *were all* to receive the Lord's "work" at the hands of the "choice seer," who was to be "great like unto Moses;" and of whom the Lord says, "I will make him great in mine eyes, for *he shall* do my work; and of whom he further says: "Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded."

God is no respecter of persons; and when David Whitmer, or his fellows, "seek to destroy" Joseph Smith's authority, ministerial influence, and the revelations he gave to the church as the seer and revelator of Christ, both he and they will be "confounded."

Our readers will have seen already, that David Whitmer, from very early times, failed to comprehend, endorse, and uphold Joseph Smith in the authority, offices and callings to which God ordained and appointed him; but that on the other hand he disbelieved in this authority and these callings, and also rejected some of the things which the "choice seer" delivered to the church in the name of the Lord, and which the church and its officers in General Assembly examined, accepted and approved.

In these things we find some of the *causes* for the blindness David Whitmer exhibits in respect to the plain teachings of the Book of Mormon, his consequent idleness in, and obstinate opposition to, the living, growing, and heaven-approved work of God among the nations. Joseph Smith *was* the "choice seer;" he was "great like unto Moses;" "great" in the eyes of God; was "like unto" Joseph in Egypt; he did the Lord's "work," and brought forth that which brings "salvation" to Israel. And all the envy, jealousy, unbelief and opposition of David Whitmer and others, with all the cruel misstatements, misleading assertions, evil surmisings, hearsays and slanders of those outside or inside the church, can not destroy that fact. And had David Whitmer received Joseph in his work and mission as pointed out so plainly in the Book of Mormon, he would not have been found misinterpreting the Book of Mormon nor seeking to destroy the ministerial reputation and authority of God's "choice seer."

In conclusion, we should all bear in mind the exalted authority and honor, the special privileges and superior powers of a divinely appointed Seer, as was Joseph Smith. Let us hear what the Book of Mormon says of the power and ministry of a Seer.

"And Ammon said, that a seer is a revelator, and a prophet also; and a gift which is greater, can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God. But a seer can know of things which have past, and also of things which are to come; and by them shall all things be revealed, or rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them; and also, things shall be made known by them, which otherwise could not be known. Thus God has

provided a means that man, through faith, might work mighty miracles; therefore, he becometh a great benefit to his fellow beings."—Mosiah 5: 10.

Had David Whitmer and his fellows given due credence and consideration to the office and authority of God's "choice seer," Joseph Smith, they would be careful how they reject or assume to correct his testimony, revelations and official ministrations, lest they be found fighting against God. We repeat it,—David Whitmer from the first did not comprehend the mission work of Joseph the Seer, except in a very limited way; and this may have led him to misinterpret and misapply the teachings of the Book of Mormon and the revelations of God given through Joseph. The blind man whom Jesus healed first "saw men as trees walking." Further ministrations perfected his sight. Had Mr. Whitmer received further ministrations by him who first ministered to him the light of God's great latter day work, it would have been well for him and his fellows. But assuming to know more, and to be better qualified to judge of and conduct the Lord's latter day work than the man whom God called and empowered for that special work, he, like others, drifted away little by little, fell far in the rear of God's advancing church, had distorted and delusive views of the Lord's progressive and progressing work, saw only the dark side of the "pillar and cloud," left his own duties as a minister unattended to, attempted to counsel, persuade and dictate the Seer, (a work to which God never called him), and in this way his mind became darkened, his judgment confused, his false aspirations fostered, till at length he falsely claims to be appointed of God "to hold the authority" as the successor of Joseph the Seer in the Lord's work.

Mr. Whitmer warns the Saints that they are liable to be deceived. That is good. "Physician, heal thyself." When this is done it will be high time to prescribe remedies for others. A man with a beam in his own eye should never seek a mote in the eye of his brother, lest his own blindness is made apparent.

BRO. J. C. HARDMAN moved into St. John county, Kansas, a year ago, and instead of sitting down and feeling sad and forlorn because there was no Saints living close to him, he set about trying to make Saints, at least in instruction of the people with whom he came into business relation. He laid a few copies of the HERALD on a road running by his house and watched for results. These were picked up by two young men from Hancock county, Illinois, near Nauvoo, who were hunting a land location. They settled on the lands lying adjoining to Bro. Hardman's on the north, brought in a herd of cattle, took boarding with him and stayed through the summer. The result was that they had much conversation on gospel themes, sang the songs of Zion together, and passed a pleasant summer thus; their number being added to by three others who came from the same place, none belonging to the church. In addition to this, the Baptist minister

took a notion to have a chat with Bro. Hardman and invited him to his house for the purpose of talking upon the gospel. Bro. Hardman accepted and visited him, when a number of the neighbors came in, and they had a good, earnest conversation on the principles, privileges and powers of the good news of the kingdom. Besides this, there came two elders from Salt Lake, and these Bro. Hardman invited to come and occupy, either his house, or the town hall, but they declined. It is likely that they learned what our brother was, and knowing that the Reorganization was fond of discussion, they did not care to engage with him, as they might feel was a necessity, if they began to preach there.

We are pleased to think that there is a way to serve the good work, even if a man does live away off somewhere where he is not near a large branch to keep his courage up. We think that in every place where a saint finds himself, there he should find at least one worker for the Master and the cause.

#### EDITORIAL ITEMS.

BRETHREN seeking the extreme west to make homes should be careful that they look the ground over well before making their settlement. New countries are nearly always productive, and during the rush of emigration markets are good and prices for all sorts of farm products are high; but sooner or later there is a reaction; things settle back to the condition of older settled lands, and if the location is not then found to be good with relation to the distant and larger markets, to which all commodities gravitate by reason of the law of demand and supply, there is more or less of loss and disappointment, and there is an apparent necessity for a new removal. Horace Greely's advice, "Go west, young man, go west, and grow up with the country," was good, very good in the time that it was given. But the great west, then apparently boundless, has been the field of adventure, fortune seeking and money getting, till the chances for either are very greatly reduced; and it is becoming more and more obvious, that only the closest economy and most careful labor will give success; and these are as good agents of success in old lands as in new. The days are almost gone when it was true of any country, that you only had to "tickle the earth with a hoe and it would laugh with a harvest."

Bro. R. J. Anthony was on February 9th, at Salem, Utah, where he spoke on the evening of the 8th, in a private house, but would occupy the school-house on the evening of the 9th, and the Friday following. He intended to be at Nephi on the 12th, and back to Salt Lake City for the 18th, if all was well.

Bro. Albert Bishop wrote that the Saints of Independence had broken ground for the new church building which they contemplated to erect; and that there was a good unanimity of feeling among the brethren, in regard to the work in hand. This we are pleased to hear, and that it shall continue, is our earnest wish. Of course it will be bruited abroad that the

Mormons are building a temple at Independence, and all sorts of absurd rumors will be set afloat about the affair; but the brethren should possess their souls in patience; while they do their work, carefully and surely.

Bro. W. W. McLeod of Cormorant, Minnesota, reports Bro. John C. Foss temporarily confined to his bed by sickness of a few day's duration. We hope that Bro. John will soon be up and about his Master's business in the gospel field.

Bro. James Whitehead, of Alton, Illinois, sent us by mail, February 16th, a copy of the Book of Commandments, which upon comparison with the one already in our possession, is found to be of the same edition—closing on the 160th page in the same way.

Bro. Jos. A. Stewart writes from Philadelphia that he has quite an interest aroused in Cecil county, Maryland, where he has been bestowing labor for the last two years, and where he expects to give regular attendance as soon as the spring opens, to make it practicable. He reports open doors and desires to hear upon the part of many.

Bro. Blair returned to the Sanctum, February the 14th, coming in like a valentine, with the mail. We were pleased to see him. He reports having had a most pleasant, and he trusts profitable visit in the Fremont district, and with the Saints of that part of the country. He found a soldier's welcome among the workers, and at the firesides of those who make up the home guards of the Army of Israel. He preached at the Gaylord School-house, the Ross School-house, and at the Saints' hall in St. Joseph, and in all of these places he found the kindest of attention and the best of feeling. He had a pleasant meeting with Bro. Edmund C. Briggs, of whom he reports that he is awake to the great work to be done, and the necessity of all doing their diligent duty. He says that he never saw Bro. Edmund manifest a more lively interest in the work than now. While he is regretful of some things as they exist and would that they were different, he faces the facts as they are and proposes to stand steadfastly to the cause. Bro. Edmund went east last summer and made a very favorable impression in some of the places where he labored, and they have been expecting him to return to them, which he stated to Bro. Blair that he wished to do. He will meet with warm friends to the cause when he does go.

Bro. A. J. Kenison, of Eagle Rapids, Kansas, thinks that while so many branches have such an array of elders, and they in Gaylord county have none, some one ought to be spared to them. To this we say "Amen," providing the man that is qualified to meet the demand is forthcoming. But there are so many places of a similar kind that we know not where to find elders to fill the calls. Bro. Kenison desires us to pay them a visit, but that is at present out of the question. We should be glad to visit all the places where it might be thought that we could do good, but life is short and time is on the wing. Our time is pretty well filled up, and we see no

opportunity to respond to Bro. Kenison's call, in person.

President Joseph Smith started to-day, the 18th, for the city of Logan, county seat of Harrison county, on invitation to deliver a temperance lecture before the Temperance League at that place. He is in hearty, active sympathy with the genuine reform movements of the age, and has rendered valuable aid to the temperance cause in Illinois, Iowa, and in various other places. He may attend the district conference at Galland's Grove the 25th to 27th insts., and it is barely possible he may go to Armstrong, Kansas, and assist in dedicating the Saints' new chapel in that city.

Bro. John Nightingale, wrote from Stockton, California, February 8th, that Bro. Daley had visited them and preached a number of times, and that good had resulted. He and Bro. Daley had been to Oakdale together, had the house closed against them at first, but succeeded in securing it when Bro. Daley made the first effort known to have been made there. They put a notice in the local paper, which was noticed in an editorial rather roughly. Bro. Nightingale represents Bro. Daley to be a zealous, good worker.

Sr. Sabrina German sent us a request to publish the death of John and Harriet German; but, except the date of birth and death, she did not send any items; and as Sr. German did not put her post-office address at the top of her letter, nor tell where her relatives lived at the time of their death, we can not comply with her request, nor write to her. The notice should state the place where they died, the time, and either the date of birth, or the age at death, together with any other items to be given. We are not acquainted with the sister, and did not find her name on the HERALD list.

Bro. W. W. Whiting, has written us condemning the course pursued by us for inserting the letter of Elder E. H. Gurley, and the epistle of Elder David Whitmer in the HERALD; we also have two or three letters from others, written in the same vein of censure; we are ready for the next—Who is it?

A brother sends us a Manchester, England, *Examiner*, of January 28th, with the intent, doubtless, to let us see a written controversy between Canon Basil Wilberforce and E. H. Winton, the subject of discussion being the preaching of the former in a Nonconformist (Congregationalist) pulpit. The latter takes the Canon to task, and he defends himself, both having the right of the question, as each thinks. We thank the sender.

Bro. Arthur Leverton, of Bothwell, Ontario, sends a copy of the *Petrolia Topic*, published at Petrolia, Ontario, for February 1st, in which Bro. Leverton scores a Rev. D. Pomeroy, who has been attacking the Saints without giving them a chance for defence: Bro. Leverton, also, challenges the reverend gentleman to a fair examination of the points of difference, which to him are obnoxious. What the result will be we are not advised.

The following letters are crowded out: W. H. Bybee, Huntsville, Mo., January 31st; Sr. Caroline Wayt, Glen Easton, W.

Va., February 6th; W. H. Harnly, Adell, Iowa; Sr. E. A. Evans, Taylorville, Pa., February 8th; J. H. Scott, Lexington, Tenn, January 31st; Sr. J. Braden, Cameron, Ontario, February 7th.

#### EXTRACTS FROM LETTERS.

Bro. George Millikin, of Colchester, Illinois, writing from his home, February 13th, says:

"What in the world is the matter with David Whitmer? What does the man mean? Does he wish to destroy all the good he has ever done, now in the sunset of his life? He says he was forced to go with his team to help the mob, or the militia. It seems to me, had I been in his place, I would have suffered death before I would have gone, or assisted them in any way. And now his last escapade is worse than all the rest; it has put a weapon into the hands of the enemies of the truth which they never before had. Truly I think that if David Whitmer could see the mischief he has done by this, it would cause him the most bitter regrets."

This statement must be of additional force, when it is known that Bro. Millikin's father, Arthur Millikin, was wounded at the Crooked River fight, shot through both legs and escaping death, as by a miracle. He was, with his brethren, trying to stay the hands of rapine and plunder, where lawless men were essaying to drive hitherto peaceful citizens from their homes, for their religion's sake. His son feels keenly the devotion of his father and the life-long sacrifice made by him, and it is not astonishing that he is moved with surprise to see that work so ruthlessly assailed, as he thinks.

Bro. F. Needham, of Wheeler's Grove, Iowa, wrote February 13th, that Bro. H. N. Hansen had been with them and had done them good, by timely consolation and good advice. He says:

"It occurs to me that the Reorganized Church of Christ has more to contend with than any church that has been upon the earth since the beginning of time; polygamy, Spaulding Romance, Strangism, Rigdonism, Spiritualism, Whitmerism,—and the God of heaven knows how many other isms; besides our own weakness and dissenters, not of the filth of the church, (if there be any filth), but the best minds and heretofore best defenders of our faith. May God help us to stand steadfast in the faith of the gospel!"

It is according to prophecy that in the last days "perilous times should come;" that "everything under heaven that can be shaken shall be shaken." Let the shaking go on, those who remain, purified as by fire, shall be saved with an everlasting salvation.

Bro. Arthur Leverton says:

"The work is onward. Bro. R. C. Evans has had good success in Chatham of late; quite a number have been baptized there. I have been laboring in Inwood and Petrolia. There was a great deal of prejudice with some, especially in Petrolia; but when the truth was presented it gave way like ice before a summer sun. By request I expect to go in a few days to Longwood and Strathroy, where I had a combat with the Rev. D. Pomeroy about a year ago. Some of the people have been anxious for me to go ever since; I think good will be done."

Bro. L. C. Donaldson writes from River-ton, Iowa, February 6th:

"One J. T. Johnson, a Christian preacher, made the assertion that the Mormon Bible was the production of Solomon Spaulding. I defended the book; presented the Book of Mormon in one hand and Spaulding's Manuscript in the other,

and preached quite a sermon on the subject; the result was that it divided their congregation; they dismissed the preacher and did not invite him to come back. I have loaned twenty of Bro. J. H. Peter's Voice of Warning."

Bro. Edward L. Page, of Hannibal, Missouri, writing on the 10th of February, says:

"David Whitmer states that Joseph never preached a sermon to the Indians in his life. Pray how does he know? I heard Joseph Smith, the prophet and Seer, deliver a discourse to a delegation of Pottawattamie Indians, in Nauvoo, under the 'big tree' near the Temple, after having finished his discourse to the usual audience."

Sr. C. M. Jarvis, of Xenia, Illinois, states that the visit of Bro. A. H. Smith to that country has done them good. She says:

"It seems strange to see how the Saints' feelings accord, for although they have never met before, they seem like they had always known each other."

Bro. J. J. Cornish says of his work at Bay Port, Michigan:

"I baptized one yesterday; great excitement here; I look for a great ingathering here soon. I am feeling well in the work."

Bro. W. W. Blair writes from St. Joseph, Missouri, February 9th.

"I attended service here with the Saints last Thursday night, and on Friday went to Bartlett, Iowa, and thence eight miles to Elm Creek and preached in the Saints' new chapel at 7:30 p. m. to a large congregation, staying over night with Bro. John Goode and family. Saturday morning rode to the Gaylor School-house, eight miles distant, where conference convened at 10 a. m. The day was devoted to business, and all passed off profitably. Bro. E. C. Briggs, Henry Kemp, Wm. Leeka, D. Hougas, Simon Dike and many others were in attendance. We preached Saturday night, Sunday morning, and Monday night, to large and very attentive congregations; and Bro. E. C. Briggs preached to a packed audience Sunday night. Our sacrament and testimony meeting Sunday afternoon was very good, but too short to accommodate all. Tuesday night I preached in the Ross School-house to a large and very attentive congregation. The weather during all these meetings was unfavorable, yet the attendance and interest were very good. Bro. Briggs has located his family at Shenandoah and intends to soon take the gospel field actively and permanently. Bro. Henry Kemp is doing a good work in his district, so are some others, and the prospects are good and cheering. I was greatly pleased to meet many old-time Saints and their children, also some old-time friends; and I am under promise to aid them in their meetings next June conference. The field in southwestern Iowa was never more inviting for gospel work than now. I expect to remain here over next Sunday to assist in a series of meetings, under Elder H. C. Bronson."

Bro. M. H. Bond wrote from Providence, Rhode Island, and states:

"The Lord is blessing me with great spiritual blessings, and knowledge of his truth."

## Correspondence.

STOCKTON, Cal., Jan. 30th.

Brother Blair.—I have been actively engaged in the ministry since December 2d 1886. I left the field July 20th to work on my mine, holding meetings almost every Sunday at Grizzly Flat, working on my mine through the week. My partner, brother G. C. Milgate not having a comfortable house built on the claim for the winter, we concluded to stop work on it until Spring, and he moved down home, and I started out to labor for the Master. I have been preaching

here since I came back from Fresno with Bro. Harlow, January 25th. Bro. G. W. Harlow spoke January 25th, and our worthy old veteran brother John Nightingale, president of the Stockton branch, has assisted me in preaching every evening since. We will preach twice tomorrow and then I will leave for Burwood, San Joaquin Co., to open up another week's labor in that place. I delivered five discourses two weeks ago, and am invited back, so I have an appointment out for next Monday evening. Our worthy president, H. C. Smith preached eleven discourses there last summer in the Union Church, and everybody was well pleased except the preacher, Mr. Mc Bride, and the trustees. They would not let me have the church, and the citizens felt very indignant over it. But I got the school-house and had a good turnout, and all seemed to be much interested. The last evening I spoke there the house was crowded. Some said they did not know where the people came from. After I dismissed the meeting I was told not to go out, and I then was handed \$7.50 for my expenses. I will go tomorrow to Burwood. Our aged Bro. John Nightingale who is seventy-two years old has a horse and buggy. He calls him "the gospel horse." We all know him. Whoever comes to Stockton to preach will find him ready to carry him out in the country from fifty to one hundred miles. May God bless Bro. N. and his dear wife whose heart is in the work and is ready to administer to the wants of the Elders. I never found a more generous body of Saints than the Stockton branch. Sister Copeland, at Burwood, is active, lending her books and papers, preaching to the people and opening up the way for the Elders. She has been over to Oakdale and found a place for me to stay while I labor in that town. I can get the Union Church to preach in. There has been no preaching there by our people. I go there from Burwood. Her husband, although not a member of any church, is one of the noble men of the earth, and verily will get his reward.

As president of the Northern District of California I request all the priesthood of said district to report by person or by letter at our next conference to be held in the Saints chapel, March 11th, at Sacramento, corner of 24th and K. street, at ten a. m. Brethren let us hear from you. If you have been asleep, wake up and go to work and God will bless you.

THOMAS DALEY.

DELOIT, Iowa, February 7th.

Editors of Herald:—The work is moving slowly, so far as members being added to the church, but the Saints are blessed in the enjoyment of the gifts of God's Holy Spirit; and the young members are taking hold of the work, which makes the older ones rejoice. This has been a cold and stormy winter so far, and I have done less preaching in the district than for a long time but hope for better opportunities in the future.

I attended this winter a reunion of my father's family at Bay City, Michigan. While there met brother Cornish and the Saints, and spoke twice to fair sized congregations and enjoyed the good Spirit in presenting the truth. Bro. Cornish is doing a good work in that city and the little branch there is striving hard for the right and to advance the truths of the gospel. While there I had the pleasure of seeing the Herald for the first time in three weeks, which was a long time for

me, and it made me feel at home once more. It has been my companion since 1873, and I would be lost without it. I have them all filed away since the above date, and think no Saint can well do without our church paper, for it is truly the Saints' Herald, heralding good tidings to them from all over the world; but of late I have been pained to see that it has not been the Saints' Herald entirely; its columns have not been used to promote the Saints' interests, but to injure the work they are trying to establish and thereby unsettle their faith. First, Mr. E. H. Gurley made the bold assertion, "There is not power enough in the reorganization to defend the revelations of Joseph Smith." It made some of the Saints feel a little bad, but they thought the assertion would be answered in the next Herald. The next Herald came but instead of the assertion being answered, there was nearly five pages devoted to the interest of David Whitmer and the work he is trying to establish. Brethren, I am sorry to see it; for it affords gossip for street corner and store talk, and the work is being ridiculed thereby; I am not in favor of giving a portion of our paper to our enemies. If they want to destroy the cause maintained by the Herald, let them publish a paper in opposition; then those Saints wishing to read their articles can subscribe for it, otherwise their articles and doctrines are forced on the readers of the Herald.

The Herald is not cheap nor can it be until its subscription has been increased. There are several parties who have told me they would like to subscribe for it to be sent to their friends; but dare not, on account of the articles published detrimental to the work, thereby lessening the circulation of the Herald. I am in favor of free investigation and our churches are open to all representatives of other societies; and that gives our Elders a chance to defend the work as well as to show the defects in theirs. As to those articles there is not room in the Herald to answer them, and if our ministry should be brought into discussion, our opponents would use those articles as weapons against us. I hope to see the time when it will be The Saints' Herald indeed, devoted exclusively to the cause it started to build up; its subscription list doubled; its price one half. For the accomplishment of this I am willing to labor and pray.

In gospel bonds,

W. W. WHITING.

INDEPENDENCE, MO., February 10th.

Brother Joseph:—I returned home on the 8th inst. after nearly three months labor in southern Illinois. After my effort at Springfield as reported to you, I went down into Johnson county, near Tunnel Hill, where E. L. Kelley met the enemy and so signally defeated him; I there met many brethren and friends to the cause, and enjoyed a season of meetings of some ten days duration. Notwithstanding the weather was quite unfavorable many turned out to hear. The Spirit was with me to aid in the good work. At the close of my meetings in Johnson county, I turned my face northward; met Father T. P. Green at Jeffersonville, Wayne county, went with him to Dry Fork settlement; and here the very elements seemed to conspire against our meetings. It rained, turned cold, and froze the rain on the ground, and every thing else until the whole surface of the earth seemed more fitted for a skating rink than sober, church going

people to get round on, but the people came boldly to the front in spite of the weather, seeming to have adopted the old adage, "never mind the weather when the wind don't blow."

As I was expected to dedicate the new church building at Brush Creek settlement soon, we returned to Jeffersonville, after about a week's service at Dry Creek. I stopped at Bro. G. H. Hilliards, was taken sick and could not attend dedication service. Bro. Hilliard went in my place and gave general satisfaction. The following week, having recovered sufficiently, I went in company with Bro. Hilliard, and began another series of meetings at the new chapel on Brush Creek; continued my meetings twelve days with good liberty. The people turned out nobly, the weather was at times very severe; at times the roads were so muddy as to be almost impassable. I left this field for McVey, in Macoupin county, a flag station on the Jacksonville Southern Railway. While at Brush Creek I ordained brother Geo. H. Hilliard to the office of Seventy, January 17th, 1887. The Spirit of God was present in power at the ordination.

At McVey we found a liberal element, called by "Christians" (?) "Skeptic and Infidel," who gave us a warm welcome, and treated us like brethren indeed; coming to hear us in all kinds of weather, furnishing us with halls at McVey and Atwater, giving out our appointments, and bearing our expenses. I scarce have found warmer hearted, stauncher defenders of fair play in all my travels than those friends at McVey; "long may they wave." While brother George and I were pouring hot shot into sectarianism, and never sparing skepticism and infidelity, they stood squarely up to the rack, our friends all the time. May God bless them and give them the true light.

Weather getting bad, a break-up threatening coming Spring and a change in residence expected, I concluded to come home. In my report to conference I shall be more explicit in detail. Altogether I have been much blessed in my mission.

I remain your brother,

ALEX. H. SMITH.

KENT, Illinois, January 31st.

Dear Herald:—I have been a reader of your pages for many long years, and you have become very near to me. Your weekly visits are a comfort, and I don't know how I could do without you, as you are all the preacher I have. I wish some Elder would come and stay long enough to raise up a branch. If brother McDowell had stayed longer I think he could of done a good work here. The people were going to put a purse of twenty-five dollars on the Christmas tree for him, but he went away too soon. I have been loaning the Voice of Warning furnished by brother Peters. They seem to take well.

LEVI CHENEY.

#### LAMP EXPLOSION.

The majority of lamp explosions occur from the use of low grade oils, which contain a considerable quantity of naphtha or gasoline, and under the heat generated by the flame in the wick tube, a highly explosive gas is evolved, which, filling the space not occupied by the oil in the font, is liable to find its way to the flame, and upon ignition, cause an explosion. In case no means of exit presents itself, this gas, being subjected to

continuous heating, may expand sufficiently to rupture the font itself, and on coming in contact with the flame, ignite with explosive rapidity.

This tendency to generate gas is greatly facilitated through the usual practice of turning low the flame of a lamp, resulting in an unusual heating of the metal dome over the wick, as well as its metallic connections, thus creating an excess of heat and more rapid volatilization of the oil, which engenders a tendency to explosion, even with the use of high grade oils. It should be borne in mind that, while the oil is low in a lamp, the process of capillary attraction through the wick is retarded, and as a result, the heated wick tube acts more rapidly in developing the gas—hence it is always unsafe to use a lamp when the oil is low in it.

Filling and trimming lamps by the aid of artificial light, or filling them while lighted, is extremely dangerous, not to say foolhardy, as is also the usual practice of extinguishing the flame by blowing down the chimney.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Know well, my soul, God's hand controls  
Whate'er thou fearest;  
Round him in calmest music rolls  
Whate'er thou hearest.  
What to thee is shadow, to Him is day,  
And the end he knoweth;  
And not on a blind and aimless way  
Thy spirit goeth."

#### ENCOURAGEMENT!

FOR the encouragement of the mothers and sisters in Zion, we copy a brief extract from a private letter. It comes from one actively engaged in the work of the ministry,—a man of God, whose wisdom we venerate and whose name the Saints honor. He says: "Permit me to drop a word of commendation of the work in the Mothers' Column and *Zion's Hope*. I think the sisters are directing their good efforts in the right way. *Mothers and their children*; that is the path that all nations travel. Give the children good mothers and you have good hopes of a 'nation bringing forth the fruits of the kingdom.' For the sisters to take active part with talent and means, is a splendid thing, for they have all rights that are common to all men. *Nothing will kill so fast and completely, as inactivity.*"

For one we feel to say, we are enlisted for the war. We feel to ask no furlough, but beseech God from day to day to give us just the portion we need. Can we encourage, you will be encouraged; can we cheer, you will be cheered; are there sacrifices to be made, we will not call upon any one until we have done our share! Will you believe us, sisters, when we tell you that we know who is our Leader? As Captain of the Lord's host has he come, and thousands who are now following him will yet be joined by thousands more, striving to reach the main army. They have crossed the Jordan into the promised land, and from over the river they beckon to us. Let courage be our watchword, and eternal vigilance our countersign; and if defeated by the enemy to-day, let us renew the battle to-morrow, and follow our Captain on to final triumph and victory!

#### EXTRACTS FROM LETTERS.

Sister Janet Strang wishes to tell the sisters that if they will put a teaspoonful of salt into the churn when putting in their cream, the butter will come in a few minutes.

Sister Anna Leckney writes from Johnston,

R. I., that she enjoys her *Herald* very much, and wants to say a word to encourage the scattered, lonely ones. "I know that our God is no respecter of persons, but looks upon the hearts of his children and not upon the words of their lips or their writings only, and I do pray that all those weary, heavy laden ones might be blessed by his Holy Spirit, and have grace to bear all the hardships of their lot. None who love this work are too poor to let their light shine before the world." She bears a faithful testimony to having tried the Lord and proven him true in regard to tithing. She says that she told the Lord if she could earn a dollar she would give it to him, and that very week she did earn a dollar, something she had never been able to do before on account of her own family cares. Then the enemy tempted her, telling her not to believe in such a law. But she prayed for deliverance from the tempter and obtained it. Then she promised the Lord the tenth of what she could earn each month, and she wants to tell the sisters how wonderfully she has been blest, and wants any of them who doubt this law being of God, to do as she has done, "Trust in the word of God and prove him."

Sister Georgie Walmsley writes from Dayton, Nevada. One of the greatest enemies with which she has to contend is impatience, but she is striving to overcome and has faith to believe God will give her the victory. She is thankful to God for the restoration of his gospel and prays for his blessing upon all his Saints.

Sister Mary F. Patterson writes from National City, California. Though sorrowing for the loss of a beloved son, her heart is stayed upon God, and she feels and knows that "He doeth all things well." She enjoys and is comforted by the *Herald*, and feels determined to live nearer to God in the future than she has in the past.

Sister David H. Smith, writes from Marathon, Iowa:—"When I read of the pleasant times you are having in Lamoni, I often feel homesick to be with you all again. Elbert has not missed a day at school this winter, and he is studying the lessons in the *Hope*. (Persevere Elbert. The Lord will be needing you some day, and when he calls you, may you say as did Samuel, "Speak Lord, thy servant heareth!")"

Sister Mattie Adair, writes from Temple, Texas, That by the help of God, she is determined to break loose from all chains which bind her to habits which she knows are not pleasing in the sight of God. She is reading the "Book of Mormon, and expresses her unbounded astonishment at its plain and faithful directions to the Saints of God. She says that she can hardly wait for the evening to come, when her work being finished she has leisure to sit down and read. To sister Mattie we say, "Trust in God, and let your light shine for he will give you the desires of your heart in righteousness, if you are faithful to him."

Sister Elizabeth White, writes from Independence, Mo:—"The fulness of the gospel! All the principles taught by Jesus and the apostles. Oh, how grand and clear to our understanding is the gospel taught in the word of God! Sisters, just think for one moment, that this gospel of the kingdom must be preached to all nations, kindred, tongues and people, by those having authority. Surely the cause needs all our *miles* to assist those ministering servants in their labor. I hope and trust the sisters will consider the matter, and send in their aid before the General Conference,

I wish to say for the 'Aid Society,' which numbers twenty-nine, we are busily engaged in earning all we can, that we may be able to help furnish our new church when it is finished. We have over fifty dollars in the treasury, and have expended liberally to the poor and all charitable works."

Sister Phebe Ruby writes from Bird City, Kan., that she feels to bear her testimony to the truth of the latter day work. She united with the church at an early age, in the state of Iowa, and from that day to this has never had a doubt of its truth. She relates a very singular circumstance which occurred on the evening of the day that Joseph and Hyrum Smith were killed. She was standing with her mother upon the front door-step of the house, when two drops of blood fell upon the step. Her mother said, "Look, that came out of heaven;" when just as she spoke three large drops fell near them, when her mother exclaimed, "Oh, I believe they have killed Joseph Smith!" That same evening the news of his murder reached them. Sister Ruby was through all the troubles at Nauvoo, and joined the Reorganization about twenty years ago.

Sister Sarah E. Tuller writes from Webb City, Missouri. It has been three years since she and her husband enlisted in the cause, and she wants to bear a faithful testimony that she knows the work is of God and not of man. Her desire is to see the work roll on until there shall not be left one to advocate the cause of the wicked one.

Sister S. S. Clapp writes from Deer Lodge City, Montana.—"Just now my special work seems to be among the young of this neighborhood, and I very earnestly desire God's Spirit that I may help them to find the way of life. I feel quite encouraged, believing there will good come of the effort. My own dear little boys have their 'love box' and they are quite pleased at the idea and will send their mite soon."

Sister Mamie Zenar writes from Clear Lake, Kansas, that she is trying every day to do something for the Master, although she feels like a very weak child. She was very sick, when God took from her an only and beloved brother, and she then resolved if the Lord would spare her life she would serve him. She many times finds it lonely without one who was so kind and good to her, but she wants to be entirely resigned to the will of the Lord.

Sister E. A. Burnam writes from Edgerton, Missouri.—"Tell Sister A. M. Snow through the 'Column,' to dissolve beef's gall in rain water and bathe her eyes with it. She will receive strength and cure, if she continues it long enough. Use her own judgment as to its strength. "I heartily endorse Sister Scanlon's resolution. I have been seventeen years situated as she is, but since complying with the law of tithing have been wonderfully blest, and my faith grows stronger every day."

Sister Sarah Evans, writes from Crescent, Iowa, that she found alum, dissolved in soft water, with a little white sugar added, very healing in a case of sore eyes.

Sister M. Harper writes from Durham, Alabama.—"My husband and myself are among the isolated ones, there being no branch nearer than twelve miles. We met in conference with the Saints at Pleasant Hill, last October, which is the last preaching we have heard. Oh, how thankful the Saints ought to be who have the privilege

of prayer and testimony meeting every week. I wonder if any one lets trifles keep them at home? I hope not, for their privilege is very great."

Sister Katharine Salisbury writes from Fountain Green, Illinois, sending a receipt for eye water which was given to her mother (Lucy Smith) in vision. "One teaspoonful of verdigris powdered very fine and dissolved in one quart of rain water. Add a little peppermint essence and strain through a fine cloth." Mother Smith had been confined to a dark room for three months. When this receipt was prepared she had it blessed and used it. It completely cured her eyes, and she received her second sight. Sister Salisbury says she never knew it fail to cure.

Sister Jennie Murphy writes from Independence, Mo.:—"I have thoroughly enjoyed our portion of the *Herald*, and feel it to be a great help in our toilsome journey through life. It appeals so fully to our hearts, and pleads for our homes. Independence is in a good state of prosperity. God is blessing all who have made their homes here, both spiritually and temporally. The Saints are enforcing respect and recognition from the people, which is a great consolation to us. Our meetings are all well attended, and a good interest manifested. And thus Zion begins to flourish, and it causes our hearts to rejoice and be glad that we are permitted to live in a day so glorious, so fraught with blessings to the sons of men."

Sister G. W. Hobart writes from Leon, Kan.:—"If we would all save our pennies and teach the little ones to do the same, how much could be done to spread the gospel—to send it in its purity to those who are hungering and thirsting for it. I am young in the faith, was baptized into the Methodist church when an infant, and brought up in that faith. The 9th of last May I was buried with Christ in baptism, and thank God that I was led to obey the gospel in its fulness. I am one of the afflicted ones, having been in poor health for years, although I have been blessed with better health for the past six months. Pray for me, sisters, that I may be healed, if it is the Lord's will, and that I may be worthy the name of Saint."

It has been requested that we state exactly the amount of money meant by a penny? One cent is what we mean, and should never have thought of an explanation had it not been asked of us. No matter about the amount, sisters; let us give just what we can afford to give, after our tithing is paid. A brother told us this morning that he dreamed last night he saw the names in the Home Column Missionary Fund, when they had become too many to print each one, and were sent in by branches. It would not be long before this would be the case if every one would respond, and if we live very long, we have no doubt we shall live to see the day.

HOME COLUMN MISSIONARY FUND.

Sr. Clara Patten, Bonaparte, Iowa.....	38
A sister, Utah.....	1 00
Sr. Dollie Barnett, Bonaparte, Iowa.....	25
Sr. M. A. Hawkins, Dayton, Nev. ....	2 00
Sr. W. R. Stauts, Elko, Nev. ....	1 00
Sr. Nancy Brown, Sublette, Ill.....	1 45
Sr. Ann Evans, Stuart, Mont. ....	1 15
Sr. S. S. Clapp, Deer Lodge, Mont.....	30
Carlie, Hollis and Georgie Clapp, Mont....	50
Sr. Lucy A. Morton, Jonesport, Me. ....	1 00
Sr. Susan M. Norton, Jonesport, Me.....	50
Sr. Ada Norton, Jonesport, Me.....	25

Sr. Mary A. Dobbin, Jonesport, Me. ....	50
Sr. M. Annie Scott, Lamoni, Iowa.....	20
Sr. Mahetable Hall, San Francisco, Cal.....	83
Sr. Albert Haws, San Francisco, Cal.....	77
Sr. Nancy Caverly, Louisiana, Mo.....	75
Sr. Maggie Waddel, Louisiana, Mo.....	25
Sr. S. E. Fisher, Shenandoah, Iowa.....	1 00
A sister, Salt Lake City, Utah.....	1 00
Alice, Eda and Sarah Davis, Mound Valley, Kan. ....	55
Sr. Ellen Olson, Mound Valley, Kan.....	70
Sr. Andromica Ryan, Mound Valley, Kan..	21
Little Lydia Simpson.....	05
Sr. Carrie Malcom, Bennett, Neb. ....	25
Sr. Margaret Hoagland, River Sioux, Iowa.	50
Bro. G. W. Johnson, Lamoni, Iowa.....	30
Sr. Ann Thompson, Sevastopol, Iowa.....	1 00
Sr. L. Fredrickson, Wheeler, Iowa.....	50
Sr. J. Manning, Des Moines, Iowa.....	58*

ERRATA.—The \$3 credited to Bro. R. Ballard, Boston, Mass., in *Herald* of January 29th, should have been credited to Boston Sabbath School. Sister Annie E. Thorson, Richfield, Kan., in last *Herald*, should have been Richfield, Utah. LAMONI, IOWA, Feb. 17th, 1887.

LAMONI, IOWA.

*Beloved Sisters*:—Having been comforted by the testimonies in the "Home Column," I have resolved to add mine, praying that the Spirit will bear record of its truth to every honest heart in whose hands these lines may fall. I wish to say what I have received is not through my own goodness, for I am frail and full of imperfections; but through the goodness and mercy of God, and in fulfilment of his promise, "he that doeth the will of the Father shall know of the doctrine." To him be all the praise!

After a long and careful investigation of this work I became a firm believer in its claims, feeling I must obey, let the consequence be what it would; and though not fourteen years of age, I was baptized April, 1847, at Cheltenham, Gloucestershire, England, by Elder Sharrow who united with the church in an early day, soon after the arrival of the first elders who were endowed with power in Kirtland to preach the gospel. After the lapse of a week or more I began to be very much troubled in mind, fearing I might be wrong; so much so that I could not eat nor sleep but very little. It seemed that the enemy was determined to overthrow the good resolutions I had formed; being so tormented day and night that at length I thought I must give it up unless the Lord made manifest the truth of the same. For this I fervently sought, in humility and prayer, saying if I was blessed with a testimony I would bear it to those around me. Immediately after retiring to rest, while praying in my heart for a testimony, the room became very light, so that I could see very plainly; and before my eyes, at the foot of the bed stood a personage of large stature, noble features and ancient appearance, dressed in a loose white robe, and nothing on the head but long white hair falling on the shoulders. He moved a few steps and disappeared. Not one word was uttered, but his presence conveyed all the knowledge I desired, and oh! the peace and joy I felt is beyond the power of my feeble pen to portray; and from that moment to this, to my knowledge, I have never doubted the truth of the restoration of the gospel, but say with Joseph the Seer, "Where was there room for doubt? Nowhere; uncertainty had fled; doubt had sunk no more to rise."

I desire also to speak of the healing power; having been healed by the power of God, almost times without number, space will not permit of telling all, but I will mention two instances,

While camping with a company of Saints on the prairies of America, that much dreaded disease, cholera, made its appearance and many were bereft of their loved ones. Daily, for a time, some were laid in the silent grave, until many began to be afraid of waiting upon those who were sick; myself watching a dear old sister until she closed her eyes in death to await a glorious resurrection. I was seized by its iron hand. I partook of nothing as medicine, but sent for an elder. It was customary then to give a spoonful of oil before pouring on the head. The thought came to my mind the moment I swallowed the oil, "I shall be healed." It was even so. Every particle of cramp and pain fled with the blessing of God. To Him be all the glory.

Some years afterwards I was taken very sick and confined to the bed about six weeks, until my strength seemed perfectly exhausted. The nature of the sickness I can not here describe; suffice it to say no one thought it possible I could ever recover. I had no earthly physician but was administered to several times, receiving only slight relief for a time, until at length it seemed I must say good bye to all things earthly. As I thought of the dear children and what would become of them, my desire to live increased, and I silently breathed a prayer to him who sitteth on high, that he would spare my life, and that I might be made whole. I well knew my prayer was heard, and would be answered also. The knowledge was given me that angels were by the bed watching over me. I could spiritually discern them. What a happy day! What precious moments! Can I ever forget the comforting influence I felt? No, never! It was truly a day of thanksgiving and praise. Our Father knoweth the secret thoughts of the heart, and ever willing to hear and answer prayer, the disease was rebuked in an unknown tongue; the interpretation was given and I was healed instantaneously, and walked, and in one or two days after did the work for my family.

"We have the gift of unknown tongues,  
The gift of healing too;  
And this is testimony  
That what we teach is true."

A few days after, the persons who were in attendance, speaking of the day said, "There was such a different feeling in the house." Another said, "I went out to the stacks to pray, I did not feel good enough to come near you;" but ah! it was not me, it was the influence of those beings who bring so much comfort and consolation to the soul.

In the light of revelation, past and present, who can say there is no God? Who can doubt the divinity of his Son or the plan of salvation—which is as true as that the sun shineth in yonder firmament. The day speedily cometh when every knee shall bow and every tongue must confess that Jesus is the Lord. Let us who have taken steps to serve him, seek more diligently after the things pertaining to his kingdom. Knowledge will increase; darkness will vanish away. That our garments may be found pure and spotless, we having on the robe of righteousness, is the prayer of

C. ACKERLEY.

JONESPORT, Me., Feb. 2d.

*Dear Sister Frances:*—Perhaps a few lines from this eastern portion of the country will not be uninteresting to many of the readers of the Home Column. Away down east on the rock

bound coast of Maine, surrounded by forests of evergreen and partially girdled by the broad blue waters of the Atlantic, is located a band of Latter Day Saints known as the Jonesport Branch. At present we number forty-six, the majority of whom are firmly grounded and established in the faith: and though inhabitants of this icy region, yet are as ardent lovers of the truth as those of a more genial clime. Since the organization of our branch, about fifteen years ago, it has been called to pass through severe trials. The opposition has been strong, and the current against us. The prospects are brightening at present, and our branch is coming forth from the fiery furnace stronger and purer, and will eventually occupy a higher moral and spiritual platform than before. The work is progressing, and those who do not keep pace with it will be left in the rear. Our branch meetings are improving, and the Lord is meeting with us by his Spirit in much power, and those of the Saints who think that our social meetings are not of much account, and avail themselves of the privilege of remaining at home till an Elder comes, are losing ground; and we who allow trifling things to keep us at home, and then justify ourselves in so doing are being deceived; and at that last day when the book of remembrance is opened, we whose names are not found at all or very rarely, will be the losers. Present duty unperformed is as a thread broken in the loom, and its effects will only be perceived when the weaving of a life-time has been unraveled. It will be too late to rectify mistakes then. Our Sunday school, which was organized last August, is a grand success. The children are deeply interested, as well as adults. Our juvenile choir is a great help to the school. It makes the walls of the old building resound with the songs and hymns of praise. The interest of the Bible class is so great that if any of the teachers of the different classes be absent, not one can be persuaded to leave that and take charge of a class for even one session.

Another important factor in the work here is that noble band of workers known as the Sister's Aid Society. This organization has been in working order for fourteen years, and never a jar, discord, or harsh word has marred the peace of its members. They come together and work with a will and zeal worthy of the cause in which they are engaged. Through rain, snow, slush or mud, you will find them at their post. The fruits of their labors have been spread broadcast over the land. They have always been willing to respond to the call for aid. The fatherless and widows have been remembered, the naked clothed, and the hungry fed; and the elders helped to carry the glad tidings to many a place. Last year they gave fifty dollars to the church at one time. No account has been kept, no record made, only God and the angels know what good they have done. Yes, a record has been kept by angels' fingers, which is far better than as though it had been penned by mortal hands. The 21st of last month they were selected to furnish supper for the Free Masons at their public installation of officers. The net proceeds were fifty-one dollars, which is to serve as a nucleus for a church fund, either for repairing the old church or erecting a new one.

Our Congregational friends are now occupying their new ten thousand dollar church and are working for a revival. Their ministers work with a zeal and enthusiasm that is worthy the emulation of even a Latter Day Saint elder.

Many people here are seeking after truth, but our elders only stay long enough to get the people interested, then leave, perhaps to return six months or a year later. What is needed is a continued and persistent effort for a while to accomplish much.

I have more I would like to say, but for fear of an introduction to the waste basket I refrain. We are going to organize a reading club to-morrow night. We had twenty at our sewing circle to-day; voted to tithe what money there is in the treasury.

Your sister,

LIZZIE WOODWARD.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### LEAVES FROM THE TREE OF LIFE, NUMBER SIX.

THE AGENCY OF MAN.

"If it was the purpose of the Almighty to give to man eternal life, why did He not create him in such perfection that it would have been impossible for him to sin and thus forfeit his right to the proffered gift? Surely, if the Creator was infinite in love, knowledge, wisdom and power, His foreknowledge would have seen the absolute necessity of such perfection, or infallibility, His love would have suggested the propriety of such condition, His wisdom would have been equal to the necessary arrangement, and His Omnipotence ample to the completion of His eternal purpose, without the intervention and sacrifice of a crucified Redeemer. The fact that He did not so endow man, is evidence, either that He did not possess all knowledge, wisdom, and power, or that He was deficient in the boasted fulness of that love which is claimed for Him in the Bible, and that the gift of eternal life was the result of an after thought that occurred to the Creator, after man was created, or else that man is not the result of the work of a personal Creator. If the gift of eternal life was not the result of an after thought, then the Creator was evidently subject to the necessity of experience and observation as a means of gaining knowledge, and hence on the same level with the creature in that sense. This would destroy His claim to the God-head, and at the same time render the hope of man, in his dependence upon such a being entirely abortive."

The above is the reasoning of the skeptical mind, of "the fool who hath said in his heart, There is no God." Let us examine it carefully, for to push it aside as blasphemous will not help us nor convince him. What was it that the Scriptures declare as the masterpiece of God's workmanship? "God said, Let us make man." What is man as we find him? An intelligent being. Even the sceptic would scorn to be called anything less. What do the scriptures represent man to be? "Thou hast made him a little lower than the angels and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thine hands."

—Ps. 8: 5, 6. We are told in holy writ that "intelligence is the glory of God." Is it not the glory of man also? One great difference betwixt God and man is, that while the intelligence of the former is infinite, comprehending all things, that of the latter is measured, or limited, yet capable of expansion. Let it be remembered that God said, "*Let us make man, not angels, not seraphims, not gods, but man,* and that the crowning attribute of man is intelligence, in other words, *power to think, reason, learn, observe, understand, receive knowledge and convey it, to will and to do* all things within the limits of that intelligence, for "knowledge is power."

Now let us see the "perfect creature," that the skeptic would have had the Creator to make—"one that could not sin." Since "sin is the transgression of law," and as "where there is no law there is no transgression," there can be no responsibility to law until such law has been proclaimed. And if it requires intelligence to frame and declare law, it also requires sufficient intelligence to receive and obey the law declared. Does not intelligence capable of receiving imply capability to reject? In other words, Does not the power to avoid sinning, imply the power to sin? And if the being is deprived of the power to do the one, is he not necessarily deprived of the power to do the other? If so, it follows that the being the skeptic would have had created, would have been simply a *machine, a thing* incapable of acting only as it was acted upon by some exterior and superior power. But such a being would be utterly incapable of enjoyment, for there can be no enjoyment without intelligence. Even the meanest species of animal existence manifests intelligence, and also *will-power*. Thwart a worm in its progress in any direction, and it will start in another; but the skeptic's ideal man, such as he would have had God to create, would not possess even this power. It would be indeed a *senseless thing*, incapable of will. Eternal life would be of no value to such a being. It could not receive it, nor enjoy it if forced upon it; because it could not comprehend it, hence could not have any appreciation of its worth. The enjoyment of all beings must be in exact proportion to their powers of appreciation; hence if the ideal being of the sceptic had been created instead of man, the wisdom, power, and love of God would have been exercised in vain, so far as the purpose to give eternal life was concerned; nor could the whole creation have answered any end but the manifestation of creative power without any adequate purpose calling forth the exercise of that power. If eternal life was indeed to be given, it must be given to intelligences capable of understanding and appreciating it, able to drink in the eternal fullness of its joys, the infinite blessedness of its pleasures, and enjoy the infinite greatness of its powers, otherwise, it would be as "casting pearls before swine." Such intelligences would be nothing less than man as God created him, endowed with the power to think, to understand, to will, and to do; and by his powers of observa-

tion and reason to expand and increase his powers of knowledge, wisdom and appreciation, and aided by divine light, be prepared at length to enter into and enjoy "the greatest of all gifts," eternal life. But the question is asked "Why was the evil presented to man? Omnipotence could surely have prevented its introduction into the garden Eden, if such a Being existed." One thing is evident to all observing minds, independent of revelation, that there are two forces in existence, one tending to the good and felicity of mankind by seeking to elevate them to higher planes of enjoyment and blessedness; the other tending to the corruption, degradation, misery, and destruction of the race. Some even of the sceptical portion of the race have discerned the latter and have nobly sought to stop the tide of evil in the best way known to them; but as they rejected the light of revelation, they understood not the cause, nor the source of evil, and only worked against its effects, and that in blindness and ignorance, and consequently labored greatly in vain. And, unfortunately, while they with one hand sought to impede the progress of evil, they tore down the barriers of truth with the other, and thus have rather aided the monster in its onward march than retarded its progress.

But revelation has thrown light upon this monster, and to that we turn for information. It makes known the fact that good has its personification in the character of God, and evil its personification in the character of Satan. The introduction of evil into this world was brought about on this wise. The being called Satan, once "an angel in authority in the presence of God, rebelled against God, sought to destroy the agency of man," and to defeat the purpose of the Almighty. Gen. 3: 1-4. "And was thrust down from the presence of God and the Son, and was called Perdition." Doc. Cov. 76: 3. "And also a third part of the hosts of heaven turned he away from God because of their agency, and they were thrust down, and thus became the devil and his angels."—Doc. Cov. 28: 10. See also John 8: 44; Luke 10: 18; Jude 6; Rev. 12: 7, 9. No sooner had man been placed upon the earth than Satan, intent upon frustrating the Eternal purpose, assumed an animal shape that was pleasing to our first parents, called in the Scripture the serpent. And knowing that God had given them a law, he came with a lie in his mouth and tempted Eve to break that law. She yielded, and he used her as an instrument to tempt Adam, who also partook of the forbidden fruit, thereby transgressing the law, "wherein he became spiritually dead." Now it is evident that, although God had given to man his agency, there could be no opportunity for its exercise until the good and the evil were presented before him. And as not only the individual man, but the race, must make good their claim to eternal life, or prove unworthy, therefore this agency must extend to all as the gift must be offered to all. Therefore the yielding to temptation, by our first parents involved the whole race in its consequences, and

opened up the way that all might accept or reject the will and rule of Jehovah. And as God has given to all intelligences their agencies, He will not deny Himself by destroying that agency; hence all beings in the heavens or on the earth, are held responsible for the powers and privileges given them, and consequently must answer to Him for their actions.

And as Satan had rebelled against God and was thrust down from the presence of God, he chose to lead man from his Creator that he might thereby thwart the Eternal purpose. But with all his cunning he was blind; for by this act of hatred against man and high handed rebellion against God, he opened up the very means by which every man and woman could be thrown upon their own responsibility and choose for themselves good or evil—God or Satan—life or death. For Jehovah would scorn to reign over a kingdom of slaves, or beings who were His subjects by force of circumstances over which they had no control. His kingdom is the kingdom of liberty in the broadest, grandest sense of that term. His power must be exercised, not for the mere exhibition of it, but for the eternal wellbeing of His creatures; so that they who have learned the bitterness of sin and death, may have the unspeakable privilege of enjoying the fruits of righteousness, even eternal life. And now comes the opportunity for the exercise of that agency given to man to choose between good and evil, and also for the operation of that boundless love that swelled the bosom of the Creator and illumines and renders glorious all His works and ways.

But we will let revelation tell the grand old story, which is at once the glory of God, the joy of angels, and the sure and steadfast hope of believing humanity, "the power of God unto [their] salvation." I quote from the Inspired Translation: "And I, the Lord God, said unto mine Only Begotten, Behold, the man is become as one of us, to know good and evil. And now lest he put forth his hand and partake also of the tree of life, and eat, and live forever; therefore I, the Lord God, will send him forth from the garden of Eden to till the ground from whence he was taken. For, as I, the Lord God liveth, even so my words can not return void, for as they go forth they must be fulfilled. So I drove out the man, and I placed at the east of the garden cherubim, and a flaming sword which turned every way to keep the tree of life."—Gen. 3: 28, 31. Let us pause to consider this act in which love, justice and mercy are so sweetly blended, however stern it may appear to the unenlightened reader. Man, through disobedience, had become the servant of Satan and the slave of sin; for Christ says, "Who-soever committeth sin is the servant of sin."—John 8: 34. And Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—Rom. 6: 16. The soundness of the above philosophy can not be called in question; hence as our first parents had become the

servants of sin, and must, as a natural consequence, be alienated from God and could no longer dwell in his presence, that condition of things must have remained; and while he could have existed forever, in that condition, had he been permitted to eat of the tree of life, he must have forever remained the slave of the evil one subjected to his sinful and hateful sway, the sport of fiends, the victim of infernal hatred, and subject to eternal banishment from the presence of the only being who could comfort and bless. Therefore, while his banishment from the garden of Eden and the placing of the flaming sword to guard the tree of life was just, it was also an act of love and mercy; for now death, who comes as the avenger of justice, puts a period to the union of the body and spirit, "the dust returning to the earth as it was," and by the further interposition of God's love as seen in the plan of redemption, "the spirit to God who gave it." It will be hereafter shown that Adam and Eve did not suffer the temporal death until the plan of redemption was made operative in their behalf. Not only were Adam and Eve benefitted by being driven from the tree of life, and thereby prevented from becoming immortal in their sinful state, but the entire race were partakers of that benefit. For had the first pair borne children in a sinful and immortal state all mankind must have partaken of their nature, for "who can bring a clean thing out of an unclean? Not one."—Job 14:4. And as the parents were aliens from God, and slaves to sin, their offspring of necessity partake of their nature and condition; and that, too, without any choice on their part. Hence, however just the punishment of the parents might appear, it would have been manifestly unjust to permit the children to eternally suffer for the crimes of parents, without any hope of redemption, for they had no part in their parents' sins. Thus is the wisdom and love of God manifested toward his creatures, and Satan's purpose frustrated, while the plan and purpose of the Almighty is being accomplished in the fact that eternal life is offered through the redemption wrought out by Jesus Christ. The agency of men is preserved, the justice of God is vindicated, his mercy is manifested, and love divine triumphs over all the machinations of the powers of darkness, while mankind is free to choose life or death, and can be justly rewarded according to the deeds done in the body, whether they be good or evil.

The skeptic might still ask the question, Why did the Eternal give a law and make man responsible to that law? Why not leave him at liberty to follow out his desires, without having to realize the consequences of any particular course? Such questions exhibit a shallow mind, and yet such is the folly of infidelity, or atheism. Every reasoning mind knows that *every thing is governed by law*, and that without law there could be no order, but confusion would reign, and confusion must bring destruction. A very limited experience in the common affairs of life convinces one of this fact. The skeptic is bound to acknowledge order throughout

the universe, so far as his observation reaches, and must freely acknowledge that such order is the result of law governing all things, and that without such law producing such perfect and universal order, we should quickly perish "amid the wreck of matter, and the crash of worlds." Why then is he so foolish as to carp at the Almighty because he has given man a law to keep? The Book of Mormon plainly answers such questions, and to it we turn.

"Wherefore the ends of the law which the Holy One hath given unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement; for it must needs be, that there is an opposition in all things. If not so, my first born in the wilderness, righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body, it must needs remain as dead, having no life, neither death nor corruption, nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore, it must needs have been created for a thing of nought; wherefore, there would have been no purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God, and his eternal purposes; and also, the power, and the mercy, and the justice of God. And if ye shall say there is no law, ye shall also say there is no sin. And if ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if all these things are not, there is no God. And if there is no God, we are not, neither the earth, for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away.

"And now, my sons, I speak unto you these things, for your profit and learning: for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them is: both things to act, and things to be acted upon; and to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition: even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; wherefore, the Lord God gave unto man, that he should act for himself. Wherefore, man could not act for himself, save it should be that he was enticed by the one or the other.

"And I, Lehi, according to the things which I have read, must needs suppose, that an angel of God, according to that which is written, had fallen from heaven; wherefore he became a devil, having sought that which was evil before God. And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind.

Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies; wherefore he said, Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil. And after Adam and Eve had partaken of the forbidden fruit, they were driven out of the garden of Eden to till the earth. And they have brought forth children, yea, even all the family of all the earth. And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he showed unto all men that they were lost, because of the transgression of their parents. And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and have no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell, that men might be; and men are, that they might have joy. And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall, they have become free forever, knowing good from evil; to act for themselves, and not to be acted upon, save it be by the punishment of the law, at the great and last day, according to the commandments which God hath given. Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil: for he seeketh that all men might be miserable like unto himself."

In the foregoing quotation is the great mystery of the purpose of God in the creation of man revealed. Book of Mormon, pages 56, 57, 58, Lamoni edition. It plainly declares the cause, and the means, by which the fall was brought about; and it reveals the means of redemption through Jesus Christ,—“Wherefore, redemption cometh in and through the holy Messiah; for he is full of grace and truth. Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.”—Page 56. In another revelation the Lord declares, “Behold, I say unto you, that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare

unto them repentance and redemption through faith on the name of mine only begotten Son; and thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not unto eternal damnation; for they can not be redeemed from their spiritual fall, because they repent not; for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey. But, behold, I say unto you that little children are redeemed from the foundation of the world, through mine Only Begotten."—Doc. and Cov. 28:12, 13. Herein is revealed the infinite wisdom, love and justice of God, preserving unto man his agency that he might secure unto himself eternal life through the means ordained of God in the gospel through Jesus Christ, our Redeemer.

CHARLES DERRY.

#### LOST ISRAEL FOUND.

HAVING carefully read the article in *Herald* of December 18th on the above subject, I will give some reasons for differing with the brother. Some Arctic explorers have believed that there was a warmer clime beyond where they have been able to reach, insomuch that explorations are yet continued. "And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep."—Doc. and Cov., page 317. Great barriers of ice seem to intervene between them and us. Again, they are to come to "the children of Ephraim, my servants, and be crowned with glory, even in Zion, \* \* \* by the children of Ephraim." This is not in Jerusalem, by the Jews; they are not to assist in redeeming Judea. Again, when Israel are gathered to Jerusalem, Gog and Magog, Persia, Ethiopia, Libya, Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands, including the European nations, are to be gathered against the Jews. (Ezek. 38:2-13), called "all nations," in Zech. 14:2. The unreliability of the histories the brother quotes is shown from the statement that, after Israel was taken out of Samaria they pushed their conquests in Media and Persia unto farther India, which no doubt would take much time, and there the child was born, B. C. 623, who it is said taught the Decalogue, and is thought to have thus proved his Israelitish origin. But Israel was not taken out of Samaria until B. C. 721; (2 Kings 17:23. It was at the time of Ezekiel's prophecy about gathering Israel, thirty-four years after their removal from Samaria, that the brother says they were "pushing their conquests eastward into Media," &c. He then quotes from Esdras, (which I believe true), which utterly disproves the above histories. Esdras says that after they were taken into Assyria they took counsel that they would

go into a country where *never man dwelt*—not into Media, &c. "And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood until they had passed over. For through that country was a *great way* to go, namely of a year and a half." I think it was more than fifteen hundred miles, as the brother states, for that would be but about three miles a day. Fifteen miles is a short day's journey, which would make seven thousand miles in a year and a half. It was "a great way to go," at least. "Then dwelt they there until the latter time." Not only until "The age of the Messiah" who came in the meridian of time, as the brother says, but until his second advent, as we learn from the same chapter of Esdras, reading from the 29th verse, "When the Most High shall begin to deliver them that are upon the earth," then "he shall stand upon the top of the Mount Zion," when "Sion shall come and shall be shown to all men," and when the wicked all unite to fight against the Lamb, then the ten tribes are seen coming from the north country. "And now when they shall begin to come the Highest shall stay the springs of the stream again that they may go through." "Now when he destroys the multitudes of the nations [European as well as others] that are gathered together [at Jerusalem] he shall defend his people that remain. And then he shall show them great wonders."—Verses 49 and 50; see also Isaiah chapter 11. Again, it is not reasonable to suppose that those Israelites could have peopled all the nations referred to and not retain the Hebrew language and customs to some extent at least; for it was the avowed purpose of keeping their statutes including circumcision, that they left Assyria. In Book of Mormon, page 452, we learn that the Nephites were the "other sheep" Jesus had spoken of in Judea. And he tells them of the lost tribes that were not in any of the lands round about Jerusalem, that he would minister also to them as to the Nephites and Jews. And on page 105 he says they should write his words, "And when the two nations run together, the testimony of the two nations shall run together also;" and that the Jews, Nephites, and lost tribes should have each other's writings when they run together. Now the stick of Judah and of Joseph we have, and we should have the writings of "lost Israel" if they are in Europe, for those nations have certainly run together with Judah and Joseph. On page 452, Book of Mormon, we learn that "the seed" of those Jews who were with Jesus in his ministry at Jerusalem, the apostles and Jewish saints who ceased to be identified with Judah as a nation, were to be converted by the Nephite writings. That "seed" are more numerous amongst the European nations and this American nation, no doubt, than those who are known as Jews. Then there are also the Ephraimites who were to become "wanderers amongst the nations." And no doubt north Ireland, England, Scotland and Wales, are composed largely of Israelites,

but are not "the lost tribes." But, as the brother, I do not claim to *know*, but only present some of my reasons for believing the lost tribes, as tribes, are still in an unknown "land of the north." Compare the scriptures presented with Isaiah chapter 11, Jeremiah chapters 16 and 31.

D. S. CRAWLEY.

#### "COMMENDING THE HERALD."

IN *Herald* for January 8th, 1887, appears a leading editorial under the above caption. It was designed, I presume, to counteract the evils (?) which might result from the reading of my letter, published in the same issue, and together with "others received and published," referred to by the *Herald*. Aside from a desire that the Saints should be properly educated; God's work conducted in his own way; and matters made to appear as they are, I have no interest in, or anxiety concerning the matter. I expressed my opinion, in said letter, upon a matter which I have been watching for some time. This I regarded as my privilege and *duty*. I did so wholly upon my own responsibility, without a suggestion or word of advice from any other one of these "friendly critics." My letter was addressed to the "Editors," not "Editor" of the *Herald*. I call attention to this little error, lest others, as well as the Editors of the *Herald* misunderstand, and therefore misconstrue my motives.

So far as I am concerned, this is no personal matter; and when the *Herald* says, by implication, that impugning the motives of those who write commendations; undue suspicion, want of charity, &c., are the fruitful causes which led to the expression of those opinions which the Editors "regret to notice," I frankly state, (and this is not putting it in its strongest form) *I do not believe it*. I am somewhat like the Elder who, upon visiting a certain locality, heard the report that the "Mormon preacher" (meaning himself) had been "mobbed and killed." "I knew," said he, (when relating it) "that it was a lie, as soon as I heard it." \*

I believe that we should labor together in love, encourage one another in all that is wise and right; that we should be thankful, (especially to God) and strive to appreciate the labors of others as we wish others to appreciate our own work. Nor am I opposed to the publication of words of appreciation from subscribers for, and contributions to the *Herald*. All this is conceded to be proper, and is not in conflict with the objectionable paragraph of my letter. Please read the following statement found in my published letter: "There are some things, or (not "on") some lines of policy, which require special care lest they be carried *too far*." When considerable of valuable space is occupied in nearly every number of the *Herald*, with these commendations, some of which are very extravagant, in my judgment, it is carrying the matter too far. The final effect is bad. It is one of the follies of Babylon, which we are required to renounce. "Come

\* This was not my choice of language, but I give it for the sake of the illustration.

out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 4). I suppose my illustration is what seemed to be so uncalled for, and therefore out of place to the *Herald*. In it you will find these words: "Now suppose he should make it a *general practice* to repeat to the Saints and friends." &c. There is a vast difference between a "*general practice*" and an occasional one.

With reference to the quotation made use of by the *Herald*, we advise the Saints to re-read that portion of my letter complained of, also the editorial criticism, and decide for themselves which one is the more wanting in charity. Did I deny that it is the right of the Editors to publish as many of these commendations (or anything else for that matter) as they please? *No*. Did I deny the right of correspondents, or contributors to the *Herald*, to write as many commendations, or puffs as they pleased? *No*. Did I not plainly state that I believed in "sustaining the church papers?" *Yes*. Did I not say, by implication, that the *Herald* should be taken and read? *Yes*. Have I impugned the motives of the *Herald* Editors, or of those who have contributed to its pages? *No*. Why then does the *Herald* regret the appearance of a few lines of friendly criticism? If one needs to become blind to errors, follies and wrongs of others, before he can have charity; or if this blindness is the legitimate result of exercising charity, then I confess that I am, at least, partially destitute of that which is the "greatest" of all. But I do not, and *can not*, so understand it. When one calls evil good, folly wisdom, and error truth, it is no evidence that the love of God dwells in his heart. On the other hand, if he sees and recognizes folly and error, *where they exist*, it is no indication that he is destitute of charity. Charity "rejoiceth not in iniquity, but rejoiceth in the truth." Peter's injunction is, "And above all things have fervent charity among yourselves; for charity *preventeth* (not covereth) a multitude of sins." (1 Peter 4: 8. Inspired Translation).

In the first paragraph of the above article, is a statement of the objects sought, or reasons for the present policy of the *Herald* in the matter complained of; and at the close of the paragraph we find these words: "we did not think either of these objects was reprehensible." *No*; nor do I. An object may be good and desirable, while the *means* used in securing it may be "reprehensible." If this is not true, then the old Papal doctrine that "the end justifies the means," is a correct principle. Again; if these constitute the sole reasons for the present policy, the practice of the *Herald*, in this respect, should have been the same from the beginning; and especially should this policy have been practiced *immediately* after the loss occurred to the office, some three years ago.

In the second paragraph, there is a manifest misapprehension of the statements of my letter, and the motives which prompted the writing of them, the closing words of the paragraph are as follows: "If our friendly critics keep on, and we be heedful

of all criticism offered, we shall in time be free from all the faults complained of, or shall have no opinions that it is worth while to name, or be safe to state." We understand the phrase "our friendly critics," to be an ironical one. The language of the whole sentence is guarded, but it was evidently meant for a hard hit. Does the language "our friendly critics," apply to those who have written against the practice of occupying so much space in the *Herald* with the publication of commendations? Does it apply to those referred to in the first part of paragraph second, in the following language? "We regret to notice in a letter published in this issue, as well as in others received and published," &c. If it refers to these, then I can see no just grounds for its grave insinuations. If, on the other hand, it refers to critics who have written on this, or some other subject, and whose strictures have not been published, it is still unjust. Unjust to them, because they have not been heard; unjust to us, because we are classed with them, and it is made to appear that we are responsible, at least in part, for their supposed bad work! Or does the *Herald* mean to tell us to *let them alone*, and attend to our own business. I believe, with the *Herald*, in the principle of authority, and that it finds its best expression in the Church of Jesus Christ. I believe too, that every man ought to learn his own duty, and "act in the office in which he is appointed, in all diligence." There is a time when men, holding office in the Church of Christ, may and should speak with authority, and all are required to submit, unless the matter is reversed by a higher tribunal; but it is not the privilege of any, no matter what office they may hold, to "Lord it over God's heritage." The Saints should be taught to see the right, and to obey as their duty becomes apparent. And while every man should be respected in his office and calling, it should be borne in mind that the gospel law insures liberty to all its votaries, and every member in the Church of Christ has rights and privileges.

"I would not rule, nor yet would I be ruled; I scorn the tyrant as I scorn his slave." Open criticism, I do not fear. It may be unjust, but it gives me an opportunity to defend myself. If the criticism be just, it helps me to see the wrong, and gives me an opportunity to repent. But when the devil rages, and the Saints "*imagine a vain thing*," it gives me more trouble—in fact is much more to be dreaded. We all need encouragement, but if God's servants will not perform their reasonable duty without being petted and praised, it is better for them, and for the cause, that they should not perform it at all. If these things are never agitated, there can be no development—no improvement in this direction; and the golden mean, which is so desirable, in all things, will never be reached.

Whatever the *Herald* may think, I do not regard the policy and practice of other religious journals as a proper guide for us; no more than the policy and practice of other ministers is a proper guide for the elders in the Church of Jesus Christ.

JOSEPH R. LAMBERT,

### Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnan at Wasanaeth Eglwys Iesu Grist. Ad-Reoleiddedig Saint y Dydd Diweddaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale Sixty cents each, free of postage; bound in full leather, marbled edges.

## Conference Minutes.

### PITTSBURG AND KIRTLAND.

The semi-annual conference of the above named district was held at Pittsburg, Pennsylvania, Saturday and Sunday, January 29th and 30th, 1887. President G. T. Griffiths in the chair. The session was opened with prayer by Bishop G. A. Blakeslee, R. S. Salyards was appointed secretary *pro tem*. Minutes of last session read, slightly corrected, and approved. Unanimous invitation to participate was extended to visiting brethren. Reports from the following named branches were read and approved:—Pittsburg 144; 2 baptized, 1 died. Kirtland 19; 2 baptized, 1 received by letter, 1 died. Wheeling 44; 9 baptized, 1 received by letter. Fairview 33; no change since last report. Washingtonville 25; 5 baptized. Lampsville 23; same as last report. Mansfield 19; 2 baptized, 1 died. Lake View (new branch) 10 members. New Philadelphia 15, no change. Church Hill, no change. The following elders reported in person: Joseph Parsons, James Brown (baptized 3), E. L. Kelley, G. T. Griffiths (baptized 12), G. A. Blakeslee, R. S. Salyards (baptized 7); Priest L. D. Ullom reported. The following elders by letter: Ephraim Thomas, David M. Strachan, Jacob Reese (baptized 3). No reports from elders James Craig, John McCormick and M. S. Sutton. Report of Frank Criley, Bishop's agent, was read and referred to an auditing committee, E. L. Kelley and James Brown. It is as follows: balance last report \$63 53, received since \$382.11, total receipt \$445.64, expenditures \$245.73, balance remaining on hand \$199.91. The following resolutions were adopted: (1), That this conference declare the Byesville, Ohio, branch disorganized, on account of the members removing from there; and that the two remaining members be instructed to join the nearest branch [at Wheeling, West Virginia]. (2), That this conference request each branch in the district to appoint a day and take a collection and send to Kirtland branch to assist in defraying the incidental expenses of General Conference. Amounts so collected to be sent to E. L. Kelley, at Kirtland, Lake county, Ohio. That a report be made of the same, and any balance remaining be turned over to the church treasury. (3), That this conference appoint ten delegates to represent the district at the Annual Conference of April 6th, 1887. The following were appointed said delegates: G. T. Griffiths, G. H. Hulmes, L. D. Ullom, Ephraim Thomas, F. Criley, W. H. Kelley, E. L. Kelley, R. S. Salyards, James Brown, Joseph Parsons. It was resolved that the delegates present at the conference be instructed to cast the full vote of the district except a division occurs, in which case the vote shall be cast proportionately. It was ordered placed upon the minutes that the reason why Elder James Brown was not sent to the field after the last conference was that the Bishop stated that the condition of the treasury did not justify it. It was resolved that all elders in the district who can devote their entire time to the preaching of the gospel be instructed to so report direct to the president of the mission for appointment. It was resolved that all officers in the district who can labor locally, as circumstances permit, be directed to labor under instructions of the president of the district. Elder G. T. Griffiths was elected district president for the ensuing term. The resignation of F. J. Reese as district secretary was received and accepted. A vote of thanks was tendered him for his faithful services. R. S. Salyards was elected secretary for the ensuing term. A. M. Teagarden was sustained as assistant secretary. F. Criley was sustained as Bishop's agent for the next term. It was resolved that the place of holding the next district conference be left to the appointment of the district president. Auditing committee on Bishop's agent's report received and

report adopted. It was resolved that the secretary be instructed in making out the credentials of the delegates to General Conference, to give the total number of members in the district in branches, and also scattered members. Sunday services: preaching at eleven a.m. by Bishop Blakeslee; Saints' meeting at half-past two, in charge of brethren Blakeslee and Salyards; preaching at half-past seven by Elder E. L. Kelley. A harmonious and peaceful session, in which perceptible gains to the district were shown. All elders' reports indicate glorious prospects for the district, and more calls for preaching than can be possibly answered. Officials present: of the bishopric 2, seventies 2, high priest 1, elders 4, priest 1, deacons 2. Adjourned to no regular date.

Branches will hereafter please address R. S. Salyards, district secretary, Kirtland, Ohio.

#### LONDON.

Conference of the above district held at the Saints' Chapel, St. Mary's, Perth county, Ontario, October 2d and 3d, 1886. At 10:30 a.m. Saints met for business. Bro. J. H. Lake was chosen president, S. Brown secretary. Remarks were made by the president concerning the order of business, &c. By resolution the balance of the forenoon was devoted to prayer and testimony, during which the gifts of the gospel were manifested. At two o'clock p.m., Saints met for business. Minutes of last conference were read, received and adopted. Branch reports:—St. Mary's 33 members, 1 elder, 1 priest, 1 teacher and 4 deacons; 1 marriage. Alliston 19, 1 elder, 2 priests, 2 teachers, 1 deacon; 1 died. Corinth 34, 1 elder, 1 priest; 5 deaths, 1 marriage. St. Thomas 17, 1 elder, 1 teacher, 1 deacon; 3 baptized, 2 removed by letter, 3 removed, 1 expelled, 1 marriage. Egremont reports one added. London, Usborne, Cameron, McKillop, Walsingham and Longwood, no report. Visiting brethren were accorded the liberties of the conference. Elders' reports:—Bro. T. A. Phillips confirmed 3, blessed 1 child, assisted to bless 1, administered to sick, conducted 1 funeral. Bro. J. A. McIntosh baptized and confirmed 26, administered to sick with good results. Bro. William Jenkins reports local labor. Bro. R. C. Evans baptized 11; also reports a miraculous case of healing during baptism. Bro. John McKenzie has tried always to present the truth when opportunity afforded. Bro. Willard J. Smith baptized 4 or 5. Bro. George Motashed, present, no report. Samuel Brown baptized 1, ordained 2 deacons, administered to several sick with marked results. Priests' reports:—Bro. C. Pearson reports having made one new opening in Houghton, preached to full houses; has the promise of a school-house when he goes back; blessed in preaching the word. Bro. A. E. Mortimore reports having preached some few times in Usborne; baptized 1. Brethren Robert Brown and John Cornish, teachers, report work in connection with their office. The following resolution prevailed: Resolved that if arrangements can be made with the Kent and Lambton district conference, the meetings of this conference be as follows: one annual conference, and one annual two days' meeting, to be held alternately with the Kent and Lambton district conference. In event of this not meeting the approval of said conference, the president of this mission, or district, appoint time and place of two days' meeting. Resolved that Bro. Christopher Pearson be ordained to the office of an elder. Bro. Howlett of London having been also called to the office of elder, it was resolved that he be ordained to that office at this conference if he present himself. By resolution the district secretary was instructed to notify the different branches of the district through the *Herald* that no more branch statistical reports will be received unless on blank forms as provided by Board of Publication. Resolved that when this conference adjourns it does so to meet subject to call of president of mission or district. Resolved that brethren McIntosh, W. J. Smith and William Jenkins, be a court of enquiry to examine documents and minutes in connection with Bro. Birch's case, and report same. Reported as follows: "That his apology be not accepted, and that the finding of the committee is that Bro. Birch stands cut off from the

church." Resolved that we declare the River-view branch disorganized, and that letters of removal be granted the members by the secretary of the district upon application. Delegates to General Conference: W. J. Smith, R. C. Evans, Robert Brown, J. A. McIntosh. Resolved that the president of the mission or district be empowered to organize the Saints of Ellin into a branch. The speakers for each service were as follows: Willard J. Smith 7:30 p.m. Saturday, Bro. J. H. Lake 10:30 a.m. Sunday, Bro. R. C. Evans 2:30 p.m., Bro. J. A. McIntosh 6:30 p.m. Prayer and testimony meeting on Sunday morning from 9 to 10:20, at the close of which sacrament was administered; also, brethren C. Pearson of Corinth and R. Howlett of London were ordained to the office of elders. Brethren R. C. Evans and J. H. Tyrell were appointed as a committee to examine district record to see if the ordination of priests is forbidden except with the consent of the president of mission, district, or conference. Committee report nothing to that effect on record. Bro. J. H. Lake was sustained as president of the mission, also Bro. S. Brown sustained as president of district and Bishop's agent. Bro. R. C. Evans sustained as vice-president of district, S. Brown sustained as district secretary. Saints met at 9 a.m. Monday for the purpose of returning thanks to God for the gracious outpouring of his Holy Spirit during the session of conference. Adjourned to meet as per previous resolution. The two days' meeting of the London district will be held in the Egremont branch, Grey county, Ontario, June 19th and 20th, 1887.

#### ALABAMA.

The above conference was held at the Lone Star Church, Monroe City, Alabama, February 5th and 6th, 1887. G. T. Chute, President; L. G. Parker, Secretary. Met at ten a. m., conference was duly organized after which an hour was devoted to prayer and song. Met at two, p. m. Butler Branch has a membership of 33; including 2 elders, 1 priest, 1 teacher; no change since last report. Lone Star; last report 30, present 34; 4 of the scattered members of the first organization had been added by vote, 2 priests, 1 teacher. St. Joseph, colored, has a membership of 25, including 1 priest, 2 deacons. Official reports:—Elders J. G. Vickery; G. T. Chute; Priest M. K. Harp, Thomas Vickery, and Perry Booker. Bishop's Agent J. G. Vickery reported: On hand last report \$1.50; received \$37.00. Paid to Elder G. T. Chute \$38.50. Resolved that we request the General Conference to continue G. T. Chute as missionary in this mission. G. T. Chute, president of district, L. G. Parker, secretary. J. G. Vickery, Bishop's agent, was sustained. Preaching at night by G. T. Chute; also at eleven a. m., Sunday morning, and at night by Elder G. T. Chute. The weather was favorable and the congregations large throughout. We hope good was done. Adjourned to meet at the Butler Branch, Butler county, Alabama, on the Saturday before the first Sunday in May, at ten a. m.

### Miscellaneous.

#### ATTENTION.

To the Saints of the Salt Lake District, of the Reorganized Church; Greeting:—There will be a special conference held in Salt Lake City, in the Mission Chapel, to convene March 12th at eleven o'clock, a. m. We desire a full and complete report from all the branches, with names of members and items of birth and baptism; scattered members, so marked that we may enter all names on the District Record. I call special attention of branch presidents to this matter. Let the clerks of each branch make out a full report and send it to my address, box 1123, Salt Lake City. There can be no conference rates obtained over the U. P. and Utah Northern. We may get rates over the Denver and Rio Grande and Utah Central; and if we succeed we will publish in time. The question of a delegate to the General Conference will be one of the matters to be considered. We shall expect to hear a voice from

Montana and Idaho; also, in regard to whether the Rocky Mountain Mission shall be represented at the coming General Conference. Let all attend that possibly can, and let each come with a prayerful heart that God's blessing may attend our assembly and his Spirit direct the services.

R. J. ANTHONY,

*Pres. of Mission.*

#### CONFERENCE NOTICES.

The Des Moines district conference will convene at Richland, Tama county, Iowa, March 4th, at 7:30 p.m. Delegates coming on the Rock Island road will be met at Malcom from Friday noon train until the six o'clock train in the evening. Those coming on the North-western will be met at Long Point; all trains will be met here on Friday. H. A. McCoy, secretary, Haven, Iowa.

The conference of the Western Maine district will convene with the Green's Landing branch, at Saints' Chapel, March 5th and 6th, 1887; business session to commence at two p.m., the 5th. It is hoped that all will attend.

WM. G. PERT, *Dist. Pres.*

The Eastern Iowa district conference will be held at Canton, Jackson county, Iowa, on the 11th, 12th and 13th of March. Delegates to Kirtland Conference will be very welcome, as they may find abundant need for what help they can give us. Teams will be in waiting at Monmouth for those coming from east and in Onslow for those from west on Thursday. Come, bringing the spirit of peace.

By order of the district authorities,

W. T. MAITLAND, *Dist. Secy.*

As the last conference of the Southern Indiana district was a failure owing to the heavy sleet prevailing, we hereby appoint that our next conference will be held at Eden branch, Floyd county, Indiana, March 12th, 1887, at ten o'clock a.m. We further request the officers of branches to see that their branches are reported; and we further request the officers to attend, as there will be special business to attend to.

JAMES G. SCOTT, *Dist. Pres.*

#### GENERAL CONFERENCE.

Bro. Joseph Smith:—Please give notice through the *Herald*, that rates have been procured over the following lines of roads: To all those desirous of attending the Annual Conference to be held April 6th, 1887, in Kirtland, Ohio: The Chicago, Burlington and Quincy Railroad from Kansas City, St. Louis and St. Joseph, Missouri; Council Bluffs, Iowa; St. Paul, Minnesota, including all other local points on these lines, also the Chicago and North-Western; also, the Chicago, Rock Island and Pacific Railroad; and the Chicago and Alton Railroad will furnish rates at one and one-third fare. All persons are required at points where they purchase tickets to take certificate from the local Ticket Agent, stating that they have paid full fare to Chicago. On presentation of such certificate to me, to be countersigned, it will entitle them to return at one-third fare on presentation of said certificate to the Ticket Agent at Chicago. Unless the above be strictly complied with, they will not be entitled to these rates. We also are promised rates over the Michigan Southern and Lake Shore, from Chicago to Willoughby, Ohio. All ministers having clergyman's rates are not entitled to this reduction. All persons desiring to come on the Chicago and North-Western will notify me at once at what points they desire to take the train on that road, that certificates may be furnished to the agents for them.

G. A. BLAKESLEE,

*Presiding Bishop.*

#### NOTICE.

Wanted to know the whereabouts of George Carr, last heard of four years ago was at Atchison, Kansas. Please address his brother Joseph, at 1121 North Nineteenth-st., Omaha, Neb.

#### ADDRESSES.

George A. Blakeslee, Presiding Bishop, Galien, Berrien county, Michigan.

DIED.

**SHIELDS.**—Mr. Francis Marion Shields was born August 1st, 1856, at Indianola, Iowa, and died at Council Bluffs, Iowa, January 29th, 1887. He was the husband of sister Nancy Ward Shields, to whom he was married last spring. He was a man of noble and generous impulses, ever ready to do a kind act. Funeral discourse by Elder D. K. Dodson, January 30th.

Farewell, young husband, so kind and dear,  
A lovely bride weeps over thy bier;  
May God in his mercy bestow  
A balm to comfort thy stay below.

**PRICE.**—At her home near Crescent City, Pottawattamie county, Iowa, sister Margaret Jane, wife of Bro. Samuel Price, and daughter of Bro. Brittan Boren. Sr. Price was born in Davis county, Iowa, July 27th, 1846; she has been a member of the church since her girlhood, and was a faithful and exemplary woman, "looking well to the ways of her household." She leaves a husband and seven children and many relatives and friends to mourn their loss. Funeral discourse by Elder D. K. Dodson.

**SMALL.**—At Camden, New Jersey, January 25th, 1887, Elder William Small, aged 72 years. Funeral service conducted by Joseph A. Stewart. Bro. Small was born in Lebanon county, Pennsylvania, in March, 1815; was baptized by Benjamin Winchester, in Philadelphia in 1839. In 1840 he left Philadelphia for the west, in company with Hyrum Smith and others. When he reached Pittsburgh, his family was taken sick with small pox, and he was obliged to take a house there and remain until they recovered. He then (with the assistance of John E. Page) began to preach the word in that city, and was instrumental in building up and establishing a large branch at that place. In 1843 he moved his family to Nauvoo, and settled them there, and went himself to St. Louis, and was preaching the gospel and working at his trade at the time of the assassination of Joseph and Hyrum at Carthage. He then returned to his family. He opposed Brigham Young and cast his lot with Sydney Rigdon, returned to Pittsburgh and remained with him as long as he continued faithful. When Rigdon went astray he left him, and would not accept anything that was not in harmony with the law of God. From that time he remained silent and went back to his trade. In 1874 he was baptized into the Reorganized Church, and reordained an elder by T. W. Smith. He always remained faithful, and was an able and willing defender of the truth. He is now in the hands of God, where we will leave him, knowing that he will receive his reward.

**GATROST.**—Near Council Bluffs, Iowa, December 1st, 1886, sister Catherine Graybill Gatrost. She was in her 73d year; had been a member of the church for near fifty years, endured many hardships during the persecution of the Saints in Missouri; she was baptized and confirmed a member of the Reorganized Church, July 14th, 1860, by Elder E. C. Briggs. Her funeral discourse was preached by Elder D. K. Dodson, December 4th.

**COOK.**—Near Council Bluffs, Iowa, Joseph Ephraim Cook; born April 17th, 1886; died December 6th, 1886; son of Mr. Joseph and Sr. Salena Cook. Funeral by Elder D. K. Dodson.

**KIDKWOOD.**—Near Crescent City, Iowa, December 20th, 1886, Bessie Jane, daughter of Bro. James and Sr. Meggie Kirkwood. Bessie was born November 12th, 1886. Funeral discourse by Elder D. K. Dodson.

**CARPENTER.**—At his home in the town of Marcellou, Columbia county, Wisconsin, March 11th, 1875, William Carpenter, in the 72d year of his age. Bro. Carpenter joined the church at an early day under the presidency of Joseph the Seer, and was called to the ministry and ordained an elder, and preached the gospel of Christ as restored in these latter days.

**CARPENTER.**—At the residence of her daughter, Mrs. Zedoc Waite, in the town of Marcellou, Columbia county, Wisconsin, December 19th, 1886, Mrs. Nancy, widow of the late William Carpenter, in the 80th year of her age. Mrs. Carpenter was also a member of the old organization with her husband; sharing with him the trials and afflictions which fall to the lot of all that embrace the gospel of Jesus Christ and keep his

commandments. Hers was a faith that was built upon the sure foundation; that could not be turned from her purpose by the blasts of adversity, even in the darkest days of the history of the church. And when in the own due time of the Lord the church was reorganized and the Saints' Herald was sent forth with the glad tidings that God had not cast off his people, but his arm was stretched out still, with what gladness she welcomed the messenger of truth, and with delight read the glad news of the onward march of truth. Rest, weary ones, for a little season, and the Redeemer in whom you trusted will come and gather his children into his kingdom. "And I heard a voice from heaven saying unto me, write, Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. 14: 13. Funeral services by Rev. W. Russell, Baptist minister.

**CARTER.**—In Cecil county, Maryland, on Sunday, February 6th, 1887, Clara Lovinia, infant daughter of Bro. Joseph H. and Sr. Sophia Carter, aged 2 years, 2 months and 17 days. Funeral sermon by Elder Joseph A. Stewart.

**YOUNG.**—At Allendale, Worth county, Missouri, on February 6th, 1887, of inflammation of the bowels, Mr. Hezekiah M. Young, aged 62 years, 2 months and 5 days. Funeral sermon on the 10th by Elder H. A. Stebbins. Mr. Young was not a member of any religious society but he was a just and upright man, an honest citizen of town and county, a faithful husband and a kind father. His wife and three grown sons and three daughters survive him. He held several town offices and filled them to his credit and to the good of the people. He had not attended any religious meeting for over two years till Bro. Jones and I were holding meetings there in January, at which time he heard my sermon on the "Divine Authenticity of the Bible," to which he listened with great interest. On my return he was preparing to attend the first meeting, saying as he heard the bell, that he must go, but ere he could make ready was taken with severe pain and died in thirty hours. Had he lived possibly he would have entered the Church of Christ, but, for reasons unknown to man, the power of disease thus took him away. I hope, however, that some of the family will continue to investigate the Lord's work and yet obey the truth. At their wish I officiated both at the burial service and later in preaching a sermon upon man, his present duties and his future, as to the spirit and the resurrection states.

**ELLEGE.**—Near Buena Vista, Colorado, on the 25th of January, 1887, of pleuro pneumonia, George W. Elledge, son-in-law of Bro. F. B. Moyers of Conejos, Colorado. He was a man of many noble qualities, had a large circle of relatives and friends who mourn his death and deeply sympathize with his bereaved family. He was a believer in the doctrines taught by the Reorganized Church, but having been deceived by the Brighamite Church, both in Georgia and Colorado, he was slow to follow his religious convictions, and death came ere he united with the church of his choice.

**WEBSTER.**—In the hospital at Boston, Massachusetts, January 25th, 1887, Mrs. Lucina L., wife of Elder Elias N. Webster, aged 64 years, 6 months and 21 days. Our companion had been a great sufferer for many years—for the last four or five, almost beyond endurance. Among her many virtues was this one, she ministered to the Saints with a kind hand, oft times in weariness and pain. Our home is desolate; we are sad; but she is at rest. Funeral in our home in Wakefield, Massachusetts, attended by her pastor, Rev. F. L. Hayes, of the Free Baptist Church, in Boston. E. N. WEBSTER.

**PETERSON.**—At her home near Stewartville, Missouri, on February 11th, 1887, at ten o'clock p.m., of heart disease, Sr. Phebe A., wife of Bro. Peter Peterson, aged 42 years, 2 months, 22 days. Sr. Peterson was born in Fountain county, Indiana, whence she emigrated with her mother to Shelby county, Iowa, in 1854, being among its first settlers. She went to Utah in 1862, whence she returned in 1868. On February 25th, 1879, she was baptised into the Reorganized Church by Elder T. W. Chaburn and confirmed by Elder J.

H. Lake. In 1883 she came to this county, where she has lived since, a dutiful wife, a loving mother, a faithful, upright Saint, and a highly respected neighbor, which was duly attested by the large number in attendance at her funeral. She leaves a husband, and eight children (aged from three to twenty-one years) to mourn this their saddest loss. She lived in Christ, she died in Christ, and sleeps to be awakened by the voice of her Redeemer. She was interred in the DeKalb branch burying ground. The writer (J. M. Terry) preached the funeral, assisted by Elder J. H. Merriam. The singing in charge of Elder J. T. Kinnaman, which was consoling—text, Prov. 31: 31. "The rest remaining for the people of God" was presented as the reward for such faithfulness.

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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year. Money may be sent by Post Office Order, Postal Note, Registered Letter, or by Express on Lamoni, addressed DAVID DANCER, Box 32, Lamoni, Decatur County, Iowa. All matters of business connected with the office should be addressed to DAVID DANCER; communications and articles to the Editor.

# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, March 5, 1887.

No. 10.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, March 5, 1887.

D. WHITMER.

[Continued from page 133]

HAVING hitherto proved David Whitmer to be very unreliable and misleading in his interpretation of the Book of Mormon texts relating to the "Choice Seer," and to the "one mighty" yet to "rise up" among the Lamanites, we now proceed to show him equally faulty when he asserts on page 91 in HERALD, that Joseph Smith did not carry the gospel to, and convince any of the Lamanites. Mr. Whitmer is extremely ignorant on the point, his memory very bad, or he is wilful. The gospel, including the Book of Mormon, was sent to the Lamanites by revelation and the voice of conference as early as September and October, 1830, about six months after the church was organized, as will be seen by the following:

"During the conference which convened three days, the utmost harmony prevailed, and all things were settled satisfactory to all present, and a desire was manifested by all the Saints to go forward and labor with all their powers to spread the great and glorious principles of truth, which had been revealed by our Heavenly Father. A number were baptized during the conference and the work of the Lord spread and prevailed. At this time a great desire was manifested by several of the elders respecting the remnants of the house of Joseph, the Lamanites, residing in the west; knowing that the purposes of God were great to that people, and hoping that the time had come when the promises of the Almighty, in regard to that people were about to be accomplished, and that they would receive the gospel and enjoy its blessings. The desire being so great, it was agreed upon that we should enquire of the Lord respecting the propriety of sending some of the elders among them, which we accordingly did, and received the following revelation:

"Revelation to Parley P. Pratt and Ziba Peterson, given October, 1830.

"And now concerning my servant Parley P. Pratt, behold I say unto him, that as I live I will that he shall declare my gospel and learn of me, and be meek and lowly of heart; and that which I have appointed unto him, is, that he shall go with my servants Oliver Cowdery, and Peter Whitmer, Jr., into the wilderness, among the Lamanites; and Ziba Peterson, also, shall go with them, and I myself will go with them and

be in their midst; and I am their Advocate with the Father, and nothing shall prevail. And they shall give heed to that which is written and pretend to no other revelation, and they shall pray always that I may unfold unto them to their understanding; and they shall give heed unto these words and trifle not, and I will bless them. Amen.

"Immediately on receiving this revelation, preparations were made for the journey of the brethren therein designated, to the borders of the Lamanites, and a copy of the revelation was given them. Having got ready for their journey, they bade adieu to their brethren and friends, and commenced their journey, preaching by the way, and leaving a sealing testimony behind them, lifting up their voice like a trumpet in the different villages through which they passed. They continued their journey until they came to Kirtland, Ohio, where they tarried some time, there being quite a number in that place who believed their testimony, and came forward and obeyed the gospel. Among the number was Elder Sidney Rigdon, and a large portion of the church over which he presided."

Not long after this Oliver Cowdery and others continued on to western Missouri, and on the 19th of the next June Joseph the Seer, S. Rigdon, M. Harris, E. Partridge, W. W. Phelps, Jos. Coe, and A. S. Gilbert and wife, "started from Kirtland for the land of Missouri," and about the middle of July, 1831, they reached Independence. Of what followed Joseph the Seer writes:

"The first Sabbath after our arrival in Jackson county, brother W. W. Phelps preached to a western audience, over the boundary of the United States, wherein were present specimens of all the families of the earth, for there were several of the Indians, quite a respectable number of negroes, and the balance was made up of citizens of the surrounding counties."—*Times and Seasons*, vol. 5, page 448.

From these times forward the gospel was preached to all races, some Indians were converted, some of part Indian blood, and some of full and mixed blood were ordained to the ministry, both in the east and west, as some persons who read this can testify. One of these Indian ministers was with the Cutlerites for years; some were ordained in Canada, some learned of the Book of Mormon and the latter day work from the Strangites, some from the elders of the Reorganization, and some from the elders of the Brighamite Church. In 1844 Joseph the Seer preached to a company of Indians at Nauvoo.

The celebrated chief, Blackhawk, visited and conversed intimately with Joseph and family; and Elders Johnathan Dunham and William Redfield, and others, when fleeing from the inhuman persecutions at Far West, Missouri, and vicinity, in the winter of 1838-9, found rest and refreshment in the cabin of Young Blackhawk, then west of where Farmington, Iowa, is, and to whom they preached the gospel and the latter day work in a miraculous manner, of which Bro. Wm. Redfield

told the writer and others in 1863. The facts are that Joseph the Seer, and others under his direction, did preach to the Lamanites from 1830 forward, "convincing" and baptizing some, and of these, ministers were ordained, one of whom, an Elder James of Canada, preached at Plano, Illinois, in his own tongue, and Joseph Smith, president of the Reorganization, interpreted his sermon in English. And when Mr. Whitmer, asserts that Joseph, or the ministry under him, have not preached to the Lamanites, he exhibits a sad want of information, also the falsity of his deceptive pretensions. What is especially bad in this for Mr. Whitmer, is, that he claims relative to 2 Nephi 2: 2, 3, 4, touch the "choice Seer," the Lamanite prophet, and their work, that he understands and explains the passages "by the enlightening power of the Holy Ghost;" and says further, "It is very plain to me." That kind of enlightenment which contradicts known facts does not come from the Holy Ghost, for it will "lead into all truth."

On page 92 Mr. Whitmer asserts that "everything pertaining to the Church of Christ is plainly set forth in the fulness of the gospel;" and he further asserts that "Christ commanded the Nephites to write his teachings, for they were to come down to us as the fulness of his gospel to us;" and further, that "the teachings of Christ in the Book of Mormon are pure, plain, simple, and full." While it is exactly true that the Book of Mormon contains the fulness of the gospel, it is *not true* that all of Christ's teachings to the Nephites, nor all of those which the Nephites wrote have come to us in the Book of Mormon. And had Mr. Whitmer, or his advisers, been called of God to correct assumed errors among the Saints and in the teachings of Joseph the Seer, or had he the guidance of the Holy Ghost, or even a passable understanding of what the Book of Mormon teaches, he would never have made such false and preposterous claims. Mormon, who abridged the records, and who ought to know and *did* know of what he wrote, has this to say concerning what is in the Book of Mormon of that which Jesus taught the Nephites, which flatly contradicts Mr. Whitmer:

"And now there can not be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people; and these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken. And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the

greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold I were about to write them all which were engraven upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people; therefore I, Mormon, do write the things which have been commanded me of the Lord."—Book of Nephi 12:1.

From this we learn, (1) that only "the more part" of the things which Jesus taught the Nephites were written by them, and (2) that what Mormon wrote of them was "the lesser part of the things which he taught," and (3) that the Book of Nephi, as Mormon abridged it, does not contain "even a hundredth part of the things which Jesus did truly teach unto the people." So then, we do not have in the Book of Mormon "even a hundredth part of the things which Jesus did truly teach unto the people!" If we had the other ninety-nine parts, we then possibly might not need so much of the revelations given through the choice seer in the Doctrine and Covenants. If the Nephite church needed ninety-nine times more of the teachings of Jesus concerning the salvation of man and his church than what we have in the Book of Mormon, what shall we think of the wisdom and pretended inspiration of D. Whitmer and company when they seek to limit us to less than "a hundredth part" as found in the Book of Mormon? If the saints in that age needed so much instruction of Jesus as ninety-nine times more than that found in the Book of Nephi, they having also an inspired ministry given them, what kind of wisdom and inspiration is it that asks us to be satisfied with and accept nothing further for our guidance than what is contained in what claims to be less than "even a hundredth part" of the teachings of Jesus to the Nephite saints! No, Mr. Whitmer, when we weigh you and measure you by the Book of Mormon, and other authentic testimony, we find you sadly wanting.

To further prove that the Book of Mormon does not contain "even a hundredth part" of the teachings of Jesus to his church among the Nephites, we cite the reader to the words of Mormon, 1: 1-4; Book of Nephi 2: 11, 12; Book of Mormon 3: 1, 2; 4: 1, 2. All these texts prove the Book of Mormon to be a mere abridgement of the records of Jaredites and Israelites, and that they *do not* contain "everything pertaining to the Church of Christ," as blindly claimed by David Whitmer and his fellows.

Oliver Cowdery in writing of the Book of Mormon, July 1835, has this to say of Mormon, who furnished his abridgment of the plates and delivered his work into the hands of his son Moroni 384 years after Christ, (Book of Mormon 3: 1-3; 4: 1); and certainly Oliver had a clear understanding of the matter, for he by a divine call, assisted in writing the Book of Mormon as Joseph translated it;—"He however, by divine appointment, abridged from those records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which

he deposited, as he says on the 529th page, all the records in this same hill Cumorah, and after gave his small record to his son, Moroni, who, as appears from the same finished [it] after witnessing the extinction of his people as a nation."—*Messenger and Advocate*, page 158.

If Mr. Whitmer and his fellows will learn the essential elements of "the fulness of the gospel," they should read 2 Nephi, chapters 13 and 14; Book of Nephi, chapter 12: 3, 4, and 14: 1, with Book of Mormon 3: 4, etc. In these texts the gospel plan of redemption for all men is plainly taught; but there is little or nothing said in them in respect to church government nor many other things legitimately related to, and growing out of the gospel plan of salvation.

Mr. Whitmer further says on page 92, that "Christ chose 'twelve' and called them *disciples*, or elders, not apostles, and the 'twelve' ordained elders, priests, and teachers. These are *all* the spiritual offices of the Church of Christ, and their duties are plainly given. The manner of baptism, and the manner of administering the flesh and blood of Christ, and everything pertaining to the Church of Christ is plainly set forth in the fulness of the gospel."

To refute this wild and delusive statement, we need only say, that the Book of Mormon claims to teach the same things as the Bible, when treating on the same points; and that the latter says emphatically that God placed "in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Cor. 12: 28. To these may be added "seventy," (Luke 10: 1, 17) "bishops and deacons," (Phil. 1: 1), "evangelists" and "pastors," (Eph. 4: 11), and in verses 12, 13, and 14, Paul says the officers were "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ," and were to continue till the Saints "all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," and that they were given for the very important purpose, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and the cunning craftiness whereby they lie in wait to deceive." Paul and Joseph the seer agree; but Mr. Whitmer and his fellows contradict both of them. Spiritual people will have no trouble in choosing who to believe. The Book of Mormon don't claim to teach the full organization, nor the full methods of government for the church. Mr. Whitmer says the "twelve" whom Jesus chose among the Nephites he called "disciples, or elders—not apostles." Here he goes wide of the truth again; for Jesus called his "twelve" at Jerusalem "disciples," usually. (See Matt. 26: 18-20; John 21: 1-14, etc., etc.) They were also called "elders." (See 1 Peter 5: 1; 3 John 1). And these he called apostles; (Luke 6: 13); and this he did, undoubtedly, for the reason that their mission would be

among the Gentiles, chiefly, and there that title would more perfectly explain their office and mission than would any other, for that title signifies "special witnesses." In the Book of Mormon, 1 Nephi 3: 18, 19, 25, 26; Book of Nephi 5: 9; 6: 1; 8: 7-10; The Book of Nephi son of Nephi 1: 4, 5; Book of Mormon 1: 9; 4: 7; it will be readily seen that the "twelve" among the Nephites sustained the same relation to Jesus and his church as did the "twelve" at Jerusalem, and that it is a shallow quibble to teach that they were not in reality "apostles." But we now clinch this argument with a statement from the Book of Moroni, chapter 2, as follows:

"The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them. And he called them by name, saying, Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, *for thus do mine apostles*. Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it, and on as many as they laid their hands, fell the Holy Ghost."

Thus they were called apostles by the Lord. In these matters we have found Mr. Whitmer and his advisers miserable perverters of the word of God, and of the order of his church and its government. On the other hand, when we examine the work of Joseph the Seer, it harmonizes with both the Bible and Book of Mormon, for he taught that God's apostles were called "disciples" and "elders," and that God set in his church "first, apostles." (See Doc. and Cov. 17: 1, 8; 19: 1; 26: 3, &c.) So notably true is this, that the first cited passage says:

"The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April; which commandments were given to Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen."

The other passages cited agree with the above, and all exactly agree with the Bible, and with the Book of Mormon, in Book of Nephi 5: 8, 9, with Moroni chapter 2. Herein we see that the young Seer laid the foundations of the church wisely, and in accord with God's written word; and this affords good proof that he was guided and taught of God in those matters. The very fact that many of the officers mentioned in the Bible as belonging to the church are not mentioned in the Book of Mormon, is indisputable evidence that the Lord did not intend that book to be the rule, and pattern, and *only* authority for the organization and government of his church, neither anciently, nor in these days. And when Mr. Whitmer and others claim to the contrary, they give clear proof of their ignorance and incompetency in teach-

ing the word of God. "For he whom God hath sent speaketh the words of God." John 3:34. As we have already seen, *more than ninety-nine parts* of what Jesus taught the church among the Nephites was *omitted* by Mormon when recording what is in the Book of Mormon, hence the falsity and evil of the claim that that book is the full and complete teachings of Jesus to the church in respect to principle, church organization and government, either for this day or any other.

While it is true that we must reject whatever in doctrine or principle *contradicts* the Book of Mormon, it is equally true that we are to expect and live by a vast amount more of the word of God than is found in either that book or the Bible. These books teach that God will reveal "the abundance of peace and truth" to his people in the last days, and the Book of Mormon, 1 Nephi 3:42, speaks of "other books" than the Bible which were to come "forth by the power of the Lamb, from the Gentiles" unto "the remnant" of the Nephites, "unto the convincing of the Gentiles and the remnant of the seed" of his brethren. All Latter Day Saints accept the Book of Mormon as *one* of those books. But where is there another, except it be the Doctrine and Covenants? It claims that the revelations therein were given of Jesus Christ, "by the power of God." That book has gone with the Book of Mormon and Bible to Gentile, Lamanite and Jew. But the Book of Commandments did not; for it was never completed, and what had been printed was found by its compilers to be faulty, having been imperfectly copied from the originals, and also having typographical errors. Yes; the "other books" than the Bible have come "forth by the power of the Lamb, \* \* \* unto the convincing of the Gentiles," and some Lamanites and Jews, "that the records of the prophets and of the twelve apostles of the Lamb [Bible] are true;" and these "books" are the Book of Mormon and the Doctrine and Covenants.

#### LET EVERY ONE LEARN HIS OWN DUTY.

THIS the editors of the HERALD are striving to do, and yet it would seem that a few think they understand the editors' duties better than do the editors, judging from some letters we see and some rumors we hear.

Is it not probable that the men at the wheel are better prepared to pilot the vessel than either a passenger, a subordinate officer, or a man fifty or five hundred miles away? Is it not presumable that the commanding officers of an army will know better how to plan and conduct a campaign than a private, corporal, or any subordinate officer?

Is it not wisdom to let the judge conduct his own court rather than turn it over to lawyers, jury, constable or jailer? Is it not wisdom to let every person learn and perform their own duties, in their own office, rather than to attempt to influence them, and control them, when we have no authority nor right to do so? Of what

use or propriety is there in placing a person in charge of an office or trust, and then interfere with his authority and duties so that he shall not be free to follow his own judgment, according to the rights and obligations pertaining to said office? Think of these things; and then remember the divine injunction to "Let every man stand in his own office, and labor in his own calling," and let him do this without unnecessary and unauthorized interference from others. If we intermeddle with the work of others in respect to duties or privileges, harm may result, for this tends to confusion. As to the propriety of permitting the Whitmer document, and some other matters, a place in the HERALD, our readers will be better able to judge by and by. These parties are forcing an issue with the church. This is unpleasant; but we trust it will prove very profitable in the end to those who love truth and right. The editors, looking out from their position, forecast the future and perceived the need of taking the course they have. They are neither dead nor sleeping in respect to the interests of the church and the duties of their calling.

We wish to see every one "stand in his own office, and labor in his own calling;" and we shall cheerfully aid every one in their own proper sphere, and shall kindly warn all to not interfere with the workers so long as they are found faithful to duty, laboring in their "own calling."

We are grieved that Mr. Whitmer, and others, have thrust their unscriptural and unjust theories and statements to the front and made controversy necessary. But as they have, we shall "contend earnestly for the faith once delivered to the Saints," and leave results with God and his people, confident that truth will triumph gloriously. Support your servants, the officers of the church, in their proper work and "don't joggle the boat," nor meddle with the wheel or the wheelmen.

#### LOYALTY OF THE SAINTS.

IN this issue we publish a list of names of those members of the church who served in the army and navy of the Union. We know personally of many others whose names do not appear in this list, among them Brn. W. H. Kelley, E. Banta, and James Jenkins. It is probable that these and many other names may yet be added to the list. This list is a pleasing proof of the loyalty of the members of the Reorganized Church.

ON February 20th, 1887, there was a branch of the church organized at Logan, Harrison county, Iowa, of fifty-two members, by mutual consent taken from the Magnolia branch. The preliminary meeting was held in the Advent church at Logan, Bro. Charles Derry being called to act as chairman. Bro. Phineas Cadwell was chosen president, J. C. Johnson priest, Wm. R. Davison teacher, Charles W. Kennedy deacon, and Sr. Adele Card secretary of the branch; which is to be known as the Logan branch.

This is the second branch organized

from the Magnolia branch within a month, taking ninety members from it and still leaving one hundred and seventy-five members with the branch. There was a most excellent spirit prevailing at the organization, the utmost unanimity existing. The other branch is called the Willow, over which Bro. John Hunt is called to preside.

#### EDITORIAL ITEMS.

By request of the Presiding Bishop, we reprint in this issue an Epistle of the Twelve and the Bishopric, also a Basis of Adjustment by the First Presidency, in respect to the administration of the financial law of the church. A careful perusal of these documents will enable the reader to see just what are the rules of the church upon the points involved, and also aid the ministry toward greater unity in teaching and administering the law.

By letter from Pres. Joseph Smith, dated Logan, Iowa, February 23d, we learn he spoke to a full house in that city the night previous when lecturing on temperance. He was to deliver a temperance lecture in Council Bluffs on the night of the 24th following.

On the 21st of February we received letters from Bro. T. W. Smith, Papeete, Tahiti, ranging in date from last November to the following January. He and Sr. Helen had been visiting the Saints on other Islands. Their health was fair, but they longed to go on to Australia, and were anxiously waiting for elders to be sent to labor in their stead.

Bro. William M. Goreham of Beelerville, Kansas, sends for Epitomes to distribute; says he is preaching every Sunday, prejudice is giving way, and that some seem anxious to learn of the faith. Several brethren had moved there of late.

Some one sends us *The Enterprise*, published in Scottsville, Michigan, containing a scurrilous article against the Latter Day Saints. We judge the writer to be one of that class whose "craft is in danger," for the reason that he rings the changes usual to that class to whom a moneyed call will them inspire to leave their flocks if their salaries are not well fixed. Verily, they will get their reward.

Bro. R. W. W. Preece writes from Bridgeport, Connecticut, that he has been ill for over two years, but is now recovering rapidly. We hope he may soon be well and active.

Bro. William P. Pettersson of Trenton, New Jersey, says in a late letter that Bro. Herbert and himself are doing what they can to push the work in their city, and are holding meetings every Sunday.

Bro. A. J. Hinkle wrote from Twin Springs, Missouri, the 13th inst. He is pleased to learn that Bro. Walton of Green Ridge, Manitoba, is investigating and favorable to the church. He says his brother Samuel has recently baptized two near Tiff City, where he found a few of the Saints. Bro. Hinkle expresses surprise and deep regret at the course of D. Whitmer and the claims he makes, and he thinks the result will be good to the church, but bad for its opposers.

By letter from Bro. E. C. Brand dated February 20th, we learn that our very aged and well esteemed brother, Stephen Perry, of Galland's Grove, Iowa, died December 29th, 1886, but we have no further particulars.

Sr. Goodale, wife of Bro. Jackson Goodale, requests the prayers of the Saints for her recovery. Please remember her at the throne of grace.

Bro. P. B. Seaton writes from Paris, Tennessee, February 18th. He says their district conference of the 12th and 13th instant passed off well, and that the Saints are determined to press forward. He intends to labor some soon in Obyon county with Bro. W. H. Griffin, where many places are open for them.

Bro. J. A. Stewart, of Philadelphia, writes that Elder William Small died in Camden, New Jersey, February 5th, aged about seventy-two years. We await further particulars. Bro. Stewart says also that he intends to soon go to Cecil county, Maryland, laboring for the Master.

WE clip the following from the Chicago Times, of February 22d:

"The Mormon press at Salt Lake is reported to be quite 'hilarious' over the passage of the Edmunds-Tucker polygamy bill. Its hilarity is probably of the same sort as the boodle commissioners in Chicago are now affecting. To keep your courage up there is nothing like whistling a lively tune as you pass the graveyard."

#### EXTRACTS FROM LETTERS.

Bro. A. H. Parsons wrote from Glen Elder, Kansas, the 17th, and says:

"The work is onward in this part. The people seem awakened to a deep interest. They have assembled together two different days, and I spent the time explaining Joseph Smith's divine calling, Book of Mormon, and the general features of the latter day work."

Bro. A. L. Whiteaker, president of the Western Wisconsin district, writes to Bro. H. A. Stebbins as follows:

"We had a good time at our last conference. Also there seems to be a change for the better here. We ask for the prayers of the Saints in our behalf."

Bro. E. C. Brown writes that he and his wife left Fonda, Iowa, the 12th of January, last, and have located at Pomona, California, and so far they are pleased with the change. He also so:

"I am as uneasy as a fish out of water, without the Herald. I can not imagine how any live Saint can do without it."

Sr. Mary J. Williams, of Plano, Illinois, says in a late letter:

"It has been twenty years since I embraced the gospel of Christ, and my heart's desire is to contend earnestly for it. I would not exchange the light and knowledge I have of this work for all else in this world."

Bro. R. C. Evans of London, Ontario, in a letter to Bro. H. A. Stebbins relates another instance of the power of God to heal and save. Speaking of one whom he baptized he says:

"She was an invalid for many years, but has now been healed by the power of God. She had been taking laudanum for years, to stop pain. She could take two hundred drops in a day. The doctors said that if she stopped taking it she would die in twenty-four hours. We administered to her and the Lord spoke by his Spirit and told her to stop taking it; he would heal her.

She stopped at once, and not a drop has passed her lips since. She is now well and strong, and become quite fleshy. Her father says that many years ago an angel told him that he would some time hear and obey the fulness of the gospel. I preached twenty-three times in Chathan, and baptized thirteen, all married people but one young lad."

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Revealed in love and sacrifice,  
The Holiest passed before thine eyes,  
One and the same, in three fold guise  
The equal Father in rain and sun,  
His Christ in the good to evil done,  
His voice in thy soul;—and the Three are One!"

#### IT IS I, BE NOT AFRAID!

IN sending to us the letter appended below, sister Eleanor says, "The enclosed testimony you are at liberty to use or not as you see fit. To me it is, 'A thing of beauty and a joy forever.' Bro. H. A. Stebbins and some others will remember the incident as I related it to them some six years ago. I have never doubted the Book of Mormon nor the Inspired Translation of the Bible since then, although I had not then seen the latter. Oh, if people could only grasp the great and far-reaching work of redemption and could comprehend how worthy of God is the plan, there would be no need of urging them to accept the gospel. But the veil, which centuries of unbelief has woven is not yet taken from before their eyes, but it will be rent from top to bottom and the 'Holy of Holies' he revealed. The end is hastening onward! The sifting time is now, and I am willing God should use for seives whom he will use, for the wheat must be cleansed preparatory to being gathered into the Lord's garner. The lo here, and lo there, is being heard on every hand. He has told us before hand that we should not be troubled when we see it come to pass. From all these things the work of God will only gather fresh impetus; nothing can stop its onward march, and nothing shall perish but the chaff. I daily have impressed on my mind more and more the importance of whole hearted earnestness in the faith, life, and work of every Saint. The Spirit seems ever calling me to the work of the Master and oftimes I feel in a sore strait, between the needs of the flesh and the urgency of the Spirit. I have availed myself of the time of illness to sketch down various articles for the "Column," which I have felt directed to write, and will prepare them as fast as I am able. The sisters have a glorious part to perform in the things about to transpire. I have seen this.

SISTER ELEANOR."

LAMONI, IOWA.

Dear Sister Frances:—While reading the letter from sister Janet Strang, in the Hope for February 26th, I was reminded that I have often intended writing of a similar experience of my own. It was before I came into the church and before I was acquainted with its history or doctrines. There were no Saints where I then lived, but I had read the Book of Mormon, and earnestly desired a testimony of its truth; there seemed so much that I could not understand, particularly about the priesthood. Also, I read that the people of this continent baptized in the name of Christ, long before his advent into the world. As a Baptist I had been taught that the institution

of baptism dated from John. However, I earnestly prayed and sought for light, I pleaded the promises "They that seek me shall find me," and "To him that knocks it shall be opened." One Sabbath I spent in prayer and fasting the whole day, and on lying down in the evening my thoughts were still on the subject, so that I did not sleep at once. I left the lamp burning brightly a few feet from where I lay, and all things were distinctly visible about the room. Presently a large new Bible was placed open before me; it was much larger than the largest family Bible that I had ever seen; it did not touch me nor the bed. It was open at the first chapter of Genesis, and the hand as of a man turned the pages, I saw no person; only a hand and arm half way to the elbow was visible. There was a sleeve, thin and white and transparent, but unlike any fabric of which I know, and the hand so beautiful and perfect, and almost as transparent as the sleeve.

Beginning at the account of creation it turned slowly through to the end of Revelations, showing me all the principle doctrines of the church (as I have since found them in the Reorganization). They were all set before me in order; there was the priesthood, and baptism for remission of sins, showing that in all dispensations the church and its ordinances were among men; and redemption through Christ had been preached from the days of Adam's transgression. Each page or passage of scripture bearing on any of those subjects seemed illuminated, and the light therefrom seemed reflected on my brain, so that I saw in great clearness how the Bible harmonized not only with its self, but with the Book of Mormon. At times there would be a longer pause than usual over some passage, and questions would seem to be asked me concerning it, and answers would be impressed on my mental faculties, so they might never be forgotten; and in some instances the pages were turned backwards and the same places compared with others further on, as if yet more deeply to impress the meaning and truth. The book closed at the last chapter of Revelations, and with the hand disappeared, while at the same instant the air above me seemed full of voices singing, "Alleluia, worthy is the Lamb slain from the foundation of the world." I arose from my bed ere yet the strain had died away and thanked God for all his goodness which he had made to pass before me. (See Exodus 33:19). I have never lost the light that I then received, and whenever I see dissensions on the church doctrines I cast my mind's eye on that illuminated page, and go steadily on my way. I have thus been able to answer the objections of unbelievers, and at one time wrote three sheets of legal cap paper of scripture proof on the priesthood and church organization for one who thought them unscriptural. In David Whitmer's late articles I could plainly see his weakness. There is indeed to us "a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

ELEANOR.

Sisters:—We have given you above the testimony of one of God's pure minded children. Slight, frail in health, sorely afflicted, bearing with patient meekness the toils and privations of poverty, yet she has availed herself of the time of sickness to labor with the pen for the cause of truth. This is a time when most of us think we require extra care and comfort, a time when

others must labor for us, but listen to the voice of the Spirit and know, you that slumber, you who are indifferent, that God is at work in his church, and the time is near when there will come a division between those who slumber and those who are awake. The words God spoke through Amos to Israel, come before us and they are as the voice of inspiration even to us. Shall we heed them?

"Woe to them that are at ease in Zion, that trust in the mountain of Samaria, which are named chief of the nations. \* \* \* Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches and eat the lambs out of the flock, and the calves out of the midst of the stall. That chant to the sound of the viol, and invent to themselves instruments of music like David; that drink wine in bowls, and anoint themselves with the chief ointments and are not grieved for the affliction of Joseph. \* \* \* Thus he showed me and behold the Lord stood upon a wall made by a plumb line, with a plumb line in his hand. And the Lord said unto me, Amos, what seest thou? And I said a plumb line. Then said the Lord, Behold I will set a plumb line in the midst of my people Israel; I will not again pass by them any more."

HOME COLUMN MISSIONARY FUND.

Sr. E. J. Edwards, Edmore, Mich.,.....	25
Sr. Elizabeth Allen, Pleasanton, Ia.,.....	1.00
Sr. Belle Anderson, Pleasanton, Ia.,.....	1.00
Sr. Bertha Greer, Pleasanton, Ia.,.....	1.00
Sr. Susie Early, Pleasanton, Ia.,.....	50
Sr. Hannah Reese, Pleasanton, Ia.,.....	50
Sr. Ann E. Little, Pleasanton, Ia.,.....	42
Sr. Sybilla Zenor, Pleasanton, Ia.,.....	50
Sr. Fannie Parker, Pleasanton, Ia.,.....	50
Miss Joan Anderson, Pleasanton, Ia.,.....	10
Sr. H. P. Gamet, Moundamin, Ia.,.....	1.00
Sr. C. H. Crowley, Indian River, Me.,.....	50
Sr. S. H. Johnson, Indian River, Me.,.....	50
Sr. R. Heavener, Piper City, Ills.,.....	1.00
Sr. Eliza A. Shaw, Kansas City, Mo.,.....	37
Sr. E. J. Hough, Crescent, Ia.,.....	1.00
Bro. Warren Hough, Crescent, Ia.,.....	50
Sr. Sadie Bradshaw, St. Louis, Mo.,.....	25
Sr. Belle Molyneaux, St. Louis, Mo.,.....	25
Sr. Sarah Molyneaux, St. Louis, Mo.,.....	60
Sr. Emma Roberts, St. Louis, Mo.,.....	1.00
Sr. Maria Cook, St. Louis, Mo.,.....	25
Sr. Cath. McIntire, San Bernardino, Cal.,.....	1.00
Sr. Grace Campbell, Sandoval, Ills.,.....	1.00
Sr. M. J. Cazaly, Lamoni, Ia.,.....	36
A Sister, Lamoni, Ia.,.....	1.00
A Sister, by Elder H. A. Stebbins,.....	56
Sr. Triphena Hall, Creston, Ia.,.....	1.00
Sr. Ticia Gurwell, Fanning, Kan.,.....	25
Sr. Elmira Miller, Atchison, Kan.,.....	30
Sr. Mollie Miller, Atchison, Kan.,.....	12
Sr. Lillie Munns, Good Intent, Kan.,.....	1.00
Sr. Hannah Robbins, Green's Landing Me.,.....	60
Sr. Abbie Robbins, Green's Landing, Me.,.....	25
Sr. Kate Green, Green's Landing, Me.,.....	25
Sr. Maria B. Hansen, Downsville, Iowa.....	65
Sr. Juliette C. Hansen, Downsville, Iowa.....	1.00
Sr. Emma Lapworth, Downsville, Iowa.....	50
Sr. M. S. Preston, Xenia, Neb.,.....	39
Roy, Lillie and Sidney Preston, Xenia, Neb.,.....	32
Bro. B. B. Anderson, Girard, Minn.,.....	25
Sr. Sallie M. Anderson, Girard, Minn.,.....	50
Sr. Jane Anderson, Girard, Minn.,.....	50
Sr. Mary B. Anderson, Girard, Minn.,.....	25
Sr. Emma L. Anderson, Girard, Minn.,.....	50
James W. Anderson, Girard, Minn.,.....	32
A Sister, Salem branch,.....	50
Sr. Annie D. White, Clinton, Mo.,.....	30
Sr. Elvira J. Putney, Preparation, Ia.,.....	12
Sr. Hannah Jones, Crescent, Ia.,.....	1.00
Sr. Ann Harding, Crescent, Ia.,.....	50
Sr. Mary Kirkwood, Crescent, Ia.,.....	50
Adelle, Arthur and William Anderson, Girard, Minn.,.....	28

Sr. Ella Oaks, Girard, Minn.,.....	25
Sr. Jerusha Burdick, Girard, Minn.,.....	50
Sr. Ida J. Cook, Gerard Minn.,.....	25
Sr. Emma G. Oschner, Girard, Minn.,.....	50
Sr. Olive J. Ames, San Bernardino, Cal.,.....	1.00
Sr. Christie A. Stuart, Mondamin, Ia.,.....	31
Herner and Eva Davidson, Carnerio, Kan.,.....	25

LAMONI, IOWA, Feb. 23d, 1887.

EXTRACTS FROM LETTERS.

Sister Amanda Oehring writes from Newark, Dakota, that she feels deeply the responsibility resting upon her as a mother, and feels impressed to caution all parents to beware how they suffer their children to associate with those whose habits are not good, because they will imitate their example. She thinks papa's influence is just as needful as mamma's. Plant the seeds of truth in their hearts while young and sooner or later they will germinate.

Sister Mahitable Hall writes from the "Old Ladies Home," Valencia and 27th St., San Francisco, Cal.: "I have enjoyed reading the sisters letters very much, because I know many of them so well, and I believe many of them will be pleased to hear from me. Despite all the trials and hardships of my life I am thankful to bear my testimony to you once more, that God has never forsaken me and that I know this work is of God and that Joseph Smith was a prophet of God. My faith grows stronger and stronger in the doctrine taught by the Reorganized Church every day of my life. I know that perfection has not come yet, and when we realize our own imperfections, why should we expect perfection from others subject to like trials and temptations. I am striving to overcome, and expect God will at last give me the victory, and my body be a fit temple for the Holy Spirit to dwell in. I am in the "Old Ladies Home," and am very comfortable so far as the body is concerned, but I long for the company of the Saints. If any of my old friends should be in San Francisco, I should be very glad to have them call. Our meetings are so far away that I am not able to get to them often, but dear sister Andrews and her daughters do not forget to come and see me occasionally, for which I feel truly thankful. We have preaching in the Home twice a week, but to me it is like "an hungry man dreameth, and, behold, he eateth; but he awaketh and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and behold he is faint and his soul hath appetite." So, too, with the reading matter; there are many books and papers, but none to compare with the *Herald* and *Expositor* I look anxiously for them, and should be very lonely without them. The friends who knew me in Council Bluffs and Nauvoo will remember me as the wife of Lemah H. Calkins."

We trust the sisters who have known sister Hall will not fail to send her some token of their remembrance, in her old age and lonely condition. How letters from former friends would cheer and brighten her old age. She is 83 years old.

Sister Mary Fulks writes from Harper, McDonald county, Missouri: "We have no branch at this place, but are going to organize a Sunday School. Brother Hinkle from Leon, Kansas, has been preaching for us. We have taken a homestead in these flint hills covered with cedar and pine, and watered by pure flowing streams, and

still there are plenty left for others, and we say Come! My husband is an elder, and he, together with brethren Depue and Cantrell, is determined by the help of God to sound the glad news of gospel salvation over and among these hills of Judea."

May the Lord be with his standard bearers!

Sister Maggie Waddel writes from Louisiana, Missouri: "We seldom hear any preaching, as elders never come this way, yet we are strong in the faith and rejoice to hear of Zion's welfare. Myself and two daughters are all that belong to the church in this place. We cheerfully send our mite for the spread of the gospel."

Sister S. E. Fisher writes from Shenandoah, Iowa: "My desire is to be faithful and set a good example before my family. I rejoice to see the onward march of the latter day work, for I prize it above everything else. I am living in hopes to see all of my family in the fold."

"The Lord will withhold no good thing from them that walk uprightly."

Sr. Cornelia Cutler writes from Logan, Iowa: "There is no place I enjoy myself so well as meeting with the Saints of God; but on account of poor health I have not been able to attend church much this winter. It has been but a short time since I joined the church; but so far from ever regretting it, it has been the happiest portion of my life. I am sad when I think I am the only one of my family belonging to the church; but my prayer and trust is that it will not always be so. I feel there is a work for each one to do, and hope I shall be able to understand what mine is."

Dear Sister:—Can we do more than to be the cause of others glorifying God? Christ said that we would do this if we let our light shine. Day by day the manna fell, and if each day we do faithfully the humblest task appointed us by duty, God will not only approve, but he will lead us, and to the faithful ones it will sooner or later be said, "Come up higher."

Sister Margaret Peacock writes from Soda Springs: "I take much pleasure in reading the letters in the Home Column, and think could I have read them in my younger days it would have been much to my advantage, both temporally and spiritually." I would advise the young to appreciate their privileges.

Sister Elizabeth Allen writes us from Pleasanton, Iowa: "Ask and ye shall receive." "This text came to my mind and I determined to ask some of the sisters to join me in a donation to the Home Column Missionary Fund. I for one feel that the thought which originated this was impressed by the Spirit, for while we do not feel like sending a small amount to our Bishop, we can through this fund send in our dimes, and they will make the dollars, and we can influence others to send. It is not for us to say where this small beginning will end, but I am sure we will all be repaid for every effort we put forth to spread this glorious gospel. I feel like saying, God bless every one that has helped this fund, and may they be rewarded four fold."

Sister E. J. Edwards, writes from Edmore, Michigan: "I am young and have three little children, and appreciate fully the good advice to young mothers, and ask an interest in your prayers that the way may be opened up that we may be with the Saints, for the world is no company for me. If the sisters will use vinegar instead of water for mixing their stove polish, it will not burn off, and will polish better!"

SALT LAKE CITY, Utah, Feb. 2d.

*Dear Sisters Frances:*—The letters from the sisters in the Home Column afford me great pleasure and comfort. They speak of devoted hearts and earnest endeavors in the glorious cause of the master. When weak and weary in the every day struggle, few are exempt from, they come, seemingly, borne upon the wings of love, breathing peace to my troubled soul and encouragement to my fainting heart. My experience adown life's pathway has been a very rugged one. Trials and privations have disappeared in one form only to reappear in another, since early childhood. But I was blessed with a knowledge of the truth when young, and like a beacon it has ever been before me, lighting, in my darkest hours, the gloom that would have otherwise become unbearable. What a blessed gift to us is this guiding, comforting Spirit! How adapted to every want and fitted to every purpose for the advancement of our spiritual welfare and comfort here and salvation hereafter. Blessed be our Redeemer's name! "He doeth all things well." "His mercy endureth forever." To his love there are no bounds. May each one of our noble band of sisters ever be found in meekness at his feet.

I think the Home Column Fund a glorious idea. Who can measure the good it will be productive of if adhered to and continued in an humble, prayerful, sacrificing spirit? Humility, prayer, and sacrifice! What a world of power—divine power—there is contained in those words! Humble lives, prayerful hearts, and sacrificing spirits, make the world brighter and bring heaven nearer than perhaps we think. Speaking of sacrifice. The thought occurs to my mind, why can not we each and every sister, pledge ourselves to contribute the sum of one dollar, at least, per year. Birthdays come but once a year, and who is there so poor in this world's goods that can not spare the small sum of a dollar a year. Would there be sacrifice connected with it? then so much the better, for God who seeth in secret, rewardeth openly, and so giveth the increase. One dollar obtained through denial and sent to the Lord, we may say? Yes, and if sent in the spirit of love and followed by prayer, will avail much more in the good work than greater sums taken from plenty where they are not missed. We claim to love the Master. Love knows no sacrifice.

I would like if I am not trespassing upon your time too much, to say a word to the sisters here in Utah. Why can we not each and every one, subscribe a dollar a year to the Home Column Fund, and have more help in this field? We are few, and fewer of us possess worldly good to any amount, and doubtless all do all they think they can now; but would not this extra effort supported by continued, united prayer, be a great aid in loosening the hands of the workers here now, and perhaps bring more? When has the need been more pressing? Are we to sit idly back and wait for the captain to bring re-enforcements, in this hour of need? No, no; let us take heed lest we leave *undone* those things we ought to have *done*. When you see daily the honest hearts that have been led into captivity, hearts that once tasted the same Spirit and shared the same light we now enjoy, but which are now bleeding beneath chains far heavier and harder to cast off than those resting upon any other people, does not your whole soul go up to God in a mighty cry for their deliverance? O! that divine love and

watchful care that left the flock that were safely housed, to find and bring back the lost one! What tears of sorrow when lost! what rejoicing when found! Can we doubt the utility of a sacrifice that causes angels to shout for joy? O Lord, in thy mercy send forth more laborers, that the hungry be fed the bread of life, and the naked clothed in the garments of righteousness. Ever praying for Zion's speedy redemption, I am,

A SISTER.

RIVER SIOUX, Iowa, Feb. 2d.

*Dear Sister Frances:*—I am the mother of a large family of children of my own, and have raised eleven to be grown, besides I have had the care of several others that had no homes, and I know the responsibility that rests on mother's. I have striven to the best of my knowledge to show them the plan of salvation in accordance with the gospel, and I thank God I have had the pleasure of seeing all in my care come into the kingdom by baptism. Mothers, be faithful in training your children, for it is quite a trial, but we must look to God for help. He will help in time of need. This is the greatest work on earth and I know it is true, for I have had testimony after testimony. I want to bear my testimony to this latter day work, and tell how good it is for us to serve God and trust him. I rejoice in this glorious work daily and would not give what little I know for all the world. What would the world be to me without the knowledge of God? I have had broken limbs healed instantaneously by the power of God, through his elders. I have been sick nigh unto death, and have been restored instantly. I have been restored from pain through prayer, and have had my children restored from burning fevers through prayer. So let us, sisters, be faithful. Let us serve Him with all our might and strength to the end; and all strive to meet where parting is no more, is my prayer. Perhaps this is my last to the "Home Column."

I remain your sister in the gospel,

SARAH W. CONYERS.

SLACK'S CANON, Cal., Jan. 16th.

*Dear Sister Frances:*—This calm, quiet, Sabbath evening I long to be assembled with you at Lamoni, listening to words of comfort and cheer from some faithful elder. I do miss so much the spiritual feasts enjoyed there. Oftentimes I can almost feel the dear, comforting influence of the Holy Spirit as some of the testimonies given in prayer meeting recur to my mind. Though so far away from God's people I do not feel alone, for I still have that blessed privilege of taking my burdens to the Lord, who always gives comfort and strength to press on.

As I think of your good work, together with Sr. Emma's and Sr. Helen Smith's, I long to be instrumental in doing something for this glorious cause. Looking back over the past year and many preceding ones, I see no sacrifice, no worthy action done; but with the New Year, and realizing how near the end may be when we must account for precious moments spent so idly, I awaken to my duty—I will serve my God more faithfully in the future. The great preparation for war, together with events transpiring daily tell us the time is short for good works and preparations. Oh, may we be ready when the glad day comes. As the fifth was my birthday I send along my mite, wishing it were larger; hope

next time I can do better. Hoping all Saints will respond readily to so worthy a cause. I will close, hoping that you will sometimes remember me at the throne of grace.

SR. EDITH POPE.

## Correspondence.

SANDWICH, Illinois, Feb. 15th.

The late conference at Plano was one of the best if not the very best, it has been my good fortune to attend. Unity and concord pleasing to behold, characterized every session; light and power accompanied the proclaimed word, and grace and unction, spiritual gifts and thrilling blessings came near running our cup of joy over in extatic delight, as the stream of divine inspiration was flowing profusely in tongues and the interpretation thereof, with exhortation and prophecy. We felt, oh, so very humble; vowed unceasing homage; renewed our covenants; consecrated afresh our strength and lives; thanked the ever mindful Lord; wept for joy, praised him aloud for mercy, and repaired to our walks of life and fields of labor with trust and confidence, with hope and assurance. The ice and slush, the cold and the rain, kept many away, but the Spirit was not restrained by mundane contingencies.

M. T. SHORT.

STEWARTSVILLE, Mo., Feb. 19th.

*Editors Herald:*—I admire your strong and logical defense of the cause against the David Whitmer attack, also the well written defense of Bro. J. R. Lambert on "the Gurley movement." Such articles tend to strengthen the faith of the Saints. One good brother remarked to me: "These investigations are doing me good." I was glad to hear the remark, not that I thought the brother shaky, but I rejoice to see the strong made stronger. The church is being investigated and tried from every quarter, the Bradenites, the Whitmerites, the Gurleyites, and a great many other ites, are all storming the citadel of truth; but if God be for us, who can prevail against us. God will be for us so long as we are for him and his truth.

We have looked long and anxiously for a brighter day for the work here, and still look, confident of being gratified at no distant day. I am confident the work here is losing no ground. We may grow nervous because of great anxiety to see the work speed on, but it is God's work and will move, for he has commanded. Bro. J. T. Kinnaman is holding the fort at Clarksdale and McCartney's Cross Roads, once a month. We do what we can to keep the work at home alive, and visit the DeKalb Branch once a month. Captain Dan. K. Shields is holding a temperance revival here, in which our people are taking a good part, a thing I love to see. Next in importance to the gospel work (which includes all virtue) is this temperance cause, which should be heartily supported by the church, and which may be done without the sacrifice of a single noble or righteous principle; while upon the other hand a failure to thus support, is, in my opinion, a dereliction of duty. "Wait not to be commanded, but of your own selves seek to bring to pass much righteousness," is the divine injunction covering this temperance reform work, and should be heeded. 'Tis true the gospel net gathers of all kinds. Even some find their way into the cove-

nant who are so far from favoring the temperance move as to sign a petition for grog-shop license. We shall meet the record of our lives.

The sudden death of Sr. Peterson was a sad blow on the church, and the family,—so sudden. Truly we have no lease on our lives. Let us live each day as if it were our last, yet as diligent in business as though we expected to live away.

Yours for truth, J. M. TERRY.

BOSTON, Mass., Feb. 19th.

*Dear Herald:*—I feel somewhat impressed to express through your valuable columns my appreciation of the great work being done through your weekly visits. I can say with thankfulness I have gained much that is precious to me from your teachings; also been much encouraged time after time, when passing through the crucible by the testimonies and experiences of God's Saints in these latter days. It is two years and three months since I was born into the kingdom of God; the kingdom Daniel saw set up in the latter days by the God of heaven; and although the time is short and my experience limited, I can say this is the Church and kingdom of God, and this knowledge I have not received from man, or men, but from the same source Daniel obtained the dream and interpretation from, and which King Nebuchadnezzar desired made plain to him, even the God of heaven. And with this knowledge given to me through obedience to the gospel of Jesus Christ, I feel in my heart to thank my heavenly Father that I am counted worthy to be called a Saint in these last days. This is not a reformed gospel, but the real genuine, primitive gospel as taught by Enoch, Abraham, and all the prophets before Christ Jesus and his apostles, and with them I am looking forward to the glorious day when we shall all meet to partake of that feast Christ himself shall preside at, in his and our Father's kingdom. With such a glorious hope as this, I don't think we should walk with our head bowed down like the bulrush, but we should look up with joy, knowing that if faithful to the end we shall indeed be there as a guest.

We are trying to hold our own in this "the Hub," but we have powerful elements against us. We are not fighting or wrestling with flesh and blood, but against spiritual wickedness in high places, principalities and powers. We see the enemy at work all around us, inside the church and outside. Yes, "The foe becomes more daring, knowing well the latter day." And he is trying with all his forces to overthrow the work in this great city, but I don't think he will gain his point. We have great need of a good wise servant continually in this place, and I pray in the near future we shall have one. We have valuable assistance from Bro. M. H. Bond at times, and we thank God for such a fearless, wise, and noble servant of Jesus Christ, and wish there was a thousand just such men going into the field today, for we need them. He casts a shell into the enemy's camp every now and again which causes the devil to rage, for the heathen rage and the people imagine a vain thing. When we sometimes stand up in their public meetings and bear our testimony to the truth of a restored gospel, these "Come to Jesus" gentlemen, these modern pharisees, foam and rage and warn their followers against our doctrine; thus, not satisfied with refusing to enter the kingdom themselves, but shut the door and prevent those who would per-

chance enter from doing so. And yet they stand up and say they believe every word between the lids of the Bible, and say, "If we had lived in the days of the Savior and the apostles, how we would fall at their feet." But how do they receive his message now when presented to them? and how do they treat his servants? The Savior calls them by the right name. I pray the honest in heart may be brought out from among them and "be separate and touch not the unclean thing." Saints, let us take a decided stand against such and not pander to their sophistry, for I am sure it is abominable in the sight of Israel's God. May we be preserved blameless unto the coming of our Lord and Savior Jesus Christ, then we shall reign with him.

Yours in the faith,  
R. BULLARD.

PITTSBURG, Kansas, Feb. 14th.

*Bro. Joseph and Blair:*—The weather has been moderately fair and dry this winter, but very cold at times. The work of preaching has been languishing more than usually, from several causes, principally from lack of means, owing to scanty crops last year. The elders are not able to give their usual portion of time to the work, and others are not able, for the same reason, to help them on their way. But after all, there has been a great deal of preaching done, and some additions to the church. I think that most have done their part as far as they are able, like myself, but not very far from home for reasons already stated.

Some time ago the doctrine of Christ as found in the Bible, and especially Moses and his doctrine, was attacked by a Mr. Whitney, an infidel, by appointment, at the Able School-house, and was very ably answered too, in two speeches by elders J. M. Richards and E. Wheeler. The same gentlemen agreed to engage in joint discussion with brother Richards on this proposition: That the principles of the "Liberal League" are better adapted to promote civilization than the doctrine of Jesus Christ as found in the New Testament, etc. But he failed to appear at the appointed time and place. He has been heard from since, and promises to come again. My son, J. A. Davis, held a discussion with a Baptist minister commencing January 25th and closing the 28th, on the identity of their claimed churches, with the apostolic church of the New Testament. J. A. Davis affirmed first. His arguments were pointed, clear and cutting, where there was any cutting needed, leaving no room to build another kind or to preach another gospel, which had a telling effect on the negative, and he could not, and did not make a single point of negative argument, but puffed, stamped, sweat, and emphatically denied, and that was all. The last two nights the Baptist affirmed, and as usual, went to the the kingdom that Daniel saw, and tried to identify that with the one Christ established; and also to the Novatian split in 251; from thence to Waldenses and the Mennonites, etc. But the negative took a flank move on him, and said, "It is not the question *where* your church came from, but *what kind* of a church you have after you have come." He kept him there, just where he did not want to be, by analyzing the Baptist Church, and affirming the negative, and proving right ahead of him that the Baptist Church could not be identified with the true apostolic church. I think the Baptist minister

wished he was on the other side of the question, for those two last nights at least. O my! what a sweating he had—"Plum tired!" And thus was gained another glorious victory for the truth.

The *Herald* and the *Hope* are highly appreciated everywhere I go. All pray for us.

J. T. DAVIS.

LEXINGTON, Tenn., January 31st.

*Editors Herald:*—It is with great comfort to myself that I am permitted to read so valuable a paper as the *Herald*, whilst surrounded with so much that conflicts with the doctrine of Christ. I herewith give my testimony in part, learned by an experience of eight years search. I was, prior to eight years ago, a member of the Missionary Baptist Church and was earnestly in search of truth. The Baptists claimed to be the true Church of Christ, and to take the New Testament as their basis of doctrine. I prayed to know the cause of such a change in the organization, practice, and doctrine of the church now from what it was in Paul's day; and to the astonishment of several of us who were truth-seekers, the Lord sent a messenger into our midst, who publicly, in the name of Christ, denounced all the churches as being any part of the Church of Christ; and proved it by the Old and New Testaments. He said the time had come that God was going to gather all the honest in heart, the enquirers for truth, out of all these different sects. I, with others, sought unto him for instructions; he told us we would have to forsake our traditional doctrines, have nothing to do with them, as they were only following the principles of the ancient pharisees, who praised the law and the prophets, but would not receive Christ and his doctrine; and now these so-called churches were praising Christ and the apostles, and yet they would not have his doctrine in their system.

This man taught publicly that theirs were man-made systems to get gain, and that the people were deceived; and though they thought they were right, that did not make it so. I commenced advocating this doctrine in my church. No sooner had I done that, then they said I was believing the doctrine of the devil; that God did not send prophets nowadays; that there were to be no miracles, that they were done away with; and said, "If you are going to follow such doctrines, we will withdraw our fellowship from you." I told them I should advocate that doctrine whether anybody else did or not. So, out I went. Thus persecution commenced. All these conflicting sects combined together to overthrow us, and our leader was compelled to leave us. We were in number about twenty, who would not deny what we received of our messenger; as we were satisfied he was sent of God. He told us to remain faithful and pray to the Lord, that his Spirit would lead us right. He would not tell where the church was, but said it was the same to-day that it was eighteen hundred years ago.

The people called us all kinds of names and said we were Mormons. So I concluded to find out what Mormonism was. I had always believed them to be the worst deluded people on earth. As I was formerly deceived in what I thought was right, and found I was wrong, I thought Mormonism might be right. I therefore wrote to Salt Lake City, to get some of the Mormon Church works. I received a supply of tracts. We learned that those people surely had

the truth, and that polygamy was not what every body said it was. Mind you, our teacher believed in baptism by immersion, but said he was not sent to baptize, that the Lord would direct us right and that these things would come up all right. We heard of some Mormon elders sixty miles from us. We went to see them, and heard the whole doctrine of Christ preached, as to the first principles. We learned they had apostles, prophets, and advocated all the doctrines of the former church. We received baptism at their hands. They told us we had better emigrate right away to Colorado; that God required us to gather out of Babylon. I made sacrifice of home and property, for the gospel's sake and went. When I got there I found out that I had been too hasty. All things seemed to change. I was required to be re-baptized, and re-confirmed, as if what I had done was not good. I said, No. The Spirit said, "Stop, don't be too hasty; but examine where you are going." I said, "Lord, is it possible these people are wrong?" I was reading the *Deseret News*, and was much troubled about my travels for truth's sake; and all at once, to my surprise, one Joseph Smith, son of the first prophet, commenced quite a discussion with one Littlefield of the Utah Church, on church principles, which was to me very interesting, because my hopes began to be revived, and I wrote to the address of Joseph, which I found in the *Deseret News*; and to my surprise I received a lot of tracts, which I gave to all the poor, broken hearted Brighamites that I knew of in my neighborhood. This began to open our eyes, by the working of God's purposes, that we might know the false church from the true church.

Soon after this Bro. W. W. Blair made his appearance in that locality, at my house first. I never was so helped up in my life. He commenced preaching, Brighamism commenced trembling, and truth began to find its way into many honest hearts. This was in Manassa, Conejos county, Colorado. I lived in Antonito, same county. I sold my possessions, put my family in my wagon, and started to Independence, Missouri, with a determination to see for myself, and know for a certainty of the doctrine of the Reorganized Church. I was at the General Conference at Independence in 1885. I saw Bro. W. W. Blair, but did not get to speak to him. That fall I came to Tennessee, where I am now, and where I left in 1880. Now, I say to all the Saints, that I am satisfied that the Reorganized Church of Jesus Christ is the true church, and all that I regret is that I have not lived up to my duty as I should have done. I have spent all to search out the way of life and salvation. We have no church here. The *Herald* is all the preacher I have, and as I have been slow in responding, I find that the Lord has given his servants open hearts of indulgence, and the *Herald* has been a weekly visitor since May 29th, 1886. I have had many revelations, from time to time, in regard to this latter day work, which if all were written, would fill a large volume. Suffice it to say to all Saints, You need not doubt this work; it is of the Lord; and shortly, a greater manifestation of the power of God is to be realized among the Saints, in the strengthening of our faith, than ever has been. But many, I fear, are going to do as they did in days of old, go back and walk with Jesus no more. I have the promise of seeing some of God's servants

here in this lonesome wilderness, where people have "a form of godliness, but deny the power thereof." The Spirit says "from such turn away." I ask the prayers of the Saints everywhere that I may hold out faithful and finally be numbered with them, by being fully clothed with the church armor.

Written by a brother only in Spirit, from the midst of confusion—or Babylon,

J. H. SCOTT.

MILWAUKEE, Feb. 17th.

*Dear Herald:*—I feel grateful to God that I through his wonderful love and the manifestations of his Holy Spirit, have been brought into this glorious light; as it is said, a light that shineth in the darkness, and the darkness comprehendeth it not. But that light is growing and spreading, being carried by God's anointed torches, now moving to the right and to the left, now leaping ahead over some barren spot where there is not substance enough for the seed to take root and subsist, then entering some village or hamlet where it is rekindled, and its reflections and its waves penetrate far around until it disturbs or awakens the whole country around about. And thus it is to spread and roll on until it fills the whole earth. When I first heard this glorious truth I was living with my father near the village of New Troy, Michigan, and was seventeen years old. I had been attending meetings some at the M. E. Church, which I only did for pastime. It was about this time that Bro. Wm. H. Kelley made his appearance in our village and gave us something that would bear investigation,—something our minds could feast upon; and the Spirit bore witness with the words that it was the true and everlasting gospel of Jesus Christ. I had never before experienced a desire for religion, but now I began to think and ponder it in my heart, and I thought in order to better my condition, and that I might serve God according to the desire of my heart I must leave home, knowing that I was not needed there. So I departed. After that I made my home at Van Buren's. Sr. VanBuren took a kind interest in me and tried to help me to understand this glorious work, (as she has many others), and to store my mind with useful knowledge, hoping that in time I might be of some use to myself and mankind. After attending several meetings and hearing the doctrine explained, I had a strong desire to unite with the church, (that was in the year 1881), so accordingly I was baptized by Bro. Blakeslee, near Gallien, Michigan, and confirmed by the same under the hands of Brn. Wm. H. Kelley and Daniel Spinnings. Directly after, we, Sr. VanBuren, her sons Alie and Bro. Charles, moved to Elgin, Illinois. Having been judged unfairly by some of the Saints on account of affairs over which we had no control, and having a desire to know of our standing before God, we sought the Lord in prayer and fasting to know if we were doing his will, and if we were accepted as his children to manifest it by showing me a light. After fasting and praying for some time I received the desire of my heart. As I was ascending the stairs to the barn loft (for that was where I retired to pray) a light flashed before me that was so bright and wonderful it nearly overcame me. I went back to the house and told Sr. VanBuren about it. She was afraid I would be deceived by a false light and told me to go back and make sure it was from the right source. On

returning I saw a glorious light that filled the whole room; I will not attempt to describe it. From that time all doubts and fears vanished, and we have received many wonderful blessings. That light has very often appeared to me since, to warn me of approaching dangers and evil.

We were only in Elgin one year; our home has since been in Milwaukee, with the exception of one year which we spent in Wittenberg, Shawano county. At the latter place we met with two families of Saints,—Elder J. M. Wait and family, and Bro. Heman Rew and family. Bro. Wait preached several sermons at our house; during one of the meetings the Spirit of the Lord rested upon him in prophecy, and stepping towards me he laid his hand upon my head saying, "Thus saith the Lord, ere many days this young man will be called to preach my gospel, and will be instrumental in bringing many souls unto the church. He is weak, but I the Lord will make him strong."

Hoping to ever live to meet God's approval, I am yours in the faith,

CLINTON D. SANFORD.

RIDGE STATION, Ark., Feb. 12th.

*Brother Joseph:*—I am living down here in the lowlands of the St. Francis River, where the hunters and fishers of different countries resort to catch game and fish for temporal blessings, and get reasonable rewards. Now if I was a hunter or fisherman, I think I could make it pay, clumsy and lubberly as I am. I wish the master, if it is his will, would send some officers this way. I think it could be made profitable. The *Herald* is all the preacher we have, and the people are very scared of reading it, though some have borrowed it, and returned it satisfied. If any elder will come down he shall have a home while preaching the word of life; that I may get a part of the reward, or a reward. I am the only Mormon in all the bounds, and I have a wife, two sons and a daughter that would be members if they had an administrator to do the work; so send or come. I live in Craghead county, Arkansas, five miles south of Jonesboro, on the Bay dirt road.

I am yours in bonds,

W. P. IVIE.

BELOIT, Kansas, Feb. 10th.

*Brn. Joseph and Blair:*—January 19th I left home, went to Randolph, in Riley county, and preached five discourses in the town; very good attention and some interest manifested, while prejudice was strong against us. The 27th I came to this place, ten miles south-west of Beloit, in company with Bro. Case; have preached sixteen times with a good, fair congregation; for two or three nights more than could be seated. All kinds of accusation are made against us and the doctrine. One religious man said: "A man that would preach such doctrine ought to be hung." We have preached right ahead with a growing interest. We hold the majority in the belief that we preach the truth, whether any of them obey or not. I discover a mistake between my last letter and the report of district clerk concerning the time for our next conference. I stated the 5th of March, and he said the 12th; therefore, so that there may not be any mistake in our coming together let the minutes and the time reported by the clerk be the time for our conference, March 12th, 1887.

To the Saints and friends a word of warning

concerning a man calling himself Prof. A. J. Openo, lecturing on temperance, claiming to be a Methodist preacher, and presenting recommendations from some fifty men of different avocations or professions; among them he introduces my name as recommending him as an able disseminator of the temperance cause. I met him and asked for the paper; he gave it to me, but would not acknowledge that he wrote and signed my name. I never signed, nor saw it till I came here where he was using it. It is an imposition; let the Saints take warning.

As ever your co-laborer in the bond of truth,  
A. H. PARSONS, *Pres. Dist.*

BLLENHEIM, Ontario, Jan. 15th.

*Editors Herald:*—The work seems on the advance in the Canada mission, and prejudice seems to be dying out, and there is a desire to hear of the truth gaining ground.

In looking over the *Herald* for December 18th, I see an article headed "Lost Israel found." In it the writer takes the position that the ten tribes did not go farther north than England or Ireland. I can not agree with him, and I will cite a few passages of scripture which I think prove to the contrary.

In Jeremiah 16: 14, 15, we read:—"The days will come that it shall no more be said that the Lord liveth that brought the children of Israel out of the land of Egypt; but the Lord liveth that brought the children of Israel from the land of the north, and from all the lands whither he had driven them." This shows that the Lord was to perform some great miracle for their deliverance. Also Jeremiah 31: 8, "Behold I will bring them from the north country." In Zechariah chapter two, the prophet, after speaking of things that were to happen in the latter days, says, "Ho! ho! flee from the land of the north." In Book of Nephi, chapter seven, Jesus says: "Verily I say unto you, I have other sheep which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about whither I have been to minister." Now by these words we learn that the ten tribes were not in any land near Jerusalem."

In Nephi 8: 1, Jesus says: "But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them." In Nephi 10: 1, Jesus, when speaking of the latter days, says: "Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem." In 2 Nephi, chapter 12, Nephi instructs his brethren concerning the last days, and says: "And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews."

If the people of the British Isles are the lost tribes of Israel, where is the record of God's dealings with them, and also the account of our Savior appearing to them. We have the record of the Nephites, and of the Jews, but none of the lost tribes. Book of Doctrine and Covenants, section 108, par. 6: "And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and

shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim, my servants. And the boundaries of the everlasting hills shall tremble at their presence. And they shall fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy."

I think the passages cited prove clearly that the ten tribes are farther north than England, also that when they come from the land that they were led to, the Lord will perform such a great miracle for their deliverance that the dividing of the Red Sea for the Israelites to cross shall no more be spoken of. "But the Lord liveth that brought the children of Israel from the north country." They will also have a record of God's dealing with them, and will come to Zion, to Ephraim's land—America.

The writer of that article seems to think that the lost tribes are not hemmed in with ice and snow. If not, what do the words of the Lord mean through Joseph the Seer, in the Book of Doctrine and Covenants just cited,—“and their prophets shall no longer stay themselves, and they shall smite the rocks and the ice shall flow down at their presence.” It is my opinion that the lost tribes have no communication with any outside nation or people.

Yours in the bonds of the gospel,  
RICHARD COBURN.

RED STONE, Kansas, Feb. 15th.

*Brother Blair:*—I promised the president of the Kewanee Ill. district last March, that I would labor in the district some this winter, and to fulfill that promise I met him in Rock Island, and assisted in instructing the church in the law. Returned to my home in Mercer county, January 3d, from which I had been absent for six months, (except four days), and after spending ten days arranging my affairs I went to Henderson Grove, in company with J. W. Terry, and commenced preaching Saturday evening, January 15th, and closed our labors January 24th, speaking nine times at the Latter Day Saints' Chapel and once at Forest Flower School-house, five miles west of the chapel. We found the branch very much discouraged, but left them much improved, and all seemed willing to do their part to help on the good work; and several not of the faith told us that they were almost persuaded to unite with the church.

I went from Galesburg to Clinton, Iowa, and assisted Bro. W. Turner for a few days, as he was making a protracted effort in that place. Returned home the last day of January. I left home in company with my wife for this place, to visit relatives, look for a home, and try to sow the good seed. I made an opening here in January, 1876, and I find that eleven years have not obliterated the impression made at that time. Commenced labor Saturday evening, February 12th, intending to preach eight discourses at the least, but I found that Rev. Isaac Frisby had an appointment for Sabbath morning, so I went to hear him. And by the way, he claims that he

belonged to the Braidwood, Illinois, branch, and that you baptized him, and that he left the church, but he did not tell me why. He seems to be very pleasant, but thinks all the churches are a part of the grand army of the Lord. Why did he leave the church? I will close my labors here the 23d; am having good congregations, and very good liberty, and hope to reap if all goes well.

Your brother in Christ,

D. S. HOLMES.

EAST DELAVAN, Wis., Feb. 14th.

*Bro. Joseph and Blair:*—I herewith give you an account of the proceedings of our business meeting, held at the residence of Bro. Charles Davis, at Lyons, Wisconsin, February 5th, 1887. Organized by choosing Henry Southwick, chairman of meeting. C. H. Burr, chosen secretary. Object of the meeting was the election of a building committee for the purpose of building a house of worship for the Reorganized Church of Jesus Christ of Latter Day Saints; said house to be 24 by 36 feet on the ground, and sixteen feet high; and to be located on the farm now owned and occupied by Henry Southwick. A committee of three was elected, Henry Southwick, chairman, Anthony Delap, treasurer, and A. J. Hare third member. Church trustees were chosen as follows: Charles Davis, of Lyons, Wisconsin; Albert Delap, of Geneva; Henry Southwick, of Delavan; C. H. Burr elected secretary of committee. We further report that the lumber is paid for and part of it on the ground; and, God willing, we will break ground as soon as the frost is out. So you see we are still alive here.

Yours in bonds,

HENRY SOUTHWICK.

PEMBROKE, Dak., Jan. 14th.

*Dear Herald:*—I have often felt that it was my duty to let your readers know that away out in this section of country there are a few Saints who are endeavoring to hold up the banner of truth and calling on men and women "to repent, for the kingdom of heaven is at hand." The efforts in this direction are not without results; and although very few have been gathered into the kingdom, yet we have cause to rejoice when we see prejudice melting, and the Spirit of God working on the hearts of the people, compelling many to admit the truths of the gospel as transmitted to us through Joseph the Seer, leaving them in a similar position of that of Agrippa when he said to Paul, "Almost, thou persuadest me to be a Christian" (Acts 26: 28); or as was the case with Felix, when he trembled and answered Paul, and said, "Go thy way for this time, when I have a more convenient season I will call for thee."—Acts 24: 25. Oh that people were willing to open their hearts to the truth, and come into the kingdom of God's dear Son! But popularity and the praise of men, haughty spirits and proud hearts, seem to be hindrances in the way. They fear the reproach of their fellow men, and they are not willing to come down into the valley of humility and confess their errors and sins. What a fearful looking for of judgment by those who are convinced of the truth, and who are unwilling to obey! May God in his infinite mercy, by his Holy Spirit, impress upon the minds of this people the terrible condemnation under which they rest for ignoring the truth. The Saints have great cause to be thankful for the superior light which has made manifest to our minds the pre-

cious truths of the everlasting gospel, and makes such plain paths for our feet.

Elder William Sparling, president of the branch at this place, dispenses some wholesome truths every Sabbath, thereby cheering and encouraging the few who have started on the way to the celestial city. In conclusion let me say that the *Herald* is a welcome visitor, and the precious truths which it teaches is indeed food for the hungry soul.

Yours in the faith,

SAMUEL LOVETT.

NORTH PLATTE, Neb., Feb. 4th.

*Brother Blair*:—I am striving to hold up the banner of the Lord in this far west city, and I seek the Spirit of my office to guide me, that I may have the wisdom of the gospel. When the Spirit of my Redeemer is with me, I feel all the liberty that is needful to preach, or teach the gospel of Christ; and when I content myself with doing this, I feel happy in the light given me, and my heart is full of love so that I delight to preach the gospel. By this rule it is not needful for me to go all over the dictionary for words that we failed to comprehend the endless meaning of, but I think of that time when the blessed Lord will give us a pure language; then we will all speak the same words, and the same impressions will be in our minds.

I am sorely tried, at present. When I came here the weather was very fine; I opened up meetings, and it became so cold that the people could not come out, and the nights that people would come out to hear, the next day they would be visited by their elders and ministers, and under their teachings would have to promise never to go again to the Mormon meeting. So we are keeping them at work to keep their flock's together.

To night I preach in a private house; and, if it is needful, I will go from house to house and preach the word of the Lord to them. Dear Saints pray for the few Saints that live away out here; that the day may come when others will take hold of salvation, and serve the Lord in this place. It is on the highway from the west to the land of Zion; and for the poor Saints that may come with their own teams, this would be a resting place, where they could recruit and go forward to homes in eastern Nebraska, Iowa, or Missouri, and if the brethren going to conference would remember that here are Saints that would be glad to hear them speak, and if those brothers, R. J. Anthony and others, would seek to help us as they go east, it would do good. I will continue for a few days, then go east to Lincoln, and if Bro. R. M. Elvin has not commenced there, I will open up there. But I will be guided by my first impressions after I pray to the Lord. We received the tracts and desire to send them to every minister in the city, as we come to know names.

Your brother in gospel bonds,

R. C. ELVIN.

#### Money Orders.

Money Orders are much safer than Postal Notes when remitting to this office, and they cost but two cents more. Don't forget this, lest you lose money.

D. DANCER, Manager.

#### Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnan at Wasanaeth Eglwys Iesu Grist. Ad-Reddiededig Saint y Dydd Diweddaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

## Selections.

### EPISTLE OF THE TWELVE AND THE BISHOPRIC.

#### ALSO A DEFINITION OF THE LAW BY THE FIRST PRESIDENCY.

[Saints' Herald, May 1st, 1878].

*To the Church of Christ, called to be Saints, in all the world, Greeting*:—It has been apparent to the Saints, everywhere, that there has been a misunderstanding for some time between the Bishopric and the Twelve on financial matters, and that considerable injury to the cause has arisen thereby. Therefore, it was deemed wise and expedient that these two quorums should meet and confer together, and, if possible, agree upon the proper construction to be put upon the commandment of the Lord, given in 1861, whereby it appears that they should unitedly "take measures" to execute the "law of tithing;" and to adopt such rules as would place the financial affairs of the Church on clearer and more effectual bases than have hitherto obtained.

To this end, on Wednesday, April 17th, [1878], these two bodies met in Plano, Kendall county, Illinois, at the house of Bro. Joseph Smith; the First Presidency being present by invitation.

The following paper, designed mainly as an explanation of the scope and meaning of the commandment referred to, was submitted by the First Presidency to the Council:

#### BASIS OF ADJUSTMENT.

1. The word "execute," as used in the revelation of 1861, is, in our view, to be construed to mean to "carry into effect," to set in motion legitimate forces to put existing laws into active operation. To "execute" any given law may, and in this instance, does involve different offices, or the administration of different officers.

2. The charge to the Twelve is intended to define their duty as an advisory and judicial body; with whom lies the "regulating" of "the affairs of the Church," according to law.

3. The part to be performed by the Twelve in carrying into effect the "Law of Tithing," is precedent and subsequent, and involves both teaching the law and administering it; administration and teaching to be upon principles agreed to by the Twelve and the Bishopric.

4. The Bishopric are the legal custodians of all the temporalities of the Church, upon whom devolves the duty of gathering, safely keeping and disbursing the moneys and properties of the Church, in keeping with the law, and agreeably to the rules mutually agreed to by the Twelve and the Bishopric.

5. In the receiving and disbursing of church funds, all persons who may be entrusted therewith are in fact, or ex-officio, agents for the Bishopric, and should account to the Bishopric; and in disbursing general church funds should do so by the direction of the Bishop, or in accordance with an agreement and understanding with the Bishopric previously had; specific, in regard to objects before determined upon; general, in regard to objects incidental to the prosecution of missionary labor, for which, in the nature of things, no specific directions can be given.

6. The Bishopric being created by and responsible to the Church for the proper administration of their duty, should not, in justice, be made finally responsible to the Twelve, in any other sense than all other church officers are responsible to the same quorum; that is, by proper charge and adjudication before the

general church officers, or by decision of General Conference.

7. Discretionary power to receive and disburse church funds, and dispose of church property for the uses of the church, according to the laws of the Church, and subject to inquiry by the Twelve and the church, must rest in the Bishopric only, as, by law, the Bishopric only are legal custodians of such properties; but the Twelve may and should exercise such supervisory jurisdiction, according to previous arrangement and agreement with the Bishopric, as will prevent unnecessary delay and injury to the work of the ministry, and will facilitate the proper expenditure of funds in the Church Treasury, for the purpose of carrying on the preaching of the word, in which is included the support of the families of traveling ministers in the field; the publication and distribution of such books and tracts as may be deemed expedient, for which no other provision is made; the erection of houses of worship; purchase of lands, together with the care and uses of them in missions assigned by conferences.

8. The Twelve being by law a traveling, spiritual, ministerial body, supposed to be in the missionary field, can not in justice be expected to act as a council exercising local and decisive direction in the disbursement of church moneys, in the sense that no expenditure could be had, except upon their consent, or order, first obtained; it is necessary that there be a full understanding between that Quorum and the Bishopric, as to the scope of the law demanding their attention to the temporal affairs of the church; also as to the rules which may govern both parties; which rules once agreed upon shall obtain until modified by mutual agreement and understanding; no power being given to either party to dictate those rules.

These principles were adopted singly, and afterward as a whole, by the Council of the several quorums assembled,

On the day following, the Twelve and the Bishopric, being assembled in council, adopted the following principles and rules, after each quorum had separately considered and acted upon them.

#### PRINCIPLES AND RULES OF ACTION.

1. We believe the duty of the Twelve to be to teach the law of tithing, viz: Explaining to the Church the necessity, and the mode of complying therewith, in order that the financial interests of the Church shall be properly supported, and that they may receive tithing and forward the same to the Bishop, who is the acknowledged Treasurer of the Church, or to his appointed Agents.

2. That it is devolvent upon the Bishopric and their authorized Agents, (such Agents to be Elders), to travel among the churches from time to time, to teach the law of, and collect tithing, and free-will offerings, and see that the financial interests of the Church are duly cared for, and the wants of the poor duly administered to, and use their best and earnest endeavors to keep the ministry in the field, as appointed by General Conference, especially the members of the Quorum of the Twelve and of the Seventy, and to see to it that the families of such receive proper support.

3. That officers in charge of Missions appointed by General Conference, receive necessary support in the prosecution thereof, from the Agents of the Bishop in said missions, and that said Agents in the disbursing of moneys be not subject to the direction of District Conferences, or Branches, (yet said Conferences may advise or recommend), but should make itemized reports to said Conferences, who may audit and approve the same, and said reports as certified to, be forwarded to the Bishop.

4. And that in all Missions where there is no Agent

to represent the Bishop, the officer in charge of said mission may receive tithing and free-will offerings and use such sums as shall be considered necessary for said mission, keeping an account thereof, together with the names of persons from whom received, and forward a quarterly account thereof, together with whatever moneys may remain in his hands as a residue, and not needed by him, to the Bishop; and upon receipt thereof, the Bishop should enter the same upon his books, crediting and debiting the Church with said amounts, received and paid out, together with the names of those from whom received and to whom paid; and that all such itemized reports be published by the Bishop from time to time with his regular reports.

5. In all Missions where the officer in charge can not consult with the Agent, (though one may have been appointed thereto), he may receive tithings and free-will offerings and use the same, (as hereinbefore provided for in Article 5, of Basis of Adjustment), or only part thereof for said mission, accounting therefor to the Agent and to the Bishop in his quarterly reports.

6. We advise the utmost care and economy in the expenditure of money; that the first of all objects to be attained by the Church is the promulgation of the gospel, and all other interests are but secondary compared with it, which object must ever demand our first attention; next to which is the support of the poor. And believing that moneys have been extravagantly expended in the publication of books, and unnecessarily so, we advise the utmost care in that direction, and the strictest economy; and we recommend that the Bishopric encourage so far as seems wise and is practicable, the building of church-houses, and that they take the advisory oversight thereof; and also the erection of store-houses in such localities where the interests of the Church do now or may hereafter demand it; believing that through this channel the families of traveling Elders would receive more ready support, and which means does not now come into the Church Treasury.

7. Members should be taught the moral obligation that rests upon them, to put forth an effort to do something of some moment, during the year, either in tithings, free-will offerings, or donations, according to their financial abilities.

8. Where branches, districts or individuals wish special labor in any locality, the needed funds to sustain such effort should not be taken from the means designed for or belonging to the General Treasury.

9. When means are given to ministers of the Church for their benefit, by persons in and out of the Church, such "means" should be reported to the Bishop, that he may be cognizant of the help that each receives, and that said report be made semi-annually.

We present the foregoing principles of action to all the Saints as being the rules and regulations adopted by us for the government of and administration in the financial affairs of the Church, and we respectfully commend them to the consideration of and observance by the Church in all circumstances and cases included in and covered by the above specification of principles.

WILLIAM H. KELLEY,  
THOMAS W. SMITH,  
JAMES CAFFALL,  
JOHN H. LAKE,  
ALEXANDER H. SMITH,  
ZENAS H. GURLEY,  
JOSEPH R. LAMBERT,

*Of the Quorum of the Twelve.*

ISRAEL L. ROGERS,  
HENRY A. STEBBINS,  
DAVID DANCER,

*The Bishopric of the Church.*

## A REBELLIOUS CHURCH.

TRAITOROUS BOTH TO THE LAWS AND  
THEIR OWN DOCTRINES.

THAT IS WHAT UTAH MORMONISM IS.

[Salt Lake Tribune, Feb. 13th].

THE Edmunds-Tucker bill has caused much speculation as to whether it can be enforced without infringing upon rights guaranteed by the Constitution to religious bodies, if it should become a law. It is to all appearance harsh and sweeping in its provisions. But of that we shall not speak in this article, but will compare the law of the church with that of the land, and let the people decide whether the "crusade" is "persecution," as the Utah Church claims, or a prosecution for willful and wicked violation of both the laws of God and the land. It is now generally known that there are two organizations or churches of Latter Day Saints, one presided over by Joseph Smith, and the other by John Taylor. The former denounces polygamy as false and contrary to the law of the church, and the latter positively affirms it to be God's law to the church. In this article we propose to show that the representatives of the Reorganized Church are the conservators of the faith and doctrines of the Church of Jesus Christ of Latter Day Saints, and that the church in Utah has apostatised from the original faith and is rejected of God.

The church was organized April 6th, 1830, by direct commandment from God as, we believe, "agreeably to the law of our country," and from this and the revelations given to the church, it is plain to be seen that polygamy never could obtain as a doctrine of the church. No religious body of people or organization have defined their position more clearly than we have done in relation to the laws of the land. It is also known that we believe in a gathering dispensation, and that Independence, Missouri, was to be the "center place," and known as the "land of Zion" to the church.

"And behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my Saints, until the day cometh when there is found no more room for them."—See Book of Covenants, Rev. Dec., 1833.

The above is a sure promise to the church, and the Saints were to occupy on conditions, as we show by citing the following in the Doctrine and Covenants:

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land. \* \* \* For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known."

There are three points in the above quotation to which we call special attention; first, the "willing and obedient" were to possess the land; second, the rebellious shall be cut off out of the land of Zion and shall be sent away, and shall not inherit

the land;" third, the "inhabitants of Zion" were to judge all things pertaining to Zion; liars and hypocrites and they that were not apostles and prophets were to be known. The right to decide in regard to doctrine and as to officers and character is clearly vested in the "inhabitants of Zion."

At the death of Joseph Smith the church was rejected and rent asunder, Brigham Young, with a majority of the twelve assumed the right to govern, and by sophistry held a large number of the people until by their abominable practices they were driven from Nauvoo, while the family of Joseph Smith remained in the land appointed with many of the church, and from that time until now have lived, and by precept and example preached the gospel and built up large branches of the church all through the land, finding "grace and favor" with the people as the Lord promised. Brigham Young and his fellows proved to be the "rebellious." The revelation of 1841 clearly shows that they (the church) were given sufficient time to build the temple in Nauvoo, and if they failed at the end of the appointment, "Ye shall be rejected as a church with your dead, saith the Lord your God," was the decree to the church; but the promise to them was if they kept his word "They shall not be moved out of their place. But if they will not hearken to my voice, they shall not be blessed, for instead of blessings, ye, by your own works, bring cursing, wrath, indignation and judgments upon your own heads, by your follies and by all your abominations which you practice before me, saith the Lord."

With that curse and judgment over them Brigham Young and his fellows were driven out, "cut off and sent away out of the land," and from that day until now that terrible decree has followed this people; by their "follies and abominations, which they practice" (polygamy), the wrath and indignation of the Nation is resting upon them. And this is not all; they located here, and in a very marked degree fulfill the prophecy of Jeremiah as found in the 17th chapter, 5th and 6th verses:

"Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and the man whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."

Brigham with his fellows, whether by fate or otherwise, located in this salt and then uninhabited land, and here they made flesh their arm or strength. It was here Brigham declared, "Adam is our father and our God, and the only God with whom we have to do."—See Journal Discourses, Vol. 1, p. 50.

It was here in August, 1852, the same people adopted polygamy as a law of their rejected church, and undertook to perfect themselves by the flesh, proclaiming abroad to the world what they so stoutly denied before, decidedly proving themselves to be the "rebellious" ones and liars and hypocrites; besides turning entirely from the Lord and worshipping man. And to show they are false apostles, turn to 2 Corinthians, 11th chapter, and there read what

Paul says about some one: "For if he that cometh preacheth another Jesus, whom we have not preached, ye might well bear with me." He preached Christ the risen Lord, as did Joseph Smith. But Brigham preached Adam God. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."

False apostles sure enough. Whatever may be said as to the quotations we have given, the case is a clear one. By the revelations believed in by the church, we have located both churches; one in the "Land of Zion," the other in Utah, or the "Salt Land." The latter we have proved to be the "rebellious," for no other people could fill the bill.

Let us now notice the teaching of the Reorganized Church briefly, and then call attention to the crisis that seems to be at hand.

#### THE REORGANIZED CHURCH.

In June, 1852, a small body, composing those that remained, and the beginning of the reorganization of the church, passed a resolution against polygamy, declaring it to be a false and corrupt doctrine. In August, 1852, Brigham and his fellows proclaimed it as the best doctrine the world had ever known. In 1863 the Reorganized Church established a mission here, and from that time until now we have waged a constant warfare against polygamy and all its kindred evils, as well as the union of Church and State, and have faithfully warned this people of the judgments to come. In 1870 the church at a general conference memorialized Congress by sending the following to the Senate and House of Representatives:

"We, your memorialists, would therefore submit for the consideration of Congress in its action on the Utah question, and in its legislation on the right of Congress to interfere with polygamy as being a part of the faith of the Church of Jesus Christ of Latter Day Saints: First, that the law of the church, found in the Bible, the Book of Mormon and the Book of Covenants, books accepted by the polygamists themselves, expressly forbid to one man more than one wife; Second, that the law contained in these books is the constitution of the church; that no law can obtain in contravention thereof, and therefore polygamy is illegal and of no force."

The above clearly shows the position taken by the Josephites. And here let me quote again from the Book of Covenants the expressed faith of the church on "Governments and the laws in general." The following will be found in the Appendix:

"We believe that every man should be honored in his station; rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty: and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations between man and man, and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship; both to be answered by man to his Maker."

That expression of faith shows the rul-

ing power, so far as our citizenship is concerned, to be the law of the land, and her Executives to be over apostles and prophets.

I quote again from page 177, Plano edition of the Book of Covenants:

"Let no man think he is ruler, but let God rule him that judgeth, according to the counsel of His own will; or in other words, him that counseleth or sitteth upon the judgment seat. Let no man break the laws of the land; for he that keepeth the laws of God hath no need to break the laws of the land. Wherefore be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom."

Here is a positive commandment given to the church to let none break the law of the land, and to be subject to the powers that be until Christ should come. The law of the church is, let no man think he is ruler, but let God alone rule the man that sits upon the judgment seat; let the courts be free to decide all cases according to the law and evidence, and let all churchmen, popes, cardinals, bishops, deacons and arch-deacons, together with apostles and prophets, and all laymen, abide the law and the rulings of the courts, and honor and respect the powers that be until God shall by Jesus Christ judge the quick and the dead. In this light the Reorganized Church holds forth the laws of the land by precept and example.

But the church in Utah says the Edmunds law, and the execution thereof, is "persecution," and the courts and jurors are "inquisitors." Let me quote a solemn warning given to the church: "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom; otherwise, there remaineth a scourge and a judgment to be poured out upon the children of Zion."

It is written in the Book of Mormon, "No man among you shall have, save it be one wife, and concubines he shall have none." Are John Taylor and his fellows prepared to abandon polygamy and concubinage and do as it is written? If not, that scourge and judgment hangs over them like a nightmare. The former commandments to them were: "Thou shall love thy wife with all thy heart, and cleave unto her and none else." Are they prepared to do that and escape the terrible judgment of trampling the law of their country and that of God beneath their feet? God says to them, "By the abominable you practice [evidently meaning polygamy] ye, by your own works, bring cursings, wrath, indignation and judgment upon your own heads." Only think of

that! Who is to blame for the passage of these "cruel and unjust laws" that John Taylor and his people complain so much about? Has not God warned them, and has not the church warned them, and all good men have pleaded with them, while the Government has dealt mercifully with them, and has borne long. Even the Edmunds law and the officers that have been sent to execute it have been angels of mercy to this people if they could only see it. But the prophet said they would not see when "good cometh." God has called on them to repent and do according to that which is written. If they did not then they should become as "salt that has lost its savor, fit for nothing but to be trodden under foot of men."

When men have been brought before the courts for practicing polygamy, and proven guilty, the court has invariably given them opportunity to abandon the practice, keep the law and be free. But few have accepted the mercy extended; and when Governor West visited the Pen in the goodness of his heart and offered to use his influence to secure to them a full and free pardon if they would submit to the law as the courts had interpreted it, they refused his kind offer. A god could not have done more. The Edmunds law, when enforced, fines and imprisons them; but the law of God to them says they shall be "trodden under foot of men." Should the Edmunds-Tucker bill pass, may we not look to see the literal fulfillment of God's decrees to them? Which is the severer in their provisions, the laws enacted against polygamy or the decrees of Jehovah to them? If cursings, wrath and judgments, and to be trodden under foot of men, is to be visited upon them by the righteous indignation of a just God, who is going to stay His hand or change His decrees? It ought to be apparent to all people that the Nation is aroused and all the laws passed so far are in nowise contrary to the law of the church. But the mercy that has been and is being extended by her Executives will eventually cease, and justice will not be robbed.

Can it be possible that this people can not read the handwriting on the wall, with their past experience and the pending crisis almost upon them? They ought to fully comprehend the signs of the times. Surely it needs no Daniel to give the interpretation to the writing, and the interpretation thereof is, polygamy with all its evils will be speedily and forever blotted out as a church measure, and people of all sects, kinds and conditions will be compelled to obey the laws of the land; and those that have become a law unto themselves by oaths and covenants to foster polygamy and a cowardly and corrupt priesthood, will learn when it may be possibly too late that God will not come out of His "hiding place," as they claim, to their deliverance; but He will be found on the side of the Nation.

We write this with the kindest feelings, with the hope that the honest, but erring ones, may yet make peace with God and their Government before it is too late, trusting that all who believe in the

latter day work who have been caught in the snare, may pause and repent, and do according to that which is "written," while God's mercy and that of the Nation is extended to them. Let Latter Day Saints especially consider the situation as it is, and then let them decide. We present the two bodies for the consideration of all—John Taylor, with George Q. Cannon and Joseph F. Smith, with almost all their leading men fugitives from justice and a price set upon the heads of Taylor and Cannon, with the judgments of God and the wrath and indignation of a powerful nation hanging over them, seems to be the position of the Saints in the valleys of the mountains.

#### A BETTER PICTURE.

Turn we now to the east; there we find the Reorganized Church, with Joseph Smith its president, living in peace and building up the places from whence the Utah leaders were driven, and according to the decree of God to the church are finding "grace and favor," while re-inhabiting the "waste places of Zion." Nearly five hundred members live in Independence, Missouri. Far West and other places are occupied, while Kirtland has become a place of pleasantness and peace. Its temple has been repaired and occupied by the church, and next April, the 6th, the General Conference will be held there. Presidents Joseph Smith and W. W. Blair will preside, with none to molest or make afraid, while Taylor and Cannon, if not arrested, will not dare to be seen. What a contrast. Will the people choose while there is opportunity, or will they risk the terrible consequences?

By throwing off the polygamist yoke and accepting the faith and teachings of the Reorganized Church, they will find peace and rest for their weary feet, while torn and bleeding hearts may be filled with joy and gladness and great rejoicing in the Holy One of Israel.

May kind Providence direct the wandering and wayward ones to the light of truth and the paths of peace, and where they may rest secure in the triumph of right.

R. J. ANTHONY.

SALT LAKE CITY, Feb. 12th, 1887.

#### THE PERILOUS TIMES OF "THE LAST DAYS."

In 1 Timothy 4: 1-3 we have a prophecy of Paul's of "the latter times," an expression which may refer to any part of the second half of the times of the Gentiles, though it is never used with regard to the first half. Paul in this passage describes the characteristic features of the Papal apostasy, which deluged Europe with superstition during the middle ages.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats."

In 2 Timothy Paul predicts later events still, the perilous times of "the last days," an expression markedly distinct from the previous "latter times."

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without

natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof: from such turn away."

Now while certain of the features here enumerated are evidently not peculiar nor distinctive of any one special period of history, yet a high state of civilization has a tendency to produce, not exaggerated individual cases, but a general prevalence of selfishness, pride, luxury and corruption. The old Roman civilization, with which Paul was acquainted in the city of the Cæsars, was not certainly lacking in individual instances of these things, though it had also features of a very different character. But there were to intervene between those early days and "the last times" long ages of semi-barbarism, during which all that old civilization would cease to be—ages which would be distinguished by other crimes, and especially superstition and a Christianized idolatry. But "the last days" were to witness the revival of the crimes incident to high civilization, with certain special classes of sins super-added. Boasters, blasphemers, disobedient to parents, despisers of those that are good, lovers of pleasure more than lovers of God, and especially "having a form of godliness, but denying the power thereof," "ever learning, and never able to come to a knowledge of the truth." That these features are all singularly

#### CHARACTERISTIC OF THE NINETEENTH CENTURY.

none can question. Its latest and most popular philosophy is *agnosticism*—a confession that after all its vast and far reaching discoveries, after all its profound researches, it is unable to reach any knowledge of the truth on the highest of all subjects. Agnosticism is simply know-nothingism. It is more; it is not only an assertion that nothing is known, but that nothing can be known; it puts an extinguisher on even the attempt to know Him, whom to know is life eternal. Our age has a form of godliness, a Christian Church is established in most states and is sustained by the different powers of Europe; but where is the power to maintain purity in the churches, or righteousness in the laws of Christendom? Where is the power to arrest war and bloodshed, rapine and slaughter? Where is the power to subject the counsels of nations to the law and will of God, to produce in society any sort of resemblance to the kingdom of God? The religion of these last days has well been called a baptized heathenism;

#### CHRISTIAN IN CREED, HEATHEN IN PRACTICE.

Another feature of the philosophy of these last days is given by Peter, and is singularly characteristic of our times. "Knowing this first, that there shall come in the last days *scoffers*, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Or as Darwin, the apostle of the nineteenth century, puts it: "All things continue as they were since the beginning of the creation; there is no need for miraculous intervention, no room for supernatural action. We live under a reign of law; as it was in the beginning, so it is now, and so it ever shall be as regards the succession of physical phenomena. One form of life is evolved out of another in endless succession; in physical, mental, moral, and religious spheres, all things continue as they were," or rather, change so slowly and gradually that no sudden catastrophe need ever be apprehended; on the contrary, "we may count on an assured future of great length." Such is the fashionable creed, such the universal doctrine. But its teachers are, as the

apostle Paul states, "willingly ignorant" that all things have not continued in one long, uninterrupted succession. They are willingly ignorant of the all-important fact that a flood once broke in on ungodly men, and took them all away." They are willingly ignorant that the invariable law of death has been conquered by the glorious fact of resurrection. If the combined voices of the most universal and ancient traditions and of the most authentic and well attested history demand credence for any fact, they demand credence for these two; and these two facts once admitted, Divine intervention—the control of the law by the Lawgiver—is demonstrated, and the occurrence of such a crisis as is predicted in Scripture is, not only possible, but likely. If what is called the course of nature has been interfered with in the past, it may be interfered with in the future, and in the near future.

Daniel's prophecies also, though dealing principally with the course of nations and the lapse of ages, give us two or three general social signs of the state of things at the close of this age, and it can not be denied that these apply to the nineteenth century as to no previous one. He does not say the power of steam will be applied to locomotion, and the art of travel will be revolutionized; but, looking at the result rather than the cause, he mentions in half a dozen simple words the most characteristic feature of the nineteenth century—"many shall run to and fro." Now to an eye that could embrace in one glance the civilized world, all its seas, and all its shores, all its roads and all its rivers, all its towns and its cities, what would be the first and strongest impression produced on considering the scene? Surely that of  *ceaseless motion*; many running to and fro, like ants around an anthill. Innumerable travellers cross and recross each other's paths, not creeping or crawling, but rapidly running in every direction; trains flying with amazing speed by day and by night all over the land; steamers, crowded with hundreds and even thousands of passengers traversing every sea and every ocean; huge floating hotels thronged with guests, plying in multitudes on the great rivers of the great continents; railroads, level, elevated, and underground, passing over and under each other in the million-peopled cities of different countries; the whole scene swarming with men and women in motion;

#### MANY RUNNING TO AND FRO!

No previous age of the world's history could have presented this spectacle; it is unique, it is becoming ever more marked, as year by year hundreds of miles of fresh railroads open up new districts, and as population and emigration increase, and as commerce spreads. Ten thousand persons travel now where one travelled formerly; even ladies and children think little of circumnavigating the globe for pleasure. There is no mistaking this sign of the time of the end; it is distinctive, and so conspicuous and unprecedented as to be a subject of constant comment. How few, as they point to it with pride and pleasure, remember it is a divine mark of the time of the end, and associated with the predicted second coming of Christ and the resurrection of the dead!

Nor is the second prediction less remarkable and distinctive, "Knowledge shall be increased." Education in most of the countries of Christendom is now compulsory, and the result is that every child can read, on the one hand, while *literature* floods every home, on the other. All that is going on all the world over is known by the masses of the people as well as by their rulers day by day. The news of events transpiring in India and Australia is published in London before the the hour of the events arrives, for telegraphic messages travel faster than the sun!

Every discovery is immediately published throughout the earth, popularized and turned to universal account. The higher education, unattainable to saint or sage, king or conqueror in the earlier ages, is now

AT THE SERVICE OF THE COMMON PEOPLE;

and an intelligent English schoolboy in these days knows more of the elements of true science, of the system of the universe, of the laws of matter, of the past and present condition of the globe on which he lives, than did the wisest philosophers of the olden time. As "knowledge is power," the result is, that nature with her mighty forces is every year becoming increasingly the helper and the friend of man, to the rapid increase of the physical well-being of the race. The knowledge of these days is real knowledge, an acquaintance with the facts and forces of nature, a rediscovery of the records of the past, and, above all, an immensely widespread acquaintance on the part of mankind with "the volume of the book," containing that divine revelation which imparts the highest of all knowledge, the knowledge of God and of His Son Jesus Christ our Lord.

Brief was the Bible of Daniel's day, and few were the copies of it! Yet only where it had enlightened the minds of men did any true moral or spiritual knowledge exist. Age after age elapsed, and the New Testament was added to the old. But how few comparatively were still the copies! And owing to the uneducated condition of the masses, how few could study the copies that did exist! In the dark ages the Bible might almost as well not have existed, so little were its glorious revelations understood. And there followed ages when to read and study it brought torture and death, and when, alas! editions were printed to be burned.

ONLY SINCE THE REFORMATION

has the world really possessed the book, and only within the last century have Bible societies existed to multiply versions and editions and to distribute by millions all over the world, this king of books. The increase of knowledge which has resulted is almost inconceivable. It has rendered it difficult for us to realise the ignorance of other ages. The increase of knowledge is not to be measured by the amount of light possessed by individuals only, but still more by the number of individuals enlightened. The universality of education, and the marvellous results of the combination of steam power with the mechanical ingenuity that has perfected the printing press, has filled with the light of knowledge the whole civilized world, in a way and to a degree that is absolutely peculiar to the nineteenth century, and especially to its second half.

If this expression, "knowledge shall be increased," be taken as referring especially to a knowledge of the meaning of the prophetic Scriptures, a signification which its context quite justifies, then also is it characteristic of these days, and of these alone. The early fathers understood the predictions about the second coming of Christ, but they were inevitably in the dark, as indeed they were intended to be, as to the meaning of the prophecies about Antichrist, and the events of the second half of the times of the Gentiles. Light dawned gradually after history began to fulfil the predictions; each stage of accomplishment has made the meaning of the prophecies clearer, and since the Reformation progress in a true knowledge of their meaning has been solid and rapid. Now in the close of this time of the end, the clouds of obscurity have completely rolled away; the whole plan and order of events, the succession of empires, the limits of chronology, the scales of measurement, the nature of fulfillments, all have become, in the combined light

of facts and of analogies, so clear, that he who runs may read; and the fulfilment of ancient Messianic predictions in the first advent of Christ is scarcely more clear than the fulfilment of the predictions of Antichrist and those of the incipient restoration of Israel in current events.—*Prophetic News.*

## Conference Minutes.

### NORTHERN ILLINOIS.

Conference of the above district convened with the Plano branch, February 12th, 1887; F. M. Cooper president, W. Vickery clerk. Branch reports:—Plano 200 members, including 1 high priest, 8 elders, 6 priests, 3 teachers, 2 deacons; 2 marriages. Streator 25; 2 elders, 1 priest, 1 teacher, 2 deacons; 1 baptized. Chicago 17; 2 elders, 1 priest, 1 deacon. Courtland 17; 2 elders. Burlington 29; 3 elders, 1 priest; 2 baptized, 1 ordination, 1 received by vote. Mission 113; 2 elders, 1 priest, 1 teacher; 4 baptized, 1 removed, 1 died. Braidwood 13; 1 elder. Officials reported: M. T. Short (seventy); elders T. Hougas, R. Woolliscroft (by letter), J. S. Keir, W. Vickery, F. M. Cooper; priest Alfred Tarling reported by letter. Bishop's agent reported having received since last report \$128.20, and paid out \$103.20, balance on hand last report \$31.20, present balance \$66. Brethren Vickery and Blakeley were on motion appointed committee to audit Bishop's agent's report, and reported: "We your committee having examined Bishop's agent's report find a discrepancy in his favor of \$10, and recommend that the report be returned for correction." Report received, committee discharged, and recommendation adopted. Resolved that this conference sustain the action of the district president in disorganizing the Braidwood branch and reorganizing the same. A number of members living in the vicinity of the Braidwood branch having requested letters of removal if the conference sustained the action of the district president in regard to said branch, it was moved that this conference grant those parties letters. It was moved to defer until next conference. Motion prevailed. F. M. Cooper was chosen president, and W. Vickery secretary of district, for the next four months. F. M. Cooper was chosen delegate to next General Conference; the district to pay his expenses. Saturday evening, Bro. M. T. Short preached to a very attentive congregation. Sunday morning, preaching by Bro. T. Hougas. In the afternoon there was a fellowship and sacrament meeting, in charge of brethren J. S. Keir and G. Schadecker; a good time was enjoyed in the manifestation of the gifts of the Spirit; one child was blessed, one administered to that was sick. Sunday evening, Bro. M. T. Short preached to a large and attentive audience; after which the following preamble and resolution was presented and adopted:—Whereas certain parties have implicated Bro. J. S. Keir; and whereas, Bro. Keir has asked forgiveness of this conference for his attitude against the district; therefore, resolved that this conference freely forgive him. Bro. Cooper reported what financial aid he had received. Adjourned to meet with the Plano branch, June 4th and 5th, 1887.

### CENTRAL KANSAS.

Conference of the above district convened at Good Intent, February 12th and 13th, 1887. Wm. Hopkins president, Griffith George clerk. Branch Reports.—Netawaka 33, 4 elders, 2 priests, 1 deacon; 1 received by letter, 1 child blessed. Fanning 30, 2 elders, 1 priest, 1 deacon. Good Intent 29, 2 elders, 1 teacher; 1 removed by letter, 1 marriage. Centralia report referred to branch for correction. Scranton no report. Elders Reports.—D. Munns, W. Gurwell, H. Parker, H. Green, G. George, W. Hopkins (by letter), C. Herzog; Teacher W. B. Thatcher reported. H. Parker, Bishop's Agent, reported on hand last report \$9; received in the last three months \$2.50; total \$11.50. Committee appointed in the case of Elder C. Herzog was continued to report to next conference. Elder G.

George's resignation as district clerk was tendered and accepted, and Elder H. Green appointed to fill the office. Elders Wm. Lewis and S. Butler of St. Joseph, Mo., were invited to take a part in the business. Resolved that when this conference adjourns it does so to meet at Netawaka on the 7th and 8th of May, 1887, business to commence at half past ten. At 7 o'clock, preaching by Elder Butler, assisted by W. Gurwell. Sunday at 10 o'clock, by Elder Wm. Lewis, assisted by Elder D. Munns. At two o'clock prayer and testimony meeting in charge of W. Lewis and H. Parker. Evening preaching by Elder Butler, assisted by H. Green. The authorities of the church were sustained in righteousness, also the present officers in the district.

### WESTERN WISCONSIN.

Conference of the above district convened at Webster, Vernon county, Wisconsin, February 5th and 6th, 1887. A. L. Whiteaker president, Andrew Closson clerk, *pro tem.* Branch reports.—Wheatville 14, including 3 elders. Excelsior branch was reported disorganized. Elders A. L. and J. W. Whiteaker, Andrew Closson and C. W. Lange reported, also priest E. Bowker. Bishop's Agent reported on hand at last report \$23.10; received since \$2. Total on hand \$25.10. Andrew Closson, Agent. Andrew Closson offered his resignation as Bishop's Agent: resignation accepted, and thanks tendered to him for his labors as Bishop's Agent. Bro. C. W. Lange was recommended to the Bishop as his agent for this district. Tent committee reported: We your committee beg leave to report that we have not received any money since we were appointed, and do not think it would be wisdom, under the present circumstance, to purchase a tent, hence we wish to be released. A. L. Whiteaker, W. A. McDowell, J. Quandt. Report received and committee discharged. Bro. A. L. Whiteaker was sustained as president of this district, together with all the spiritual authorities of the church in righteousness. Preaching at 7 p. m. by J. W. Whiteaker, on the 6th at 10:30 a. m. by C. W. Lange, and at 2:30 p. m. by Andrew Closson; testimony meeting after preaching. At 7 p. m. preaching by A. L. Whiteaker. Adjourned to meet at Wheatville branch, Crawford county, Wisconsin, June 4th, 1887, at 10:30.

## Miscellaneous.

### ATTENTION COMRADES.

At a meeting of comrades called and held in Independence, Missouri, on the 16th day of July, 1886, the following preamble and resolutions were adopted, to-wit:

Whereas, The opinion has obtained in consequence of the actions and attitude of the "Brighamite Church" toward the United States Government, that the Church of Jesus Christ of Latter Day Saints is, and [its members.—Ed.] always were traitors to the Government; and

Whereas, We wish to be properly represented before the world, and desire to establish our loyalty before men. Therefore, be it

Resolved, That we, the members of the Reorganized Church of Jesus Christ of Latter Day Saints, who were mustered into or aided the armies of the United States of America during the late rebellion to fight for the supremacy and perpetuation of the Union and its laws, enroll ourselves upon a Church Muster Roll, and to be published in the *Saints' Herald*, that it may go down to future generations as a matter of church history;

Resolved, That we call on every man who served in or aided the armies of the Union to forward his name, company and regiment, to comrade T. W. Chatburn, Independence, Missouri, to be so enrolled and published.

Committee, { T. W. CHATBURN,  
SAMUEL CRUM,  
J. F. CLEMENSON.

SALT LAKE CITY, Oct. 8th, 1886.

Comrades.—Your earnest attention is invited to the following communications from the Department of Utah:

"At a regular meeting of James B. McKean Post G. A. R. Department of Utah, the following was read and adopted:

"Whereas, The preservation of the unity of the Government is the highest duty of all; and whereas, it is the duty of citizens everywhere to try and enforce the laws; and whereas any interference by a so-called ecclesiastical authority with temporal affairs is a menace to the institutions of the country; and whereas, the Mormon leaders have for years taught, and continue to teach, their people to look upon the Government as an enemy, and continue an organization by and through which the laws are nullified and the flag insulted; now, therefore, we, the members of the Grand Army of the Republic, in encampment assembled, recognizing the facts, demand that the flag be everywhere respected, and do resolve that it is the duty of the American people to require their Representatives in Congress to pass such laws as will effectually release the Territories of the United States from the control of said organization, and will insure to everyone the protection of the laws."

"And Whereas, the object and intent of the above was to give relief to the loyal citizens of Utah, who are laboring for the enforcement of the laws, and to bring Utah in line with American ideas; and

"Whereas, we believe that the said object can be at once accomplished and immediate relief given by the passage of the "Edmunds-Tucker" bill now pending before Congress; Therefore, be it

"Resolved, That James B. McKean Post, G. A. R., Department of Utah, being situate in the capital of the Mormon Kingdom, and from opportunity and necessity more familiar than others of our comrades with the innate treason and disloyalty of the organization, respectfully requests Gen. Lucius Fairchild, Commander-in-Chief of the G. A. R., to take such action as will place the above preambles and resolution passed at the last National Encampment relative to Utah before every G. A. R. Post in the United States, accompanied with a request that each Post use all proper means in urging the member of Congress from its district to vote for and insist upon the passage of the "Edmunds-Tucker bill" relative to Utah now pending before Congress.

"WM. H. SELLS, *Commander.*"

INDEPENDENCE, MO.

At a regular meeting of Capt. Wagner Post, No. 31, G. A. R., held at headquarters, 25th November, 1886, the above communication was read and recommendations adopted:—

On motion, a request of comrade T. W. Chatburn was granted, giving him the privilege of using the above communication, and incorporating it in a Church Roll of comrades belonging to the Reorganized Church of Latter Day Saints, ostensibly to show to the world the difference between the said church and the Brighamite faction or Salt Lake Mormons. And when the said roll is published, a copy to be furnished this Post, and a copy to be forwarded to Hon. William Warner, Congressman from this district, at Washington, D. C.; also a copy to be sent to James B. McKean Post, Department of Utah.

CORNELL CRISLER, *Commander.*

CHARLES CRANDAL, *Adjutant.*

*Brethren and Comrades:*—The following are the names of brethren and comrades who have favored us by responding to the several calls made through the *Herald*. We regret very much that all have not responded. Many with whom we are acquainted have neglected to "fall in," for reasons best known to them. We have incorporated three names of brethren with whom we are well acquainted, without their consent; if any offense is given in consequence, we hope to be forgiven.

Our only object in this "Roll" is to show to the world the difference and marked contrast between the Reorganized Church and that of Utah; and in view of the stringent measures now being inaugurated by Congress, we think this is timely, and will result in good to us as a church. And when our labors are o'er, and Zion redeemed and her triumphant banners unfurled to the breeze,

we hope to see written thereon this motto "And her sons were loyal."

T. W. C.

- Anthony, R. J.
- Adams, Wm.
- Ayers, T. J.
- Albertson, C. L.
- Ames, John N.
- Allen, Joel
- Authwait, M. C.
- Armor, Wm. A.
- Atwell, B. A.
- Allen, Reuben H.
- Ames, G. W.
- Allison, John
- Abbott, Wm. N.
- Baumgartel, O.
- Butler, C. J.
- Butterworth, C. E.
- Briggs, L. D.
- Burnett, James
- Burnett, Robert
- Bullard, E. D.
- Bullard, A. M.
- Beebe, G. W.
- Beatty, Thos. J.
- Butler, Stephen
- Brooks, Oliver
- Ballengier, M. M.
- Bayer, John
- Brown, Harrison
- Brown, John
- Beemer, D. R.
- Brandt, J. H.
- Brewer, W. H.
- Barbee, W. S.
- Barr, Charles
- Babcock, D. D.
- Babb, Wm. A.
- Barr, Alex.
- Bailey, Oliver
- Bean, Ole
- Bremce, Wm. P.
- Billoil, C.
- Baker, J. B.
- Butler, C. J.
- Bixby, D. S.
- Bander, D. S.
- Baumgartel, O.
- Barlison, A.
- Bird, Richard
- Crane, D. F.
- Clark, Wm. F.
- Cline, John B.
- Chester, Joseph
- Cox, Andrew
- Case, Benj. H.
- Chatburn, T. W.
- Clemenson, J. F.
- Campbell, John
- Carter, J. H.
- Candage, Asa
- Cashling, McCab
- Cleveland, O. E.
- Curtis, E.
- Crum, Samuel
- Campbell, N.
- Carver, C.
- Cook, Joseph
- Campbell, N. C.
- Campbell, L.
- Dull, David
- Daniel, L. F.
- Dunwoody, J. A.
- Decker, Z. T.
- Doty, John
- Doty, Joseph
- Dungee, F. G.
- Drake, B. F.
- Dennis, Adam
- Donaldson, L. C.
- Davidson, J. A.
- Eye, Saml.
- Erter, John
- Forscutt, M. H.
- Farrow, James M.
- Foss, John C.
- Footte, H. D.
- Farrow, James
- Fuller L. R.
- Free, A. P.
- Gallup, Jasper
- Goreham, Wm. M.
- Gilbert, John
- Grey, E. B.
- Gibron, Wm. L.
- Gave, C. V.
- Gave, B. T.
- Gregg, M. H.
- Gurwell, Wm.
- Goodin, O. S.
- Gibbons, J. T.
- Huddleston, M.
- Hammer, Joseph
- Himes, Andy
- Halfuld, C. M.
- Hare, F. M.
- Hackett, Frank
- Halstead, James
- Hopper, John E.
- Hemengway, H. L.
- Hogue, S. W.
- Holand, Micheal, Jr.
- Hulmes, George H.
- Hulmes, Edward
- Hogaboom, Isaac
- Holmes, Thomas H.
- Harmon, R. J.
- Herrick, B. B.
- Howard J. S.
- James, Thomas
- Johnson, J. W.

- Wagon Master.
- Co. A, 2d Cal. Inf.
- 17th Ind. Inf.
- 31st Iowa Inf.
- Co. C, 2d Md. Inf.
- 172d Ohio Inf.
- Co. C, 125th Ind. Inf.
- Co. A, 1st Missouri State Militia.
- Co. B, 1st Missouri State Militia.
- Co. G, 1st Mich. Inf.
- Co. L, 12th Me. Inf.
- Co. A, 3d Vt. Inf.
- Co. K, 14th U. S. Inf.
- Co. D, 127th Ills. Inf.
- Co. B, 13th Iowa Inf.
- Co. C, 1st W. Va. Cav.
- Co. E, 11th Ills. Cav.
- Co. E, 11th Ills. Cav.
- Co. H, 102d Ills. Cav.
- Co. H, 102d Ills. Cav.
- Co. E, 39th Iowa Cav.
- Co. B, 36th Ohio Cav.
- Co. B, 2d Neb. Cav.
- Co. C, 55th Ills. Cav.
- Co. C, 6th Mo. Cav.
- Co. A, 1st M. S. M.
- 78th Ills. Inf.
- 78th Ills. Inf.
- Co. A, 7th Iowa Inf.
- Co. H, 4th U. S. Arty.
- Co. D, 1st Ala. Cav.
- Co. B, 40th Iowa Inf.
- Co. A, 44th Iowa Inf.
- Co. A, 29th Iowa Inf.
- Co. C, 29th Iowa Inf.
- Co. F, 15th Mich. Inf.
- Co. L, 53d Ills. Inf.
- Co. K, 23d Mo. Inf.
- Co. F, 19th Ohio, Inf.
- Co. L, 13th Ill. Inf.
- Co. D, 127th Ills. Inf.
- 23d Ills. Inf.
- Co. B, 12th Ills. Inf.
- Co. K, 14th U. S.
- Co. A, 40th Ills. Inf.
- Co. B, 2d Texas Cav.
- Co. B, 128th Ohio Inf.
- Co. F, 7th Mo. Inf.
- Co. B, 130th Ills. Inf.
- Co. G, 3d Wis. Inf.
- Co. A, 2d Kan Cav.
- Co. L, 40th Iowa Inf.
- Co. C, 29th Iowa Inf.
- Co. D, 14th Kan. Cav.
- Co. D, 133d Ills. Inf.
- Co. A, 13th Me. Inf.
- Co. A, 7th Me. Inf.
- Co. A, 7th Me. Inf.
- Teamster.
- Co. F, 46th Ills. Inf.
- Co. D, 78th Ills. Inf.
- Co. B, 17th Iowa Inf.
- Co. F, 12th Wis. Inf.
- Co. F, 12th Wis. Inf.
- Co. B, 17th Iowa Inf.
- Co. B, 13th Iowa Inf.
- Co. H, 193d Ohio Inf.
- Co. F, 115th Ind. Inf.
- Capt. 12th Ind. Baty.
- Co. B, 16th Kan. Inf.
- Co. B, 17th Iowa Inf.
- Co. K, 4th U. S. Cav.
- Co. B, 10 Ward Reg. St. Louis, Mo.
- Co. C, 2d Vir. Cav.
- Merrell Horse, Co. B. Mo. Cav.
- Co. F, 5th M. S. M.
- Co. G, 26th Mich. Inf.
- Co. B, 75th Ills. Inf.
- Co. G, 14th Ohio Inf.
- 3d California Inf.
- Co. F, 123th Ills. Inf.
- Co. D, 22d Me. Inf.
- Co. D, 1st Kan. Arty.
- Co. A, 9th Ills. Inf.
- Co. A, 1st Minn. Inf.
- Co. E, 59th Ills. Inf.
- Co. B, 29th Iowa Inf.
- Co. F, 12th Iowa Inf.
- 21st M. V. M.
- 2d Maine H. Arty.
- Co. A, 9th Vir. Inf.
- Co. L, 11th Ills. Inf.
- Co. L, 11th Ills. Inf.
- Co. K, 140th Ohio Inf.
- Co. E, 14th Ohio Inf.
- Co. B, 21st Ills. Inf.
- Co. M, 1st Minn. Arty.
- Co. C, 1st Ky. Cav.
- Co. C, 16th Iowa Inf.
- Co. G, 29th Iowa Inf.
- Co. G, 35th Mo. Inf.
- Co. A, 7th Tenn. Cav.
- Co. F, 3d Wis. Cav.
- Co. G, 8th Mich. Inf.
- Co. H, 11th Ills. Inf.
- Co. F, 16th Ohio Inf.
- T. S. Navy.
- Co. G, 123d Penn. Inf.
- Co. G, 123d Penn. Inf.
- Co. C, 11th Mich. Inf.
- Co. G, 1st R. I. Inf.
- Co. H, 1st Minn. Inf.
- Co. D, 26th Ills. Inf.
- 12th Mich. Inf.
- Co. L, 28th Ills. Inf.
- Co. M, 13th Mo. Cav.

- Johnson, J. R.
- Johnson, Peter H.
- Jefferds, John
- Johnson, J. W.
- Kennedy, G. O.
- Kelly, Aaron W.
- King, G. W.
- Kelly, U. M.
- Kent, J. W.
- King, Robert M.
- Kelley, Delancy P.
- Laplant, J. H.
- Lake, John H.
- Lytle, J. C.
- Lanig, L. J.
- Larkins, James
- Landers, J. H.
- Landers, H. P.
- Lore, W. S.
- Montgomery, R. R.
- Mills, C. M.
- Myres, B.
- Miller, Frank
- Morse, S. H.
- McIntosh, J. A.
- Millikin, D. S.
- Moler, James
- Martin, T. J.
- Masher, B. B.
- McKenna, J. F.
- McKiernan, James
- Maloney, Stephen
- Moss, Edward
- Mitchell, Wm.
- McClintock, George
- Needhan, G. W.
- Newberry, Wm.
- Newberry, John M.
- Newton, John
- Nutt, Thomas
- Ott, T. B.
- Orr, C. T.
- Owen, F. W.
- Owen, N.
- Omans, G. W.
- Patterson, C. F.
- Pride, L. L.
- Peasley, Rufus
- Peasley, S. J.
- Pickering, W. P.
- Pinkerton, H.
- Pitt, F. G.
- Pert, Wm. G.
- Pert, Isaac E.
- Pert, L. B.
- Patterson, H. W.
- Powell, David
- Premo, Charles
- Premo, F. A.
- Pineck, C. L.
- Poling, C. D.
- Page, John S.
- Pineck, T. M.
- Reid, Milton
- Rudd, J. S.
- Rudd, J. F.
- Richardson, J. M.
- Ross, F. M.
- Ransom, M.
- Ross, G. E.
- Reed, S.
- Richardson, H. A.
- Reeder, N. M.
- Ruley, G.
- Rams, J. C.
- Richardson, O. A.
- Smith, John
- Steadman, W. A.
- Simpson, T. J.
- Shaw, Henry
- Short, M. T.
- Street, David
- Stebbins, H. A.
- Spann, James E.
- Sawyer, A. D.
- Silver, John A.
- Sherman, F. B.
- Sleeper, Moses
- Shook, John
- Swank, S.
- Smith, L. C.
- Stead, Wm. P.
- Salter, John N.
- Sawyer, J. W.
- Stevens, George
- Smith, Wm. B.
- Saisbury, Don C.
- St. Clair C.
- Stoffield, W. H.
- Smith, Gilbert R.
- Smith, Grove
- Thompson, John A.
- Thlauer, Thomas
- Trobridge, James
- Thompson, Wesley
- Thomas, J. F.
- Thomas, D. W.
- Torrance, L. W.
- Torty, J. H.
- Tignor, W. B.
- Trotter, M. A.
- Uphoff, Fred
- Vasson, F. G.
- Vancil, Joseph
- Whitman, G. L. M.
- Webster, J. D.
- Weber, R. H.
- Washington, H.
- Walrath, W. H.
- Waltenbanh, J.
- Whitney, James
- Whitney, W. W.

- Co. K, 24th Iowa Inf.
- Co. D, 1st Cal. Inf.
- Co. B, 20th Mich. Inf.
- Co. M, 10th Mo. Cav.
- Co. C, 1st Col. Cav.
- Co. H, 1st Md. H. Arty.
- Co. I, 27th Ohio Inf.
- Co. D, 22d Me. Inf.
- Co. A, 25th Ohio Inf.
- Co. K, 129th Ills. Inf.
- Co. L, 1st Mich. Cav.
- Co. L, 36th Wis. Inf.
- Co. M, D. Ills. Inf.
- Co. H, 17th Iowa Inf.
- 15th Ind. Baty.
- Co. K, 2d Ohio H. Arty.
- Co. C, 6th Kan. Inf.
- Co. G, 7th Iowa Inf.
- Co. B, 2d Ills. Baty.
- Co. F, 8th N. Y. H. Arty.
- M. S. M.
- Co. B, 18th Ct. Inf.
- Co. K, 16th Mich. Inf.
- Inf.
- Co. B, 4th Vir. Inf.
- Co. C, 4th Mass Inf.
- Co. B, 64th N. Y. Inf.
- Co. K, 11th R. I. Inf.
- Co. H, 23d Ky. Inf.
- United States Inf.
- Co. A, 27th Mo. Inf.
- Co. F, 5d Wis. Cav.
- Co. H, 32d Ohio Inf.
- Co. G, 7th Iowa Cav.
- 23d Wis. Inf.
- 27th Wis. Inf.
- Co. A, 82d Ind. Inf.
- Teamster.
- Co. F, 77th Ohio Inf.
- Co. H, 52d Ills. Inf.
- Co. C, 65th Ills. Inf.
- Co. C, 65th Ills. Inf.
- Co. C, 147th N. Y. Inf.
- Co. A, 8th N. Y. H. Arty.
- Artillery.
- Co. L, 23d Iowa Inf.
- Co. K, 100th Ohio Inf.
- Co. C, 1st Reg. Inf.
- Co. B, 120th Ind. Inf.
- Co. G, 158th N. Y. Inf.
- Co. B, 2d Me. Inf.
- U. S. Navy.
- U. S. Navy.
- Co. D, 166th Ohio Inf.
- Co. L, 22d Ills. Inf.
- Co. E, 50th Wis. Inf.
- Co. B, 12th Wis. Inf.
- Co. A, 21st Mo. Inf.
- Co. D, 50th Ills. Inf.
- Co. H, 6th Minn. Inf.
- Co. G, 119th Ills. Inf.
- Co. B, 4th Iowa Cav.
- Co. E, 100th Penn. Cav.
- Co. L, 15th Ind. Inf.
- Co. L, 14th Ohio Baty.
- Co. B, 42d Ind. Inf.
- Co. E, 7th Wis. Inf.
- Co. A, 7th Ten. Cav.
- Co. F, 25th Mich. Cav.
- Co. C, 6th Mich. Inf.
- Co. G, 6th W. Vir. Cav.
- Co. K, 84th Penn. Inf.
- Co. E, 53d Ills. Inf.
- U. S. Navy.
- Co. B, 128th Ohio Inf.
- Co. B, 17th Iowa Inf.
- Co. B, 13th Iowa Inf.
- Co. D, 11th Kan. Inf.
- U. S. Navy.
- Co. B, 74th Ills. Inf.
- 7th Ohio Artv.
- Co. B, 1st Col. Cav.
- Co. B, 1st Nev. Cav.
- Co. L, 3d Minn. Inf.
- Me. Inf.
- Co. F, 1st Mich. Arty.
- Co. E, 13th Kan. Inf.
- Co. B, 2d Iowa Cav.
- Co. A, 51st N. Y. Inf.
- Co. B, 86th Ills. Inf.
- Co. B, 2d Me. Cav.
- Co. B, 21st Minn. Arty.
- Co. G, 126th Ills. Inf.
- Co. C, 16th Ills. Inf.
- Co. A, Burges Sharp Shooters.
- Co. B, 31st Mo. Inf.
- Inf.
- 4th U. S. Cav.
- Co. A, 45th Penn. Inf.
- Co. L, 45th Ills. Inf.
- Co. M, 2d Minn. Cav.
- Co. G, 14th Ills. Cav.
- Co. B, 154th Ills. Inf.
- Co. E, 4th W. Va. Inf.
- Co. G, 12th Tenn. Cav.
- Co. M, 11th Mo. Cav.
- Co. L, 6th M. S. M.
- Co. G, 29th Wis. Inf.
- Co. L, 57th Ills. Inf.
- Co. D, 81st Ills. Inf.
- Co. D, 16th Me. Inf.
- Co. L, 6th Mich. Cav.
- Co. L, 34th N. Y. Inf.
- Co. C, 2d Kan. Inf.
- Co. E, 39th Ills. Inf.
- Co. H, 7th Penn. Inf.
- 27th Wis. Inf.
- Co. H, 28th Me. Inf.

White, A.  
White, I. N.  
Woodward, J. T.  
Wonders, John  
Yates, Amos T.  
Yohe, J. S.

1st Mo. S. M.  
9th Iowa Inf.  
Co. G, 31st Ills. Inf.  
Co. G, 48th Penn. Inf.  
Co. M, 1st Ohio Cav.  
Co. E, 22d Penn. Cav.

**DIED.**

**LAMBERT.**—At Keokuk, Iowa, January 25th, 1887, sister Catherine Lambert. She was born in Aberdeen, Scotland, May 18th, 1812; was married in 1835; was baptized by elder Amos Fielding, in Newcastle; came to America in company with her husband in 1844; and amidst all the trials of those years she remained firm in the faith, and by her exemplary life won the love and esteem of all that knew her. Her remains were taken to Pittsfield, Pike county, Illinois, for interment, by the side of the husband who died some years ago. She was attended by some of her children and dear friends, and a good congregation of former friends and neighbors assembled at the Saints' Chapel, where the funeral services were conducted by elder Jackson Goodale.

**BROOMELL.**—At Allentown, New Jersey, January 8th, 1887, Bro. James Broomell. He was born in Philadelphia, July 18th, 1815; baptized and confirmed in Philadelphia, August, 1838, by elder Benjamin Winchester. Was received on his original membership into the Reorganization by vote of the Hornerstown branch, December 2d, 1877; ordained a priest January 1st, 1878, by William Small. He died as he had lived, strong in the faith. Funeral sermon by Rev. Mr. Pratt, of the Baptist society.

**BERG.**—At Armstrong, Kansas, February 16th, 1887, of scarlet fever, Joseph Elvin, son of Bro. Andrew and Sr. Augusta Berg, aged 2 years, 7 months and 20 days.

"Close the door lightly,  
Bridle thy breath,  
Our little earth angel,  
Is talking with death.  
Music comes floating  
Down from the dome:  
Angels are chanting  
The sweet welcome home."

**CONFERENCE NOTICES.**

A conference of the Nodaway district will be held at Ross Grove, Holt county, Missouri, on the 19th and 20th of March, beginning at ten o'clock on Saturday. It is hoped that each branch will send delegates.

JAMES THOMAS, *Dist. Pres.*

The Kewanee district conference will convene at Rock Island, Illinois, on March 12th, instead of Millersburg, as was intended when the last conference adjourned. This change is by request of the Rock Island branch, and by counsel with the elders of the district. Those visiting the conference will enquire for F. G. Dungee, 222 Eighteenth street, Rock Island.

J. W. TERRY, *Dist. Pres.*

**ELDERS FIRST QUORUM.**

Inasmuch as the annual convocation of the church will soon be upon us, and whereas some time since the officers sent to each of you a circular letter and a blank upon which to make report of your stewardship of the closing year, therefore I request that each of you will please not neglect it, but carefully prepare your report and forward the same to me, so that it will arrive on or about April 1st, and direct to Robert M. Elvin, Kirtland, Ohio.

Since our last gathering three of our number have died, and one or two, who were elected for the Seventies quorum, may have left us by ordination. There is one appeal case, and one under silence, on all of which action will be necessary, and on such other business that may arise.

Of those who may feel able and willing, we solicit a small donation to meet the current expense of our organization.

So far as your humble servant has been able to see and understand, this great latter day work is gaining friends and increasing in membership, and still the ministry is inadequate to the demand for active, faithful messengers of peace. I am firm in the conviction that it will be advantageous to each and all, and to the church, that we observe every rule, regulation and law of the

church, and that in all things we teach by example, invoking the richest blessing of the Father upon all. Yours in gospel bonds,

R. M. ELVIN, *President.*

**ELDERS THIRD QUORUM.**

We want the address of every member of the Third Quorum of Elders. We want to arrange and have printed the name and address of each one in circular form, and furnish each member with a copy. In sending your own address, just send the address of others of this quorum which you may know. We will furnish blanks for reports to each who will favor us with his address. We received five or six responses to our previous notice. What's the matter, brethren? Stir up! Conference is nearly here, and we want reports from you all. Please address either of us at Stewartsville, Missouri.

J. T. KINNAMAN, *Pres.*  
J. M. TERRY, *Sec'y.*

**ELDERS FOURTH QUORUM.**

All who do not receive a blank to make out their report to the quorum by the 15th of February, will please send in their name and post office address, and one will be forwarded. Get your reports in by the 25th of March, so as to avoid having them come in during conference, and all so that the secretary may have time to look them over. Send to S. Crum, Independence, Missouri.

S. CRUM, *Secretary.*

Brethren: I am anxious for you all to report; please do as above requested, with a good report.

J. D. FLANDERS, *President.*

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, March 12, 1887.

No. 11.

## THE SAINTS' HERALD:

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

Published at Lamoni, Decatur Co., Iowa,  
Every Saturday; price \$2.50 per year.

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Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, March 12, 1887.

D. WHITMER.

[Continued from page 147.]

### BOOK OF COMMANDMENTS.

DAVID WHITMER says, *Herald* page 92,—“And when the Book of Commandments was printed, Joseph and the church received it as being printed correctly. This I know.” In this statement Mr. Whitmer arrays his partial and imperfect knowledge, also his weakened and confused memory of events that transpired over fifty years ago, (events with which he was not officially nor intimately connected, for the reason that he was neither writer, compiler, printer, nor committeeman in publishing either the Book of Commandments or Doctrine and Covenants)—arrays himself against the recorded testimony of the church and its authorized servants, which testimony was written by competent parties at the very time the events recorded transpired. The mildest term we can find for this is *blind presumption!* Think of it!—A man attempting by his memory when enfeebled by the decrepitude of age and confused by the ravages of bodily ailments and blinding prejudices—attempting to correct written evidence recorded publicly fifty-two and more years ago! and this, too, in regard to matters with which he personally had nothing to do, while those who recorded the evidence he assumes to correct were intimately connected with the facts they record, and were fully authorized to make the record! Such pretensions are simply outrageous.

Joseph and the church *did not* receive the Book of Commandments as being printed correctly; and this we have before proved by the written testimony of Joseph the Seer, Oliver Cowdery, John Whitmer, W. W. Phelps, F. G. Williams, and the two Assembly's of 1834 and 1835 who had to do directly with this question—all of which we proved hitherto from the *Messenger and Advocate*, edited by Oliver Cowdery and John Whitmer, aided by W. W. Phelps, and published by F. G. Wil-

liams & Co. To this we may add, that in about 1859, when this same question was being agitated by Z. Brooks and William Savage, Elder John Gaylord the poet, and author of *The Future of Russia*, &c., said to the writer and others that he was at Kirtland, Ohio, critically investigating the church and its doctrines at the time the Book of Commandments first came to the Saints there, and that he saw and heard Joseph the Seer when he took a copy of that book, and from the public stand declared it was faulty, and that they must have the revelations reprinted.

But a comparison of the two books in the light of Bible and Book of Mormon facts will teach any intelligent, unprejudiced mind, that the Doctrine and Covenants is in harmony with them, and that the Book of Commandments is not. For instance, Mr. Whitmer says, and repeats it, that the Book of Commandments teaches “that God called Bro. Joseph to *translate* the Book of Mormon *only*, and that he was *not* called to organize and establish the church any more than *the rest of us Elders*. That God commanded him to pretend to no other gift but to translate the Book of Mormon, that *God would grant him no other gift.*”

Yes; the Book of Commandments says on page 10, “I will grant unto him *no other gift.*” Now, if this be correct, how did it happen that Joseph, by another “gift,” the gift of *revelation*, called O. Cowdery, M. Harris, and D. Whitmer, to be the three special witnesses to the seeric mission of Joseph, and also to the divinity of the Book of Mormon? In this call of these witnesses by revelation, another “gift” besides that to “translate,” is exercised by the Seer; and D. Whitmer and the other two witnesses have testified that when they *obeyed that revelation to Joseph the Seer*, they obtained the promised wonderful blessings of God, and were honored with being made witnesses of the inspired mission of Joseph, etc. Ah! Mr. Whitmer, your own testimony, and the testimonies of O. Cowdery and M. Harris convicts you, and condemns the revelations as found in the Book of Commandments, proving them to be faulty, just what Joseph, Oliver, your brother John, and the afore mentioned General Assemblies said of them. But the corrected text is in accordance with the facts, for it reads:

“And you have a gift to translate the plates, and this is the *first* gift that I bestowed upon you, and I have commanded that you should pretend to no other gift *until my purpose is fulfilled in this*; for I will grant unto you no other gift *until it is finished.*”—Doc and Cov. 4:1.

This is good sense. It is in harmony with the facts of history as given in times past by the three witnesses themselves;

and it is also in harmony with the predictions of the Book of Mormon concerning Joseph Smith the “unlearned” man who translated it. For it says that God would give him revelations besides the Book of Mormon, as we see in the following,—“The Lord *shall say unto him* to whom he shall deliver the book,” etc.—2 Nephi 11:18. Again, “The Lord *shall say unto him* that shall read [translate] the words that shall be delivered him,” etc., etc. Yes, Joseph Smith had not only the gift to translate, but he had also the “gift” of revelation, the gift of prophecy, and the exalted gift of a seer. These facts prove the Book of Commandments faulty; and they also prove that David Whitmer and his fellows are in gross error when they claim that book to be verbally correct. The rendering of the text in the Doctrine and Covenants is proved to be correct from the fact that it agrees with the facts of history, with the former testimony of D. Whitmer, O. Cowdery, M. Harris, and others, including those two General Assemblies; and it also agrees with what is predicted in the Book of Mormon concerning Joseph the Seer and his wonderful mission.

Following out his self-made, contradictory theory, Mr. Whitmer goes further and says: “I will also show by a revelation in the Book of Commandments—afterward changed in the Doctrine and Covenants—that we were commanded to *rely upon the Book or Mormon* in building up the church; for *in it is all things* written concerning my church, *my gospel, and my rock.*” It don't read that way, Mr. Whitmer. You have inserted the word “it,” in the place of “them;” and in doing so you have demonstrated how easy it is for persons to blunder in transcribing even *printed* copy. And had you been transcribing *written* copy, as did the compilers of the revelations of the Seer, it is probable you would have made far worse blunders than you have here. But the Book of Commandments is faulty in this text, because it contradicts the testimony of both the Bible and the Book of Mormon. The Book of Mormon, as we have seen in a former article, asserts that *it does not* contain “even a hundredth part of the things which Jesus did truly teach” the Nephite Saints. (Book of Nephi 12:1, etc.) And we have also seen that the Bible teaches *very much more* concerning the church, its officers and “governments” and “helps” than is found in the Book of Mormon. For, mark you, it not only mentions apostles, the seventy, bishops, pastors, teachers, evangelists, and deacons, as officers which God had placed in the church, but in this connection, as we have seen, it also mentions “helps and governments,” given of

God to his church. This is very much more than is found in the Book of Mormon. If these officers and "helps and governments" belonged to the Church of Christ in Paul's time, why is Joseph the Seer accounted a sinner when he organized the church similarly in these days? And how can D. Whitmer claim authority to build up the Church of Christ, when he rejects this pattern contained in the Bible, falsely claiming, at the same time, that the Book of Mormon contains "everything pertaining to the Church of Christ," and that "elders, priests, and teachers, . . . are all the spiritual officers in the Church of Christ?" Will he reject Jesus and Paul? Such blindness, such perversity, is simply prodigious—though not "past finding out."

Any one can see at a glance that the Book of Commandments is defective when it says that, in the Book of Mormon "is all things written concerning my [Christ's] Church, my gospel, and my rock;" for when compared with the Bible, or when we see what Mormon says of it, we know it contains only a *small part*. But when we take the same passage as corrected and printed in the Doctrine and Covenants, it harmonizes with the statements of Mormon and with the testimony of the Bible, for it says:

"Behold, I give unto you a commandment that you rely upon the things which are written; [in the Book of Mormon]; for in them are all things written concerning the *foundation* of my church, my gospel, and my rock," etc.—Doc. Cov. 16: 1.

The words in italics—"the foundation of," are not in the text in the Book of Commandments; they were left out by blundering transcribers, we are told, as before seen. But they are readily seen to be needed, in order that the text shall harmonize with the claims and facts of church history, of the Book of Mormon, and the teachings of the Bible. The Book of Mormon *does* contain "all things concerning the *foundation* of" the church of God and his Christ; but the "foundation" of the church does not comprise the church in its entirety. Paul said:

"As a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed *how* he buildeth thereupon."—1 Cor. 3: 10.

There must be harmony between the superstructure and the "foundation," in order that unity and symmetry be preserved, and perfection attained. But "the foundation" is not the superstructure, nor is the superstructure "the foundation." Both are indispensable, and they must harmonize. In the Book of Mormon are "all things written concerning the *foundation* of" Christ's Church, for in that, though less than "even a hundredth part of the things which Jesus did truly teach" his church among the Nephites, still we have "the foundation" principles of the church, given in plainness; but much of church superstructure is not found there.

Going back to Paul's time, we have in the New Testament much more that relates to the church than we have in the Book of Mormon, as hereinbefore seen. In this view of the matter the Doctrine and Covenants is proved to be correct, and the

Book of Commandments and D. Whitmer and company are proved to be in error. The Doctrine and Covenants reveals the *manner* of organizing the church, provides its officers states their respective position, authority, duties, and privileges; provides and defines a system of "helps and governments" in its conferences assemblies, councils, quorums, and other organizations, which are of vast importance, and quite indispensable in the organization and government of the church as a whole, and in its various lesser departments. This the Book of Mormon does not do except in a very limited degree. And while the Bible does more than the Book of Mormon, yet its provisions are quite imperfect as a pattern in some respects; first, for the reason that it is but a *part* of the sacred writings had by the church in the times of the apostles; and second, because the exigencies of the latter day dispensation require divine provisions and guidance not needed by the church in the times of the apostles, nor of the Nephites.

The church in the times of Adam, Enoch, Noah, Abraham, Moses, the Apostles, and the Nephites, had "the foundation" principles of the church alike undoubtedly; but there were exigencies and conditions peculiar to the Saints in these different times which made it necessary that some of them should receive instructions and provisions that the others did not need, as all will see who read the history of those times. And now that God has introduced the dispensation of the fullness of times, His Saints will not only have "the foundation" principles had by the Saints in other dispensations, but its conditions and exigencies have demanded, and will still demand, revelations and divine provisions not enjoyed by the Saints of previous times—yet all must harmonize in the one divine whole. For these potent reasons we have the Doctrine and Covenants, which relates mainly to church organization, church government, including forms, and ceremonies, with divine covenants, promises, and prophecies, suited to the church and its peculiar work in this dispensation. No; the Book of Mormon does not contain "all things written concerning" Christ's Church, therefore the Book of Commandments is faulty in some of its texts, and D. Whitmer and his fellows are teaching delusively and falsely, when they say that it does.

David Whitmer makes the bold assertion that the revelations in the Book of Commandments "were arranged for publication by Brn. Joseph Smith, Sidney Rigdon, Orson Hyde and others, and were sent to Independence to be published, and were printed *just exactly as they were arranged by Bro. Joseph* and the others." Mr. Whitmer makes a number of mistakes here; for the history of the church for May, 1832, printed as early as September, 1844, says:

"It was ordered that three thousand copies of the Book of Commandments be printed the first edition; that W. W. Phelps, O. Cowdery and John Whitmer be appointed to review and prepare such revelations as shall be deemed proper for publication, for the press, and print them as soon as possible at Independence Missouri."—

*Times and Seasons*, vol. 5: page 625, and *Mill. Star*, vol. 14: 163.

From this we learn that neither Joseph Smith, Sidney Rigdon, nor Orson Hyde had the reviewing or preparing of those revelations—neither did David Whitmer. And when Mr. Whitmer asserts to the contrary, he contradicts church history, is evidently grossly mistaken, and his memory proves to be bad.

S. RIGDON.

Mr. Whitmer says Joseph, in 1831, "heeded Rigdon who expounded the old scriptures to him, and showed him that *high priests, and other officers* should be added to 'elders, priests and teachers,' and so *we did not establish His (Christ's) Church, His gospel, and His rock*, so the gates of hell *did* prevail against the church, and it finally landed in Salt Lake in polygamy."

To this bare and groundless assertion we have to say, (1), the church organized by Joseph the Seer never, as an organization, went to Salt Lake; for it was rejected, and was disorganized upon the death of Joseph and Hyrum; and, that out of a fragment thereof Brigham Young and his fellows organized a church of their own at Council Bluffs, Iowa, December 27th, 1847, just three years and a half after the murder of Joseph and Hyrum; and, (2), that the church which went to Salt Lake with Brigham Young, was not organized under the laws, provisions and doctrines given through Joseph the Seer as contained in the Doctrine and Covenants, but contrary to them; and, (3), Joseph the Seer, instead of being persuaded by Rigdon to go contrary to the order of God, was the spiritual teacher of Elder Rigdon in doctrinal matters, as may be seen in the history of the church and in the Doctrine and Covenants. In the latter it is said of Elder Rigdon, at the time he first met Joseph the Seer, in Waterloo, New York:

"Behold, thou was sent forth even as John, to prepare the way before me, [Christ], and before Elijah, which should come, and thou knew it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of hands, even as the apostles of old. \* \* \* And a commandment I give unto thee, that thou shalt write for him. [Joseph]. \* \* \* And inasmuch as ye do not write, behold it shall be given unto him [Joseph] to prophesy, and thou shalt preach my gospel and call on the holy prophets to *prove his words* as they shall be given him."—Doc. Cov. 34: 2, 5.

By this we see that Joseph the Seer was Sidney Rigdon's spiritual teacher and leader. And he continued to maintain that position as is seen all through the history of the church. In August of the next year Joseph reproved him by the word of the Lord in the following:

"And now, behold, verily I say unto you, I, the Lord, am not pleased with my servant Sidney Rigdon, he exalted himself in his heart, and received not counsel, but grieved the Spirit; wherefore his writing is not acceptable unto the Lord, and he shall make another, and if the Lord receiveth it not, behold he standeth no longer in the office which I have appointed him."—Doc. Cov., 63: 14.

This was said in regard to Elder Rigdon's written description of the land of

Zion, commanded in August prior. (See Doc. and Cov. 58: 11). Joseph the Seer did not follow the persuasions of Sidney Rigdon in doctrinal matters, as may be further seen by the following, also that Joseph maintained the dignity and superiority of his calling as God's seer and "the first elder of the church" in respect to rank and authority:

"Bro. Sidney is a man whom I love, but is not capable of that pure and steadfast love for those who are his benefactors, as should possess the breast of a president of the Church of Christ. This with some other little things such as a selfishness and independence of mind, which, too often manifested, destroys the confidence of those who would lay down their lives for him—but, notwithstanding these things he is a very great and good man; a man of great power of words, and can gain the friendship of his hearers very quick. He is a man whom God will uphold, if he will continue faithful to his calling. O God, grant that he may for the Lord's sake. Amen."

"And again, blessed be brother Sidney, also, notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burthen; that learneth his master's will by the stroke of the rod; thus saith the Lord: yet, the Lord will have mercy on him, and he shall bring forth much fruit; even as the vine of the choice grape, when her clusters are ripe, before the time of the gleanings of the vintage; and the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand, and lifted him up out of deep mire, and pointed him out the way, and guideth his feet when he stumbles, and humbleth him in his pride. Blessed are his generations: nevertheless one shall hunt after them as a man hunteth after an ass that has strayed in the wilderness, and straitway findeth him and brigheth him into the fold. Thus shall the Lord watch over his generation, that they may be saved; even so: Amen."—*Times and Seasons*, vol. 6, pages 899, 900; *Mill. Star*, 14; 584-5.

To this we may add that in March, 1832, Elder Rigdon assumed authority to be chief teacher to the church, and said to the Saints at Kirtland, in the name of the Lord, "the keys of the kingdom are rent from the church." Joseph, who was then at father Johnson's was sent for; and on his coming, learning the facts in the case, he told Sidney he must suffer for what he had done, and instructed him to give up his license. Sidney complied with this, and suffered severely for his assumption. See *Times and Seasons*, vol. 5: 660, and *Mother Smith's History*, pages 204-6. These facts sufficiently refute the statements of David Whitmer and his fellows when they say Sidney Rigdon persuaded Joseph the Seer to go contrary to the teachings of the Book of Mormon and the will of God. Joseph the Seer was not so unstable and unfaithful as to permit either Sidney Rigdon, David Whitmer, W. E. McLellan, or anybody else, to easily persuade him contrary to his convictions of duty. He had learned by bitter experience in the case of Martin Harris, to not yield to the persuasions of those whom God had not called to be his advisers, and especially to not go contrary to the word of the Lord. He reproveth, and at times rebuketh, sharply, by the word of the Lord or by right of his presiding authority those who were out of the way; and some of these men resented it, became saddened and soured over it, and ever after were biased and prejudiced and malicious. In this connection we may mention his reproof of M.

Harris; (Doc. Cov. 4: 5, 6; 9: 1); Wm. E. McLellan; (Doc. Cov. 66: 1, 2, 5); David Whitmer; (Doc. Cov. 29: 2); and others, including himself; (Doc. Cov. 2: 1-5; 87: 1, 6; 105: 2, 5, etc.); all of whom were reproveth with sharpness, and in plainness, for weaknesses and sins. And when Brigham Young and some of the Twelve, and others, exceeded their authority and violated their trust in respect to financial matters, Joseph reproveth them publicly, for theirs was in some sense a public offence; and thereupon the conference "Voted unanimously that the Twelve be appointed a committee to collect funds to build the Nauvoo House, and receive moneys for the Temple, with this proviso: That the Twelve give bonds for the safe delivery of all funds coming into their hands [which Joseph had just advised. Ed.] belonging to the Nauvoo House and Temple, to the Trustee in Trust; and that the payor, also, make immediate report to the Trustee in Trust, of all moneys paid by him to the Twelve; and that the instructions of President Joseph Smith to the conference he carried into execution."

Elder Brigham Young objected to giving receipts for such moneys, "and said he should never give receipts for cash, except such as he put into his own pocket for his own use, for it was calculated to make trouble hereafter. . . . He also referred to muzzling the ox that treadeth out the corn," &c.

President Joseph then said:

"I will answer brother Brigham. The Twelve need not spend all their time abroad; they can spend the time belonging to the temple to collect funds; and the remainder of the time they may labor for their support, and they may call on the public to supply their wants. It is no more for the Twelve to go abroad and earn their living in this way than it is for others. The idea of not muzzling the ox is a good old Quaker song; but we will make the ox tread out the corn first, and then we will feed him. I am bold to declare that I have never taken the first farthing of church funds for my own use, till I have first consulted the proper authorities."—*Times and Seasons*, vol. 4: pages 182-3.

Joseph told this same Brigham, more than once, in council and conference, that if he had the lead of the church he would lead it to ruin, as scores have testified.

Now we group these recorded facts together, and from these and many similar ones we conclude that Joseph Smith was not "a man of putty," to be persuaded into sin and error in doctrine and church government, either by elders Rigdon, Young, or even David Whitmer. He was a man of pronounced individuality, decision, and plainness in counsel. And when Mr. Whitmer and his fellows assert that he was molded and fashioned at the will and by the craft of Elder Rigdon, we decline to believe it, for his entire history refutes the idea. David Whitmer admits that he tried to persuade Joseph to his theories, notions and interpretations, but did not succeed. And this is not to be wondered at, for as we have already seen, Mr. Whitmer's theories concerning the office and authority of Joseph, and concerning the plain teachings of the Book of Mormon, are such as are contrary to, and destructive of that Book. It is well for the church

and the latter day work that Mr. Whitmer did not and could not persuade Joseph to his false theories and interpretations. When Mr. Whitmer failed, after strenuous efforts to persuade Joseph to his notions, he should know that his own experience, as an unauthorized persuader, condemns his theory that Joseph was easily persuaded to error by elders S. Rigdon, D. Patten, Brigham Young, etc. God said of Joseph, "He shall do my work;" (2 Nephi 2: 2); and in doing it he was hindered and withstood by men, some of them prominent in the church, who became saddened and soured and blinded, and who turned to be faultfinders, and opposers, and idlers while the Seer and others toiled and struggled on to spread the gospel abroad to all nations and build up the Kingdom of God preparatory to the coming of Christ in power and in glory. God chose the right man for His work when he called and empowered Joseph the "Choice Seer," for of him He said, "he shall be great like unto Moses;" and, "he shall be esteemed highly among the fruit" of the loins of Joseph—the multitudes of Ephraim and Manasseh, in the midst of the earth, (Gen. 48: 8-22), who were and are foreordained of God to be his first and chief ministry in this latter day dispensation. (see Deut. 33: 17; Ps. 80: 1-3; Jer. 31: 6-14, 18-21; Rom. 11: 24-26; 2 Nephi 2: 2, 3; Doc. and Cov. 64: 7; 108: 6; etc). Elder J. C. Whitmer was right when he said here last June that "the Lord chose Joseph because he was the best man He could find for the place," to which we say, Amen!

#### EDITORIAL ITEMS.

PRESIDENT JOSEPH SMITH returned here the 3d inst., from a two weeks' tour to Council Bluffs, Logan and Galland's Grove, preaching and lecturing on temperance. He met with a hearty reception in all places, had large audiences and the best of attention. He reports finding the Saints in excellent spirits and full of zeal for the work of God. He goes to Armstrong, Kansas, the 11th inst., to dedicate the Saints' new chapel in that city.

The associate editor, by request of elder H. C. Bronson who is now holding a series of meetings at Montrose, goes to St. Joseph, Missouri, to occupy brother Bronson's pulpit for Sunday services the 6th inst. Neither of the editors finds any leisure, for between the duties of church presidency and that of editors, they are constantly pressed for time and can not fill but a small part of the numerous calls, far and near, to preach and minister among the Saints and others. Either one or the other of the editors is away, preaching and lecturing wherever and whenever he can find it at all practicable. And all those who have requested their labors and been disappointed in their not responding, are cited to the foregoing facts and requested to be patient and await the future. We shall do all and the best we can for the common interests of the church.

Bro. J. S. Roth wrote from Marshalltown, Iowa, February 28th, that he was

in a railway wreck three miles east of that place on the Saturday before, and got badly bruised. He writes that he had made a good opening in Hardin county of late, and after explaining the difference between Utah Mormonism and the Reorganization, many became friendly and favorable.

Bro. John Goode sends us from Tabor, Iowa, two copies of the *Beacon*, of that town, containing notices of the lectures of Clark Braden, in which was a challenge to any one, by Braden, to refute his statements. But nothing definite as to his statements. In one of his lectures he maligned Joseph the Seer, and the Latter Day Saints. This is to his hand—he is an expert at that. All who wish to know of Mr. Braden's style and logic, and proof-texts against Joseph and the Saints, should read the "Braden-Kelley Debate," for sale at this office, in which Braden was foiled, flattened, exposed, and beaten—badly, in the estimation of those who once favored and trusted him. Ask the citizens of Kirtland, Ohio; Wilber, Nebraska, and Stewartville, Missouri. Those who witnessed his performances in those places are better judges of his abilities, fairness and piety than are those who only hear Braden's side of the matter. We have no quarrel with him. If the people can endure him, and he can endure himself, we ought not to complain yet.

Bro. J. Y. Graumlich writes from Lower Lake, California, of late that prospects are now good for crops in that region, and that the Saints are usually prosperous.

Pres. Joseph Smith wrote from Council Bluffs, February 25th, that the Alliance has secured a permanent injunction against the big distillery at Des Moines.

Bro. H. C. Bronson was at Montrose, Iowa, the 1st inst., and was preaching to large audiences every night. A deep interest was manifested in the word preached, some had given their names for baptism, and prospects were very encouraging.

Sr. Polly Noble, of Dresden, New York, requests the prayers of the Saints in behalf of her sister-in-law, Sarah Noble, who is very low with inward cancer but now desires "the faithful fervent prayers of the righteous." Saints, please remember this request.

Bro. T. C. Smith of Grand Prairie, Texas, wishes us to say through the *HERALD* that the Voice of Warnings sent him by Bro. J. H. Peters, are doing good, being read constantly. Bro. Smith is doing what he can to sell and circulate church publications.

From many quarters we are receiving assurances that the late assaults on the church and the character of Joseph the Seer, are resulting well, causing a deeper research, and producing greater unity and firmer conviction in the truth of the Doctrine and Covenants.

By card from Bro. J. J. Cornish, February 28th, we learn he is still preaching with success at Bay Port, Michigan, had just baptized two more, and was to enter upon another debate, March 1st.

Sr. Dimmis Dutcher, of Greenwood, N. Y., at whose house Bro. E. Banta and the writer were made welcome guests in 1866

when on a mission to the east, writes us that she is now in her eighty-second year, and full of hope and zeal.

Bro. W. T. Maitland gives notice in another place that a conference of the Eastern Iowa District will be held March 11th to 13th at Nashville, instead of Canton. He had held a series of meetings in Davenport of late, had good attendance, four were added to the branch, the Saints were cheered, and Bro. Maitland was "re-joicing in the grand work."

Bro. John H. Gough, of Rock Springs, Washington county, Missouri, would be glad to have the elders call and labor there.

We are pleased to get a letter from Sr. Carrie Dickinson, residing at Everest, Kansas. She was the daughter of the late Bro. James Twist, who was one among the very first to receive the Reorganized Church at Kirtland, Ohio, in 1860, when the writer and the late Bro. James Blakeslee labored there. Her mother lives with her. Sr. Dickinson asks the Saints to pray that her husband may be led of the Lord to unite with His church.

Bro. James Allen, Sr., has moved from Coalville to Van Meter, Iowa.

THE question whether the Negro Race, or that portion of it represented by the American colored men, were capable of an amount of intellectual development sufficient to become self-sustaining, seems to be in a fair way of demonstration, judging from the following, taken from the *Boston Sunday Record*, for January 30th:

#### "A WORD FOR THE COLORED RACE."

"The *Savannah News*, which, like the generality of Southern papers, seems to be disposed to deal more fairly with the colored race than used to be the case, except at election time, says a good word for the Savannah black men.

"Perhaps the best way to get at the real estimate made by the *News* is to give a sample paragraph as follows, about the colored people's manner of securing homes, within the past few years, in the suburbs of Savannah:

"For years they have been quiet but persistent purchasers of real estate. Their settlements, just without the municipal limits, almost encircle the city. Some of their houses are quite pretentious, and are surrounded by well kept gardens. These homes were not paid for in a year or two, but represent the proceeds of years of patient toil and the most rigid economy. On some of them there are still mortgages, which there is not much doubt will be paid in time. It is a fact worth noticing that very few colored men fail to meet the payments on their homes, and when they do there is always a good cause for the failure. And there is another fact worth noticing. It is that they pay their taxes willingly, and return their property above, rather than below, the market value. They are not yet sufficiently civilized to be tax dodgers.

"We submit that this is a remarkably good showing, from a prejudiced source, too, for the men who are struggling to give their race a better reputation for thrift.

"The *News* further speaks of the advance in the value of the investments above mentioned. The lots are now worth all the way from three to ten times as much as the first cost to the negroes.

"It is apparent that the financial color line is faint in Savannah. A colored man's taxes or payment of mortgage interest are just as good as a white man's, as the South is glad to concede."

It is not flattering to the superior race that the claim should have been made by it that the Negro was not capable of self-sustenance, if deprived of the guardianship of the white man as a master, the Negro

to be a slave. Any race, whether white or black, placed in the condition that the American slaves were in would degenerate into similar, or worse phases of development found among them; and it should have been expected that when the pressure to which the race had been so long subjected was removed that there should be an advancement; for the very qualities that gave value to them as slaves would, under favorable circumstances, make them good citizens, capable of being self-sustaining and of adding to the improvement and prosperity of society, in its material forms. The peculiar elasticity of the Negro nature, his affability and desire to please, which enhanced his worth as a working animal must aid him to a place in the ranks of the world's workers, whenever he should be given the chance for development, by the removal of the fetters which bound his mind, at the same time that it held his body subject to the lash of a taskmaster. "One hour of virtuous liberty is worth more than a whole lifetime of bondage." We recognize these tokens of advancement of the American Freedmen with pleasure, and hope to see the time to come when everywhere, "Worth shall make the man, want of it the fellow."

#### THE ASSASSINATION OF JOSEPH.

THE following clipping is from the *New York World* of February 23d. The question in it exhibits the ignorance somewhat common among the masses, but the answer is very fair spirited, and is mainly correct. Joseph was not "assassinated in the jail by his jailers" unless it be that they connived at it, which is hardly probable; neither did Joseph claim to discover "the records left by the ten tribes," but, rather, left by a "remnant of the tribe of Joseph." Besides these mistakes, we note a further one, *i. e.* that "Brigham Young succeeded to the leadership" of the church—whereas it was only to the leadership of a large faction.

*M. A. T.*—"Will you please explain what became of the Mormon leader Joseph Smith? Did he die in jail when under conviction for murder or was he hanged?"

He was assassinated in the jail by his jailors before his trial. His announcement of the discovery of the records left by the ten tribes and his translation of the tablets led to the formation of a new Christian sect—the Church of Jesus Christ of Latter Day Saints. In matters of dogma there was little or nothing in its creed to distinguish it from any other orthodox Christian sect. But its possession of an alleged addition to the Bible and the austerity and severity of the code of morals inculcated drew to it immediately a large following. The same spirit of intolerance which in Massachusetts slit the ears of Quakers and banished Baptists under pain of death blazed forth as fiercely as in the days of Athanasius and Arius. The pulpits rang with denunciations of the new sect, every calumny that could be invented was invented and believed, and the Mormons were driven from place to place, robbed, beaten, imprisoned and murdered exactly as the founders of every other Christian sect were persecuted. This persecution increased their numbers rapidly. In 1838, driven from Missouri, they founded and

built the city of Nauvoo, Illinois, and in a short time had a community of 16,000. Their opponents, finding that persecution was of no avail, brought charges of disloyalty, treason and other crimes, and endeavored to bring about a collision between them and the State authorities. Joseph Smith, Hyrum Smith, John Taylor and Willard Richards, the Mormon leaders, offered to surrender themselves for a trial by their enemies upon the charges if Gov. Ford would insure their protection from mob violence. This he did, and the four gave themselves up and were lodged in the jail at Carthage, Illinois. But the pledge was kept to the ear and broken to the hope. The Governor placed a guard of State militia in and around the jail. What their instructions were is not known. One day before the trial, while the prisoners sat conversing, they were suddenly surrounded by the guards who, without a word of warning, levelled their muskets and riddled them with bullets. Joseph Smith and his brother Hyrum fell dead. Taylor was left for dead, but recovered. The assassins were made the heroes of the hour. Brigham Young succeeded to the leadership, and the Mormons in despair sought a refuge in what was then called the Great American Desert, on the shores of the Great Salt Lake, to escape further persecution. Then Young, their leader, committed the blunder of promulgating the doctrine of polygamy, which has since furnished the only weapon in the hands of their opponents and shut out all sympathy for their sufferings by mankind at large."

FEBRUARY 28th we received from Bishop G. A. Blakeslee the following letter which explains itself:

GALIEN, Michigan, Feb. 26th.

Bro. Joseph Smith:—I have just received notice from the General Railway Passenger departments in Chicago that no special rates will be given east of Chicago to those desiring to attend the General Conference, April 6th, in Kirtland, Ohio, on account of the Inter-State Commerce Bill which has been lately passed by Congress. Therefore you will please give notice through the *Herald* to this effect. I have not received notice from the railroads that it affects rates west of Chicago, as yet.

In bonds,

G. A. BLAKESLEE.

BELOW will be found a clipping from the Danville, (Illinois) *News*. Bro. F. M. Cooper thinks a number may soon unite with the church, in the vicinity of Catlin.

EDITOR DANVILLE NEWS:—The Latter Day Saints have been holding a few largely attended meetings in this section, and in their expositions it is evident that they have no affiliation with "Utah Mormonism." In church organization and church polity they are distinct from that phase of Mormonism represented in Utah, opposing upon the accredited authority of their text books the dogma of plurality of wives and other heretical ideas incompatible with the original text of Latter Day Saintism. Salt Lake Mormonism is treated by them as an apostasy, or secession from the great corporate body of the Latter Day Saints in 1844, whose corporate existence was extended throughout the civilized world. Polygamy is condemned by the Book of Mormon as also by the laws adopted by the church, relative to marriage, in 1830, and Latter Day Saintism is no more responsible for the evils enacted in its name than is orthodoxy responsible for all of the evils enacted in the name of Christianity. The Latter Day Saints Church, which Elders Keir

and Cooper represent, is a corporate body under the protection of the laws of the country, with organized churches in the States and Territories of the United States and Europe. As to the orthodoxy of their religion and the morality of their creed, the most crucial investigation is solicited.

CHARLES THOMAS.

CATLIN, Ill., Jan. 31st, 1887.

#### QUESTIONS AND ANSWERS.

Ques.—Is it right to uphold members in dancing, playing cards, and using profane language, or is it right to keep them in a branch?

Ans.—Gambling, profanity, and dancing, are all contrary to the order of the church, and the first two are ruinous sins. It may be best to keep such offenders in the church to reform and convert them; but if they will not repent, they should be dealt with by the officers.

Q.—Is "that day," mentioned in Zech. 14: 20, the millenium, or reign of Christ on the earth; and if so, what are we to understand by "sacrifice," mentioned in verse 21?

A.—We think "that day" relates to the millenium; and that the "sacrifice" mentioned in verse 21 relates to a monumental service to be had by some in that day, pointing back to "the passover," etc., (Ex. 12: 11, 27, with Luke 22: 15; and 1 Cor. 5: 7), as the Lord's Supper now points back to the last supper, and to Christ's sufferings.

Q.—What are we to understand by "the daily sacrifice" mentioned in Daniel 12: 11?

A.—That described in Exodus 29: 38-42; Ezekiel 46: 13-15,—"Thou shalt daily prepare a burnt offering unto the Lord of a lamb of the first year without blemish; thou shalt prepare it every morning."

Q.—When was "the daily sacrifice" taken away and the abomination that maketh desolate set up?

A.—First by Antiochus Epiphanes, (see Josephus and Maccabees), second, by the Romans under Titus, (See Josephus, etc.). There has been a host of delusive theories held by Adventists and others in respect to Dan. 12: 11 who trample beneath their feet the plain, simple facts of history, bringing mystification and discredit upon the scripture. Those who will examine this subject in the light of authentic history, and keep clear of the misleading creeds and the spiritualizing methods of "mystery Babylon," will find but little difficulty in getting an easy and clear understanding of it.

Q.—Is it right for a voting majority of a branch to say when its branch business meetings should be held? or is that usurping the authority of the branch president?

A.—The majority of a branch has the right to say when its meetings shall be held, unless by some special rule they have delegated the right to appoint to their presiding officer or officers.

Q.—When a difficulty exists in two or more branches, can the district president call an elders' court without the vote of district conference?

A.—Yes. "Sec. 153. The First Presidency; the Twelve, High Priests, Seventies, and Elders, where traveling in missions, or in localities where no organization, branch or district has been perfected; Presidents of Districts, and Presidents of Branches, Branches and Conferences have power to appoint elders' courts, according to the nature of the complaint, the time, and the emergency of the case. Where a branch or conference appoints a court of elders, it should be done either by vote authorizing the presiding officer to

name the elders who shall compose the court, or by nomination from the members confirmed by vote. In no case, whatever, should a Branch or District president appoint a court to try a case in which he is to be a party, either as complainant or defendant; or in the issue of which he is directly a party in interest. Sec. 154. Elders' courts are courts of inquiry; and when appointed, have the right to appoint the time when, and the place where, they will sit to hear the case; (provided that such time and place do not purposely injure either party to the case); due notice of which time and place shall be given to all persons who are expected to be present at the hearing of such case."—Rules of Order, page 97, Sec. 153 and 154.

#### EXTRACTS FROM LETTERS.

Elder M. H. Bond was holding a discussion in Brockton, Massachusetts, commencing February 22d, with a Rev. G. P. Packard, on the faith and organization of the Reorganized Church as compared with the Bible pattern, and Bro. Bond says:

"The discussion is doing great good however; confirming our friends, rejoicing the Saints, and spreading the great light of our glorious gospel. Though my first discussion, I feel splendid spiritually, and desire to keep humble, that the Lord may use me for his glory and the salvation of souls."

Sr. Martha J. Lee, of Independence, Missouri, wrote January 19th:

One night, during the last days of October, 1885, I had the following dream, the interpretation of which, if it can be had, might be of some benefit to some of the Saints. My dream was concerning the coming of the Savior. I dreamed that five days only were to intervene between that night and the day of his coming. I saw an arch of half a circle; upon this half circle were five lamps, three of them red, the other two clear, or white. During the intervening five days, the work of clearing away the rubbish, preparatory to the Savior's coming was to be accomplished; for the Savior was liable to come at any hour after this period of five days, and no further time for preparation would be allowed. My first thought was that I could not clear the rubbish away; then I reflected, and resolved to try. The place where the rubbish was lying in a scattered and confused condition, was on a high hill, or plat of ground, of such a formation that when I succeeded in getting any portion of the rubbish started it would go with great force to the lower ground below.

Sr. Lee is anxious that she with all who will love the appearing of the Savior, be studiously engaged in preparation for his coming, during the short time still allotted to us all.

THE following will serve to show the ease with which even astute and able men can mistake in the things which they attempt to write and speak in regard to some much mooted subject. We would be pleased to see the answer that Mr. Ingersoll would make to Mr. Burdette's sharp criticism as to what Civilization, so called, has done in the way of Temperance for the American Indian.

#### "HOW IT COMES.

"Col. Ingersoll says that 'Temperance comes with civilization.' Ah, yes; so it does. And yet that does not explain why the American Indians never learned to get drunk until civilization invaded their shores and introduced fire-water into the aboriginal system. Nor does it explain why the chances are that the Indians will all die of delirium tremens before they get thoroughly civ-

ilized. Nor why Egypt, Greece, Rome grew drunken and more luxuriously dissipated as they reached a higher degree of civilization. Nor why the distilleries and saloons of civilization outnumber the school houses and libraries. Temperance may come with civilization, but it does not keep up with her very long. It comes as thanksgiving day comes with the autumn—so near the end of it that it comes dangerously near to being 'froze out.'—*Burdette.*

THE following is from the "Christian Herald and Signs of Our Times," for September 1st, 1886, and furnished by a brother at Omaha, Nebraska, and will be interesting to the readers of the HERALD.

"The Rev. H. Grattan Guinness and Mrs. Guinness in their latest book entitled, 'Light for the Last Days,' enumerate several of the 'signs of the times' which were predicted to occur just prior to the consummation of the current dispensation. Having spoken of signs, political and ecclesiastical, the authors proceed to refer to *Jewish Signs*, and calling up a Jewish witness to bear testimony, he is made to speak thus: 'Long ago, six hundred years before the Christian era, my nation lost its independence; it fell under Gentile rulers. But its fall was illumined by hope, for our restoration had been predicted a thousand years previously by the same God who had also foretold our fall. Many particulars were associated with our fall in sacred prophecy, and they all came true. Many more were associated with our restoration, and one by one they have been coming true for the last one hundred and fifty years. Not a single jot or tittle has failed of the threats of judgment; all came on our people and lasted through ages. And now the promises are coming upon us; one by one they have been fulfilled, and there remain unfulfilled but one or two, and even of these we are already receiving the first instalments—the conversion of our people and their restoration to the land of promise. We can not from our experience doubt that the day is near at hand when the throne of Judah will again be established on earth, and when Messiah, Son of David, will be King over the whole world. You need not take my word for it; judge for yourself! 'Compare the condition of the Jews in Europe and the wide world to-day, with what it was only two centuries ago! Then our portion was, and for ages had been, homeless exile, perpetually renewed banishment, cruel and constant massacre, ruthless spoliation, social contempt and degradation, destruction by torture and fire and sword; we were despised until we became despicable, oppressed until we became wicked, crushed down until we lost the power to rise, deprived of all chance of culture till we sank into almost brutal ignorance; we were enslaved and ill-treated till we hardly remembered we were men; and this for long, long centuries. Now all is changed, and our portion in most lands is as good a one as that of the Gentiles themselves. Everywhere we are now emancipated, possessed of civil, social, and religious liberty, and of citizenship in all lands; we take our places in every class, even among the legislators and judges of the Gentiles; we teach their youth, we conduct their press; we enjoy honor and power, rank and wealth, and perfect equality with our Gentile neighbors. Further, we have once more an international bond of union, and are one of the most rapidly rising, fast multiplying, vigorous, and advancing nations on earth. We can compete with Gentiles in the mart, in the study, in the senate, wherever we get fair play; and we are getting it everywhere now. Our restoration to our own land is but a question of time, and probably of a short time. If our revival, uplifting, and restoration mark the terminus of your Gentile age, then you may be very sure its years are few!'

So speaks the Jewish witness, and every fact he indicates is a true sign of the times.

"And there is further confirmation still in connection with the land of the Jews, as well as with their people. For eighteen centuries it has lain desolate and forsaken of its sons, occupied and oppressed by strangers, and its condition was indicated by our Lord himself as especially a sign

of the times. 'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' The condition of Palestine, be it observed, is a wholly independent question to that of the state of the Jews. Since the close of the Jewish war eighteen hundred years ago, the Jews have had no more to do with it practically than the Chinese. It has passed under the power of one Gentile nation after another, and no improvement in the condition of the Jews has as yet had any direct influence on the fate of Palestine. For the last twelve centuries it has lain desolate under Mahomedan despotism, and for nearly four hundred years it has been wasted by Turkish tyranny. But the cruel grasp that has held it so long is fast relaxing; paralysis has smitten away its strength; the slightest effort would remove the weak and unwelcome constraint; yea, it would have failed long since had not outsiders upheld the arm and steadied the hand. It must, as all admit, resign its hold ere long.

But perchance some other Gentile power may succeed the Turk? It does not follow that Jerusalem must cease to be trodden down by Gentiles, because it ceases to be trodden down by the Turk.

"True; but this decay of Turkish power is represented elsewhere under the figure of the drying up of the Euphrates, and that figure points back to Cyrus' capture of Babylon, when the river Euphrates was actually dried up, that Israel's liberator might enter Babylon and set the captive people free. Of this Cyrus it was said, 'He shall build My city; he shall let go My captives.' He is a type of Christ, who is now by His providence drying up the anti-typical Euphrates, that He may effect a greater deliverance. In any case, the condition of Jerusalem, and of the eastern question generally, seems to agree with all the rest in indicating that we have nearly reached the close of the 'Times of the Gentiles.'"

"*Mahomedan Signs.* This set of signs, though closely connected with the previous one, is yet to a certain extent independent, and may be regarded apart. When we remember what the Mahomedan power is and has done in the world; when we remember that the Apocalypse—which reveals, not only, like Daniel, the outward and visible action of the potentates and powers that influenced the destiny of myriads of mankind for many generations, but goes further and shows their origin, whether from above or beneath—distinctly declares that this system, like the Papal system, originated with Satan, and issued from the bottomless pit; when we remember that its sway at one time extended from the wall of China to the Atlantic, and from the Danube to the Nile; when we remember that it well-nigh extinguished Christianity throughout the whole of Northern Africa, and cruelly persecuting it in all the rest of its dominions; when we remember that one hundred and fifty millions of men are still believers in its Christ-rejecting creed, and that millions more of nominal Christians are still the victims of its oppressions and cruelties; its present and rapidly progressing decay, and the consequent gradual liberation of its Jewish and Christian victims, and the near prospect of its total extinction in Europe, become "a sign of the times," gigantic in its importance, and carrying a weight which a thousand brief and passing signs could never do. Every fresh stage in its fall is a confirmatory sign, as is every fresh manifestation of the decay of the Papal nations, and of the increasing spread and ascendancy of the Protestant powers.

HERE is another attempt to carry the communistic idea into execution gone wrong. We take the statement given below from the *Inter-Ocean*, of Chicago, for the 5th; it is curious how unfortunately they turn out.

"The communistic colony at Topolotampo, on the shores of the Gulf of California, where all the socialists, communists, and anarchists were to find a perfect Utopia, has been a big thing on paper: but Mr. J. W. Nichols and others from New York, who took stock in the scheme and have visited the site of the colony, report that it is an absolute failure. The colony is the scheme of a man by the name of Owens, a socialist, and

he has succeeded in selling about \$600,000 worth of stock to people who are to go to Topolotampo and find an ideal home. Mr. Nichols arrived in San Francisco from the colony the other day, and says that the 'city' in which so many lots have been sold consists of a single rough-board shanty and about thirty tents. The site, he reports, is unhealthy in the extreme—a malarious marsh surrounded by nothing but sand, rocks, and cactus. Water has to be carried seven miles, and the colonists are sick, dispirited, and anxious to get away, but have no means to pay their passage."

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The path of life we walk to-day  
Is strange as that the Hebrews trod:  
We need the shadowing rock as they,—  
We need, like them, the guides of God."

### A MAN IS KNOWN BY THE COMPANY HE KEEPS.

WE have no doubt, dear young Saints, that many of you like ourselves, have heard this proverb from a child, and more than this, if you have ever stopped to think you have seen it verified within your own knowledge more than once, if indeed you have not a score of times. The idler will seek the company of the idle that they may help him pass away the time; the industrious (when seeking company at all) will be found among the industrious, the wicked will seek the company of the wicked, and the virtuous the company of the virtuous. Like cleaves unto like, and the law is so universal in its application as not to need further comment. In what we have to write at this time, we address ourselves entirely to those of you who have entered into solemn covenant with God to serve him to the end of your days. You have renounced the world, because the Savior has told you that its friendship is *enmity to God*. You have enlisted in the army and are now marching through an enemy's country. With others you have confessed yourselves pilgrims and strangers, declaring that you seek a better country—a city which hath foundations whose builder and maker is God, and yet some of you think not only that dancing is a harmless amusement, but even justify yourselves in it by quoting these words from the Bible, "*There is a time to dance.*" What would you think of the heart religion of that man or woman who should justify themselves in hating their fellow beings, because the Bible says, "*There is a time to hate*, or in murder, because the Bible says, "*There is a time to kill?*" The quotation of passages like this are parallel with those quoted to our Savior by the devil, and if your minds are stored with the words of God you will never fail to be able to answer them wisely and conclusively. Paul gave this instruction to the Saints in his day: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." That God has been praised in the dance we admit—that the time is coming when his people will rejoice before him again in the same way we fully believe, for the prophet assures us of this, but in order that we may understand this dancing and separate it from another kind of dancing, let us see what company it was found in and what was the occasion of it.

The Hebrew word signified "to leap for joy," and commentators say, "the action of the lame man healed at the beautiful gate of the temple

more nearly resembled the Hebrew dancing than the measured, artificial steps of modern times do. The Jewish dances were expressive of religious joy and gratitude. Sometimes they were in honor of a conqueror, as in the case of David when he had slain the Philistine giant. The women came out of all the cities of Israel singing and dancing. When God had overthrown Pharaoh and his host in the Red Sea, Miriam led the women of Israel and with a song of devotion they praised God for his mercy."

Dear boys and girls do you think this was bad company to be found in, or do you suppose there could be found in the church to-day a man or woman who would ask any one of you to refrain from praising God in the same way for a work so wonderful, a deliverance so mighty. As Latter Day Saints we are waiting and looking for the restoration of Israel to the land of their inheritance, and when this shall take place the prophet Jeremiah declares, "Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them and will make them rejoice from their sorrow."—31:13. This kind of dancing, this kind of company, we have not the slightest objection to. But come with us to the palace of King Herod, where the monarch has made a feast and Herodias, the wife of Philip, but who was, contrary to the law of God, living with Herod, sends her daughter to dance for the drunken king and his guests. O, what depth of wickedness in this spectacle of a mother thus debasing her child. Revenge was at the bottom of this, and its reward was the goary head of that fearless servant of God, John the Baptist. Do you like the company?

Among the Greeks and Romans dancing was a common pastime resorted to in order to enliven feasts, still Cicero says: "No one dances unless he is either drunk or mad;" and these words express the prevailing sense as to the impropriety of respectable individuals taking part in the amusement. Hence the gay circles of Rome, as is the case in the East at the present time, derived their entertainment from the performance of professional dancers.

Below we append the testimony of Dr. Adam Clark on dancing, and we believe that thousands could testify to the same to-day. "I learned to dance and grew passionately fond of it. Would scarcely walk but in measured time, and was constantly tripping, moving and shuffling in all times and places. I grew impatient of control, was fond of company, and wished to mingle more than I had ever done with young people. I also got a passion for better clothing than that which fell to my lot in life, and was discontented when I found a neighbor's son dressed better than myself. I lost the spirit of subordination, did not love work, imbibed the spirit of idleness, and in short drank in all the brain-sickening effluvia of pleasure. The authority of my parents was feared, but not respected, and few serious impressions could find place in a mind so imbued with frivolity. Dancing was to me a perverting influence, an unmixt moral evil. It drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. And I can testify to having known it to produce in others the same evils it produced in me. I consider it, therefore, as a branch of that worldly education which leads from heaven to earth, from things spiritual to

things sensual, and from God to Satan. Let them plead for it who will, I know it to be evil, and that only. They who bring up their children in this way, or send them to those schools where dancing is taught, are consecrating them to the service of Moloch. Shame on those Christians who advocate a cause by which many sons have become profligate and many daughters have been ruined."

EXTRACTS FROM LETTERS.

A letter has been returned to us from Sister Helene Dyke. Will she please tell us where to send it that it may reach her.

Sister M. H. Hoagland, who has been afflicted for many years, desires the prayers of the Saints in her behalf.

Sister H. E. Birchell writes from Cleveland, Iowa:—"When I look back at my first years in this work and see how weak I was at times, and how stimulating were the cheering words I received from those who were older in the work, I feel that I can not love them enough. Let us strive to cheer and encourage each other. If only by a kind word, it will bear its fruit. We have organized our mite society and think much good will result therefrom. Our Sunday School is in splendid working order and our branch in good condition, with the best of feeling prevailing."

Sister Mary Gillespie writes from Kirtland, Ohio:—"I can say for one with sister Bradley, 'There is power in prayer;' and when we are brought down to the depth of humility, God hastens to show himself. We moved to this place a year ago. I can see the temple from my door. They are busy getting ready for conference. I look forward to the time with joy, hoping to meet Saints that I have not seen for years."

Sister S. H. Johnson, writes from Indian River, Maine:—"I send my mite to the Missionary Fund, and am hoping that good elder, of whom my brothers and sisters so often speak, will be the one sent out. However that may be, I am sure we can depend upon the story he shall carry, as being good and true. When our Father builds, the building is 'fitly framed and joined together.' I rejoice that in some little niche or corner there is a place for the weakest or humblest to work. May we all find our places and do good as we have opportunity, that when Zion is fully redeemed, we may rejoice with her children."

"Sister Hattie S. Wyman writes from Greensburg, Kansas:—"I received the copy sent me of the 'Three Witnesses,' and was much pleased with it. I feel that it is well to keep them by us, that as our children grow up, the history of the Book of Mormon may seem more of a reality to them when they can look at the pictured faces of the men to whom the angel of God brought and showed the plates from which it was translated. My little ones are not yet old enough to read the *Hope*, but I am going to send for it and have it bound, that I may have good reading matter for them when they are old enough to use it. The Saints are indeed being tried as by fire, and how needful that we mothers train up our children in the way both by example and precept, that in following us they may be led to the Redeemer and be fitted to take the places left vacant by those who are now laboring for Him. I have received many blessings from the Lord, and have proved many a time that our light afflictions are not worthy to be compared with the reward that

awaits the faithful. May we live so that we may be able to stand boldly up for our faith, even though every friend we have may be against us, for it is only, at most, for a little while and then comes eternity."

Sister Nellie J. Williams writes from Henderson:—"As you have sympathized with us in our trouble we also wish you to share in our joy. Our little branch has long been in darkness and many of us had almost lost hope. Brethren David S. Holmes and P. W. Perry have been with us over a week, and through the blessing of God their labors have resulted in much good. Our branch was again organized and we ask an interest in the prayers of the Saints, that our wisdom may increase, and we so live that others seeing our good works may be led to glorify our Father in heaven."

Sister Artilla Hailey writes from Avenue City, Missouri:—"I think more ought to be written on the subject of pride and following the fashions of a wicked world. If we expect to gain the love of the world and retain the love of God, we make a fatal mistake, for the 'friendship of the world is enmity towards God.' Read the Book of Mormon and see what is said in regard to dressing fine. Let us as mothers be clothed with the garments of humility and wrestle with God for faith that we may teach it to our children, as did the mothers of those stripling boys who were under the command of Helaman. By the power of God they were miraculously preserved, while thousands fell around them, to the astonishment of the whole army. Let us be firm in righteousness."

HOME COLUMN MISSIONARY FUND.

Sr. Hattie F. Wyman, Greensburg, Kan. ....	33
Sr. Emma Carmichael, New Trenton, Ind. ....	25
Sr. Nellie Hansen, Lamoni, Iowa. ....	50
Sr. L. C. Wightman, Lamoni, Iowa. ....	1 00
Hale W. Smith, Lamoni, Iowa. ....	06
Sr. Mattie Haws, Lamoni, Iowa. ....	25
Sr. Harriet Harrison, Philadelphia, Pa. ....	30
Sr. E. J. Jenks & daughter, Wilmington, Ill. ....	16
Sr. M. E. Anderson, Mission, Ill. ....	39
Sr. Perla Jones, Cherokee, Kan. ....	10
Sr. Martha Knipschild, Narborne, Mo. ....	20
Sr. Mary Knipschild, Narborne, Mo. ....	68
Sr. M. A. Atkinson, Kewanee, Ill. ....	1 00
Sr. Jennie Atkinson, Kewanee, Ill. ....	1 00
Sr. Mary and Mabel Galland, Dow City, Ia. ....	20
Sr. Belle Russell, Danville, Cal. ....	41
Sr. Mary A. Isaacs, Plymouth. ....	1 00
Sr. Mary H. Raymond, Wickes, Mont. ....	2 00
Sr. Smith, Hopkins, Mich. ....	48
A Sister, Canton, Iowa. ....	7 00
Sr. Elizabeth Black, Maitland, Mo. ....	50
Sr. Margaret Kaplinger, Free Soil, Mich. ....	50
Sr. Gertrude Cole, Boston, Mass. ....	1 00
Sr. J. L. Hart, Coffeyville, Kan. ....	77
Sr. Harriet Gault, Lamoni, Iowa. ....	1 00
Sr. Phebe Gault, Lamoni, Iowa. ....	1 00
Bro. Alex. Gault, Lamoni, Iowa. ....	1 00

LAMONI, Iowa, March 2d, 1887.

LAMONI, Iowa.

Dear Sisters:—Some time ago Sister Frances gave us a fragment which she had rescued from the flames, in which the writer expressed a wish that some mode of dress could be adopted by the sisters, so that the rich and poor could dress more alike. It has long lain on my mind to write a few thoughts upon it. First let me say that it is cheering to see that the daughters of Zion are no longer at ease on that subject; may it prove the first stir of their awakening. We have slept long, and many of us have kept our eyes closed, when we were not asleep, to the matter.

Let us read an extract from the Book of Mormon, and then ask ourselves whether we come under a like condemnation. "Behold, O God, they cry unto thee with their mouths, while they are puffed up, even to greatness, with the vain things of the world. Behold, O my God, their costly apparel, and their ringlets, and their bracelets, and their ornaments of gold, and all their precious things which they are ornamented with; and behold, their hearts are set upon them, and yet they cry unto thee and say, We thank thee, O God, for we are a chosen people unto thee, while others shall perish."—Alma 16:16. Let us sit in solemn judgment upon our own hearts lest we be condemned if we judge them, inasmuch as our light is greater than theirs. He whom we profess to follow has plainly told us, "Seek not the things of the world; but seek ye first to build up the kingdom of God, and to establish his righteousness."—Matt. 6:33. (Inspired Translation). Now in view of all this, what is our duty? Is it to lop off a few of our superfluities, adopt a plainer mode of dress, a sort of uniform by which those called Saints shall be known from the world? Pride is not always laid aside with our ornaments, and plain apparel does not always cover inward humility. We must dig deeper than that to reach the underlying principle of right and truth. Zion's children shall be known in the street, (but not by their dress), until "the armies of heaven followed him upon white horses, clothed in fine linen clean and white."—Rev. 19:14. In Book of Mormon, same chapter quoted above, verses seventeen and eighteen we find that when those people became filled with the Holy Spirit, they took no more thought of what they should eat, or drink or put on. "And it came to pass that they did go forth, and began to preach the word of God unto the people, entering into their synagogues, and into their houses, yea and even they did preach the word in their streets." Sisters, I firmly believe that the Holy Spirit is now at work in the hearts of the daughters of Zion, and soon shall the whole word of God be taught in every house, beginning at our own firesides, to establish his kingdom and righteousness, and carry the word into the highways and byways. What? You say, women preach in the street? Certainly; why not? She need not make a noise about it. Scatter the church publications; carry them with us when we go out, and when we meet our friends not of the faith, let us draw their attention to them in a kindly and friendly way. If it is God's word it shall not return to him void, though he who scatters the seed never sees the fruit. The writer placed the Voice of Warning in the hands of a gentleman, and long afterwards, when she had nearly forgotten the circumstance, she received a letter from him; he said he had let it lie unread for many months, and at last took it up for want of something better to do, as he then thought, but became so interested that he had read it five times. He sent the price of it, which was invested in tracts and returned to him; these he read and is still investigating. This is only one of several incidents. The mail is also a good and cheap way to scatter the word. O, yes, let the women, and children too, preach. The great trouble with us is idleness. Had we gone about our Father's business we would not have become ensnared by the fashions and follies of the world. Satan finds plenty for idle hands to do. In Doc-

trine and Covenants it is said, "Ye shall not be idle, for he that is idle shall not eat the bread nor wear the garments of the laborer." O, says one, that refers to physical labor. Of course it does, but Jesus said, "my words are spirit, and they are life." As the plan of salvation embraces both our mortal and immortal nature, we can not separate his word without destroying the life. So the command above embraces spiritual idlers as well as physical.

When we set our hearts to the performance of our first duty, the legitimate work of Saints, then our ruffles, tucks, plaits and puffs will be laid aside for want of time, just as now the reverse is the case. In that way, this dress question will regulate itself, like other side issues; or rather there will then be no side issues; for the substances of all commandments are fulfilled in these two, to love God supremely and our neighbor as ourself. Do we believe these things? Let every one answer as to God. "For he that knoweth to do good and doeth it not, to him it is sin." God is separating his people now, and to every heart it shall be said, "Choose ye this day whom ye will serve." "Know ye not, that to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness." God speed the time spoken of Zion's daughters, when "they shall call them the holy people." (Isa. 62:12).

ELEANOR.

SACRAMENTO, Cal., Jan.

Dear Sister Walker:—Your postal card, in regard to the "Free-will offering" was received, and at our Christmas-tree and entertainment had a box set apart for it, and received \$1.50. We had a very enjoyable time on the eve of our Savior's birthday; every one went home feeling well pleased. We had recitations and music, after which the presents were distributed, and then had refreshments. The church was nicely decorated with evergreens, and the seats were well filled; quite a number of out-siders were there and seemed to enjoy it as much as we did. The church was presented with a nice clock, and a bell for the Sunday-school. Our Sunday-school has been newly organized, and we have very nice times. Brother Harlow is our superintendent, and by the help of God I think it will prosper. Fearing to take up too much room I will close, wishing you all a "Happy New Year."

Your sister in Christ,

SADIE.

It will be seen by our weekly report in the *Herald*, that quite a number of our schools responded to the call for "Free-will offering" on the Savior's birthday, and in the Sunday-school at Wheeling, W. Va., they not only responded at that time, but now have placed a box in the school into which are dropped these offerings from time to time, and quarterly they will forward them for the Missionary Fund. "Train up a child in the way he should go, and when he is old he will not depart from it." Teach them to remember the Lord, to show gratitude to him. Help them to realize that he created them—that they are his by creation, and by the price he paid for them on Calvary, and our faith is strong as the everlasting hills, that if in the midst of the temptations of youth they seem for a time to forget, they *will come back*, for they will never forget the taste of the sweet bread they ate in their Father's house. But how shall they know the taste of good bread, who

have never had it given to them? How shall they know the blessedness of doing good, who have never been taught to do good? How shall the little ones know the way, whose parents never say to them, "This is the way, walk ye in it," or who while they may say this, walk before them in another way?—Ed.

PORT GREVILLE, N. S., Jan. 16th.

Dear Sister Frances:—I enjoy reading the letters from the sisters very much, and they can not fail to do good. If we would but pay good heed to the advice and counsel given by them, we would be better and happier here and better prepared for the life hereafter. The "Home Column" seems to me something like a mirror, it shows us our imperfections very plainly; and although not always pleasant to see, yet if we never see them we will never try to rid ourselves of them. I should like to see something more written on the subject of dress, from some of the older and wiser sisters. One sister wrote not long since and asked to have the opinion of others, but I have seen nothing since. We are numbered among the scattered ones, but we love the work and are always glad to hear of its triumphs through the *Herald*, and through other sources. We see that the gospel truths are dawning slowly but surely on the minds of the people. May God help us all to live up to the light he has given us, and to make ourselves ready to receive more and more.

Your sister in the gospel,

IDA LAYTON.

STEWARTSVILLE, Mo., Jan. 25th.

Dear Sr. Frances:—I wish to be found trying to do my duty, to help all in my power in so good, so essential a work as that of saving souls; and when we are putting forth efforts that will have a tendency to keep the young free from sinful thoughts and deeds, or reclaim those who are not free, are we not helping in this work? During the existence of the Home Column I have read with pleasure the many letters speaking a firm determination to remain faithful, doing all the good to others possible, and yet at times I have felt disappointment that so little is being said by the mothers and sisters in regard to the use of tobacco. Is it not our duty to try to lead the minds of the young to the fact that the use of this weed destroys the health mentally and physically; that it is both body and soul destroying in its effects. One author calls it "the twin sister of drunkenness," and says "tobacco using and drunkenness go hand in hand; that nearly if not quite every drunkard, either chews or smokes; that the great majority of drunkards become addicted to the use of tobacco first, thus they learned to demand a stimulus of some kind." He says also, that "rum and tobacco together are blasting the human race." Were it in my power I would herald the warning to the notice of every user of the vile stuff among Latter Day Saints.

We preach purity, cleanliness, and yet take to ourselves that which defiles both mind and body. I once heard Bishop Blakeslee say before a large audience, that "the tobacco user was defiled in the sight of the Lord." Happy the parents whose sons are free from the dirty habit; they may well be glad for so great a consolation. How can Latter Day Saints sor far forget, or ignore the blessings bestowed, as to defile the being God has given us with which to praise Him. We should

keep both mind and body clean and pure, that we may at all times feel to speak praises to Him who so greatly blesses us. We are promised favor in the eyes of the people. Let us be worthy.

Recently I heard two gentlemen conversing,—one a citizen, the other a stranger,—in our little town. The citizen was telling the stranger about the Latter Day Saints, and made the assertion that none of our people could be found in the poor-house, the lunatic asylum, or State's prison; and asserted that this could not be said of any other denomination. This tells how closely we are watched by all people. Can we not live in such a way that good only may be seen among us; making ourselves truly as a light set upon a hill? Oh, the good we might do by a clean, pure life.

Ever praying for Zion's, I hope to remain in the faith. L. E. F.

P.S.—Any one wishing to inform themselves of the hurtful effects of tobacco using, by sending five or ten cents to Nebraska Tract Society, Fremont, Nebraska, can obtain tracts on that subject.

## Correspondence.

MAGNOLIA, IOWA.

*Dear Herald:*—After reading the last two numbers of the present volume, I feel impressed to write, and hope that I shall not be misjudged in my motive whether my letter shall express praise or censure. If I know my own heart and motives, and retain a proper sense of manhood, I shall never be found giving praise to any whom I deem unworthy; nor shall I wantonly heap blame upon any, nor vindictively charge them with impure motives; but I hope ever to be able to "give honor to whom honor is due."

Reading the Epistle of David Whitmer gave me pain, not because I feared any truth expressed in it; but I feared that it might impair the force of the testimony that he had so long and faithfully borne to the coming forth and divinity of the Book of Mormon, and thereby encourage the enemies of truth in their determined opposition thereto. I also partly feared for its effect upon such as are not established in the truth, who are identified with us. But do not understand me as fearing that the timbers of the gospel ship are in danger of being wrenched asunder, and that certain ruin is impending over the church if my particular policy is not carried out. My faith in this work is not laid in the wisdom and power of man, but in God, and his Christ, the Holy Spirit, and his Rock; and I have no doubt of the outcome. But if David Whitmer's Epistle gave me pain, I must be permitted to say that the Defense, in which his claims are "Weighed in the Balance," made me rejoice; and I am satisfied it was a just balance in which they are weighed.

Then the masterly manner in which "The Gurdy Movement" has been shown up by Bro. Lambert; and the wise and loving sentiments under the watchword, "Steadily Forward," have done much to give me joy, and praising God for such noble defenses of his truth, I love to honor the instruments of such defense.

I want to say a few words in favor of the Church of Jesus Christ of Latter Day Saints. On the 3d day of October, 1847, nine years after David Whitmer left the church because of what he supposed to be apostacy on the part of him whom God had raised up to usher in the dispensation of the ful-

ness of times, I obeyed the gospel as brought forth by that man. I had desired to consecrate my being to the service of God; I had visited different churches, and at length had settled down with the Baptist denomination; but I heard of a people that claimed to have communication with heaven in these days. I found their place of meeting; I listened to their teachings; I read their books, what I could obtain; I was compelled to acknowledge that their doctrine was in perfect accord with the Scriptures. But I was informed by other professors that the Latter Day Saints were a bad people; every conceivable crime was laid at their doors. This caused me to pause and consider. I was informed that a learned minister of the Methodist Church was about to expose these people in a course of lectures to be delivered in the Latter Day Saints' large tent, and that the Latter Day Saints were to reply. I attended, and weighed both sides as well as my powers of mind would permit; but I soon saw there was danger of my being deceived if I relied upon my own unaided powers; hence, I went to Him who has said: "Ask and it shall be given;" "Knock and it shall be opened unto you." I searched, I pondered, I prayed, I weighed both sides by the light of God's written truth for week's night and day; and this was my constant prayer:—"O, Lord, if the Latter Day Saints are thy people, lead me to them; if they are not thy people, lead me from them; I want to do thy will."

The more I prayed, and the deeper I searched, the more my heart was led to that people, feeling that they were God's people, until I could content myself no longer outside of what appeared to me to be the ark of safety—the church and kingdom of God. I demanded admission at the door. The elder wished to delay my baptism till another evening. I said, "Now is the accepted time, now is the day of salvation." That day, ere the sun had sunk to rest, I was buried with Christ in baptism. I rose from the watery tomb with songs of praise and glory to God for his redeeming love in leading my pleading, helpless soul to the portals of his kingdom, and then receiving me as his child, and witnessing my adoption by the fulness of his love poured out into my heart.

The next evening I was confirmed by the authority which had been laid upon Joseph the Seer. In that confirmation I experienced the baptism of the Holy Ghost, which was as fire in my bones, and light, peace, love and joy to my soul, to such an extent that I knew God had accepted of my humble offering, and had received me as his child. "If a son ask bread of his father will he give him a stone?" I asked for light: would my father give me darkness? I asked for the Bread of Life: would he give me a chaff pile? My heart's desire was to be enrolled among God's people: would he lead me to those who despised him? God called me to the ministry. He was with me in my labors. I was unlearned: he taught me knowledge. I was inexperienced: he gave me wisdom. I was weak: his Spirit strengthened me. And I praise his holy name that he never permitted me to be confounded.

But the hour of darkness came. In 1852 a wave of corruption spread over the church. It had been gathering for years, but then reached the British shores. Many were thrown into confusion. They had received truth, gospel truth; it had made them free. Some who had brought us that truth, had now brought us the opposite. We

could not afford to throw away the truth; but could we detect the error? The names of Abraham, Jacob, Gideon, David, Solomon, and a host of others were appended to illuminate the dark cloud; and the men who proclaimed the abomination realizing the emptiness of their own names, and their lack of prestige, and knowing that a heavier name was needed to give effect to their lie, appended the name of Joseph Smith, the honored instrument in God's hand in restoring the gospel again to the earth. This added to the confusion, and gave some coloring to the base and libidinous falsehood, and many were deceived.

Joseph was dead and could not contradict the foul slander upon his name; but thank God, the writings he had brought forth exposed the cheat, and to all who took the pains to prayerfully search, tore off the mask of the abominable mass of corruption; but all could not see. Many turned sadly away, yet knew not where to go. The writer was one of these; but not until he had visited the sink-hole of that corruption and seen its hideousness did he cast away every vestige of truth with the errors. Then with a disappointment bitter as a draught of Lethe's waves, he plunged headlong into the depths of infidelity, and sought comfort in its dark, dank caverns. But truth had once shone upon his mind. Its lingering rays of light robbed him of rest, but the problem was too deep. He could not tell how so much corruption came to be mingled with heaven-born truth. He could not forget his experiences, but how could they be associated with corruption? In this condition he remained,—his life no longer a pleasure, his eternal prospects forever blighted, and life was a blank without a single ray of hope; excepting that death would some day end all. That which men term religion had no charms for me. Nor could I relish the corruption of the world. But He who knows all hearts, and whose tender mercies are over all his works, felt after me by his Spirit, and had it not been for that divine influence drawing me by the cords of love, I am satisfied that I should not now be with the people of God.

My mind was directed to the Reorganized Church of Jesus Christ of Latter Day Saints. I investigated it with caution. I was led once again to the fountain of light. I renewed in essence my youthful prayer, feeling a thousand times more need of Father's guiding hand. Why did not the Lord guide me in both these instances to David Whitmer, if He had "called him out to hold the authority?" The name was no stranger to me. His testimony was familiar, and if he was the one called to lead Zion's wanderers home, why did not my Father direct me there? My Father and my God directed me to the Reorganization. There I found the same glorious truth untarnished; the same spirit of peace, love, and joy; the same glorious Redeemer speaking peace to my heart, and bidding my troubled soul "be still." I can bear testimony to the truth of J. J. Stafford's article, "The Modern Pentecost;" both with respect to the work of God in my native land as established there under the direction of the first Joseph, and also to the work of the Reorganization under the present Joseph in this land. When I united with the church in England, they were enjoying that modern Pentecost, and its resemblance to that ancient Pentecost was one of the evidences that led me to accept the truth. In the Reorganization I found a restoration of that Pentecost; hence, I could not refrain from coming

to the feast that God had so bountifully provided, and I am content to live and die with the people of God. And I recognize the Reorganized Church as the Church of Jesus Christ of Latter Day Saints, owned and blessed of God.

CHARLES DERRY.

GRAND MANAN, Feb'y 18th.

*Bro. Joseph Smith:*—It is possible you may have asked the question, "Why is it we do not hear from Grand Manan?" I am carefully noting what is transpiring, especially in connection with the church and *Herald*. Having for so long a time refrained from writing, some may attribute it to disinterestedness or lukewarmness. Let me say right here, that I have never been more interested; and have never been stronger in the faith, or more encouraged to press on, and contend the for right. I feel that the following quotation is justly applicable to the church at the present time: "The path of the just is as a shining light, that shineth more and more unto the perfect day." When I read *Herald's*, numbers six and seven, I felt that I could not in justice to myself and the brethren keep silence any longer. I have fully satisfied myself from years of research and experience, that the doctrine as taught by the Reorganized Church of Jesus Christ of Latter Day Saints, (the bible being true), "is the power of God unto Salvation."

Brother Joseph, my sympathy is with you, and my prayers are for you, that, "As your day, so may your strength be." When I read of the success attending the labors of the elders, and compare with what is being done here, I feel like entering other fields; but my duty seems to assign me to this, "Island of the sea." I heartily endorse the position taken by the church in these controversies, and do not see how you could have honestly avoided them.

Sister Ruby Warnock departed this life on the 29th ult., aged 73 years.

Ever contending for the right, I am your brother in gospel bonds,  
JOSEPH LAKEMAN.

PHILADELPHIA, Pa., Feb. 12th.

*Bro Joseph:*—I feel it a duty as well as a pleasure to write a few lines to you to inform you how we are moving along in this part of the vineyard. Not that I suppose for a moment that Bro. Warren E. Peak has not sent you all particulars. But I guess he has not said much about himself; and that is just what I want to say—how he was received and how his labors were appreciated. We all felt thankful for the influence that sent him, and his kindness in coming. I can assure you he did not come before he was needed; and every elder passing through this city ought to give us a call. The work of the Lord will prosper in these last days in spite of those who would try to hinder. The brother preaches in an easy manner, and when he commences we scarcely want him to leave off. It was meat and drink to all who heard him; and I hope and trust the fruits of his labors will be seen here before long. He has suffered a little from sickness through the changeable climate of Pennsylvania this winter; but he was in good hands and well cared for. The work has suffered in Philadelphia, but I hope and trust it will rise and triumph. A few Saints are still holding the fort, keeping watch on the citadel, and trying to hold the banner of King Emmanuel floating in the breeze. We have a nice Sabbath School, and the scholars learn to

sing beautifully under the tuition of Sr. Katie Bacon. Bro. Bacon is superintendent and presides over the branch also. Bro. Joseph Stewart will preach the word for the present. For several Sabbaths I have been interested in the *Saints Herald* for the years 1869 and 1868. In it I find a few lessons to children from "Frances," and about the 144,000? and several other good excellent articles. But what a change since then? The volume I believe formerly belonged to Sister Ditterline but is owned now by Bro. Peters. Two aged saints of the cross have gone to their long home of late here; and as the poet expresses it:

"Friend after friend departs;  
Who hath not lost a friend?  
There is no union here of hearts  
That finds not here an end:  
Were this frail world our only rest,  
Living or dying, none were blest."

Respectfully yours in the covenant,

WILLIAM STREET.

WIRT, Ind., Feb. 23d.

*Elder Joseph Smith:*—I began meetings at Union Chapel, the 6th inst., but the continued cloudy, rainy weather here for the past four or five weeks has hindered very much. Most of the Saints here are alive to the work, and are trying to move along. I baptized three the 15th inst., all heads of families, and others are deeply moved in favor of the gospel. There is a desire in many places to learn the faith of the Saints, and I wish I was able to respond to the demand. Saints, pray the Lord of the vineyard to send forth more laborers to gather in the golden harvest. Pray for us.

Your brother in bonds,  
C. SCOTT.

MILTON, Oregon, Feb. 12th.

*Bro. Dancer:*—I want to circulate as many tracts as my means will afford. We are alone here, myself and wife, save one aged sister about fifteen miles away. There have been none of our elders here, and all the preacher we have is the *Herald* and *Hope*, so that they are twice welcome visitors. I would not do without them any more. I would be glad if an elder would come this way. I was baptized in 1876, into the Nebraska City Branch by Bro. Henry Kemp. I have not heard an elder since the spring of 1877. I did not then understand the doctrine as well as I do now; but I am stronger in the faith, and pray the Lord to lift me up lest I fall or faint by the way.

Yours in the one faith,

GEORGE CLARK.

SENIOR, Tex., Feb'y 24th.

*Dear Herald:* My thoughts revert to a dream I had one Sabbath night about three weeks ago. I seemed to be at home, and it was the most beautiful, starlit night I had even seen. I looked toward the southern sky and saw the "seven stars" pointing down to where the name, Joseph Smith appeared in letters composed of many stars. Each letter was about one foot long. This remained for a while, then vanished away, leaving only a faint light behind. After a period of time, the name returned in great splendor, and the light emanating from it was so great that it eclipsed all the luminaries of the night. Then the elements seemed to be in great commotion, and a great many stars moved out of their places, many fell, and the heavens becoming a grand

panorama too great for any pen to portray. I was made to understand that the coming of our Savior was very near. My mind was taken up with the thought that now our time of redemption was near; no more should the heel of oppression be upon the humble followers of Christ. I awoke praising God. I think I know what it means. There are a few here trying to hold on to the rod of iron.

Yours in hope,

KATE CURREY.

RIVERTON, Iowa, Feb. 26th, 1887.

*Bro. Blair:*—After you left Plum Hollow I went to the Richard's settlement, as requested, in company with Bro. Moses Gaylord, who stayed with and aided me from Saturday until the next Monday. I preached ten consecutive discourses to intelligent and very attentive audiences, some of whom were deeply interested and rejoiced greatly in the truth. I was never better treated, or more kindly received by any people, and was strongly urged to return, which I shall do as soon as circumstances permit. I am now on Mill Creek. Opened up meetings last Monday night. It seems to be an opportune time. We have a full house every night, and some very earnest hearers. The few Saints that are here, with Bro. James Calkins at the head, are doing all they can to make things interesting. Bro. James is a good, spiritual minded man, full of the Holy Ghost. I never had better liberty nor enjoyed more of the Spirit of the work than now. There certainly must be some very near the kingdom. Some express faith in the gospel. Last Sabbath I took dinner with a Catholic family who had attended my meetings through the week, and had a very interesting time with them conversing on the topic of salvation. We are still willing to fight for the Master's cause, and hope to be able through grace divine to endure to the end and like Paul "press toward the mark," which we understand to be perfection in Christ. Your labors at Plum Hollow and vicinity will long be remembered by the Saints and others. Yours in bonds,

HENRY KEMP.

SANTA ROSA, Cal., Feb. 24th.

*Editors Herald:*—This branch is not in working order at present on account of the scattered condition of its members. Good feelings prevail, and all are living a devoted life, and are firm in the work. I think this branch has been slighted by the traveling elders. At three different times when sickness in our family made it necessary to send for elders who reside near, none were willing to come on account of press of business, except Bro. C. Hawkins, president of branch, who really could not well leave home as he is Superintendent of county farm. It not only disappoints, but it destroys confidence with those who request administration with a promise to obey the gospel. In regard to the *Herald*, there are many good articles, yet there seems to be a great deal of contention and difference of belief. One thing is certain, they are not all led by the same spirit. David Whitmer says in his last letter, that Joseph Smith should pretend to no other gift than to translate the Book of Mormon. This statement has not been answered yet, although he has been attacked on every side. It is my belief that the church has been corrupted through disobedience; but those who have continued in the straight and narrow way can have more light

and greater blessings than those who step aside into darkness. God would not tell one particular member to leave the church, (as D. Whitmer claims), and bless the remaining portion with gifts. May we all strive to come to a unity of the faith is the desire of my heart.

NEWTON ADAMSON.

ST. LOUIS, Mo., Feb. 22d.

*Bro. Joseph Smith:*—Bro. J. W. Gillen is with us in this district, and is doing much good. He is the right man in this district, and if he is permitted to continue, I believe this district will thrive. We are now in *our own home*. When you were at our house with Bro. Blakeslee we commenced to pay our tithing, and the Lord has greatly blessed us. I say this to let you see the Lord has been as good as his promise.

NOAH N. COOKE.

POINT PLEASANT, IOWA, Feb. 29th.

*Bro. Joseph and Blair:*—After hearing a few gospel sermons preached in our neighborhood, I am impressed to write you. Bro. J. S. Roth from Tama county, and Bro. W. C. Nirk from Marshall county, Iowa, called on us Thursday, February 17th. Bro. Nirk remained until Monday the 21st, and preached Saturday evening to quite a fair audience. Bro. Roth remained over until Friday 25th. On Sunday he preached in the same house where Bro. Nirk preached, at eleven in the morning, and had a fair hearing considering the bad roads. Bro. Roth and myself drove out to Bro. and Sr. Houck's, a distance of nine miles, and found them firm in the faith and glad to welcome us. On Wednesday and Thursday nights Bro. Roth preached two miles north of my place; the first night on the first principles of the gospel, and the second night, on Utah Mormonism, to quite a full house. I am sure the visit of these brethren will terminate in good for this part of the Lord's vineyard. Quite a number are investigating our faith. I am only sorry the brethren did not make a longer visit. May they be blessed by seeing some fruits of their labor in the near future.

Your brother in the gospel,

C. W. HAMMER.

BUCHANAN, Mich., Feb. 21st.

*Bro. Blair:*—The *Herald* still makes its regular visits to our beautiful little place, Buchanan, every Thursday noon, and our first work after dinner is to read it. Our hearts are made glad that we are numbered with the people of God. We love to read the Mother's Home Column. We take the *Hope* and *Herald* and would not know how to get along without them. When we read them, we send them out amongst our friends in the country. Several of the Lamoni Saints visited us this year. Come again. We sent to Bro. J. H. Peters and got twenty Voice of Warnings some time before our district conference, and we put them to work amongst our neighbors and friends, and in nine cases they brought us the fifteen cents. We sold one while we were in Niles, to a colored man. One man had been a Baptist, a Reformed Methodist, and the Lord only knows what else he would have been had he not got hold of that "little book," as he calls it. To-day he is coming eight miles to our prayer meeting, at our house in Buchanan. Bro. Thurston from Galien paid us a visit last week, and in our conversation he asked me what I

thought of David Whitmer's teaching. I told him I thought as Bro. Paul did of Alexander the Coppersmith who did much evil. And as for that servant of his, Mr. Brown, Bro. Willard J. Smith will take care of him by the help of God's Spirit. We expect to attend the Kirtland Conference in April, and hope to meet many of the Saints there whom we met four years ago.

Yours in the one gospel.

JOHN SHOOK.

BAY PORT, Mich., Feb. 21st.

The work is onward here. Old settlers say they never have seen such crowds to meetings as we have, for over twenty years. Four more have been baptized, and several others have told me they are ready for baptism. I try to get all to understand the main points first. I think the work is moving on nicely here. A one night's debate did good. Another minister is to be here in four days. I am feeling well.

Yours,

J. J. CORNISH.

RIVERTON, IOWA, Feb. 23d.

*Bro. Dancer:*—Bro. Henry Kemp is with us. He has a good attendance at meetings, and good order. The people are anxious to hear the word of truth. I am doing what I can by loaning the Voice of Warning and other books.

L. C. DONALDSON.

KNOX, Indiana, Feb. 9th.

*Bro. Joseph:*—We are enjoying some splendid services now. Dark clouds have rolled away, and spring-like zephyrs come dancing on the gale. Through the urbanity of the few Saints here the court room has been procured, and two services held, overwhelming audiences in attendance. The sheriff, Mr. Jones, kindly rendered assistance in lighting and heating the large auditorium. Have enjoyed considerable freedom in the public administration of the word at this point, as also four miles north of town. Bills of announcement were strewn like hailstones, the nature of which lifted the town to tip-toe of curiosity and excitement. Last evening we entertained near two hundred persons for one and a half-hours, on the "Perfect law of liberty" and its adaptability to the race; its necessity to mould character in this state of trial and discipline, fitting us for the society of the redeemed over on the shining strand. The interest was such that the rustle of a leaf could be heard. Expressions of "that's my doctrine," could be heard all over the court room. Verily, the Lord's people are "finding grace in the eyes of the world." We expect the interest to augment here, as doctors, preachers, members of the bar, M. E. Wesleyans, and Free Methodists manifest considerable anxiety. The Saints here, Bro. and Sr. Prettyman, Srs. Collins and Loudon, are deeply interested in the spread of the work; and are true Saints whose lives in the cause reflect the humble character of Christ. Long may they live to honor the cause. Let me state here that the commissioners passed an ordinance prohibiting the use of the court house for religious services, and the sheriff took the responsibility to open to us. This will give you an idea of the respect shown the cause here. This is like the city of Mental Independence just now, yet the charm may be dissolved, and like those on the plains of Shinar when one called for a brick his attendant handed him a stone, or blow, and utter dispersion and

confusion on their banners waited. The wedge will sever with undeviating exactitude, truth from error. Are billed for the remainder of the week. Have distributed tracts, scattered them like autumn leaves; they do a noble work. We are hopeful of good results here. Desiring to be remembered before a throne of grace and favor, I am yours looking onward,

LEONARD SCOTT.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### A FEW THOUGHTS ON PROPHETIC TIME.

THE periods known as "times, times, and dividing of time," time, times and a half," are generally understood by students of prophecy to refer to 1260 years; a "time" being 360 days or a year in prophetic time, or 360 years. Times, or twice 360=720 years; dividing of time or half time=180 years, or 360+720+180=1260 years.

In Ezekiel 4:3-6 the Lord gives the rule concerning days signifying years. In Daniel 9:24-27, the term weeks refers to weeks of years; 70 weeks mean 490 years, 69 weeks 483 years, one week seven years. The 69 weeks were fulfilled in years from the rebuilding of Jerusalem in the days of Nehemiah unto the Messiah. The one week cut off from the seventy, remain to be fulfilled in the latter day work of the Messiah concerning the Jews and Jerusalem, just before his second coming. But I have more particularly in mind the prophetic dates of 1260, 1290, and 1335 days of Daniel. The "time, times and dividing of time" of Daniel 7th chapter span a period of 1260 years, in which the Saints are to be given into the hands of a power called the "little horn," which I understand refers to the Papacy. The same power is represented by the unchaste woman, established on the beast (Rev. 17). The woman representing the apostate church, and the beast the political power of Rome, or Church and State united; the secular or political power sustaining the religious power. In 533 A. D. the Emperor of Rome issued an edict proclaiming the Bishop of Rome Universal Bishop, or head over all other bishops. For many years there had been a contest between the Bishop at Rome and the Bishop at Constantinople for supremacy. Finally Justinian settled the case by proclaiming the Bishop at Rome Universal Bishop; and made him the "Papa" or Pope.

In 538 the Pope assumed temporal power, by consent and co-operation of the Emperor. Three temporalities were made his kingdom, viz: the province of Ravenna, the exarchate of Lombardy and the city of Rome and adjacent territory, called the States of the Church; about the size of Rhode Island. These three kingdoms represent the work of the "little horn" in subduing "three kings," (Dan. 7:8, 24). The Pope wears a tiara or triple crown to-day, commemorative of the assumption

of temporal power. In or by the year 535 universal consent to the supremacy of the Bishop at Rome was given by the Bishops of various Sees in different parts of the world.

Let us briefly try the application of the periods of 1260, 1290, 1335 days or years. Daniel says that from the taking away of the daily sacrifice, and the setting up of the desolating abomination (a phrase befitting the work of the Papacy for many centuries), there should be 1290 days. And the coming to the period of 1335 days would be the occasion of rejoicing, and a time of blessedness. (Dan. 12:11, 12). From 533 A. D. we are brought in 1260 years to the year 1793, the beginning of the French Revolution, in which the Pope was ignored and his clergy insulted and abused, and the religion of the land—mainly Catholicism—was trampled under foot, and Reason, personified by a lewd woman, styled the Goddess of Reason, was adored in the place of God and Christ. From 538 A. D. 1260 years bring us to 1798, at which time Rome was invested by French troops, under General Berthier, and the Pope carried captive to Paris, where he soon died (in about fifteen days I believe). At this time the “judgment” did sit, and “they [the nations] took away his [the little horn’s] dominion, to consume and destroy it unto the end” *i. e.* until it was all consumed. Austria, France and Italy have each taken piece by piece of the Pope’s dominions, until in 1870 by an understanding between France and Italy, the French troops left Rome, which Victor Immanuel took possession of and made it his capital. Another event of great significance occurred in this year (1870). A council of Cardinals, Archbishops, and other dignitaries of the Church of Rome, proclaimed the dogma of the Pope’s infallibility; wherein the Pope is made equal to the Almighty, for he can not err, or change, and so this council said of the Pope. Claiming infallibility, he speaks “great words against the Most High.” (Dan. 7:25). The judgment of the nations concerning the “little horn” is the same thing spoken of by the Revelator John concerning the harlot of Revelation 17; for the ten horns of the beast, which carried the woman, or supported the corrupt church for centuries, and who gave their kingdom to the beast, until the word of God is fulfilled, finally hate the woman, and “make her desolate, and naked, and eat her flesh, and burn her with fire.”—Rev. 17:15, 16. The loss of temporal power by the Papacy, by which all power to use military or naval force to punish its enemies, or to persecute the saints, in 1870 was a matter of rejoicing. And those who lived to see this period will see the “time of the end.” Add 535 A. D. to 1335 and it will bring us to 1870. Add 1335 to 538 A. D. and it will bring us to 1873. In this year the redemption of Zion began, by the establishment of a branch of the church in Independence, Missouri. And other important events occurred in 1873, of interest and importance to the church, chief of which was the revelation of March 3d, which brought about decidedly important

measures in the church, and improved its organization, and added greatly to its effectiveness.

Add 1290 to 533 A. D. and it will bring us to 1823,—the beginning of the restoration of the gospel. On the night of September 21st, 1823, the angel appeared to Joseph for the first time and unfolded to him the purpose of God in the latter day work. Add 1290 years to 538 A. D. and it brings us to 1828, at which time the translation of the Book of Mormon began, in which is the fulness of the gospel, as well as in the Bible; and nothing has caused such a commotion in the religious world for the past eighteen centuries, or has had such an influence upon religious matters as this work; which has excited the combined opposition of men and devils. From 533 to 538 or for a period of five years, the work of *setting up* the abomination that maketh desolate (read the history of the Papacy for about 1290 years) was consummated. Twelve hundred and ninety years after we see the work of restoration of the gospel, and the work of the angels of God (Rev. 14:6, 7) or from 1823 to 1828. “Worship God” was now the command of inspiration. “Fear God and give glory to him.” Why, had not men been fearing God and giving him glory? Nay, but fearing the Pope, and giving glory to him. “Worship him that made heaven and earth, and the sea and the fountain of waters.” Why? Because they had been worshipping the Virgin Mary, and Peter and Paul, and various saints, or at least in making images of them, and bowing down to them. In 1823 the work of setting up of the kingdom of heaven (Dan. 11:44) was begun. The church as an organization began in 1830, but it was but a small, a very small part of the church as an organization; it was several years before the church was fully organized. I consider the work of setting up of the kingdom of heaven began in 1823.

The 1290 years counting back, sees the setting up of the Papacy, the abomination that maketh desolate, in 533. If 1290 years were to date from the setting up of the desolating abomination, what more significant ending of the period could there be than the restoration of the gospel by angelic hands. The announcement of the calling of Joseph, and the hidden record, and his work in translating, and many things concerning the restoration of the kingdom of heaven, as related to Joseph by the angel in his three visits in the one night, September 21st, 1823. The beast with seven heads and ten horns, exalted or set up by the woman called Babylon, and placed her upon himself, as a governing power, as a director in 533, and soon after the setting up of the kingdom of God in 1823, the downfall of Babylon is to be declared. The temporal power of Babylon ended in 1870, the end of its spiritual power is yet to come but is sure. But there is a work yet to be done, and present indications are that it will soon be done. The beast was, is not, and yet is. It had a deadly wound, or was wounded unto death, yet lived. If the temporal power of the Pa-

pacy was the beast, it may mean a restoration for a short time of the temporal power of the Pope. France was the last head or supporter of the Papacy, but France will not restore the temporal power, for she is too much in sympathy with Italy, and will do nothing inimical to her interests. But Germany will become more friendly to the Pope, as France becomes more estranged. Germany cares nothing for Italy. Lately Bismarck has received the badge of the order of Jesus, which no Protestant ever before received. He addresses the Pope as “Sire” a term applicable only to a Sovereign—a King or Emperor. Every where Protestants are becoming more and more friendly to Romanism; speaking in praise of the institution, and considering as a Methodist Bishop did lately, that it is but “a great camp of Christians.” Lately, a Catholic Priest in Cleveland, Ohio, preached a discourse to prove that Protestantism is dead, taking the ground that it ceased to *protest*, and was therefore no longer Protestant. Why does Bismarck now seek to conciliate the Pope? Simply to humble Republican France. Restore temporal power to the Pope and he will do his utmost to aid Germany in crushing the life out of Republican France and restoring a Monarchical form of Government. Bismarck will probably do his best to have Austria to keep her eye on Italy, and keep her from interfering with his intentions in regard to the temporal power of the Pope. Ten kingdoms may be found which will consent to the re-assumption of temporal power of the Papacy, even though when they have fulfilled God’s word concerning the “woman” they consume her flesh, and burn her with fire, for they will have abundant reason to lament their folly, when they see how the woman will cause trouble and contention and revolution in their borders. An image of the beast, or a Church—State Government must arise. Germany has Lutheranism, the eldest daughter of the mother as a state religion. A relentless, persecuting power, his image will be like the first beast, and both beasts must be alive when the judgment of God comes. The first beast—is alive again and the image too, when Jesus comes. A sample of the power of this image is seen, in the order not long ago to exile the Poles. It will be well for students of prophecy at least, to watch the game now begun between Bismarck and the Pope. The patience of the Saints (Rev. 14:12) will be exhibited—or tried about this time. They are those who keep the commandments of God and the faith of Jesus. The commandments as God gave them; the law of the unchangeable God, and the gospel of Jesus are to be kept, they are the marks of the true Church of Christ. The gospel has been restored, and is being preached in its fullness. The law of God, the moral law is binding upon us. By it we have a knowledge of sin, and hence comes the need of the gospel—which teaches us repentance and baptism for remission of sins, by faith in Christ Jesus. If there was no law there would be no sin; if no sin, no need of the gospel, of faith, repentance and obedience.

They can not be separated, hence the Saints of the last days are to keep the commandments of God, and have the faith or gospel of Jesus, the Son of God. Truly we are living in the "time of the end." These are the last days. We are now living in "the hour of God's judgment." We have no time to waste. Let us be up and doing while the day lasts, for soon the night cometh when no man can work, for the Beast with his image will not allow us to work. Don't deceive yourselves, brethren, about peace and safety in the United States. Romanism is making desperate struggles to obtain control over the Government of the United States. Protestantism is not only winking at it, but in many ways helping it on. Why should the President and his Cabinet attend High Mass, on the occasion of the death of King Alfonso of Spain, unless it was meant as a bid for Catholic votes after while, to offset the work of defection in their ranks as seen by the "Irish Republican Movement."

Let us see now the united efforts of Protestants and Catholics to have the Government declare Sunday as the true and only lawful Sabbath, and to enforce the observance of that day; will that be constitutional? Nay, therefore the Constitution must be amended; and if amended so that the Government may prescribe a form of religion in that apparently innocent manner; apparently honoring God, but dishonoring in fact, as will be seen by any who examine the subject carefully. What liberty will the Jews have, or the Seventh Day Baptists, or Seventh Day Adventists? Can they consistently honor a day, which they do not believe is the Sabbath, and which they believe the Papacy ordained, and which Constantine and also the Council Laodicea did do in fact. Now I am not defending their ground on this question, but I call attention to the proposition to amend the Constitution and to force the Government to make Sunday the Sabbath of the Lord, and to enforce its observance; if this is done, it is but the beginning of uniting Church and State. It would be but re-enacting the work of Papacy of 1500 years ago. Of course Rome wants this done, and Protestants, and many Reform Associations, are striving together with Rome, to have the Constitution changed. This is but an entering wedge. The breach will be made wider, faster and faster as the wedge enters to sever the Constitution.

Rome hates that section of the Constitution which forbids the framing of a form of religion. There are three distinct bodies in the United States. The Romanists, the Protestants, and the Church of Jesus Christ, of Saints in the last days. The two former have no use for the latter. They would be glad to see Mormonism blotted out. It is to destroy this church that this movement is inaugurated. The Sabbath question is but a pretext. It would not do to come out openly and say that their object is to destroy the latter day work; but we will have to suffer, and the Seventh-day Sabbath keepers also. The beast and his image—Romanism and Pro-

testantism. The Mother and daughters, will combine, and be most excellent friends, for the time being, to crush us and all who will not receive the mark of the beast, in the forehead or right hand. There has been nothing ever said for or against the Seventh-day Sabbath, that has caused me the trouble of mind as this proposition of the National Reform Movement to make Sunday the only allowable Sabbath, or at least to declare that day to be the Christian Sabbath, and to punish all who do not observe it as such. There must be a screw loose some where. For who ever heard of such classes enforcing a command of God? Who knows but this may be the "mark of the beast?" But be that as it may. The gospel is restored, the angel has come as predicted. The church is established again on earth, and the Lamb's wife is making herself ready. Babylon must fall, but the dragon power, through the beast and his image must make war with the woman and the remnant of her seed which keep the commandments of God, and have the testimony of Jesus. What is the "testimony of Jesus?" The spirit of prophecy, and where will that be found? Where there are prophets of course. Babylon is to be found guilty of the blood of prophets and Saints. Rev. 18: 20, 24. Not of the former prophets, and apostles, or apostles and prophets; for Babylon did not exist then. It was not "set up" till after they had passed away. In 533 A.D. there were no apostles and prophets. The church had "turned heathens again" said Wesley, long before that time, or about the days of Constantine. But in the resurrected church, or the church reorganized in the last days, or the kingdom of heaven set up in 1823, there has been prophets and saints, slain by Babylon, both in June, 1844, and before; and the end is not yet. Those who receive not the mark of the beast, or his name, or number of his name, will not be allowed to buy or sell, and may be killed. But suppose they do, what then. "If any man worship the beast and his image, and receive his mark in his forehead, or in hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10. It may be that that "mark" and "name" and "number" is not yet revealed. But it will be, and all who do not receive it must suffer when it is revealed. This is one of the last day events, keep in mind, and among the very last.

INVESTIGATOR.

#### CHARITY.

DEAR HERALD.—Every week your pleasant visage greets the hundreds who love the cause of Zion, and your contents when read are stamped upon the mind and written upon "the fleshly tablets of the heart." Methinks that joy and peace are carried in your folds swiftly, to many cities, towns and hamlets in "Joseph's land;" and steamships, like floating islands upon the bosom of the great deep, transport amid their

cargo the "wonderful words of life," to gladden the faithful toiler upon foreign shores.

As the press constitutes the chiefest means for the universal diffusion of light in these days when "many run to and fro and knowledge is increased," is it not probable that the Lord presides over the destiny of the *Herald* and the other organs of the church? So it seems to me, nevertheless it does not necessarily follow that the utterances to which they give expression are all infallible. Men of God may err in judgment sometimes, and place themselves upon record in an unfavorable light, but should not the mantle of charity be extended to all the brotherhood? The zealous but impetuous Peter fell in the terrible hour of temptation, but rose as a mighty column in the great temple of the christian church. I think we all should enter into the spirit of the song so often sung, and which is dear to the Saints:

"Let us pray for one another,  
For the day is fading fast,  
And the night is growing darker,  
While the scourge goes flaming past;  
We can see it in the darkness,  
Closing round our narrow way,  
And the snares are growing thicker;  
For each other let us pray."

We are one body, truly. If a portion of the human body becomes injured, or is threatened with disease, should the hand harshly strike it a blow, or the tongue administer a taunting rebuke, or the ear be deaf to its cries of distress?

However poorly I may exemplify the virtue of "brotherly love," like the Gentile apostle I think under all circumstances it ought to "continue" and "abound more and more." No greater evidence can be given of the divinity of "our gospel" than is found in the actual exercise of this saintly quality. Charity opens the eye of thought and spiritual discernment, while prejudice, generated by a knowledge of another's faults, darkens the mental vision, dulls the finer sensibilities, and disqualifies its owner for service in the high sphere of christian culture. Robert Burns, the Scottish bard, mused thus:

"O wad some powerd the giftie gi'e us,  
To see ourselves as ithers see us,  
It wad frae mony a blunder free us,  
And foolish notion."

I believe if we write in the Spirit of Christ, our effusion will be read in the Spirit, generally speaking. The teaching that edifies the Saints, whether by tongue or pen, is that in which they are cited to a better humanity and a purer love. The Pharisee thanked the Lord that he "was not as other men," yet the poor publican went down to his house justified rather than he.

Among the rare jewels of spiritual thought adorning that laureate of apostolic excellence, the apostle Paul, the following shines as well as any: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Recently, as I heard spoken the word "brethren," or "brother," like a magnetic flash the thought dawned upon my mind filling my soul with tenderness; O what a depth of meaning! what a sense of fellowship; what pathos, what tenderness, are conveyed in this word!

Dear *Herald*, I favor free thought and a free press, upon the ground that all things pertaining to Zion and her weal are to be done by "common consent,"—that is willingly, not by compulsion—which necessitates that every child of God shall be taught, and unity be effected, by a mutual exchange of thought upon all matters pertaining to the good of the whole. I wish your columns might remain unsullied from the stain of inuendoes and direct charges of sinister motives.

The Lord prosper you on your mission of love.  
G. S. HYDE.

#### TESTIMONY OF BRO. E. C. BRIGGS.

WITH solicitude for the welfare of the Saints, I desire to answer the inquiry made by many, "How does E. C. [Briggs] stand?" Others say, "He is with them yet, of course."

In the year 1842, I heard the gospel, and was converted by the power of the Holy Spirit; and the evidence I received then will never be erased while the earth stands. Nay, better could I forget every friend on earth than forget the thrilling joy and goodness of the Spirit to me the moment of my conversion to Christ. The evidence was salutary to my young heart that I would embrace it and be ordained an elder and preach to my fellow men. I soon learned to love God supremely, and his special servants, (for our sakes), preferring them to self. I had not learned to mistrust any of them. I read in the *Times and Seasons*, the paper published by the church, of the apostasy of some of them, but it did not make much impression on my mind; I recognized it as a matter of history, like the apostasy in the days of our Savior; yet I wondered that it was so. Afterwards my mind was led to the apostasy in earlier days, of Korah, Dathan and Abiram, Esau, Cain, and of the utter overthrow of the antediluvians.

"And he [Jacob] came near, and kissed him: . . . and Isaac trembled very exceedingly and said, . . . and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, . . . Bless me, even me also, O my father." But "he found no place of repentance, though he sought it carefully with tears."

I have not time now, nor space in this article to give my reflections upon the above passages, but will add that they were the subject of much thought, and to my satisfaction I fathomed them with this key. We have only a meager account of those transactions, and only those who are spiritual in deed shall ever understand them. Thousands of like passages may be understood by the Spirit in those who are taught the deep things of God. And "the stick of Joseph which is in the hands of Ephraim" is a great help to the prayerful soul who lives with an eye single to the glory of God. (Mark one thing; it does not say Ephraim wrote it; but it was written for Joseph, and would be "in the hands of Ephraim.")

It seems strange that there should be such bitter opposition to the work of God

in all generations when he truly was planting his work among men by an authorized ministry. I became convinced, however, that such was the case. I believed Joseph Smith was sent of God in fulfillment of prophecies, to establish the the Church of Christ in this age of the world. I could, in some degree at least, see that he was the target for all sects of religions and apostates to despise, hate and villify. False reports of his massacre and death were often circulated, but of course I did not believe them. The thought that he could be killed until his work was done never for a moment entered my mind, and that his work embraced much more I fully believed. But when his cruel death came, by violent, wicked hands, abetted or otherwise indorsed by the hireling clergy of the land, I was shocked and grieved at heart. But thank God, O my soul! by the blessing of the Holy Ghost in open vision (near noon-day), I was instructed, and heard the voice of God declare, "Joseph, the son of Joseph, is the prophet of the church;" and a sure conviction by the Spirit was left upon my mind that the "choice Seer" was dead, and that his son Joseph would be his successor. I then waited in sadness for the next number of the church paper, expecting it to confirm the evidence I had received. When it came, dressed in mourning, the dreadful account of the slaying of the beloved Joseph and Hyrum was in it; but the most astonishing of all to me was that the church seemed to be in confusion as to who would be the Prophet and President of the church.

Some days after, while I was pondering over it in my heart, I had a vision. (I can not now remember how it was, whether in a dream or open vision. The instruction was all the same to me, and is ever vivid to my mind as though it was but yesterday). I saw a black crape, like a pall, veil the prairie and forest east and north of the city of Nauvoo. As I looked it moved on and lowered down on the trees, and covered the entire city; and while I, in wonder, saw it rest on the houses, I exclaimed, What does it mean! A person standing at my right, whom I had not noticed before, said, "It is the spirit of whoredom, and it will be poured out upon the church, and from the church it will be poured out upon the entire world." In great astonishment I afterwards stood in a large room. The workmanship was plain, but very nice; casings of doors and windows had the appearance of heavy walnut; the mantlepiece and side casings of the fire-place in the west end of the room, also were also beautiful heavy polished walnut. While I was thus observing the surroundings, the door in the east end opened, and two ladies, attired in plain black, came in. They wore on their heads the old fashioned sun bonnet, fastened closely round their faces, and as they walked in, side by side, weeping and wringing their hands in bitter agony, one of them cried out, "Is that so!" and as they neared the fire-place, again one of them, in anguish of heart, exclaimed, "If it was not for eternity I would not care." I thought they were being taught some-

thing that was causing them this great distress of mind. I was greatly moved in compassion for them, as I could realize their grief, and I again exclaimed aloud, "What does this mean?" And the heavenly messenger once more answered: "They are being taught whoredom under a new name, to take away the reproach, and whoredom sits a queen over all manner of corruption." And again the door opened, and two Mormon elders entered and followed close behind the ladies. They also wore black raiment, in glowing luster, in contrast to the plain black attire of the women. They seemed to be in earnest conversation, with smiling faces all aglow, with hands in motion, indicating a happy mood. I looked upon the scene before me—the neat and truly beautiful room, the gleeful looking elders so neatly dressed, and the sad, sorrowful, plainly dressed women, wringing their hands, and sobbing aloud. And as I gazed, in distress of mind, one of the broken-hearted women said again, "My God, is it so!" As I was much distressed for the poor creatures, I again cried out, "My God, what *does* this mean?" And I saw a pail of blood splash out on the floor behind those elders. At first I was frightened, but immediately the person who spoke to me before, stepped up to them, took hold of their coat collars and showed me the seams in them, on the fronts, on the backs, around the sleeves, an all around the skirts, every seam of their coats was lined with blood; and as he pointed to them he said, "This is murder; and murder is the sister of whoredom. And the queen and her sister sit and preside over all manner of corruption that flesh is heir to."

This vision was impressed upon my mind for days. I could not understand it, did not even know fully the meaning of the words. But while pondering over it one day, the Spirit rested upon me, and I received the following: "Whoredom was the besetting sin of the ancient prophets and kings of Israel." I was struck with horror at the thought, though I did not know what it meant. I thought it was some dreadful crime, but knew not what it was. I sometimes thought I would ask my mother what it was, but I was afraid to do so, though I could not tell why I was so afraid.

I watched with great anxiety for the news from Nauvoo. The paper did not come regularly. I was very anxious to see an elder from there, but they seemed to linger. One beautiful day, one of our neighbors came to our home with the intelligence that three elders from Nauvoo were at their place, and they had come in a covered carriage, and would soon be at our place. It was good tidings to me, for I was anxious to hear directly from the scene of disaster to the church, and of the death of the martyrs. I expected they would tell us something that would be encouraging in relation to the church, I knew it was distracted in a measure, but Oh! its depths of darkness I had never thought of then. Soon the carriage came over the hill, and I watched it until it drove up to the gate. I started to meet them, my

brother Jason also. I got about one third of the way to the gate, and the Spirit of God rested on me and a vision opened up before me, and those elders appeared to me to be black. I stopped. My brother passed me to meet them, and the first words spoken were, "I have not come with a guess so, but with a know so." It seemed as though these words were thrust into my mouth unbidden, (for the Spirit was yet upon me), "*You lie, and you know you lie.*" I was horrified, and looked upon them as the worst men I had ever seen. I thought at first I would run from them, but again with a feeling of indignation I said to myself, "No, I will not be a coward;" and I followed them into the house. They talked with Jason, and seemed to be in a light mood of mind, but my brother was quiet and sad. I do not now remember much of the conversation until the next morning Jason said, "That would be bigamy." "No," replied Elder Lyman Stoddard, "it is polygamy." (That was the first time I ever heard the accursed word). At that word I was startled and surprised, and the Holy Spirit rested upon me and said, "That is whoredom under a new name, to take away the reproach," as I had seen in the vision. I was then satisfied that I knew the worst, but yet I was very desirous to hear all he said. And one more thing I will mention in this connection. While he was in earnest conversation he suddenly stopped and said, "Well; we can't tell you all. If you come down and get your endowment, then we can tell you all the mysteries." And the Spirit of God once more said to me, "That is the doctrine of devils."

I noticed my brother opposed them, yet he did not know what to say in relation to the church. The arrogance of the twelve, the strange muddle of Rigdon, the preposterous claims of Strang, and the familiar spiritism of Brewster and others, soon served to distract and bewilder many of the church, and I was much distressed in mind, and spent many sleepless nights over the condition of things in the church. Those I had loved as men of God, I realized had, like David and Solomon fallen and were accused of God.

Some years after this I was taken very sick, and when in my lowest state the doctor and friends had given me up to die, I urged my sister at intervals for three days to tell me what the doctor said. She told me that he said I must die, that there was not enough of my constitution left to build upon; that I might linger a short time, but would never be able to feed myself again. As she left my room my mind was clear and bright, and while I meditated, the time and manifestation of my conversion to Christ was all impressed on my mind, and I again received the Holy Spirit, and it said, "You shall recover and be baptized; and that you may know he who baptizes you has authority from God, he shall have the gift of prophecy, indicate your calling, and ordain you an elder the day you are baptized, and as an elder you will travel and preach for a time and then be ordained into the high council." I soon recovered, and the next fall was baptized

by Elder David Powell, and ordained under his hands. Since that I have received many evidences of the gospel, that Jesus is the Christ, and that he lives to come again in fulfilment of the prophecies in the Bible, Book of Mormon, and Book of Covenants, and that there will be a falling away from the faith of many, and great distress come to many. But one thing is very clear to me that the gospel is the message that is always applicable to all people alike, and consists of principles denominated the doctrine of Christ,—the power of God unto salvation unto every one who obeys it; and that faith comes through hearing the word of God, by those sent of God and ordained. Also, that while the message is being preached there may be especial commands obligatory upon those to whom the commands are given, and not to others, being local in their nature, are true to them as a command from God, but not necessary for others to observe, and a disbelief in them, or a belief in them, is not a necessity to salvation. As for instance,—Noah was commanded to build an ark; Abraham to offer his son Isaac; some were commanded to lap like a dog; the priests were commanded to compass the city of Jericho; Jonah to prophesy to Nineveh, and Peter to "go down with them, nothing doubting," etc.

The building of the Kirtland Temple, the Nauvoo and Independence Temples are matters of the past, special and local in their nature, and ought not to disturb the faith of the Saints now. The glory for obedience, and loss for disobedience, belonged to those to whom the commands were given. But now it behoves us as Saints to live and enjoy the blessings of the gospel, and be united in love one for another, that when special commands come to us, we shall discern them as the mandates of God to us, and like Enoch and his band, together prepare to be taken, a united church below, to meet all the Zion's from above.

I do not feel like writing more now. The distress of mind on account of others stumbling over things they can not understand, or because others do not do all I think they ought to do, is taken from me; and to back down and out at this stage of things is to do one of two things,—acknowledge that I have been deceived all the way through, or that I have been a deceiver—and that I can not conscientiously do. I know better. Or further, that I have become "weary in well doing," and am now willing to let the ship take its own course in the hands of those I hold in utter indifference, and care not whether they succeed or founder on the shoals and reefs of the troubled sea of humanity.

With the highest regard and love for the Saints, I am yours in the faith,

E. C. BRIGGS.

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## Miscellaneous.

### BORN.

SMITH.—At Egremont, Ontario, November 26th, 1886, to Bro. W. J. and Sr. Jennie B. Smith, a son; blessed by Elders J. A. McIntosh and Walter Morrison, and named Hiram Wilson Washington.

### DIED.

PUTNEY.—On Monday, February 14th, 1887, about five a. m., of inflammation of the bowels, after three days of suffering, Sr. Elsie M., wife of Elder Jarius M. Putney, at their residence, Preparation, Monona county, Iowa. Born September 15th, 1835, at Catatouk, Tioga county, New York; and was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by Elder E. C. Briggs, in Pottawattamie county, Iowa, on the 16th day of July, 1860. Our beloved sister was one of God's noblest handmaids, a worthy pattern of faith, patience, meekness, humility, love and diligence, and in consequence was a true and faithful wife, a wise and tender mother, a gentle and loving sister, and a consistent believer in the Lord Jesus Christ. She was not given to many words; but her work of love will ever remain as an undying testimony of her living faith. The sad news of her death sent a bitter pang to many hearts outside of her family, who had loved her for her sterling worth; but to her husband and children the painful reality can only be imagined by those who have passed through the terrible ordeal of seeing a loving wife and tender mother snatched suddenly away from their fond embrace and loving gaze. But even this bitter cup is sweetened by the knowledge that she died as she had lived, with a firm, unwavering faith in the world's Redeemer, the gospel restored to earth, and with a bright and beaming hope of a glorious resurrection, when "He shall come to be glorified in his Saints, and admired in all them that believe." She leaves, besides her husband, five daughters, all members of the Church of Jesus Christ, the oldest of whom is Sister Augusta Steele, wife of Bro. William Steele. The funeral discourse was preached by the writer, assisted by Elders P. Cadwell and George Montague; P. Cadwell conducting the funeral. Text, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."—John 11:25. After the funeral, Brother Putney handed to the Bishop's Agent ten dollars, which this God-loving woman had laid by for tithing, saying as he handed it over, "This is sacred. She was a better woman than I am a man." The writer can testify that the sterling worth of Jarius M. Putney is well known to the Saints in western Iowa, and his record is untarnished. May the Comforter pour in the healing balm to that wounded heart, and those bereaved children, and help them to keep that wife and mother's example before their eyes, and by following it secure the blessed privilege of sharing with her the resurrection to eternal life.

C. DERRY.

BARNHARD.—At her home in the town of Maine, Ottertail county, Minnesota, February 15th, 1887, peacefully passed away Laura Ann, wife of Elder William Barnhard. She was stricken with paralysis, and though recovering in a measure by the power of God from the first two shocks, the third took her from us. So passed away a loving wife, a dear mother, a good friend, and a true Saint. She was born in Wysena, Columbia county, Wisconsin, and was 35 years, 11 months, and 10 days old. She was baptized by Elder H. L. Holt, August 23d, 1885. A sorrowing husband and seven children mourn her departure. Funeral services by Elder T. J. Martin to a large congregation of sympathizing friends. She has the "harp, the robe, the crown."

HAZELRIGG.—At Santa Maria, Santa Barbara county, California, Sarah Elizabeth Hazelrigg, born August 3d, 1851, in Johnson county, Illinois, baptized February 11th, 1877, by J. R. Jefferson, at La Graciosa, Santa Barbara county, California. Funeral sermon by Hiram L. Holt. Sister Hazelrigg leaves an infant child and a sorrowing husband. May they meet her in "the sweet by and by."

EGHOLM.—February 12th, 1887, Edward, son of Sr. Mary S. and Christ Egholm; aged 4 months and 10 days. Funeral sermon by E. Rannie, jr.

RICHARDSON.—John Richardson was shot on the night of February 19, 1887, while on his way home. It was a sad event for the family, because he was greatly beloved by all for his kindness, unselfishness, and care for his mother, who is quite feeble. He was highly esteemed by his fellow workmen. Several hundred of them attended the service in a body. Funeral service by E. Rannie, jr.

HAMMER.—At Allendale, Missouri, November 26th, 1886, of croup, Pearl Fidelphia, child of Bro. Joseph and Sr. Minerva Hammer, aged 4 years, 8 months and 14 days. She was blessed July 29th, 1883. Funeral sermon by Bro. C. H. Jones.

COFFIN.—At Wacoma, Fayette county, Iowa, February 20th, 1887, Bro. Barney B. Coffin, aged 70 years, 3 months and 4 days. He was baptized October 24th, 1874, by Bro. H. A. Stebbins at Pecatonica, Illinois, and so far as known, lived faithful.

JOHNSON.—At Galien, Michigan, February 2d, 1887, Mabel Luella, daughter of Mr. and sister Luella Klasner Johnson, aged one year and three months.

"She died in beauty, like a rose  
Blown from a parent stem.  
She died in beauty, like a pearl  
Dropped from some diadem.  
She lives in glory like night's gems,  
Set 'round the silver moon.  
She lives in glory like the sun,  
Amid the blue of June."

Funeral in charge of Bishop Blakeslee. Sermon by Elder C. Scott, February 3d.

HALL.—At the residence of her son, Bro. David Hall, Leland's Grove, Shelby county, Iowa, February 20th, 1887, Sister Emaline Hall, aged 79 years 9 months and 3 days. "Mother Hall" was born in the State of Pennsylvania, the 13th day of May, 1807. She united with the church at an early day and enjoyed many of its blessings under the administration of Joseph Smith the Seer. After the death of Joseph, herself and husband passed through many trials during the dark and cloudy days that followed. They left St. Louis in 1852 and came to western Iowa, near Council Bluffs. In 1859 she united with the Reorganized Church. When Brn. Blair and Briggs came west, they found her ready to receive them. Sister Hall was truly a mother in Israel, and was ever ready and willing to administer to the wants of the elders and Saints and the poor. She died in full faith of a glorious resurrection. One son and one daughter survive her, also many friends, who will ever hold her name in sacred remembrance. Funeral services by Elder George Sweet and Bro. Jonathan Bullard.

VANVLEET.—At Beaver, Utah, February 5th, 1887, Charles Lester, infant son of Nelson and Eunice Vanvleet, aged 3 months. Again the hand of death has come and made an inroad in our home.

#### CONFERENCE NOTICES.

The conference of the Central California district will convene at Live Oak School-house with the San Benito branch, April 8th, at eleven o'clock, J. M. RANGE, Pres. of Dis.

A conference of the Eastern Iowa district will convene at Nashville, Iowa, March 11th-13th. Let all parties interested take notice of this change from previous notice, and govern themselves accordingly. W. T. MAITLAND.

EAST NEW YORK, N. Y., Feb. 22d.

Editor Herald:—I am authorized by the Brooklyn branch to notify you of the action taken by the branch, to help the Herald Office meet its payments. As the managers of the Herald have requested that all who are in arrears with their subscriptions, etc., will pay up as soon as they can so as to enable the Herald to meet its payments. Therefore, be it resolved; That the subscriptions now due the Herald Office by the members of this branch, who are not at this time able to pay, be advanced out the branch fund, and forwarded to the office. In bonds,

GEO. BATY, Branch Sec.

We have received \$12.50 of the above. Thanks.  
—ED,

## Conference Minutes.

### EASTERN MAINE.

This conference was held at Jonesport, with the Olive branch, January 8th and 9th. Elder S. O. Foss president, J. S. Walker clerk. Branch reports.—Olive 47; 1 baptized. Mason's Bay 39; 6 baptized, 1 added by letter. Elder's reports.—S. O. Foss (baptized 4), J. Benner, F. M. Sheehy by letter (baptized 1), Joseph Lakeman by letter. Priests William Manchester and J. S. Walker reported in person; U. W. Greene and Alexander Graham by letter. Teachers B. F. Foss and Emery Davis. Deacons Clement H. Hinkley and Uriah W. Kelley, reported. Resolved to sustain S. O. Foss president, and J. S. Walker clerk and Bishop's agent. S. O. Foss, F. M. Sheehy, Joseph Lakeman, J. S. Walker and John Richardson, were chosen delegates to next General Conference. Preaching Saturday evening by Elder S. O. Foss, followed by Elder J. Benner. Sunday morning, Saints' meeting in charge of S. O. Foss. Had an enjoyable season, Saints encouraged and strengthened. Preaching in the afternoon by S. O. Foss, assisted by J. Benner with good liberty. Adjourned subject to call and direction of the president.

### SPRING RIVER.

Conference of this district was held at Webb City, Missouri, February 4th, 5th, and 6th, 1887; met at 7 p. m., preaching by elder F. C. Warnky. Met the 5th at 10 a. m.; F. C. Warnky was chosen president, *pro tem*, and A. J. Cato clerk, *pro tem*. Visiting members were requested to take part in the business of conference. Minutes of last conference read and approved. Elders O. P. Sutherland, S. J. Hinkle, (baptized 4), E. E. Bradley, F. C. Warnky, and A. J. Cato reported in person; L. H. Ezzell reported by letter. Priest W. T. Duncan, teacher Asa Fuller, and deacon D. J. Bradford reported. Committee appointed to solicit aid for sister Llewellyn reported \$19.70 received, and \$19.80 paid to her. W. S. Taylor and O. P. Sutherland, committee. Report received and committee discharged. Spiritual authorities of the church were sustained in righteousness. 2:30 p. m., branch reports.—Webb City, (formerly Center Creek branch), Columbus, and Mound Valley reported. O. P. Sutherland was chosen to preside over the district, and C. K. Ryan was sustained secretary. Licenses were granted to elders Martin Turpin, Moses Turpin and S. J. Hinkle. Met at 7 p. m.—Preaching by F. C. Warnky. On the 6th preaching at 11 a. m., by A. J. Cato. At 7 p. m. by F. C. Warnky. J. T. Davis was appointed to represent this district at the General Conference, to convene April 6th, 1887. Adjourned to meet with Mound Valley branch the 6th of May, 1887, at 7 p. m.

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, March 19, 1887.

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## The Saints' Herald.

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Lamoni, Iowa, March 19, 1887.

### CAN WE TAKE THE OATH.

THERE is a marked increase of the power of convincing proof being vouchsafed to the elders, who in faithfulness are preaching the word. Late letters from Bro. John J. Cornish, laboring at Bay Port, Michigan, indicate this; as well as those received from other parts of the spiritual field. And why should this not be? All the forces of the Adversary of souls, it would appear, are at work striving to prevent our onward march, the march of the truth, and why should not the Good Spirit of the Master be with His servants. We have never seen so many and so various efforts put forth on every hand to hedge up the way, create false impressions regarding the faith of the church, the motives of those engaged in the work, and to bring the forces of other and different beliefs to bear against the elders as are at present manifested. No matter in what quarter an elder is laboring, no matter, apparently, how well he may be known, or how near he may be to his own home, there is a persistent effort to make it appear that he is an emissary of the Utah philosophy; and for that reason deserving the united efforts of the rest of believers in the Bible to crush and destroy.

There seems to be an almost absolute unwillingness on the part of many to accept the oft repeated statement of the position of the Reorganized Church, to the effect that it is not a vital question whether the dogma of Polygamy was, or was not secretly taught, or practiced in Nauvoo, or before the death of Joseph and Hyrum Smith; but the question is, and has been from the start, whether such dogma was instituted, or authorized by the author of the restored gospel. This question has been from the start decided negatively; that the Lord did not either authorize, or sanction the teaching or practice of the dogma, tenet, or belief. Why will

not those who claim for themselves that they are conscientious and honest in their convictions on the religious topics of the times, give to the Reorganized Church the benefit of the same claim to honesty that they make for themselves. It is passing strange that any one who asks to be thought honest can so bemean himself by denying that men who choose to differ from him are as honest as he wishes others to think that he is.

We have been attacked, and may be again on this ground, that the Church has made affirmation that Joseph Smith, neither taught nor practiced plural marriage; whereas the church as a body has made no affirmation, either admitting, or denying. Many of the elders in their ministerial work have denied, and challenged the men who stated that he did so teach and practice to produce the evidences, free from just suspicion, by which such an affirmation of guilt could be sustained; and this is all that has been done. The position of the Reorganized Church has been, and now is that the dogma of polygamy is not and never has been a tenet of the Church of Christ, is and has been constantly contrary to the laws given of God to govern and build up the church, and contrary to the law of the land in which the restored gospel was to be declared and the Church of Christ established in righteousness.

This is the position of the church to-day; and so far as we are informed, this will continue to be the position, whatever others may say or do. We can see no good to follow any attempt to charge a change of policy in regard to this question upon the Reorganized Church; for nothing can be plainer than the fact that from the first conference held in June, 1852, until the last conference held by the church, the language of the resolutions formulated on the subject have been in uniformity. Besides this the frequent statement by the church that the Bible, Book of Mormon and the Book of Doctrine and Covenants contain the word of the Lord to the church, and are to be taken as standards of evidence in cases of controversy on doctrine and church polity, is itself an affirmation against the dogma of polygamy, because of the unqualified denunciation of that precept found in both the Book of Mormon and the Doctrine and Covenants, to say nothing of the statements of the Savior found in the Bible.

This question assumes some importance at the present time because of the passage of the Edmunds-Tucker Bill, now become a law of the United States, by which the practice of polygamy, or plural marriage is not only made a crime, but is made a bar to the exercise of some of the privi-

leges of American citizenship; and we are so far interested in the law as to enquire whether we are to be in anywise affected by its severe provisions. I becomes interesting then, for us to examine the law, in all of its provisions together with the position occupied by the church to which we belong, touching this subject, both at the establishing of the church and at each period of development from that time to the present.

If circumstances should bring any of the eldership within the jurisdiction where the oath prescribed by the Edmunds-Tucker law is being administered and required to be taken, is there anything in the rules of faith and practice to which we have subscribed, to prevent any member of the church taking such oath with freedom and without violating his obligation to the body. From our acquaintance with the doctrines and theories of the church we can safely answer, there is not. If not, and there is any one believing in so-called Mormonism, who can not take this oath, whence comes the reason for that inability? It was to prevent the members of the Reorganized Church from being included in any legislation that in any wise would be hurtful to the free exercise of the religion re-established in these last days, by revelation from God, as we fully believe, that we made the effort to place before the law makers pending legislation on Utah affairs, just what that religion was, as found in the published works of the church from 1830 to 1844; and we shall strenuously insist as we always have done that we are not to be concluded by what any man may have said or done in secret, or in public contrary to that.

It has been asserted that our object was to secure legislation against the church in Utah, because of our dislike to that people, and with a desire to assist in persecuting them; this is not the case; our efforts have been directed toward the protection of those innocent of crime against both the law of the land and the Lord, in the exercise of their God-given, God-implanted faith; and we are willing that the issue may at any time be made whether we have in this been at fault, or within the legitimate lines of self defense. We have done what we did, also, to defend and preserve the original faith of the church against that which corrupted and destroyed it.

### EXTRACTS FROM LETTERS.

Bro. George H. Graves, writing from Oscoda, Michigan, says:

"I am very sorry to read of the Gurley brothers leaving the church; especially, brother Z. H. Gurley, one of the Twelve. Let us be faithful and not be carried about with every wind of doctrine. I pray always to God to keep us in his

grace; for I 'am persuaded that neither death, nor life, nor angels, nor principalities, nor powers; nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God; which is in Jesus Christ our Lord."

Bro. George M. Wyman, writing from Greensburg, Kiowa county, Kansas says: "O, how we long to have one of the servants of the Lord out here to preach the gospel to the honest in heart. I have given some tracts to the neighbors; one or two are quite interested in the work, which is a great comfort to us."

Bro. Jasper M. Tousley wrote from Chester, Illinois, March 5th.

"We are still holding our meetings regularly, with some little hope of gathering a few more 'heads of wheat.'"

D. WHITMER.

[Continued from page 163]

HISTORY—NOT LETTERS.

ON page 89 of HERALD, current volume, David Whitmer is made to assert that the extracts we used in evidence in our review of his article in HERALD for last November 13th and 20th, were from "some letters that were written to the *Millennial Star* and other papers of the church, said letters having probably been written by some man who afterwards followed Brigham Young to Salt Lake." He repeats this assertion time and again. This is crafty, but neither wise or true. And, moreover, we do not believe David Whitmer ever originated or invented this bald and flimsy theory. But whoever was the author of it, it was evidently conceived in fear and hatched in desperation to pervert and pollute the clean cut, damaging facts of recorded history against the conduct of David Whitmer, John Whitmer and W. W. Phelps from 1837 to 1839. When Mr. Whitmer and his fellows seek to break the force of written testimony embodied in church history, written, too, at or near the times when the recorded events transpired, they must do something better than merely assert that such testimony was made up of letters written to church papers. We state now, what we did then, that we took those extracts from church history. We would scorn to introduce any thing as history which was not. Such false methods are needed only to bolster up false theories. The history we quoted states, that in a "Committee of the whole church in Zion, in General Assembly, \* \* \* at Far West, Missouri, February 5th, 1838," the moderator, Thomas B. Marsh, "read a certain revelation given in Kirtland, September 3d, 1837, which made known that John Whitmer and W. W. Phelps were in transgression, and if they repented not, they should be removed out of their places." "Elder G. M. Hinkle then set forth the way in which the Presidency of Far West [David Whitmer, John Whitmer, and W. W. Phelps.—Ed.] had been labored with, that a committee of three, of whom he was one, had labored with them. He then read a document containing a number of accusations against the three Presidents. \* \* \* Elder George Morey, who was one of the

committee sent to labor with the Presidency, spoke setting forth in a very energetic manner, the proceedings of the Presidency as being iniquitous." This was followed in like manner by Elders Grover, Patten, Wight, Higbee, Murdock, and others, as we have shown in our review last November 13th and 20th.

To settle the matter as to *where* the church history came from, and to show that it did not consist of letters written by unauthorized persons to the *Millennial Star*, years afterwards, we insert the following:

"Far West, April 6th, 1838. Agreeable to a resolution passed by the High Council of Zion, March 3d, 1838, the Saints in Missouri assembled in this place to celebrate the anniversary of the Church of Jesus Christ of Latter Day Saints. \* \* \* John Corrill and Elias Higbee, [were appointed] Historians; George W. Robinson, General Church Recorder and Clerk to the First Presidency; Ebenezer Robinson, Church Clerk, and Recorder for Far West, and Clerk of the High Council."

This shows that the church had its historians, clerks, recorders, etc., all duly appointed. These facts may be found in *Millennial Star*, vol. 16: 132, 133. Here then is the source from which our historical extracts come, and not "out of letters written to the *Millennial Star*."

WROTE NO LETTERS.

Mr. Whitmer, in *Herald*, page 90, says:

"I positively wrote no letters to Kirtland about Joseph, nor did I write any letter to the High Council at Far West. I want to repeat that the man who wrote this letter to the *Millennial Star* must have written it a long time after I left the Latter Day Saints."

In the above we again have the misleading, deceptive statement, that the historical extracts we gave were taken from a "letter to the *Millennial Star* \* \* \* written a long time after" Mr. Whitmer says he "left the Latter Day Saints." Why is Mr. Whitmer, and why are his fellows, so fearful of the plain, unvarnished facts of history as to persistently assert that they are extracts from letters written to the *Millennial Star* long after 1838? In this matter they exhibit, plainly, either downright ignorance or cunning craftiness. And while we know that David Whitmer, personally, never penned these and similar statements, (for he is so enfeebled in nerve-force that he can scarcely sign his name legibly), yet we are pained to find him in anyway compromised with others in such unchristian, wretched work. Again, he is made to assert repeatedly that he "left the Latter Day Saints," whereas the *history* of the case shows that he was dis-fellowshipped for unchristian conduct, and that, too, on specific charges. We do not pretend to sit in judgment as to whether he was dealt with righteously or not. But one thing is clear, written history shows that the Saints at Far West, in the Carter Settlement, at Hawn's Mills, etc., "unanimously rejected the three above named Presidents." [D. Whitmer, J. Whitmer, and W. W. Phelps.—Ed.] See *Millennial Star* 16: 116. And bear in mind, this was done before Joseph the Seer reached Missouri, for it occurred February 5th to 8th, 1838, and he did not reach Far West till the 14th of the same month.

Mr. Whitmer also says—"nor did I write any letter to the High Council at Far West." Let us see what written history says on this matter:

"The High Council of Zion met in Far West, on Saturday, March 10th, 1838, agreeable to adjournment. . . . The following letter was read by brother Marcellus Cowdery, bearer of the same, belonging to Thomas B. Marsh, previous to giving it to its rightful owner:—

"FAR WEST, March 10th, 1838.

"Sir:—It is contrary to the principles of the Revelations of Jesus Christ, and his gospel, and the laws of the land, to try a person for an offence by an illegal tribunal, or by men prejudiced against him, or by authority that has given an opinion or decision beforehand, or in his absence.

"Very respectfully we have the honor to be

"DAVID WHITMER, } Presidents of the  
"W. W. PHELPS, } Church of Christ  
"JOHN WHITMER, } in Missouri.

"To T. B. Marsh, one of the travelling Counsellors.

"Attested: Oliver Cowdery, clerk of the High Council of the Church of Christ in Missouri.

"I hereby certify the foregoing to be a true copy from the original.

OLIVER COWDERY,

"Clerk of the High Council.

"All the effect the above letter had upon the Council, was, to convince them more of the wickedness of those men by endeavoring to palm themselves upon the Church as her Presidents after the Church had by a united voice removed them from their Presidential office, for their ungodly conduct; and the letter was considered no more nor less than a direct insult or contempt cast upon the authorities of God and the Church of Jesus Christ."—*Millennial Star*, 16: 116.

Here is written historical testimony, as to the said letter, attested by O. Cowdery, Clerk of the High Council. We leave the reader to judge as to which is reliable, the self-justifying statements of a debilitated old man as to what took place against him and others fifty years ago, or the authorized recorded historical testimony of church officials.

David Whitmer asserts that he "wrote no letters to Kirtland about Joseph." The written history of those times states as some of the charges preferred against David Whitmer, in the High Council at Far West, Missouri, April 13th, 1838, the following:—

"3d.—In writing letters to the dissenters in Kirtland, unfavorable to the cause, and to the character of Joseph Smith, Jr.

"4th.—In neglecting the duties of his calling, and separating himself from the Church while he had a name among us.

"5th.—For signing himself President of the Church of Christ, (after he had been cut off from the Presidency), in an insulting letter to the High Council."

The history further says:

"After reading the above charges, together with a letter sent to the President of said Council, (a copy of which may be found in the Far West Record, book A), the Council considered the charges sustained, and consequently considered him (David Whitmer) no longer a member of the Church of Jesus Christ of Latter Day Saints."—*Millennial Star* 16: 133-4.

Such is the written testimony found in the history of the church; and in order to disprove or impair it, something better must be given than the naked assertion of the condemned party after nearly fifty years have passed away since the occurrence—fifty years in which a wounded spirit may have perverted the imagination, warped the judgment, and obscured the memory.

And after all the foregoing testimony concerning the charges, trial, and dis-fellowshipping of David Whitmer, on page 91 of HERALD he is made to say,

"And now you see *why I left* the Latter Day Saints. After I left them *they say* they gave me a trial and cut me off."

Again:

"I had to leave the Latter Day Saints, and as I rode on horse back out of Far West, in June, 1838," etc.

This attempt at ignoring the citations and trials before the High Council in March and April of 1838, as herein before seen in the history of the church, is most unpleasant to reflect upon, and leads one to think Mr. Whitmer's memory of the dates and events of those times is next to worthless, or that he has fallen into the hands of foolish and corrupt advisers.

Mr. Whitmer says on page 90, *Herald*, "My conscience does not condemn me for not keeping the Word of Wisdom." Mr. Whitmer's "conscience" is not, nor has it been, the divine standard of truth and right. Some can, without any twinges of conscience, violate the laws of life and health by using tea, coffee, tobacco, beer, and all kinds of strong drink, and even go into saloons—the ante rooms of hell—and "gamble for the drinks."

Anything that in any way weakens and impairs either body or mind is evil—and they are evil just in proportion as they accomplish this, whether the conscience of the transgressor condemns or not. A blind and perverse conscience allows, partakes of, and justifies error and evil, while an enlightened, spiritual, and well disciplined conscience perceives, confesses, and protests against them. A conscience that can violate the Word of Wisdom without feeling condemned, is certainly not a safe guide either in health or morals—to say nothing of religion.

#### DANITES.

Mr. Whitmer and his fellows charge that "the heads of the church, formed "a secret organization" in June, 1838, and it is hinted that they put Dr. Avarid at the head of it, and that all that Avarid did was in accordance with instructions from "the heads of the church."

We again appeal to facts as they were written in 1838-9, immediately after the time when it is alleged Joseph the Seer counselled or connived at the teachings and doings of Dr. Avarid. It was show in the *Herald* for February 12th, page 100, that Joseph, when in Liberty Jail, in the winter of 1838-9 not only denied favoring or justifying Dr. Avarid's secret works, but he also denounced them as "pernicious, frauds, works of darkness," and "secret abominations."

This was but a few months after Avarid did his evil work; and Joseph's denial and denunciation of his course was made in the most public manner, for it was written December 16th, 1838, and published in the first number of the *Times and Seasons*, November, 1839. This, bear in mind, was very near the time when the affair occurred, when those who were connected with that work were still alive and near at hand.

Of this Avarid affair Joseph said further:

"October, 1838.

"Lilburn W. Boggs had become so hardened by mobbing the Saints in Jackson county, and his conscience so "seared with a hot iron," that he was considered a fit subject for the gubernatorial chair; and it was probably his hatred to truth and the "Mormons," and his blood-thirsty, murderous disposition, that raised him to the station he occupied. His *exterminating order* of the twenty-seventh aroused every spirit in the State, of the like stamp of his own; and the Missouri mobocrats were flocking to the standard of General Clark from almost every quarter.

"Clark, although not the ranking officer, was selected by Governor Boggs as the most fit instrument to carry out his murderous designs; for bad as they were in Missouri, very few commanding officers were sufficiently hardened to go all lengths with Boggs in this contemplated inhuman butchery, and expulsion from one of the should-be free and independent States of the Republic of North America, where the constitution declares that "every man shall have the privilege of worshipping God according to the dictates of his own conscience;" and this was all the offence the Saints had been guilty of.

"And here I would state, that while the evil spirits were raging up and down in the State to raise mobs against the "Mormons," Satan himself was no less busy in striving to stir up mischief in the camp of the Saints; and among the most conspicuous of his willing devotees was one Doctor Sampson Avarid, who had been in the church but a short time, and who, although he had generally behaved with a tolerable degree of external decorum, was secretly aspiring to be the greatest of the great, and become the leader of the people. This was his pride and his folly, but as he had no hopes of accomplishing it by gaining the hearts of the people in open strife, he watched his opportunity with the brethren, at a time when mobs oppressed, robbed, whipped, burned, plundered and slew, till forbearance seemed no longer a virtue, and nothing but the grace of God without measure could support men under such trials, to form a secret combination, by which he might rise a mighty conqueror, at the expense of the overthrow of the Church; and this he tried to accomplish by his smooth, flattering, and winning speeches, which he frequently made to his associates, while his room was well guarded by some of his pupils ready to give the wink on the approach of any one who would not approve of his measures.

"In this situation he stated that he had the sanction of the heads of the Church for what he was about to do; and by his smiles and flattery persuaded them to believe it, and proceeded to administer to the few under his control, an oath, binding them to everlasting secrecy to everything which should be communicated to them by himself. Thus Avarid initiated members into his band, firmly binding them by all that was sacred, in the protecting of each other in all things that were lawful; and was careful to picture out a great glory that was then hovering over the church, and would soon burst upon the Saints as a cloud by day and a pillar of fire by night, and would soon unveil the slumbering mysteries of heaven, which would gladden the hearts and arouse the stupid spirits of the Saints of the latterday, and fill their hearts with that love which is unspeakable and full of glory, and arm them with power, that the gates of hell could not prevail against them; and would often affirm to his company, that the principal men of the church had put him forward as a spokesman, and a leader, of this band which he named *Danites*.

"Thus he duped many, which gave him the opportunity of figuring largely. He held his meetings daily, and carried on his work of craft in great haste, to prevent a mature reflection upon the matter, and had them bound under the penalties of death to keep the secrets and certain signs—which they had to know each other by day and night.

"After those performances, he held meetings to organize his men into companies of tens and fifties, appointing a captain over each company.

After this organization, he went on to teach them their duty in compliance with the orders of their captains; he then called his captains together and taught them in a secluded place, as follows:—

"My brethren, as you have been chosen to be our leading men, our captains to rule over this last kingdom of Jesus Christ, who have been organized after the ancient order, I have called upon you here to-day to teach you and instruct you in the things that pertain to your duty, and to show you what your privileges are, and what they soon will be. Know ye not, brethren, that it soon will be your privileges to take your respective companies and go out on a scout on the borders of the settlements, and take to yourselves spoils of the goods of the ungodly Gentiles? for it is written, the riches of the Gentiles shall be consecrated to my people, the house of Israel; and thus waste away the Gentiles by robbing and plundering them of their property; and in this way we will build up the kingdom of God, and roll forth the little stone that Daniel saw cut out of the mountain without hands, until it shall fill the whole earth. For this is the very way that God destines to build up His kingdom in the last days. If any of us should be recognized, who can harm us? for we will stand by each other and defend one another in all things. If our enemies swear against us, we can swear also. [The captains were confounded at this, but Avarid continued]. Why do you startle at this brethren? As the Lord liveth, I would swear a lie to clear any of you; and if this would not do, I would put them or him under the sand as Moses did the Egyptian; and in this way we will consecrate much unto the Lord, and build up His kingdom; and who can stand against us? And if any of us transgress, we will deal with him amongst ourselves. And if any one of this Danite society reveals any of these things, I will put him where the dogs *can not bite him*."

"At this lecture all of the officers revolted and said it would not do, they should not go into any such measures, and it would not do to name any such things; such proceedings would be in open violation to the laws of our country, and would be robbing our fellow citizens of their rights, and are not according to the language and doctrine of Christ or the Church of Latter-Day Saints."

"This modern Sampson replied, and said there were no laws that were executed in justice, and he cared not for them, this being a different dispensation, a dispensation of the fullness of time; 'in this dispensation I learn from the scriptures that the kingdom of God was to put down all other kingdoms, and He himself was to reign, and His laws alone were the only laws that would exist.'

"Avarid's teachings were still manfully rejected by all. Avarid then said that they had better drop the subject; although he had received his authority from Sidney Rigdon the evening before. The meeting then broke up; the eyes of those present were then opened, his craft was no longer in the dark, and but very little confidence was placed in him, even by the warmest of the members of his Danite scheme.

"When a knowledge of Avarid's rascality came to the Presidency of the Church, he was cut off from the church, and every means proper used to destroy his influence, at which he was highly incensed, and went about whispering his evil insinuations, but finding every effort unavailing, he again turned conspirator, and sought to make friends with the mob.

"And here let it be distinctly understood, that these companies of tens and fifties got up by Avarid, were altogether separate and distinct from those companies of tens and fifties organized by the brethren for self defence, in case of an attack from the mob, and more particularly that in this time of alarm no family or person might be neglected, therefore one company would be engaged in drawing wood, another in cutting it, another in gathering corn, another in grinding, another in butchering, another in distributing meat, etc., etc., so that all should be employed in turn, and no one lack the necessities of life. Therefore, let no one hereafter, by mistake or design, confound this organization of the church for good and righteous purposes, with the organization of the Danites of the apostate Avarid, which died

almost before it had existence."—*Mill. Star*, vol. 16, page 458-460.

#### CRUEL PERSECUTION.

In 1838, the Saints at Far West, and in that region, were being persecuted, harassed, plundered, whipped and slain, and this chiefly because they were free State people, were opposed to human slavery, professed Christianity after the New Testament pattern, were progressive and enterprising, sternly opposed the use of strong drink and tobacco, taught and observed the Word of Wisdom, and claimed the right to purchase lands and make homes wherever their tastes and interests led them. In the midst of these perilous and distressing times they organized "tens and fifties" for "self defense" and mutual aid. And who that possesses Christian manhood would not have done the same! The writer has conversed freely with many noble brethren who were identified with those "tens and fifties," and their statements agree with the foregoing history. Avar, it appears, took advantage of the then exciting condition of affairs and organized marauding bands or sought to do so—but he was soon foiled in his attempts, and then going over to the mobocrats he sought to exculpate himself from blame by charging his villainy on "the heads of the church."

And had "the heads of the church" in those days of bitter persecution encouraged retaliation on those robbing, plundering, whipping and slaying the Saints and burning their property, they would have done no more than was done by the "Free State" people of Kansas when these very same Missouri mobbers afterwards went over and sought to drive the free state people from their homes in Kansas and fasten the curse of slavery upon that fair land, for somewhat similar offences. The "free state" people of Kansas retaliated and routed the proslavery mobocrats, drove them to their own state, carried the war to their very homes, and preserved to Kansas all the blessings of human liberty.

We do not justify retaliation, except in very extreme cases. But it is very natural for the best of people, at times; and it is far preferable to going over to mobocrats, affiliating with them, consenting to the desecration of religion and the degradation of the eternal principles of truth and right in church or state.

"Truth crushed to earth will rise again;  
The eternal years of God are here.  
But error, wounded, writhes in pain,  
And dies amid her worshippers."

Joseph the Seer and the Saints had been reviled, slandered, and persecuted in various ways from the first, in New York, Ohio, Missouri, and in many other places. Some had been stoned, whipped, tarred and feathered, their property stolen or burned; many had been driven from their lands and homes, some had been shot, others were hacked to death with a corn cutter, and all this because of the religious and social views of the Saints, their anti-slavery and temperance sentiments; for *not one crime* had been proved against Joseph or the Saints up to 1838, notwithstanding the whole machinery of the country's laws was in the hands of their

enemies! Surely, men and women possessed of one spark of humanity will excuse Joseph and his people if they did, in 1838, organize in self defense. They will go farther, and look with forbearance and mercy upon those who, irritated and exasperated beyond endurance turned upon their heartless and brutal persecutors in defense of their homes, their wives and children, their fellow Saints, and of their natural and guaranteed rights! Callous the heart, and blind the soul of those who denounce the lofty manhood of noble men who banded together for mutual defense and mutual protection in those dark and perilous times. If those noble Spirits, in their heat and excitement and desperation committed faults, let no one display nor magnify them. Who that is human, would have done better! And who that is manly and honorable could have done more nobly than they! When the purifying breath of heaven's truth shall have swept away the blinding mists of sectarian prejudice and apostate falsehood, the name and fame of Joseph the Seer and his faithful fellow laborers will have honorable mention and be highly extolled among the true Israel of God, and all lovers of the right. For the Lord says of him to Israel, "he shall be esteemed highly among the fruit of thy loins." And further the Lord says: "I will make him great in mine eyes; for he shall do my work."—2 Neph 2: 2. This fact was beautifully portrayed in the vision of Sr. Kate Curry in her letter in *HERALD*, page 170:—"I looked toward the southern sky and saw the 'seven stars' pointing down to where the name, Joseph Smith, appeared in letters composed of many stars. Each letter was about one foot long. This remained for awhile then vanished away, leaving only a faint light behind. After a period of time, the name [Joseph Smith] returned in great splendor, and the light emanating from it was so great that it eclipsed all the luminaries of the night." The Lord says:—"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Dan. 12: 3.

The name of Joseph Smith and the work entrusted to him, have been under a cloud—"Vanished away, leaving only a faint light"—and this because some have departed from the faith, causing "the way of truth to be evil spoken of," and because of the lying, scandalous reports sent forth by pulpit and press "like a flood," obscuring the light and blinding the eyes of many. But the time is now at hand when "the refuge of lies" will be swept away and the name and work of Joseph the Seer will be projected upon their true and proper plane, and then will they appear "in great splendor, and the light emanating therefrom will eclipse "all the luminaries of the night." Adequate influences within and outside the church are at work to this end. The Saints have their part to do in effecting this, and happy are they who shall have "the Lord working with them" building up the "work" of God founded by the "Choice Seer;" and woe betide those who are found tearing it

down, or hindering it; and woe to them who "stand all the day idle," or bring division, reproach or scandal upon it.

#### EDITORIAL ITEMS.

A METHODIST preacher by the name of Amsberry, of North Platte, Nebraska, has excited the indignation of Bro. J. C. Richards, who has written a sharp letter to the reverend gentleman, defending the faith. The occasion was a sermon in which the position taken by one of the brethren concerning the gifts of the gospel was berated by the preacher, and ridiculed as follows: "A Mormon went to a town out west, preached that he could heal the sick; eleven of the citizens waited upon him and told him that there was a woman in the neighborhood sick; that he was to go and heal her, which if he did, then the eleven would be baptized, and if he did not, the consequences would be very unpleasant to him." The preacher who told this story wanted the people to take the tale home with them and to profit by it in the treatment of one of our folks preaching in the vicinity. Bro. Richards has forwarded to us his letter to this minister, and we think it to be a good and kind remonstrance against the misrepresentation made by him.

Bro. E. F. Wright, of Breckenridge, Missouri, would like that some one of the elders of the church would call on them at that place and preach the gospel to them. He has written to Bro. William Bozarth to this effect.

Bro. J. W. Calkins speaks in high terms of the eight discourses delivered at Riverton, Iowa, by Elder Henry Kemp, and thinks great good will result. The citizens of Riverton offered to furnish him a church if he would preach for them.

Bro. C. D. Stevens wrote from Grand Rapids, Nebraska, that there were a few of the Saints at that point, and a small branch twenty miles east of there, who would be pleased to have a laborer in the gospel to visit them. Bro. Caffall was there a year ago, since which time they have been comparatively alone; and Bro. Stevens thinks it is very lonesome, to be without the preaching of the word.

We have received from Bro. E. L. Page of Hannibal, Missouri, a letter of general import concerning the attitude of Elder David Whitmer towards the work of the Reorganization, but which we do not think it advisable to reproduce for the reason that we think it wrong to allow a too personal controversy from too many sources at once. Bro. Page is an old times Saint, and feels deeply for the interests of the work.

Brother Isaac W. Wolsey, of Middle Branch, Nebraska, writes from his home, and expresses the hope that they may have the labors of a faithful elder among them again; Bro. R. H. Wight being the last one to visit them, as he was moving by them on his way to Chelsea.

Mr. A. J. Delile wrote from Fort Worth, Texas, March 5th, saying he is pleased with the *HERALD*, sends for Voice of Warning, and desires to have the ministry visit him.

President Joseph Smith to-day left for Independence, Missonri, and Armstrong, Kansas. He is to assist in the dedication of the Saints new chapel at the latter place on the 13th instant, and we shall look for him home not later than the 15th or 20th. These are busy times, and the outlook promises very exciting and very prosperous times for the church in all quarters. Every "watchman" should be on active duty, every "soldier" of Christ should see that he is thoroughly equipped for spiritual warfare against error and evil. The First Presidency intend to be on hand in their work.

The Leon (Iowa) *Journal* of the 10th inst., has a lengthy illustrated article on Lamoni, its business interests, its schools and churches, and gives special attention to the Latter Day Saints, their religious views and history, their standing as citizens in respect to morals, thrift and enterprise, all of which is treated in a fair, just and generous way. The *Journal* has the means of knowing in respect to most of the matters of which it treats, for Leon is our county seat, and only fifteen miles distant. We thank the *Journal* for its courtesy and honorable treatment.

Bro. J. A. Stewart, of Philadelphia, Pa., expects to visit Maryland at an early time to labor for the Master.

Sr. C. C. Dorey, of South Englewood, near Chicago, writes us of late that her mother Sr. A. E. Morris, passed peacefully away January 1st, 1887, true to her faith. Her life was said to be a most exemplary one, doing good to all as she found opportunity.

Bro. A. J. Ames writes from Cataract, Owen county, Indiana, March 5th, sending for church publications, and would be glad to have an elder call on him.

Bro. S. J. Hinkle wrote from Leon, Kansas, March 4th. He had preached in McDonald county, Missouri, and in the Indian Territory; had plenty of anxious listeners, and many invitations to return. He says the Saints rendered him all the assistance possible. At the Webb City conference, February 4th, he met brethren Warnky and Cato, with others. His town paper promises to publish the Epitome, and in a late issue gives him the following send-off:

"Last Sunday afternoon we attended church at the Holt school house, and listened to a sermon by S. J. Hinkle, a Latter Day Saint preacher. According to Mr. Hinkle, his church is altogether different from what we thought. He says they do not believe in having more than one wife, and in regard to the rumor that he went to Missouri last fall for the purpose of getting seventeen wives, he said: "As soon as I got back and heard it, I knew it was a lie." Mr. Hinkle is a pleasant speaker, and we believe every word comes from the heart."

THE following clipping we take from the Des Moines (Iowa) *Leader* of the 9th instant. Pretty much all the truth there is in it, is in the fact that Elder J. J. Cornish held a discussion with a Methodist preacher, defeated him, and soon after baptized many. Bro. Cornish is a mild mannered, gentle spirited man, and is as far from dealing in "personal abuse of his opponent," as forbearance is from evil. Read

the sensational, blattering telegram, and then read the modest cards of Bro. Cornish which we append.

"Elder J. J. Cornish, a Mormon, of Salt Lake, has been laboring in this vicinity for several weeks, seeking to proselyte, and his efforts have been attended with success. Rev. John B. Davis, of the Methodist church, noted with alarm the inroads making upon his flock, and challenged the elder to a joint debate. The first of the contests took place Sunday evening, and was attended by a large crowd. Sunday night the crowd became boisterous and Rev. Davis was driven from the church, escaping by a window. The Mormon chairman of the meeting slashed around wildly with a chair and knocked down a half dozen Saints and Gentiles in his effort to preserve peace. The third contest took place yesterday afternoon and the church was crowded at an early hour. Davis was promptly on hand, and evinced a desire to carry the debate according to parliamentary rules, but Cornish opened with a volume of personal abuse of his opponent amid the remonstrances of the men and women present. His language became so brutal and threatening that fearing a fight, a panic seized the people and there was a rush for the door. Several ladies were knocked down and trampled upon. Davis rallied his forces outside the building and they sang:

"We'll stand the storm,  
It can't be very long."

but the cohorts of righteousness were frightened and quickly dispersed. The same day Elder Cornish baptized twenty-three converts. The village is in a state of constant dread, fearing that bloodshed will yet result."

Bro. Cornish says:

"BAY PORT, Mich., March 4th.

"I am having a big time here; another debate is over; victory is ours; ten were baptized the next day, and we expect eight or ten more next Sunday."

On the 7th he wrote:

"I baptized fourteen yesterday, and twelve today. Others are believing. Great excitement prevails among the sects."

#### PROBATION AFTER DEATH.

IN another place in this issue will be found an article entitled, "The fate of untaught souls," from the *Deseret News* of February 15th, which we present to our readers for a number of reasons. First, it is a more than average, though brief, presentation of both sides of a question which "has come to stay"—that of probation after death for the unchristianized heathen, (and we use these terms in their best and truest sense); second, to show the *HERALD* readers that the *News* in this matter moves in the path-way marked out by the sacred books of the church, notably the Book of Doctrine and Covenants, thus giving evidence of their return to these teachings when they need light on an important subject; and third, that all may see how far superior in spirit, in statement and in argument, are the Utah Mormon writings of the present than they were in the times when were delivered the sermons of B. Young and others, published in the *Journal of Discourses* and *Millennial Star*.

Verily, a great and good change has come with the Utah Mormon ministry in these respects, and we most heartily bid them God-speed in searching their way back to the original and eternal principles laid in the very foundations of the great latter day work; and we hope this may continue till they shall help build on the "one foundation," just as the Infinite God

has ordained in the Bible, Book of Mormon, and Nauvoo edition of the Doctrine and Covenants. Yes; "progress is the law of the universe;" but that can only be accomplished in the line of God's appointed word, and by divinely authorized means and methods.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Hope not the cure of sin till self is dead;  
Forget it in love's service, and the debt  
Thou canst not pay the angels shall forget."

#### IS IT LAWFUL?

WE are pleased to be able to present our readers with a letter from Bishop Blakeslee, in reply to one written by us some time ago, asking him if in the judgment of the Bishopric there was any conflict between the Home Column Missionary Fund and the law of tithing. Such a thought never would have originated in our own mind, but we came to know that it was the candid opinion of some of our best friends that there was such a conflict, and for this reason we applied to the Bishop, that if such was the case we might retrace our steps before the evil should spread, and a false precedent be given to the church.

We embrace this opportunity to reiterate what we have before said, that so far from soliciting offerings from those who have not paid their tithing, *we solicit that none such may be sent*. It is not God who is needing our money, and shame be to that man or woman who can for one moment entertain such a thought. It is we who are every moment of our lives dependent upon God for every blessing "which he has given us so richly to enjoy." Let us ask ourselves and question with our neighbors and endeavor to find out if there is one sin among the catalogue of those committed by fallen humanity which is looked upon with greater abhorrence than the sin of *ingratitude*. If there is, we confess our ignorance of it. If the heart is consecrated to God, the will held in perfect subjection to his will; if we understand that the greatest favor God can bestow upon us is in suffering us to serve him, then will our tithes and our offerings be acceptable to him; but if they are not consecrated—if by them we expect to *purchase favor* with God, let us learn from the Master that having done all, we are unprofitable servants still, for salvation is not to be purchased by us. It cost the life-blood of the only begotten Son of God, and as Peter said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

Can the love of God dwell in our hearts and we be in no measure moved by the same Spirit which led God to give his son to redeem us? We answer it can not, and still further, the word assures us that if we have not the Spirit of Christ we are none of his. If we love God, if we love his work, we will love our fellow beings, and this love will constrain us to seek their salvation. "How can they believe in him of whom they have not heard, and how can they hear without a preacher, and how can he preach except he be sent?"

Now this question of sending presents itself to us in two lights. He must not only have author-

ity to preach, but if he have a family and no way of supporting them while he is away, he is not responsible for not going unless they are supported. "He that provides not for his own household has denied the faith and is worse than an infidel." But it occurs to us, if God has called such an one to preach, and it is in our power to do the providing, and we fail to do so, then are we the responsible party, and will at last discover "It is in vain that ye say unto me, Lord, Lord, and do not the things which I command you."

We are happy to state that we already have over \$300, and hope during March to add yet a hundred more. The day for those who love the work of the Lord, to be at ease in Zion has passed. The leaven of the gospel restored by the angel is working, and to-day it is as a mighty lever uplifting and overthrowing the creeds and doctrines of men to such an extent as seems almost impossible to believe. Let us then neither turn back nor falter; but let each week, at the report goes out, show an increase over the one which went before it, and let our prayers of faith go hand in hand with our works. It has been very gratifying to us that so many of the sisters of Lamoni have responded; but still there are many whose birth-day we are waiting for, and hope they have not forgotten it.

A letter has come back to us from Mrs. S. A. Ward, 57 East 2d South St., Salt Lake, Utah. Will sister Ward please tell us where to address her.—Ed.

#### EXTRACTS FROM LETTERS.

Sister E. A. Roberts writes from Deer Creek, Nebraska: "I wish to ask the prayers of the sisters, that I may have patience, and the influence of God's Spirit to enable me to so guide and teach my three little boys that they will grow up obedient to the truth. I know that this gospel is the power of God unto salvation unto all who obey with honest hearts and continue faithful to the end. I am often cast down, but not forsaken, for I never fail to find a friend, when I go to my heavenly Father. My husband has not yet obeyed, and I ask your prayers that God would enlighten his mind. We have good meetings in our branch."

[Dear sister, honor your heavenly Father by yielding obedience to all of his requirements, and be sure he will honor you in return. The law requires you to so instruct your children that they shall be fit subjects for baptism at eight years of age, at which time it becomes your duty (if your husband does not object) to have them baptized. Gather them into the fold and watch over and feed them when there.—Ed.]

Sister E. Cornish writes from St. Thomas, Ontario: "I am rejoiced to see so many sisters responding to the call for rolling on the work of God. It is the desire of my heart to see the work roll forth, and I am striving to overcome self. This is the battle that I have to renew day by day. To be patient with my children and show them the way by walking in it and going before them."

Sister Ann Sherman writes from Silver Lake, Minnesota: "I feel it a duty as well as a pleasure to tell the sisters how much comfort and good the Column has brought to me. I am left alone with the entire care of six children, and I know that without the help of God I shall never be able to bring them up as I wish to. I want them to be a help to the cause of God. My husband

was taken from me very suddenly. He went to his work after dinner and before night was brought home a corpse. In my first hours of grief and agony the only sustaining power seemed to come through my sense of duty to my helpless family. To live for them and set a worthy example before them from day to day is the desire I present to God daily. Remember me in your prayers.

#### HOME COLUMN MISSIONARY FUND.

Sr. Mary Ross, Mound City, Mo.....	25
Sr. Inez Stephens, Jonesport, Me.....	10
Sr. Lou L. Thomas, E. Des Moines, Ia.....	1
Bro. A. M. Chase, Lamoni, Ia.....	25
Sr. Elizabeth Lovell, Davis City, Ia.....	65
Sr. Emeline Hall, Persia, Ia.....	80
Srs. Mattie and Dollie Burroughs, Zenia, Ills.	50
Sr. Mary M. Allen, Cleveland, Ia.....	50
Sr. M. H. Spurgeon, Island, Kans.....	25
Sr. Lois Mansfield, Jonesport, Me.....	1 00
Sr. Julia Woodward, Jonesport, Me.....	50
Sr. S. E. Smith, Jonesport, Me.....	50
Bro. Arthur H. Hart, Oakland, Cal.....	30
Sr. E. Cornish, Mansfield, Ont.....	40
Srs. Annie, Effie and Lucy Sherman, Silver Lake, Minnesota.....	60
Srs. Mary and Mattie Preston, Springfield, Nebraska.....	1 10
Srs. Ada and Ethel Patten, Bonapart, Ia.....	21
Sr. Mary Carter, Bird City, Kans.....	26
Sr. M. E. Pace, Shenandoah, Ia.....	52
Sr. E. E. Cobb, Lower Lake, Cal.....	62
Srs. Dora and Hester Cobb, Lower Lake, Cal.	62
Sr. Ella Houseman, Fremont, Ind.....	50
Srs. Mary E. and Rosa Pooler, Merced, Cal. 1	10
Sr. Lou Stolberg, Lamoni, Ia.....	35
Sr. Charles Jones, Eagleville, Mo.....	50
Sr. Ada Dunn, Cedar Rapids, Iowa.....	25
Sr. Sarah W. Tousley, Chester, Ills.....	25
Sr. E. A. Tousley, Chester, Ills.....	25
Sr. M. J. Self, Bennet, Neb.....	30
Br. A. A. Faucett, Fairplay, Neb.....	1 00
Sr. M. L. Faucett, Fairplay, Neb.....	1 00
Sr. Anna Chrestensen, Crescent, Iowa.....	1 00
Sr. A. Patten, Bonaparte, Iowa.....	21
Sr. D. S. Bixby, Boone, Iowa.....	25

LAMONI, Iowa, March 9th, 1887.

GALIEN, Mich., Feb. 24th.

*Sr. M. Walker*:—Your favor touching an opinion as to the propriety and lawfulness of the "Home Column Missionary Fund" came duly to hand, but circumstances of pressing business and advising with my counsel have been such that the reply was necessarily delayed.

For this I trust you will pardon. I judged from the beginning you were not likely to do any harm by your efforts, and therefore could move slowly. The law of Christ fairly contemplates that much good towards sustaining the gospel and building up of his work may be done by extra and voluntary work and gifts by his people other than that of the tithe-offerings spoken of in the law. This we tried to show in the article of the Bishopric, published March 1st, 1884. Your efforts to instigate to active duty the Saints in trying to make superior efforts to aid the missionary force are certainly, to my mind, *praiseworthy*.

Just why we should think that because he has paid a free-will offering of a tithe, that nothing more can be done of merit in the way of giving, is singular indeed. The tithe after all is but a feeble acknowledgment to the Lord on our part of all his mercies toward us when we think of it correctly. It is, however, a part of his law (and all of his laws are declared to be spiritual) and should first be complied with by every one of the Saints as they would the law of faith, repentance, baptism, &c.

After that, "let us go on to perfection"—doing

all the good and putting on all the graces of the Christian life that is possible for us to do; and be assured if we do these things, or comply with the law relating to spiritual or temporal things *gradually*, God will not reward us for such work. True it is a little hard if one has never paid tithes to begin and take the step; but this is a foot-print evidencing the divinity of the law rather than otherwise. For one, sprinkled in infancy and tutored in the Pede-baptist belief, it is a terrible big step for him to realize the fact that the law of immersion should be complied with, nevertheless it should; and so with the law relating to tithing and offering. It is *absolutely* necessary that it be fulfilled. Hence, God could so wisely say in the revelation "as a means of fulfilling the law." Neither can one think that he will do so much in aiding here and there, either to the ministry, in charitable objects, or the poor, that he is exempt from the law. If it is God's law we can not get around it by doing something else that may occur to us as preferable. All are bound by it one way or the other, and our Heavenly Father will be pleased when we shall have complied in letter and Spirit. But let the Home Missionary Fund roll up. It has a fitting reflex in the extra voluntary labor that was done by many of Israel in the rebuilding of Jerusalem and the temple—they did their portion and aided in others; for this they were specially blessed of the Lord. But first, remember, they performed the part allotted them. Why is not this part of the work done by Israel a type, as well as others, since we hear so much about types and shadows?

"Let us bring our tithes into the [Lord's] store house."—Bible. Let us remember that the law of tithing was to be executed—administered—carried out—fulfilled.—Doc. Cov.

And all who can, let them aid the "Home Missionary Fund" for the harvest is great and the laborers are few—and the Lord bless all the faithful of his people in all good works especially, in his hope and prayer.

G. A. BLAKESLEE, *Bishop*.

*Sister Frances*:—I read a testimony in the *Herald* a few months ago concerning the spirit being absent from the body. The following is my testimony on the same subject. It was something over twenty-three years ago, but I well remember how very lonely I was. It was nothing new though, I was almost always lonely in those days when my husband followed the sea, (except when I was with him), but this day, and especially when night came on, I felt unusually depressed. The woman who lived in the other part of the house, a captain's wife, also, and companion in loneliness—had gone away for a few days and taken her two little girls with her. There was a death-like stillness in the house after I had put my little boy to bed in his crib, and sat rocking my babe while my thoughts were far over the sea. The evening hours hung heavily upon me; no one with whom to exchange a word. How I longed for my husband's society. His ship was then in Glasgow, but it would be long ere he would be home again. Becoming more dimly lonesome every hour, I took my little babe and went to bed to seek forgetfulness in sleep. But sleep seemed to have left me also, for I lay hour after hour, thinking, thinking. The clock that kept up its unwearied tick, tick, had struck eleven a long time ago; it must soon strike twelve now. Would I ever get asleep? Did I sleep? I don't

know, but what followed was as real to me as any reality ever was. I was within a few steps of the end of the dock in Glasgow, at which my husband's vessel lay, going towards her. The night was thick and dark; but the lights that gleamed forth from the tall lamp-posts were sufficient to discern every object about the dock. Every thing was quiet. The policeman was on his beat, back and forth along the dock, where he could over-look the decks of the ships; and as I crossed it I passed immediately in front of him, and wondered, as I did so, that he did not take any notice of me. I stepped from the dock down on the ship's rail and down on deck, as easily as if they had been steps of a foot high, instead of four or five feet, and passed across the deck to the cabin. While thus passing, more quickly than an ordinary walk, and as noiseless as a shadow, I saw every thing about the deck as plain as I ever did. Every thing was snuggled away, and the ship's watchman was standing on the fore-castle-deck. I passed down the companion-way and through the cabin. How home-like it all looked. I had been with my husband the two voyages before, and that room had been my home for over a year. The cabin lamp that burns all night, whether at sea or in port, lighted up the cabin. The sharp click, clack of the patent lever, and the peculiar smell of a ship cabin, were all familiar to me, and I smiled as I passed along, noting how every thing was just as when I left. The door of the captain's room was open and fastened back with a hook to the wall, a small lamp was burning in his room; he was asleep with his face towards me, as I stood in front of the bed. What a feast for my eyes, to look upon that face, even if it was unconscious of my presence! I stood looking at him for a few seconds, and was about to stoop and kiss him, when I heard a rap, and knew it was on my bedroom window in Hantsport, on the other side of the Atlantic Ocean; and knew too that I had to go back and answer it, and thought to myself, That is too bad, just as I have got here; but I had no choice in the matter, go I must. Still I lingered a few seconds, looking at him; the rap was repeated. I turned and passed swiftly through the cabin, across the deck, stepped up on the rail and on the dock, and through the door into my bedroom.

Just as I merged through the door or doorway, I know not which, I stood for a moment. Immediately in front of me was the window, and I saw the dark, bushy face of a man almost pressed against the window glass. I saw too, my little boy asleep in his crib, and the little three months' babe—how pure and innocent it looked—sleeping on the arm of that clumsy, logy-looking mass that I knew was *me*, or that I had to put on and make it answer the call, and I dreaded taking up the cumbersome weight again.

All this took but a moment, when the rap, rap, rap, came again on the window, accompanied with the words, Is there anybody living here? I saw the man's hand when he gave the first rap, and was conscious of making a hasty motion towards the bed, and as soon as the words were out of his mouth I sat up in bed bodily and answered very impatiently: "Who are you, and what do you want?" At any other time I might have been frightened, for both the voice and the heavily bearded face were strange to me; but as it was, I was simply annoyed. There was no need however to have been afraid, for the

man only wanted to get into the other part of the house, to land some flour which he had brought from a distance. While rolling the barrel of flour in, he asked what time in the night it was. I looked: it was a few minutes after twelve. "Is it possible it is so late?" he said, while I was thinking, Can it be possible it is no later. I was in hopes it was near daylight.

SISTER EMMA.

FORSTER, Jan. 18th, 1887.

PERSIA, Iowa, March 4th,

*Sister Frances*.—Please find enclosed eighty cents for Emeline Hall. Her birthday would be the first of May, but she has gone to rest in the Paradise of God before she lived to see her eighteenth birthday. I found the money in her purse, and will send it for her. We miss our mother very much, but feel our loss is her gain. We pray God you may have strength and wisdom as your day.

EMMA HALL.

"Blessed are the dead who die in the Lord." There is no place left us for tears or grief, when the righteous sink to rest, but a world of meaning in the words "Let me die the death of the righteous." Death is reserved for each one of us, and I for one feel to thank God that it is so. I could not desire immortality except it was beyond the power of sin. Sisters, let us each one strive to live the life of the righteous that our death may be like theirs.—ED.

## Correspondence.

LAMONI, Ia., March 6th.

*Dear Saints*.—During the session of General Conference at this place last spring, it was suggested to us that the church needed a publication for our young people, which should be intermediate between the *Herald* and *Hope*. This suggestion came from more than one elder actively engaged in the work, and men whose judgment the church respects. Again the plea was often presented when we were trying to enlarge the *Hope*, and letters to this effect were published in the "Home Column," until we are constrained to believe the want is a wide-felt and almost an imperative one.

Under a pressure of feelings such as these, when the "Board of Publication" met at this place on the 10th of January, 1887, we laid the matter before them in the form of a proposition, that we ourselves would edit such a periodical, assuming all financial responsibility, provided it met their approval. The answer was favorable, and having taken time to consider the matter, we now present it to you. If indeed this want is felt, the church is abundantly able to supply it to themselves, and we are willing to devote our time to it. That we can not do this without obtaining a support from it, will be evident to all when we tell them that at least one half of our time is now given to church work, (which we do not propose to relinquish), and the other half is given to just such cares as Martha complained of, and which for the sake of the church we are willing to lay down.

Fifteen hundred subscribers at \$1.25 a year would (we think) enable us to send into your homes a monthly magazine devoted entirely to home interest, and filled with the best matter money could obtain, or the wisdom of our own people furnish for the mothers and children of Zion. We have now hundreds of choice selec-

tions of reading matter on file, which we can never hope to find room for in our church papers, and yet they are upon subjects which deeply interest every one striving to be a Saint.

There is not to our knowledge a single magazine published for the young which has not its objectionable features, and all will admit there is not one published for the upbuilding of Zion's cause. These objectionable features it would be our constant aim to exclude and to devote the work to the moral, mental, and physical good of the youth. To *mothers and children* it would be devoted, for to no higher aim than this do we ever wish to aspire, and while it would embrace much which the space in *Herald* and *Hope* excludes, we would trust to keep its pages free from everything which our children having learned in the world, must unlearn before they are fit subjects for the kingdom of God.

Having said thus much, we rest the matter with you. That such a publication is needed, we believe; but if the church is not prepared to support it, we have no claim to urge, and unless the due time of the Lord has come for it we would rather have nothing to do with it. One thing is morally certain, the church is in duty bound to support the *Herald* and *Hope*, so that if they can not do both the question is settled at once. There is yet another light in which this presents itself, however. Can they conscientiously support the expensive publications of our enemies, while they withhold support from our own? We do not use the term "enemy" unadvisedly, for we want to tell you that out of the many applications made to publishers for an exchange on *Herald* and *Hope*, we have met with but one favorable response, although our husband upon the *Lamoni Gazette* was able to get from ten to twenty exchanges each week. Indeed nothing seemed necessary to bring them in but to make the request. Neither do we say this to prejudice the mind of any one, for it is prejudice of which we ourselves are complaining, and we would not wish to "condemn ourselves in that which we allow." The religion of Christ is above all prejudice; but while it does good unto all men, there is an especial provision for the "household of faith."

If the elders—if the sisters of the church—want this publication, they have but to work for it. We believe that in every branch of the church the Home Column has more than one friend sufficiently interested to see how many will subscribe for one year. *We do not want any money now, only names.* Neither do we propose to start it immediately, but if sufficient encouragement is given to be ready to issue the first number by next October or November. There are two poor pay-masters, they say. One pays beforehand, the other never pays. We do not propose to give you the worth of your money in promises which we might never redeem. If you subscribe one year and do not get the worth of your money, do not subscribe again, and surely no one can say the test would be an expensive one. Upon one point we wish to be very distinctly understood. Our enlistment upon the Home Column is for life, subject to the approval of the call under which we enlisted; upon the *Hope* it is as long as the Board of Publication approves of and desires our services and our strength holds out, and we would not accept a dollar (if we knew it) in aid of any other publication which should be withdrawn from either of

these, or from the Home Column Missionary Fund; but if we had the power to persuade every father and mother who subscribes to publications outside of the church, to give them up in favor of one published in the church, we would persuade them.

M. WALKER.

HARLAN, Iowa, March 7th.

*Bro. Blair:*—I attended our conference last week at Galland's Grove, and it was one of the very best I ever attended. I returned home refreshed, and encouraged in the work. As regards the *Herald* and its management, I think it could not be bettered, for when the epistle of David Whitmer appeared, I was afraid the *Herald* would make no reply, thinking as many do, that we had better pay no attention to it owing to the respect we have for the aged brother. But if you had adopted that course it would have been a tacit acknowledgment that what he set forth was unanswerable. The Reorganization could not afford to submit to that. And now as the replies have come and are coming, they are splendid, going to the very bottom for the plain facts. This thing had to be met some time, and if this is the time, I am glad that we have men conducting the editorial department of the *Herald* who are not afraid to publish the truths as they appear in the history of the church. If the Reorganization has any weak places in its make-up, or in its doctrine, we want to know it. And my prayer to God is that the sifting time may come, and that we may meet it like men of God, standing upon the platform of God's truth received through his servants for our guidance and observance. I think it would have been very poor policy for those having charge of this matter, through any feelings of delicacy or respect, to have laid off their armor while error and dissension were being sown in our midst. In a late *Herald* appears an article, "Let every one learn their own duty." This meets my views to a fraction. The time has come that we must respect every man in his office and calling—"respect the office at least"—and if we happen to think the Lord has made a mistake in the calling of some one, if we will only do *our* duty, in *our* places, we may change our mind by and by, and think the Lord was right and we wrong.

Praying for the spread of truth, I am yours,  
J. W. CHATBURN.

DEER LODGE, Mont., Feb 19th.

*Bro. Joseph & Blair:*—I have had great cause of late to rejoice in the latter day work. I used to almost fear and tremble when I heard of men leaving the church, lest they should turn to fighting against the work; not but what I knew God was able to take care of his own and would bring them off victorious eventually; but I felt that every assault by the enemy retarded a little, and every deserter from the ranks had a tendency to weaken. But, thank God, the old ship Zion has been sailing proudly on, gathering strength by the way, until she has become proof against the fiery darts of the enemy.

It is said in history that the Mamelukes in Egypt had such an antipathy against the great Sphinx that its face was a continual target for their spears and arrows for centuries, but the remains of the Paraohs still survive. So may the enemies of Christ's church oppose; and with accumulating strength she will march forward until she fills the whole earth; and the attacks made

upon her will eventuate in just about as much injury to her as the Mamelukes' spear did to the Sphinx.

There is no true Saint but regrets the controversy between the *Herald* and father Whitmer; but the church's dignity must be sustained; and while the car of salvation is moving forward, let every one look out for his toes. In *Herald* for February 12th, current volume, article "Weighed in the Balance," and "The Gurley Movement," should convince any one that it is vain to oppose the work now—it has become too strong. The watchmen are too wise, and whenever an enemy rises up he will "meet a foeman worthy of his steel."

It is an easy thing to preach the gospel when aided by the Spirit of truth; but when men are actuated by selfish motives, and trying to build themselves up over some others' downfall, the cloven foot will out. "No weapon that is formed against you shall prosper," has been verified in every instance from the beginning of the Reorganization to the present time, and I feel assured as long as the Saints are true to their trust it will continue. My faith is being confirmed day by day. I have not seen a *Herald* for over a year but the single copy was worth more than a year's subscription costs. I baptized another young man to-day, and more are coming.

Yours for truth,

J. C. CLAPP.

MORRISTON, Wales, Feb. 18th.

*Bro. Joseph:*—I am busy in the cause of our Redeemer, in and around the branches in Wales, having good liberty in declaring the word. This part of the vineyard is suffering pitifully for laborers. When will the want be supplied?

In Christ,

JOHN D JONES.

OSCCDA, Mich., March 2d.

*Bro. Joseph:*—I know that the Latter Day Saints must be right in belief; and if they are not right how came they by such power; for I am sure that there is no power in the earth like this. It was caught up to God and to his throne, and remained there until God the Eternal Father sent it back, by his angel to Joseph Smith. When the angel came with this gospel it was to be preached to them that dwell on the earth, and to every nation, kindred, tongue and people: saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, and the sea and the fountains of waters." By this we know that the right gospel was not among the children of men. O may we be guided by this great power. May God help the young Saints, and lead them into all truth, and grant unto us his Holy Spirit to guide us aright. With all my heart I endorse Bro. M. T. Short's letter in *Herald* for the 12th in regard to the deeds of the body, such as using tobacco, tea and coffee. For my part I handle tea and coffee every day in my cook kitchen and don't use any of it. Cold water is good enough for me.

I am sorry for those who have left the church. A long time has elapsed since this gospel light has been preached in the world, and it seems strange to me that there have been no elders of this race raised up as yet. Of those who have been ordained to offices, the highest is a priest. My desire is to do the will of God and to do the

work that he designed for me to do. We appear to be alone in this work; outside of my wife and self I do not know of but one colored Saint in Michigan, and that is sister Luons, at Detroit. I know four or five in Canada, what you might call half-way Saints. I think this gospel of the kingdom should be preached to our race. Peter says that God has no respect of persons. I pray that you will have a good time at General Conference, at Kirtland. Pray for me and wife for we are alone here. We may leave here the first of April. I hope in the very near future that I will be able to go out again in the field, and do all I can to build up the Lord's work.

Yours in bonds,

Priest, GEO. H. GRAVES.

CLINTON, February 14th.

*Bro. Joseph:*—I have been reading the eighteenth chapter of Isaiah, and I find that the description of the land there given agrees with the land which I have been traveling over; and I feel impressed to write to you on the subject. I have been exploring the mounds in Arkansas. I find the discoveries agree with Isaiah's writings. That land is a forest from Poplar Bluff, and sunk lands through to the Gulf of Mexico, and is covered with many mounds. I was on St. Francis river and on the Langee river. There are a few farms along the Langee river, and many mounds which I shall speak of. They look for an overflow every spring, but it does not come always, but when they do have an overflow they raise a crop of cotton after the flow. Those mounds are about eleven or twelve feet in height; the water rose about four feet above the mounds in the year 1884. The everflow extends back forty or fifty miles from the Mississippi, from Poplar Bluff to the lower part of Arkansas. This overflow comes from the Ohio and the Upper Mississippi. Those mounds have sycamore trees on them; one tree which had been dead a long time was cut down, and it measured five feet at the butt, and the grains counted fifteen hundred years. In the mound under this tree I found a pitcher, with flowers painted on it, a jug, and a square stone box, sealed up, filled with parched corn. There are many human bones, which show that they were a large race of people; the bones in the mound that I opened measured eight feet from the crown of the head to the sole of the foot, and the bones were as white as milk.

Your brother in gospel bonds,

I. N. WILSON.

To this letter we append the following:

#### A DISCOVERY IN DAKOTA.

St. Paul (Minnesota) dispatch: Parties from the Dakota bad lands arrived in St. Paul yesterday with the bodies of five mummies which were discovered in a cave in that section. Wm. Allen, of Buffalo Gap, D. T., started out on a prospecting tour last fall. He began to sink a shaft and had gotten down about twenty-five feet when he discovered a cave or cavern about twenty feet square, which had once opened on the side of the mountain. When his eyes became accustomed to the darkness he was horrified to see, huddled together in one corner of the cave, the bodies of five persons, supposed to have been Anglo-Saxons. The bodies were those of a man, woman and three children. They were shriveled up to less than half the size of ordinary human beings. The flesh on the bones was as hard as

that of mummies. The hair was still on the heads and the finger nails were perfect and very long. When the bodies were brought to the surface, the hair fell off, but in every other respect the bodies had not been affected by the atmosphere.

The theory of Allen and his companion is that these persons took refuge in the cave years ago and that a land slide or flow of lava from the mountain hermetically sealed its mouth, leaving the prisoners to die horribly of starvation.

Col. J. H. Wood of this city, has received the bodies of the five persons taken from a cave in the bad lands of Dakota, by a miner who was searching for gold. The bodies are dried up, not petrified, and are in a remarkable state of preservation. Scientific men who have seen them say they belong to a race that existed 2,000 years ago. The withered collection will be sent to the Smithsonian Institute at Washington.

HIGHMORE, Dak., March 4th.

*Editors Herald:*—We are just emerging out of one of the severest winters I have ever experienced. We hail the approach of spring with joy. The weather has been so bad that we have not been able to meet much this winter; but as spring is approaching and people can get around, I mean to do what I can in showing the people the way of life and peace. This field needs some one that can devote all his time to preaching the word; every one seems to be so poor that it takes all their time to get the necessaries of life; and there is nothing strange about it when we come to consider that the country has never raised a crop.

I am a little surprised at the course David Whitmer and others are pursuing; it will certainly have a tendency to weaken his testimony concerning the Book of Mormon with those who are weak in the faith, and the world, and will cause them to look upon it with doubt and suspicion. As far as I am individually concerned, it would make no difference if David Whitmer even denied the Book of Mormon; this work is of God just the same, and when I say this I know what I am talking about. The work that Joseph the Martyr introduced was God's work, and it makes no difference what mistakes he may have made; he will account to God for them, it will not, can not affect his work one particle. The course that David Whitmer and others are pursuing only proves to us how little dependence there is to be put in man, and the truth of the words, "Cursed is he that putteth his trust in man and maketh flesh his arm;" still I feel confident everything is working for the good of those who love God and keep his commandments. He who rules the destinies of nations will guide the ship so that she will not be wrecked upon the rocks. Yes, there is a good time ahead. I look for the church ere long to enter upon the brightest and most prosperous period it has seen since its establishment. With a fervent prayer for the weak and wayfaring, and all the faithful in Christ, I am

Yours for truth,

GOMER REESE.

LITTLE SIOUX, Iowa, March 7th.

*Brn. Joseph and Blair:*—It has been well said that "Words fitly spoken are like apples of gold in pictures of silver." I do not wish to be precipitous in reporting progress to the *Herald*, nor would I withhold any good thing. Our quiet village is quite astir at present, and we are admonished, advised, comforted and strengthened

by the timely and effectual labors of brother J. F. McDowell. I have not witnessed so good an interest in this town hitherto. The services began February 27th, and have continued with increasing interest until now. Yesterday two were baptized, one a young man, the other a married lady, and we have reasons to believe they will honor the church and the Christian profession. May the Lord help them so to do. Special prayer service was held each afternoon of last week, and the Lord met with us truly.

Thoughts of love I ne'er can tell—  
Holy fires within me dwell,  
As in prayerful reverie,  
Lord I cast my cares on thee.

Purge my soul, consume the dross;  
Bring me nearer to the cross;  
Let my hungering soul be fed—  
Grant thy Spirit, this is bread.

Lord I love thee with my heart,  
Mind, and strength. Do thou impart  
Righteousness my soul to save,  
Rescue me from sin's dark grave.

Other refuge have I none,  
Thee I trust for grace alone;  
Let this throbbing heart of mine  
Beat in anthems praise divine.

Let my lips the story tell  
Of thy wondrous power to heal,  
Freedom bought, the victory won,  
Jesus died for every one.

Sinner turn, Oh turn to-day,  
Cease to while the hours away  
Carelessly, nor think of God,  
Wilt thou die in such a mood?

Plenteous "Balm in Gilead" now;  
Incline thine ear, in reverence bow  
To God and Christ; in these thou'lt find  
The blessing of a peaceful mind.

Yes, we are encouraged in the work. When in the South last summer, I often felt moved upon to plead for the people of this place and vicinity. God is in the work, and may it continue until many hearts are awakened to a lively conception of their eternal interests. Brother McDowell will stay during the present week at least.

In bonds of peace,

GEO. S. HYDE.

42 York St., Cheetham, MANCHESTER,  
February 17th.

*Dear Herald:*—You are a very welcome visitor and I look forward to your appearance with feelings akin to those with which I would receive an honored and esteemed guest. I have a lively remembrance of the spiritual advantage received from your words of counsel and advice in the past, and look forward to your coming with expectation of further blessing derivable from the careful perusal of your pages. I am often blessed and comforted by the inspiration with which you seem to understand my needs, providing me—as you always do—with that seasonable spiritual food necessary for my requirements. True, I sometimes regret to see those fault finding epistles that occasionally find their way into your columns, because I feel assured that whatever may be written by your able and esteemed Editor, and assistant Editor, or by others of much less note, it is written with a desire to contribute to the commonweal and advancement of the church.

I do not object to honest difference of opinion that arises through inability to see eye to eye, but to the spirit of strong personality in which those differences are sometimes expressed; for I do not think that difference of opinion will justify

any one in casting doubt upon the sincerity and honesty of others. Mistakes may be made, but to charge with wilful perversion of facts is quite another matter altogether. We have quite enough to contend with from without the church, without being misinterpreted and traduced by those from within.

Our attention may very properly be directed to the minimizing rather than the accentuating of our differences, if there be any. We want to have confidence in each other, and in the ultimate triumph of our God-given work. Our progress is dependent upon our unity; and unity, if it is to be continuous, must be built upon a basis of mutual confidence in the cause and in those who represent it, and the framework of such confidence must be charity, the charity that "suffereth long, and is kind, envieth not, vaunteth not itself, is not puffed up, is not easily provoked." If the whole membership of the church would direct their energies to this end, each man and woman laboring faithfully in his calling, there would be neither time, nor disposition, to charge unworthy motive upon our fellow-laborers. But dear *Herald*, we are only human after all, and it may be beneficial to ourselves to see ourselves as others see us, and peradventure some of our faults being thus disclosed to us, may be repented of and remedied and our future fruits be more meet for our Father's kingdom. Yet I must confess that I have very little, if any sympathy with those who are frequently at issue with the rulings of the church, or of those whom the church has authorized to speak in her name; because such a course if persisted in, will inevitably lead to faction and disunion, and consequent loss of spiritual prestige. The church must be held supreme in spiritual matters, so long as her decrees are in harmony with the law by which she is authorized to govern. To theoretically acknowledge her authority, and in practice resist her decrees, is hardly consistent with the law given. For we are "not only to say but to do according to the things which are written." Free lances may be servicable in Guerilla warfare, but not when hostile forces are face to face with each other. Then it must be shoulder to shoulder; standing to attention awaiting the word of command from the properly authorized officers.

Dear *Herald*, with the exception of a few who are (spiritually) sick, and in hospital, our contingent of the Lord's army are indeed shoulder to shoulder in the warfare against sin, and we have confidence in our commanders, whether general, mission, district, or local. Much has already been accomplished, and with the blessing of God, we are looking forward to still greater conquests before the final victory.

I had the pleasure of meeting with the Saints of the Sheffield branch on the 4th and 5th of December last, and assisting the president of the mission, Elder Thomas Taylor, in the opening services in connection with the new meeting house. We had a most excellent time, and were pleased, blest, and encouraged by the evidences of progress that we met with upon every hand.

"Blessed people, pure religion;  
God-like, priceless, simple, free,  
Loved, or held up in derision,  
'Twill be truth, eternally."

Saints and friends seemed to labor in behalf of the work with a self-abnegation and zeal that are worthy of the highest commendation. Elder John Austin, the worthy president of the branch, and his faithful coadjutors, one and all, are enti-

tled to the highest praise for the efficient and unselfish manner in which they have labored for the advancement of the work in Sheffield. The new meeting house is large and commodious, well furnished, and most advantageously situated in one of the main thoroughfares of the town, in the center of a densely populated district of working people, many of whom I believe are already in sympathy with our divine work, and I look forward for much increase in the due time of the Master.

On the 29th and 30th of last month I visited the Leeds branch, and took part in the confirming of three members who had been baptized. I felt much pleased with the spirit manifested, and commend the work done in this part of the district. Owing to sickness the president of the branch—Elder Joseph Naylor—was unable to be present, but his place was efficiently filled by the priest of the branch, Bro. Thomas Roberts, and Elder Seekins. The brethren and sisters here, though young in the church and inexperienced in the law, are both energetic and assiduous in their labors in behalf of the church, and are sincere and self-sacrificing, bearing a faithful testimony of the truth of the latter day work; speaking generally they are men and women of pure and simple faith, leading upright lives, and thus bring others into sympathy with the gospel. The power of God confirms the work done amongst them, the signs following the believers. One lady (Mrs. Roberts), who is not yet a member of the church, desires me to make known to the readers of the *Herald* how God has blessed the ministrations of his servants in her behalf, and in the behalf of a dear daughter who had been grievously afflicted, and who through God's blessing, has been along with herself, restored to health and strength. She wishes this to be stated publicly, and also her joyful recognition of the restored gospel of Jesus Christ, now taught by our church.

Wigan and Farnworth branches are on the whole improving. The Saints in both places have had much to contend with, but through it all they have endured faithfully. Farnworth in particular has had much to discourage. But I believe that Elder Joseph Ramsey, the president of that branch, has faithfully and fearlessly discharged his duty, comforting and strengthening those over whom he has had the oversight. May the grace of God attend him in his ministrations and give him joy in his labors.

The Wigan brethren are much scattered. The president, Elder James Spargo, has been in the county of Durham for some time past; but the Saints are looking forward to the time when he may return, and resume his much appreciated labor among them. The branch is in the temporary charge of Priest Thomas Spargo, who is assisted by Priest Joseph Laycock, and Elder William Spargo; the latter however, resides some five or six miles away, but when opportunity serves he is found with the Saints consoling and comforting them in their somewhat isolated position.

The Manchester branch, in charge of Elder James Baty, is making fair progress, both numerically and spiritually. Many of the district officers reside within the limits of this branch, and are laboring faithfully under the superintendence of the presidency, with a marked degree of success. Many friends appear to be in sympathy

with the work, and we hope that ere long we shall have them fully identified with us.

The district may be reported as in good spiritual condition. The fellowship meetings in the different branches are approaching nearer to that spiritual condition so faithfully portrayed by "J. J. S." in No. 4 of your current volume, and the true Saints are becoming more alive to the possibilities of what may be accomplished through those who like Elder Cope of "Cardiff" can say, "I believe in the Holy Ghost." Yes, it is above all price, and we are looking forward to the time when in every town and village, throughout this fair land of ours, the purity of our faith will be acknowledged, and the honest and true among men and women become identified therewith, having recognized the fact that God is not discernible to worldly learning and wisdom; but in obedience to his gracious commands only can his personality be recognized, and then alike to rich or poor, bond or free.

In joyful recognition of this blessing, I remain yours for the truth as taught by the Reorganized Church of Jesus Christ of Latter Day Saints,

JOSEPH DEWSNUP, SEN.,

President of the Manchester District.

SOUTH GARDNER, MAINE.

*Dear Herald:*—I am lending *Heralds* and the *Voice of Warning*, trying to sow the good seed, that the name of Jesus may be preached, his name be glorified, and sinners converted to Christ in its entirety and beauty, as it is in the gospel plan. For other foundation can no man lay. Truth is eternal, like the sun in its splendor. You are a welcome visitor, with the sweet sound of the gospel. It is like fire in our bones. I am the only Latter Day Saint in this place. Had the privilege of preaching the 27th of February, Sunday afternoon and evening, to a large and intelligent audience of about a hundred listeners, on the gospel of the kingdom. Had good liberty. Shall try and get some of the elders here in spring. Would like to have Bro. F. M. Sheehy make us a visit; come along Bro. Frank, and help me. I ask the prayers of all, that I may earnestly contend for the faith once delivered to the Saints.

Yours in bonds,

J. BENNER.

LIMERICK, OHIO, March 1st.

*Dear Herald:*—Since last April conference I have not been in the field all the time, but have gone about as much as I could under the circumstances. Visited and labored in Clarksburg, W. Va., baptized one there; calling for a time with the Cabin Run branch, as I returned to Ohio, where I baptized two. Came on to our district conference in Vinton county, Ohio, September and 12th, at which place I was permitted to baptize three more. There the obligations of a Seventy was laid upon me by Bro. W. H. Kelley. Since then have done some preaching in Jackson, Pike and Highland counties. At the last named place Bro. T. J. Beatty accompanied me; we began labor there January 16th, held some thirty meetings, and though "the gospel" had never been preached there before, there were thirty-three baptized, and six others gave their names for baptism when we return. We organized them into a branch, to be known as the "Highland" branch. Bro. Jas. C. West, presiding teacher, Bro. Jacob Irons, presiding deacon, Bro. Daniel E. Skeen, clerk.

Many others are almost persuaded to unite with us. While presenting the word to them I felt that surely the time had come when the Lord would hasten his work. We were favored with excellent liberty (for boys in the work), which was very encouraging to us. Many more calls were made upon us than we could fill, and there is work in this district for a dozen diligent elders. We need a visit from the Bishops to impart the necessary instruction, that our district may become self-sustaining. We will continue to petition the Bishops to visit us. May the Lord speed the day of Zion's redemption. Let us all work to this end. Yours in hope of eternal life,

L. R. DEVORE.

CLINTON, MO., Feb. 27th.

*Bro. Joseph Smith:*—Our town is teeming with wonderful excitement. A number of the churches have united in holding a protracted effort of about eight or nine weeks; in which so much brain excitement has occurred that doctors, lawyers, merchants and mechanics have succumbed. One peculiar feature of the matter is to hear lawyers whistling, "On Jordan's stormy banks I stand," while on the streets, and at the same time looking for a job to prosecute some poor fellow. Well; if any reform can be made on some of the "hard cases" in this place, may God speed the work. We have made two or three well advertised efforts here, but not with as much success as we hoped for. We have loaned from fifteen to twenty-five *Voice of Warning*, and a hundred tracts or more. We think much prejudice has been overcome. We have a number of our neighbors now reading the Book of Mormon, *Herald* and *Voice of Warning*, and they seem to be very favorable to the work. We feel so lonely here almost by ourselves, not enough to hold regular meetings. I would starve to death on sectarianism, if that was all I had to feast on. Some parts of it are good, but the greater part "pomp and show," and I would not miss it far if I said "dishonesty." Let a man deal with it face to face as I have for the last ten years, and he will think the same.

We think Henry county, and Clinton (our county seat) presents some fine openings for the Saints in the way of farming lands, and homes. We have had a fine winter, roads dusty most all winter. Probably about three to four inches of snow has fallen. Quite a number have been plowing for the last two weeks; some have sown oats and planted potatoes and made garden. I got a letter from Independence the last week, stating that the snow and mud were about three inches deep; and not a drop of snow at this place. I think we have one of the best openings for a foundry in the State, a town of six thousand, and not a place to mold iron in forty miles; plenty of coal, wood, stone and water. If any of the Saints or friends wants any information, let them write me. Wishing success to the gospel work and those engaged therein, I remain your brother in Christ,

D. C. WHITE.

A gentleman was one day relating to a Quaker a tale of deep distress, and concluded by saying: "I could but feel for him." "Verily, friends," replied the Quaker, "thou didst right in that didst feel for thy neighbor; but didst thou feel in the right place—didst thou feel in thy pocket?"

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE KIRTLAND TEMPLE.

EDITORS HERALD—As the times nears for the meeting of the Annual Conference of the Saints I find that duty and business proportionately increases here at the place of gathering. We are moving along however with the hope that all things may be ready, and in the past few months have had little or no time for anything else. The progress of the work on the Temple is such that by an effort on the part of the Saints the repairs may be completed and the building fully ready for re-dedication at the convening of conference. Now there are many reasons for finishing this work, but I will offer but a few.

1. It is right that it should be done and the Lord has certainly blessed the efforts in this direction from the first. From the beginning, this building was not simply a church or a meeting house erected at the desire and wish of a local body of the Saints; but "the House of the Lord," built at and by his direction; and if so, it is none the less true now that it is the House of the Lord. And while others are hesitating, contending and refusing to move forward because of this or that supposed or real mistake of the past, the Reorganized Church should go directly forward to the accomplishment of the work outlined in the prophecies. There is no way in which the church can prove itself so fully and truly the church of God as for it to do the work of God.

In the re-statement of the children of Israel in the land of their inheritance it was just as essential that the Lord's House be rebuilt and furnished as those of the people. Men may not always see the spiritual and moral force in this, and yet it be true. We ought to be counseld by the lessons of the past, for it is for this very purpose that the lessons of olden time and holy writ are handed down to us. The prophet was directed to say to the people of the House of the Lord at Jerusalem as follows:

"Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink but ye are not filled with drink; ye clothe you but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."—Haggai 1: 4-9.

For one among the Saints I am fully satisfied that the Lord directed in the work of this house from the beginning; and while there is a question with some as to the realization at the time of the completion originally of the "promised bless-

ings" there ought certainly to be unanimity of sentiment on the part of those who believe in and accept the revelations as of Divine origin, formerly given to the church in the fact, that if God at the first accepted this work at the hands of the Saints and did then specially favor and bless them as the history declares he will as fully do so again upon a like discharge of duty on our part. Such a realization and acceptance will outweigh in favor of the truth all the arguments it is possible to bring *pro or con* on the matter.

2. As a question of expediency the completion of the work is demanded. Hundreds and thousands from year to year visit this place to see the temple because of its historic prominence. Of these the great majority are those who know nothing of the faith but the misrepresentations made by our enemies. Coming here in this way they are in a frame of mind to listen to a statement of our faith and positions, and they are soon disarmed of their bitter prejudices, and are in a condition to properly criticise and examine the faith. This is as much as we can ask. A careful and candid examination of the faith will convince the judgment and then the result must depend upon the moral worth of the investigator; and upon this plane alone is true religion to be propagated. Take away this building and you can reach the minds of these people in no practical manner.

The past summer I proved by actual experience in comparing my opportunities in traveling in Ohio, Michigan, Pennsylvania, and Iowa, with that afforded at the temple to meet with and talk the faith to strangers that I could do more by remaining in the place where the people would come to me, than by trying to go to them. Doubt as one may, speculate as some will as to supposed and fancied mistakes of the founder of the church, one thing is true, there was certainly none made in the erection of the temple, as the blaze of facts bursting upon us from week to week fully attest. The opportunities afforded by reason of this, for teaching the faith, placing the church fairly before the world and disarming the prejudice and perverted minds of the people toward us is not to be equalled by those of any twelve men we have in the ministerial field. To properly refit is to widen and extend this advantage; to reap under the advantages offered through the wisdom of our heavenly Father in furnishing the means to in a great part counteract the reproach brought on by those who have been evilly disposed.

3. The church has already been long enough at this work of repairs. Who does not know that there are other undertakings of great importance awaiting the Saints' action as soon as they shall have shown their power and disposition to perform? For one I am opposed to the idea of ever dragging along a work like this, as though performed reluctantly and doubtfully. Neither does it seem that God favored such a course. He speaks of being pleased when his people "go to work with all their might" to do a work,

How much this sounds *unlike* the policy of certain "factions" of the church which have managed to continually harrass the people for means without actually accomplishing anything.

The Temple was originally built by the Society when it had but five years' growth. The Reorganization is now more than five times five years old, and shall it be said we can not repair? It occurs forcibly to me that such a thought is but the result of the whisperings of the one who has ever opposed progress on the part of God's people in past ages—Satan is at the bottom of it.

4. Some three years ago the committee on repairs made and published to the Saints an estimate of the probable amount necessary to repair the Temple. Less than one-third of this amount has to this time come into the hands of the committee; and yet, by the special favor of our heavenly Father, the work has gone on despite the besetments of new and unthought of difficulties which the cunningness of Satan has dragged in the way from day to day, until now by one united, determined effort on the part of the Saints the work may be completed and the rededication made sure at the coming conference. The influence and importance of this to the work in every part of the land can hardly be over-estimated; shall we not be able to take this step forward?

I have outlined thus briefly a view of the situation, because in the absence of the Bishop I have been necessarily kept here, and being upon the scene am like the "man at the wheel," we have heard about of late—entitled to speak and let the Saints judge. If there are still "seven thousand reserved who have not bowed the knee to Baal," it seems the committee ought to hear without delay from one thousand of the number. In such an event the church will be far ahead as a society of any position it has before ever held.

The committee are Bishop Blakeslee, Galien, Michigan, and W. H. Kelley, Kirtland, Ohio. For the success of Christ's cause, I am in the faith, very hastily,

Yours,

E. L. KELLEY.

KIRTLAND, O., March 8th.

### THE SABBATH, AS I SEE IT.

IN *Herald* of January 15th, Bro. T. W. V. of West Oakland, a stronghold of the Seventh-day friends, says: "Dear *Herald*; sometimes your articles tells me there was no Sabbath until Moses' time; others tell me the Sabbath has been ever since the creation independent of the by-laws through Moses. But you can't help it, being the willing servant of all." As this is in connection with his reference to Bro. T. W. Smith's article on tithing, wherein we read, "The sanctity of the Sabbath was not established by the law of Moses, but was established from the beginning of creation," he must refer to that article as one teaching the Sabbath from creation. See *Herald* for December 4th, and also my article in *Herald* of October 30th, where I endeavored to prove that there was no Sabbath sanctified until "Moses' time."

Now feeling assured that brother T. W. Smith will be as charitable as Paul where-in he says, "The head can not say to the feet, I have no need of you;" and as either my scriptural evidences were wrong, or at least insufficient to maintain my position, or the "situation" as he simply says he sees it, is erroneous, as an humble "foot" I must say, "as I see it" the head is somewhat in error this time. In public discussions of doctrine I have learned that mere assertion is poor logic; but that "the law and the testimony" *should* at least, in all cases, decide the issue; and to it I again appeal.

In Doctrine and Covenants 85:8; we read; "That which is governed by law, is also preserved by law, and perfected and sanctified by the same." Hence the Sabbath could not have been sanctified without law, and we have never met one person yet with sufficient erudition to have discovered that Sabbath law until Moses' time.

Again I appeal to the scriptures I presented in article of October 30th. I call brother "T. W. V's." attention to it particularly, for nothing but a sense of duty, and the fear that some might be troubled by the perhaps unthoughted assertion of Bro. Smith's, has induced me to refer to it. If any one can show from the scriptures that the position taken therein is wrong I will thank them, but I can take no man's simple opinion for it. For I can never forget how I received instruction in regard to it. In the fourth debate in southern Kansas upon this matter, (it was with one of Battle Creek's champions, Elder J. H. Cook), his strongest argument was that the Lord saying to Israel, "How long refuse ye to keep my commandments and my laws," (Ex. 16:28), was evidence positive that they had long before that time had the Sabbath law, but had refused to keep it. I could not shake him from it, I knew not how. The third evening, after retiring I could not sleep for studying, and praying God for wisdom and help, for his friends were exultant, and mine were troubled. After one o'clock I thought my bedfellow, a United Brethren minister, had spoken to me. I asked him what he had said, and discovered that he was asleep; but the answer came, which seemed to me then to be from a great distance, yet plain, low, and very distinct, penetrating to the very depths of my soul, giving me the history of the choosing of the paschal lamb, keeping it until the evening of the fourteenth, and all the events connected with and causing Israel to go out of Egypt on the seventh day of the week, (Ex. 12th chap.) Also telling me to read Ex. 15th and 16th chapters, where they had left their pleasant camping place by command of God on the seventh day, &c. When I presented these things the next evening they fell like a thunderbolt upon the friends of the Sabbath. Some time elapsed before anything else could be heard for the joyous outcries of the large crowd of first day friends, and my opponent seemed utterly dejected, and seemed to have given up the fight.

Indeed I think Bro. Smith wrote that

entire article on tithing without giving it due consideration, but I would not refer to any thing else, only to show that we must not put our trust in man, Bro. Thomas, Bro. Joseph, or any one else; and that he, not seeing other things right, his vision might be somewhat defective also in regard to the sanctity of the Sabbath from creation. He says in regard to the law of tithing, that, "Being a law of the Lord it must be perfect, as saith the Psalmist, 'The law of the Lord is perfect, converting the soul, &c.'" Thank you, brother, say the Seventh-day friends, that's just what I say; "And God spake all these words," (the ten commandments), "And he wrote them upon two tables of stone," and they are the only laws that he ever honored so highly; and being God's laws they must be perfect, as "saith the Psalmist," &c. If Bro. Thomas is right, the Sabbath advocate is from the same parity of reasoning. But my perception is so obtuse that I can see nothing in either or all of them that can convert the soul. If the decalogue was perfect (finished, complete.—Webster) why should Jesus, sent to do the will of the Father, improve upon them so much? (see Matt. 5th), utterly disregard one of them? (John 5: 17-18), one being changed long before his time. (Ezekiel 18: 19, 20). And I want to be understood that I am not opposing the law of tithing, but would rejoice if it could be executed in both letter and spirit, when I ask, if it is perfect why was it not given co-eval with other perfect laws, or with the gospel? We have no account of it until Abraham's time, but we read of a superior order of things in Enoch's time that made all God's people rich; even so perfect that God took them to himself. And in this last dispensation the gospel was preached for years, the church organized the first of the year 1830, and yet eight years after this we find them injuring how much the Lord wants of his "people for a tithing." Why was this? A perfect law and yet not given until 1838? I think if the law given to Enoch, taught in the apostles' doctrine at Jerusalem, (Acts 2:42-47), given upon this land to the Nephites; by command of Jesus, (Book of Mormon, page 471), that made them all "exceeding rich," (page 476), taught diligently for many years to the church in this dispensation as a "permanent and everlasting establishment and order unto my church," which was essential to their salvation, "For if you will that I give you a place in the celestial world you must prepare yourselves by doing the things which I have commanded you and required of you."—Covenants 87:1. After showing the origin of this law or order as given to Enoch we read, "This order I have appointed to be an *everlasting* order unto you and unto your successors, &c."—Section 81:5 And in 101:1 the Lord says he had commanded its establishment, "To be an united order and an everlasting order for the benefit of my church, and for the *salvation* of men *until I come*." All that can possibly be claimed for the law of tithing. This order is so plainly taught all through the Covenants, that all *can* understand it, and "a grievous curse" came

upon men for breaking it, and I believe if this celestial, perfect, order of God, had been observed, the law of 1838 would never have been given, never required. Again, if this law is perfect why should it be so changed? Read the contrast in old Voice of Warning, between doctrine of Christ and doctrine of men. Then read law of tithing in section 106, and contrast with the change as set forth in the brother's article, and see if it is not about as great a contrast.

Yet I believe the Bishopric and the Twelve are trying to do the best they can to advance the cause, and to prepare the Saints to abide that perfect law that I have referred to, that would make men perfect, (Matt. 19:21), without which we can not abide in Zion, or become perfect. And there are very many good things in the brother's article which I approve.

The brother knows, however, that he can not logically maintain the sanctity of the Sabbath from the beginning of creation by law, and yet as he says have no "rules and regulations governing the observance of the day," or "penalties for non observance attached until Moses time." Nothing can be established by such a law for it would be null and void. The brother should be more careful in writing, for instance where he says, that "Paul shows in first Corinthians, chapter eleven, that some had houses and some had not." I find no such teaching there. In fine I ask a careful examination of the brother's article in December 4th number, and mine in October 30th number, and feel quite sure that "the law and the testimony" will sustain me in regard to the matter of the Sabbath, at least. Hoping that the brother will accept of this friendly criticism in the same spirit it is given, I will, as I have offered to meet everything against the Sabbath theory "as I see it," notice some things in January 15th number. One writer says of the Sabbath; "The day is ages older than the Jewish people, or the book of Genesis." This is mere assumption, and the fact presented as evidence, that it *is* found among people *now* whose ancestors lived a *long* time before the Jews in a certain place, is mere child's talk, which I have met heretofore. *Proof* that their ancestors kept it sacred before the Israelites is what is required, and without this it is at least unwarranted to say, "The day did not then originate with the Bible, and there is no proof that the infinite God of this universe ever commanded the keeping of any such day," &c. I have never found the most profound Sabbath advocate that could bring proof of its *sacred* observance until Moses' time, and if there was any such proof I believe they would have discovered it.

Another writer says that the attempt to square the opinion that Christ was crucified on Friday and rose on Sunday, with the truth that he should rise the third day, has proved a failure, and then in undertaking to square the matter makes him to rise on the fourth day. He says that "No evidence worthy of notice" places the crucifixion as late as 33 A. D. Then most all Bible chronology is unworthy of notice, and especially the Book of Mormon, (See

page 437). Now I will undertake to square the above matter with truth, as when we depart from that, then our Seventh-day friends have some reasons for their claim so strongly urged in debate here last April, that Christ was crucified Wednesday and rose Saturday. What is meant by the third day in the scriptures? We are told after three days and three nights, as stated in Matt. 12:40, that Jesus should be in the tomb that long. As his body was not in the heart of the earth, but four thousand miles from it upon its surface, and his spirit was to be in paradise on the day of his death, (Luke, 23:43), it is evident that he had no reference to that matter in Matt., 12:40; but to a very different event, one mentioned in 1st Peter 3:19, his visit to the antediluvian prison, preaching to the spirits; and as he preached the gospel unto them, (1st Peter, 4:6), and as the gospel includes the good tidings of Christ's resurrection, it *must* have been after that event when he went and preached in the prison; as for him to go while his body was yet dead, as the bodies of those prisoners, it would be no good news to them, and he could then remain three days and three nights. But when he said, "Destroy this temple and in three days I will raise it up," (John 2:19), it was not to be *after* three days; and in all his teachings it was "the third day he shall rise again." (Matt., 20:19), etc. Now where does the count begin? Hear Jesus: "Behold I cast out devils, and I do cures to-day, and to-morrow, and the third day I shall be perfected."—Luke 13:32. This he spake concerning his death. Crucified on Friday, to-day. Saturday, to-morrow. Sunday, the third day. This agrees with Christ's manner of speaking. Connect this with the fact that he was crucified on the fourteenth of the month, the day of the passover, and "It was the preparation, that is the day before the Sabbath."—Mark 15:42. "And that day was the preparation, and the Sabbath drew on."—Luke, 23:54. Preparation for what? Let us see. "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day),"—John 19:31. So the preparation was for the high Sabbath. I emphasize the definite article "the," to show that it was no other than the Seventh-day Sabbath, as some claim. What made it then an high Sabbath? "In the fourteenth day of the first month is the Lord's passover. And on the fifteenth day of the same month, is the feast of unleavened bread unto the Lord."—Lev. 23:5, 6. So it was the Sabbath of the feast of unleavened bread which made it an high Sabbath, and it was the seventh day, and the preparation was of the unleavened bread. This was in the heat of harvest, for the first fruits of the harvest were offered on the morrow after this Sabbath, the type of Christ's resurrection, the first fruits from the dead; fifty days before the feast of pentecost. (See Lev. 23). Christ was laid in the tomb the "even" of this preparation day; and the next day was that "high Sabbath," which was followed

by the waving of "the sheaf [of the first fruits of the harvest] before the Lord, to be accepted of you; on the morrow after the Sabbath the priest shall wave it."—Lev. 23:11. And fifty days after was the feast of pentecost. To be the great ante-type of the passover, of the sheaf of the first fruits, etc., Jesus *must* have been crucified on the fourteenth of the month, on Friday the preparation day for the feast of the unleavened bread, on that high Sabbath, the fifteenth day of the month, the seventh day of the week, and have risen on the "morrow" after that Sabbath as the first fruits from the great harvest of death. Josephus also says the first fruits were offered on the sixteenth day.

The manner of counting the days from the waving the sheaf offering until pentecost proves my position to be correct in beginning the count of the days from the crucifixion Friday the first, Saturday—the second, Sunday the third. "And you shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath, shall ye number fifty days, and ye shall offer a new meat offering unto the Lord."—Lev. 23:15, 16. The morrow after the seventh Sabbath would make but 49 days if you do not include the day of the wave offering in the count. Sunday they were to count from, and they must count *it* to make the "morrow after the seventh Sabbath fifty days," as it was, so counting from Thursday, as the writer does, makes Sunday the fourth day, but from Friday it is the third. To evade the force of this, some Seventh-day elders (not all) claim that pentecost came on Monday. This is positively disproven in Numbers, 28:26, where we are told that it shall be upon the same day of the week as the sheaf offering. When we connect these strong proofs with the fact that the women who saw where Jesus was laid, it being late in the evening when he was taken from the cross, they probably were barely able to prepare the spices with which they intended to anoint his body, that evening; and the next day being the Sabbath (not that evening), they rested "according to the commandment."—Luke, 23:56). And so great was their anxiety, no doubt because of the great heat, (which reaches one hundred and ten degrees there in that season, which would very soon decompose a body), that "in the end of the Sabbath," "very early in the morning," they came to the sepulchre "while it was yet dark," John says, the first day of the week, to anoint his body. Why did none of the writers say that they rested two or three days, or from Thursday even until Sunday? It is unreasonable, and contrary to the evidence. Again, if the Sabbath did not end until the women came to the tomb about sunrise Sunday morning, and the evening of the fourteenth of the month followed the morning, and it was yet Friday or the fourteenth at midnight when the angel passed over the Hebrew dwellings, (Ex. 12th chapter), and it was dark Friday evening *before* the Sabbath, (Neh. 13:19),

and Jesus was not buried until "even" *before* the Sabbath, (Matt., 27:57; Mark, 15:42), and it was still the first day in the evening when Jesus met with his disciples, (John 20:19), where do our Sabbath friends get their scriptural or unscriptural reasons for beginning the day at sundown and ending at sundown; or saying that Paul preached at Troas Saturday night, when he preached the first day and departed on "the morrow," which means the day following, or Monday, when he departed at break of day, the same night he preached? From evidences produced we think it a great error as set forth in "Furgeson's astronomical table," referred to, that Christ being crucified on the "fourteenth of Nisan" that he must not rise until the seventeenth, in order to "square" with the truth," as that would be the fourth day counting from the fourteenth, but Sunday, the sixteenth would be the third.

D. S. CRAWLEY.

#### THE FATE OF UNTAUGHT SOULS.

THE cruelty and inconsistency, not to say diabolism, of the old theology which dooms all the millions of the earth's inhabitants to endless torment who have not, while in the flesh, accepted Christ as their Savior, continue to stir up strife among the various sects and to perplex the preachers of the great religious denominations. The strictly orthodox doctrine is that the final condition of souls is fixed at death; that salvation can only come through faith in Christ as the Redeemer; that those alone who die having this faith enter into the kingdom of heaven; that there are only two places or conditions in the great hereafter—heaven and hell; that, therefore, the vast multitudes of heathen peoples and others who have never had the opportunity of hearing about Jesus of Nazareth, have been consigned to ceaseless torment in an everlasting and burning hell.

Against this the rational mind revolts and the natural sense of justice rebels. It is only through the pressure of cast iron creeds that any thinking persons can subscribe to such a horrible doctrine. Warrant for it is supposed to be found in the Holy Scriptures. But these have to be read with the bias formed by the creeds of men, or they would not give any authority or support to the outrageous belief. It has been a fruitful source of infidelity for hundreds of years and has caused multitudes to reject the Bible and all religious professing to be founded upon it. The idea is so preposterous and so monstrous that it becomes incredible as soon as the soul is emancipated from the thralldom of orthodoxy. And if men and women reared in the atmosphere of so-called Christendom, trained from their childhood to accept this as an indisputable dogma and impressed with its divine origin in catechism and discourse, are led to discard it upon independent reflection, what can the millions of the heathen think of it when the missionaries of the sects proclaim it as their doom, and as the fate which overtook their ancestors in countless millions?

This is one of the great obstacles in the

way of sectarian foreign missionaries. It has occasioned research into the origin and soundness of the doctrine. And the consequence is that many of the most active laborers in the field abroad, have come to the conclusion that there *may* be hope for people who have died without faith in Christ if they never had the opportunity of hearing the gospel in this life. But they have no positive ground to stand upon. They must not teach this for doctrine, as it is contrary to the creeds to which they have subscribed. And the idea of a "probation after death," which has been advocated as a probability, is so disturbing to the ruling and dictating powers ecclesiastical, that the very mention of the "new theology" as they call it, sets them in a phrenzy.

A case now pending before the Prudential Committee of the American Missionary Board, illustrates the position. A missionary to India named Hume has been prevented from returning to his post by the Prudential Committee, because of his utterances, while visiting this country, on the future of untaught souls. Mr. Hume was regarded in India as one of the most useful, active and successful laborers in the field. His coadjutors have earnestly pressed for his return. Wide and animated discussion has ensued, but the committee do not seem inclined to take action, for they can not endorse any views except those of the orthodox character, and the simple fact that Mr. Hume entertains, without preaching, the future probation idea, seems in their minds to disqualify him as a missionary to the heathen. He must believe that all who have died without Christ are eternally damned, or he is unfit in their view to be a preacher of the gospel of salvation.

It is noticeable that in the dispute that has arisen on this question, no one seems to take a solid and substantial stand for the grand truth which is forcing itself upon the souls of the progressive. The missionaries who appeal for the return of Mr. Hume, and others who urge the Committee to favorable action, do not affirm that his position is right and openly dissent from the horrible dogma which he regards as doubtful. They ask for his return on condition that he does not go for the purpose of teaching the disturbing doctrine. Their position is defined in a communication from Dr. Blodget, a missionary in Peking, China, to Dr. Vose, of Rhode Island. He says:

"If a young man were an earnest Christian worker—humble, docile, peaceable, deeply pious—and yet judged this to be a possible solution of the difficulty which presses upon so many minds in regard to the destiny of the millions of our fellow men who have died without the gospel; if he held this, not as a dogma, not as an article of faith, not as something to be taught to others and argued for, but as a relief to his own mind, and possibly to others also, I could not reject him on this account. If, on the other hand, he did hold it as a dogma, made it an article of his faith, was active and loud in its defense, I should fear he would not be a useful missionary, and would create divisions in the

mission field. I should not send such a man."

This is the condition of mind in which almost the entire portion of the "Christian" world that entertain the "new theology" is placed. No certainty exists in regard to the doctrine. There is no unmistakable standard to which they can appeal as the end of controversy. The book upon which they depend as their sole guide to salvation can not speak and explain itself, therefore it means one thing to one mind and another thing to a different mind. Books alone can not determine a religious controversy. Authority is absolutely necessary to a settled decision. There is something higher than all books and all instruments. The Spirit by which the Scriptures were written is greater than the letter. The document may be destroyed, but the Spirit still lives and can produce the indestructible truth revealed again. It can also manifest to man the meaning of the written word. But it is just as possible for different minds to disagree upon the intimations of the Spirit as to jangle over the meaning of the letter. Therefore authority must be vested in some one to determine the significance of scripture, or endless quibbles and squabbles are bound to continue. But only divine authority can rightly interpret that which is divine. The word of the Lord, given as of old, is worth more than all the opinions of all the doctors and priests and canons and clergy of whole "Christendom." And yet that is the very thing that modern orthodoxy emphatically rejects. It pores over old scriptures and quarrels over roots of dead languages, and refuses to seek for or listen to the voice of living inspiration, which is the source of all true scripture and the fountain of all light and knowledge.

The Latter Day Saints, on this question have "a more sure word of prophecy" than all the learned opinions of the defenders of the old theology or the doubtful speculations on the new. By direct revelation through the appointed servants of the Most High, they have come to a certain understanding of the doctrine of probation present and future. They know that all people of every age and nation must and will hear the gospel before they can be judged by the gospel. That there is no law of heaven or of hell which forbids or will hinder the preaching of the gospel to dead as freely as to the living. That a disembodied spirit is capable of hearing and believing, and also of obeying so far as the nature of spirit life permits, and that there is nothing to hinder its repentance and reform except the effects of earthly acts which last on the laws of justice and mercy. That as Jesus preached the gospel to the spirits in prison after his decease, so all who are endowed with His authority continue their ministry in the future life. That the time will come when "every knee shall bow and every tongue confess that Jesus is the Lord to the glory of God the Father," and that this means voluntary obedience to the gospel of salvation, to which all will submit but the sons of perdition, who deny the Holy Ghost after having received it, sin wilfully against light

and knowledge and commit the sin that is unpardonable.

But eternal justice will regulate the future condition of the obedient as well as of those who once were disobedient. In the Father's house there are "many mansions," and though all will be saved through the blood of Christ, every one will be judged according to his works, and will receive according to his deserts. The one heaven for believers and the one hell for unbelievers is a modern fiction, as are most of the dogmas that bind men's souls and tie them down to unreason and sectarian puerilities. Such notions are not to be found in the sacred Scriptures, rightly read in the light of the Spirit by which they were written. They are the vagaries of men and the doctrines of devils, and are an insult to an all-wise and merciful God.

It is true that no one can be redeemed except through Christ Jesus. "There is no other name given under heaven whereby mankind can be saved." Also that "except a man be born of the water and of the spirit he can not enter into the kingdom of God." These are conditions that can not be set aside. They are as fixed in spiritual economy as are the laws of reproduction and of cause and effect in all things natural. But one grand error of perverted Christianity is the dogma that death fixes the eternal situations of souls. This is undoubtedly the state of probation. Here mankind prove themselves and fit themselves for the everlasting future. But to limit the operations of the plan of salvation to this mortal sphere, and bind the eternal to this little globe as the only speck in illimitable space where he can extend offers of repentance and reformation, and exercise the means whereby His children may be lifted to higher conditions, is unreasonable, unscriptural and entirely wrong.

Progress is the law of the universe. It prevails in all worlds and in all periods. Punishment, which some-times appears to be retrogression, is but a necessary step towards the redemption and exaltation of the froward. "Man is the image and glory of God," and the Eternal Father is glorified in the multiplicity of His obedient children. He will find a place for all, where they can rise in the scale of being and grow out of error and sin and evil and according to their capacities and deserts, advance to pleasure and utility, to honor and reward, when they have paid the penalty of their transgressions.

The work of redemption is eternal, and the light and truth will forever oppose and conquer the darkness and the error of crude conditions and immature creations. Salvation is the watchword of the soldiers of Christ, and when the victory is won it shall be said concerning this earth and its people, there is no more sorrow or sighing, or tears, or pain, or death, for the former things have passed away, and death itself and hell with its horrors, will be "cast into the lake of fire," and be known no more forever. And everything in heaven and on earth and in the sea will sing praise and honor to Him that sitteth upon the

throne, and to the Lamb, for He was the infinite sacrifice and is the universal and triumphant Redeemer.—*Deseret News.*

## Conference Minutes.

### SOUTH EASTERN OHIO AND WEST VIRGINIA.

Conference convened at Limerick, Ohio, February 26th and 27th, 1887. T. J. Beatty, pres., L. R. Devore clerk *pro tem*. Minutes of last conference read and approved. A petition was read from the Highland Branch, Highland county, Ohio, asking to be admitted into this district. Admitted by vote. New Hope Branch, West Virginia, Summers county, was also received on their petition. Branch reports: Highland (new), number of members 33; organized February 13th, 1887, by T. J. Beatty and L. R. Devore. James C. West, presiding teacher; James Irons, deacon; Daniel E. Skeen, clerk. Liberty, last report 77; present number 79; 1 received by certificate of baptism, 2 baptized, 1 expelled; 1 ordination, 1 marriage. Milton, last report 9; present number 11; 2 baptisms. Vinton, last report 62; present number 68; 6 baptisms. New Hope 7 members. Ballard P. Lilly president. Organized December 12th, 1886, by James Moler. Cabin Run, incorrect; clerk of district requested to write to branch clerk for necessary items. Morgan, no change since last report. Wayne, the clerk will notify president of branch of the errors in report and ask for proper corrections. Union Grove, last report 30; present number 31; 2 baptisms; 1 death. Syracuse, no change since last report. Official reports: L. R. Devore, Seventy (baptized 14). T. J. Beatty (baptized 25). J. L. Goodrich, A. B. Ervin, S. J. Jeffers, James Moler (baptized 6), Thomas Matthews, L. W. Torrence, in person. By letter C. G. Ruley, J. W. Trout, J. L. Williams and David Hopkins. Priests Charles A. Hunter and H. E. Moler in person. Teachers Joseph Kriebel, J. Spann, R. H. Kirkendall, J. F. Williams, G. W. King and O. Wildman in person. Deacon David Dull in person. A letter from Bro. S. D. Hannah was read, wrongfully censuring Bro. L. R. Devore for authorizing Bro. P. Ray to issue letters of recommendation to all the worthy members of the Buchtel Branch. (See minutes of August 22d and 23d, 1885, that district conference authorized district clerk to do that). Bishop's Agents report: amount due church last report, 55 cents; money received since, \$11; total, \$11 55; paid Bro. W. H. Kelley \$2.50, Bro. G. T. Griffiths \$8; Agent's expenses 50 cents; balance on hand due church 50 cents. Moved and seconded that we as a district be represented in General Conference, April 6th, 1887, by delegate. Licenses were granted to Elder Ballard P. Lilly and Samuel J. Jeffers. Priests' licenses to Chas. A. Hunter and G. T. McCoy. Teacher James C. West. Deacons George W. Bowen, Jacob Irons and David Dull. Bro. T. J. Beatty was elected delegate to General Conference. A committee was appointed to ascertain how much money could be raised toward defraying the delegate's expenses to General Conference. Bro. A. B. Ervin was chosen. Moved and seconded that A. W. Kriebel be ordained to the office of elder by this conference, and receive a license at present session. Moved and seconded that Bro. A. B. Kirkendall be recommended to the General Conference, April 6th, 1887, to be ordained by that body to the office of elder. On motion Bro. T. J. Beatty was continued district president for next term. James Moler, vice president; and A. B. Kirkendall, clerk. Bro. A. W. Kriebel was ordained to the office of elder by L. R. Devore and Thos. Matthews. Moved and seconded that L. R. Devore be chosen as a delegate to General Conference. Amended by motion that all the elders going to General Conference serve as delegates. Moved and seconded that Bro. P. Ray be interrogated by the clerk of district as to his knowledge of the existence of a resolution requiring elders to report to each district conference either in person or by letter, and if conversant with the fact that he be suspended as an

elder until restitution be made. Moved and seconded that the delegates to General Conference from this district request of that body that they appoint L. R. Devore, T. J. Beatty, James Moler, and Thomas Matthews to labor in this district the coming season. The following resolution was sustained: inasmuch as Bro. Thomas Matthews, Bishop's Agent, tendered his resignation to the last district conference, September 11th and 12th, 1886, and was accepted and Bro. T. J. Beatty was recommended by the same conference to be appointed by the Bishop, why has the Bishop not acted in the case? The delegates to present this to the Bishop. During the conference instructive sermons were preached by J. L. Goodrich, Thomas Matthews and L. R. Devore. Adjourned to meet at Vale's Mills, Vinton county, Ohio, subject to call of president.

### WYOMING.

The above district conference convened February 26th at Bro. Gill's hall, Scranton, Pa., Bro. Evan A. Davis president, and Sr. Maggie Gill clerk. Minutes of last conference read and approved. Branch reports.—Hyde Park 24, 9 removed, 2 expelled, 1 received by letter. Nanticoke 13. Taylorville 9. Elders reports.—H. S. Gill, A. N. Bishop, J. J. Morgan, David Griffiths, Evan A. Davis, John H. Pope and J. Baldwin; priests J. R. Williams, Frank A. Evans, John D. Eckard, teacher W. P. Harris. At 6:30 p. m., minutes of the preceding meeting read. Bishop's Agent H. S. Gill reported \$8 on hand at last conference, received \$3; paid out \$8 00, on hand \$3. Moved and carried that Bro. Gill be sustained Bishop's Agent. Moved and carried that Bro. E. A. Davis act as district president for the coming term, and that he have the right to appoint a president in his stead should he leave in the mean time. Moved and carried that Sr. Maggie Gill act as district clerk for the coming term. Sunday 27th, 9 a. m., minutes of last meeting were read. Moved and carried that the president, A. N. Bishop, and the clerk draft a petition to send to General Conference, asking the conference to return Bro. E. A. Davis to this field to labor. Moved and carried that Bro. E. A. Davis, J. J. Morgan, and J. Baldwin be the delegates to represent Wyoming district [at April General Conference.—Ed.] Moved and carried that we sustain all the church authorities with our faith and prayers. At 2 p. m., meeting in charge of H. S. Gill and J. Baldwin. Preaching by J. Baldwin and Henry S. Gill in the English language, and by David Griffiths in the Welsh language. At 6 p. m., preaching by Bro. Frank Evans in Welsh and by Bro. A. N. Bishop in English. Adjourned to meet at Plymouth, Pa., May 28th and 29th, 1887.

### WELSH MISSION.

A conference of the above mission was held at Albion Hall, Aberaman, October 31st, 1886; Elder T. E. Jenkins, president; J. R. Gibbs, clerk. The morning session was called to order at 11 a. m. by singing; prayer was offered by Elder Daniel Davies. The minutes of the last conference were read and approved. An address was delivered by the president. Eastern District reported 6 branches, 19 elders, 1 seventy, 7 priests, 45 members; 2 baptized, 1 received by letter, 1 expelled; total 72. Elder William Morris, president. Western District reported 2 branches, 11 elders, 4 priests, 48 members; 1 baptized, 1 removed by letter, 2 died; total 65. Elder David Lewis, president. Bishop's account reported received. T. E. Jenkins 9s 6d, William Morris 1s, Caernarvon branch 10s, in hand at last report 5s 6d. Total £1 6s. Paid out to Elder William Morris for traveling expenses £1, to the poor 6s; total £1 6s. Elder T. E. Jenkins agent. Books' report received. E. Treharne for *Heralds* 5s, J. E. Hughes for *Heralds* 10s 5d, J. Lewis for *Heralds* 5s 2½d, J. Lewis for tracts 2s, J. R. Gibbs for *Heralds* 10s 5d. In hand at the last report £6 18s 7½d; total £8 11s 8d. Paid out for postage 5s 2½d. In hand £8 6s 4½d. Elder David Lewis, agent. Resolved that Elder T. E. Jenkins be appointed to write to the *Herald* to correct some statements in Elder J. Dewsnup's article in the *Herald* for October 16th, 1886, entitled, The Work in Wales.

Prayer by Elder A. Weberly. At 2 p. m. the meeting was called to order by singing, prayer by Elder John Jones, a hymn was sung. The president exhorted all present to be faithful and strive for their reward. The authorities of the church were sustained in their order, the remainder of the meeting spent in bearing testimony, singing and enjoying the gifts of the gospel. Resolved when this conference adjourns it does so to meet at Llanelly, the last Sunday in April. A hymn was sung, prayer by Elder W. Morris. Preaching at 6 p. m. by Elders J. Lewis, Wm. Morris and T. E. Jenkins.

### TENNESSEE AND KENTUCKY DISTRICT.

This district conference convened the second Saturday and Sunday, the 13th and 14th of February, 1887, William H. Griffin president, S. L. Cooper clerk. Branch reports: Foundry Hill 15, including 1 elder, 1 deacon. Eagle Creek 20, including 1 elder, 1 teacher, 1 deacon, 1 died. Farmington 17, is in a disorganized condition. Elder Peter B. Seaton had kept up regular appointments in the district; expressed a desire to press onward in the good work. William H. Griffin had opened up some new fields for preaching, had labored with P. Seaton and blessed 3 children. Preaching on Sunday by William Griffin and Peter Seaton. Peter B. Seaton was chosen president for the next three months, William H. Griffin vice president, and S. L. Cooper clerk. Adjourned to meet on call of the president.

## Miscellaneous.

### BORN.

HAMMER.—Near Eldora, Hardin county, Iowa, September 8th, 1886, to Bro. C. W. and Emma Hammer, a son; blessed February 20th, 1887, by Elder J. S. Roth.

### DIED.

SHORTS.—At Wheeling, West Virginia, February 16th, 1887, William H., son of Bro. Samuel and Sr. Nancy Shorts, aged 15 years, 7 months. He died of neuralgia of the heart, after about four years' suffering, which he bore with patience. Funeral services by Elder Richard Salyards and Elder Brown.

"Dear brother, thou art gone to rest,  
And this shall be our prayer;  
That when we reach our journey's end,  
Thy glory we may share."

HINDS.—At Highmore, Dakota, December 25th, 1886, of malignant sore throat, Joseph W., son of Bro. Joseph and Sr. Mary Hinds, aged 7 years. Funeral sermon by Elder Gomer Reese, from Job 14:14. Thus they are called away to join the countless throng.

MILLER.—At Washington, D. C., February 16th, 1887, after a lingering illness, Bro. William L., only son of William D. and Sr. Sarah K. Miller, aged 40 years. He leaves a wife and five children, in Alexandria, Virginia.

### EXPELLED.

At the monthly business meeting, held in the Saints' Chapel, 113 Clarendon street, Hulme, Manchester, England, December, 1886, it was resolved that members James and Catherine Anderson be expelled from the Manchester branch of the Reorganized Church of Jesus Christ of Latter Day Saints, for that they, after due and proper citation, did fail to appear in answer to the charges preferred against them, of profanity, drunkenness and adultery. Signed,  
ELDER JAMES BAY,  
Acting priest and president of said branch.

### CHANGE OF ADDRESS.

I wish to give notice to the Saints of the Spring River district that my address hereafter will be Angola, Labette county, Kansas, and wish each one holding solicitors to be prompt in sending in their reports each quarter. If this is done we can get our reports before the conference in due time.  
R. H. DAVIS,

Bishop's Agent, Spring River District.

GENERAL CONFERENCE.

The Saints of Hyde Park have succeeded in getting reduced rates from Scranton, Pennsylvania, to Kirtland, Ohio, and return \$15 for the round trip.

J. J. MORGAN.

CONFERENCE NOTICES.

The Manchester district (English Mission) will (D. V.) hold their annual conference on the 8th, 9th and 10th of April, 1887.

JOSEPH DEWSNUP, Sen., President of the Manchester District.

ELDERS—SECOND QUORUM.

In order that we may make a proper report to the next General Conference, which is soon to convene at Kirtland, Ohio, it will be necessary for each member to send a report.

F. C. WARNKY secretary.

SHORTS FOR HERALD.

"The wise shall understand." Steer straight and the Lord will help. Bad weather, close circumstances and poor health never continue, but a change always occurs.

W. C. L.

Joseph Luff. J. W. Brackenbury. LUFF & BRACKENBURY,

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Tracts.

Table listing various tracts and their prices, including 'Truth Made Manifest', 'Voice of the Good Shepherd', 'Epitome of Faith and Doctrine of the Church', etc.

Reply to Littlefield.

We have for sale at this office, in pamphlet form, containing 48 pages, the "Reply of President Joseph Smith to L. O. Littlefield in refutation of the doctrine of plural marriage."

Forseutt and Shinn Discussion.

J. Shinn affirms "The Bible Teaches the Coming of Christ to Judge the World is now past." M. H. Forseutt affirms "The Bible Teaches the Literal Resurrection of the Body from the Grave."

Visions of Joseph Smith, The Seer.

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Miscellaneous.

Table listing various miscellaneous items and their prices, including 'The Problem of Human Life Here and Hereafter', 'Wilford Hall', 'Universalism Against Itself', etc.

Tracts in German.

Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board or Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year. Money may be sent by Post Office Order, Postal Note, Registered Letter, or Express on Lamoni, addressed DAVID DANCER, Box 22, Lamoni, Decatur County, Iowa. All matters of business connected with the office should be addressed to DAVID DANCER; communications and articles to the Editor.

# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, March 26, 1887.

### SUNDAY THE REST DAY FOR THE CHRISTIAN.

REPLYING to a late letter inquiring as to whether the Sabbath of the Jews was abolished by the will of God, and also as to the evidences that the first day of the week, Sunday, was appointed of God and observed by the early Christians as their day for rest and religious services, we offer the following, which we deem clear and conclusive, and we ask that all the texts quoted and cited be read and pondered patiently and prayerfully.

1. The 7th day Sabbath was a part of the Jewish law which was given at Sinai to Israel. In proof see Exodus 16: 22-30; 20: 10; with Neh. 9: 13, 14; Ezek. 20: 12.

2. This law, including the Sabbath, was superceded, and it gave place to the better law, (or covenant), in Christ. In proof see Jer. 31: 31-34; Matt. 5: 1-48, and note verses 21, 22, 27, 28, 31-39, 43, 44; also chapters 6 and 7.

These texts teach that Jesus gave commandments which were superior to and superceded the old Mosaic law. This view is confirmed by Acts 15: 5, 24; Rom. 3: 20, 21, 28; chap. 8: 2, 3; 13: 9, 10; Gal. 2: 16; 3: 5, 10, 11, 13, 17-26; 4: 24-31; 2 Cor. 3: 11-13; Heb. 8: 6-13; Col. 2: 14-17; etc., etc.

The early Christian ministry preached to the Jews on their Sabbath days it is true, but when they met specifically to hold church service with the Saints, they met on the first day of the week, Sunday. In proof see Acts 20: 7. The contexts show that Paul and his fellow ministers "abode seven days" in Troas, the last one being Sunday, (departing Monday), and that upon *that* day—not the seventh—"the disciples came together to break bread." It is not intimated that they held any service on Saturday, but that they waited over Saturday, and then met with the Saints for church services on Sunday. The con-

tributions and collections for charitable purposes were made on "the first day of the week," (1 Cor. 16: 1, 2), that being the most suitable time, for the reason that, when they were gathered for their weekly, stated meetings, the officers and members of the church were expected to be present together with each other. See also John 20: 19; and Acts 2: 1. These last texts prove the assembling of the Saints for service on the first day of the week—Sunday. To this we add the definite testimony of the most profound and competent church historians.

Mosheim says:

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior rose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the Church at Jerusalem, was founded upon the express appointment of the Apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the christian churches, as appears from the united testimony of the most credible writers."—Mosheim, part 2, ch. 4, sec. 4.

It is a fact that in the second century, the day on which Christ arose from the dead was so recognized by decree:

"And all [the Bishops] unanimously drew up an ecclesiastical decree which they communicated to all the churches in all places, that the mystery of our Lord's resurrection should be celebrated on no other day than the *Lord's day*."—Eusebius page 7.

This is the same day that Pinytus in his epistle to Dyonysius, Bishop of Corinth, about A. D. 175, calls the Lord's holy day; he says,

"To-day we have passed the Lord's holy day, in which we have read your epistle," &c.—Eusebius, p. 160.

The practice of reading communications in the assemblies of the Saints was derived from Apostolic injunction.

The historian, referring to the Ebionite heresy, says:

"They also observe the Sabbath and other discipline of the Jews just like them, but on the other hand they also celebrate the Lord's day very much like us in commemoration of his resurrection."—Eusebius, p. 113.

This sect had its origin early in the second century, and this statement concerning them is significant.

The exact light in which the Sabbath of the fourth commandment was regarded in the second and third centuries is further set forth by Eusebius, as follows; speaking of the righteous before Abraham, he says:

"They did not therefore regard circumcision, nor regard the Sabbath; *neither do we*: neither do we abstain from certain foods, nor regard other injunctions which Moses subsequently delivered to be observed as types and symbols, because such things as these *do not belong to Christians*."—Eusebius, page 27.

One more quotation shall suffice under

this head to show that Sunday, instead of the Sabbath, was the day of public worship in those early times; it is from Justin Martyr's first apology, about A. D. 150:

"On the day called Sunday, there is an assembling together of all who dwell in the cities and country, and the memoirs of the apostles and the writings of the prophets are read, as circumstances permit. Then when the reader has ceased, the president delivers a discourse, in which he admonishes and exhorts to these good things; then we all rise together and pray, and, as we before said, after prayer being ended, bread and wine are brought, and the president offers prayer in like manner and thanksgiving, and the distribution of that over which the thanksgiving has been pronounced, takes place to each, and each partakes; and a portion is sent to the absentees by the deacons."—Sewell, Church History, p. 169.

We have thus, both in the New Testament and early church history, shown that the first day of the week, or Sunday, was observed by the saints for religious services, but nowhere is it called a Sabbath; but so far as it was devoted to religious duties, (and it was unanimously so observed), it really was a rest from common pursuits, and in this light it was a Sabbath or rest day. But it is clear that the church for three hundred years or more did not understand that the Jewish Sabbath was transferred to the christians, only that the day was *changed*. This view was of later origin, and due, no doubt, to the idea of the Jewish Sabbath originating in Eden, which became a tenet subsequently, when creeds were formed.

### EDITORIAL ITEMS.

PRESIDENT Joseph Smith wrote from Independence, Mo., the 14th and 16th inst. He reports a profitable time at the dedication of the Saints new Chapel in Armstrong, Kansas, and mentions that the Independence branch is getting on finely.

Bro. John Pett of Dow City, Iowa, writes the 14th inst. saying: "We are having good meetings with fair interest and attendance."

Sr. Maggie Collins, writing from Knox, Indiana, March 13th says: Bro. J. B. Pretymann is telling the people there the gospel story with good results, had baptized one, also that Bro. Leonard Scott had labored there and in that vicinity with good effect. They were looking for his return to continue his work. Bro. J. H. Peters had furnished her with ten copies of Voice of Warning to loan among the people, and they were out on their mission work, causing much inquiry for further information as to our church work.

Bro. W. F. Clark writes from Ness City, Kansas, that he and Bro. William Goreham have many calls for preaching in that vicinity, and that they are pleased with that country and its prospects.

Bro. James Moler writes from Limerick, Ohio, that having read the epistle of David Whitmer and the reply thereto thus far, he is greatly confirmed and strengthened in the calling and authority of Joseph the Seer.

Bro. A. Himes is holding meetings near Allendale, Mo., and his efforts meet with fair success. He has a call to a point south west of Grant City, and hopes to respond to it soon, for his heart is in the Lord's work.

O. O. Newberry writes from Vincennes, Iowa, March 10th and says,—"Inclosed please find ten dollars for the *Herald*. I have two other religious papers in the house to compare with the *Herald*. For sound sense give me the latter."

Sr. M. M. Brooks wrote the 9th of March that she now lives at Essex Center, Ontario, and would be glad to have one or more of the elders call, for she has been much afflicted of late. She desires the prayers of the Saints.

### QUIBBLING MORMONS.

THE ORGAN OF THE CHURCH SOUNDS A NOTE OF WARNING TO ITS MEMBERS.

INTERVIEWS WITH MEN WHO UNDERSTAND THE QUESTION.

Salt Lake City, Utah, March 9.—The Edmunds-Tucker bill has been practically tested and found wanting. Mormons hold up their heads defiantly and laugh over the result of the Brigham City election Monday, where the test oath was taken almost without exception, and the church ticket elected by a large majority. It is a settled fact that the Saints are willing to swear anything to retain their political grip on the Territory.

Yesterday Judge Zane administered the prescribed oath within the District Court for the first time. All but two of the Mormons on the panel adopted it. In substance the oath reads: "I will not aid, abet, counsel or advise any person to commit any of the crimes defined by acts of Congress, as polygamy, bigamy, unlawful cohabitation, incest, adultery or fornication, and I further swear (or affirm) that I am not a polygamist or a bigamist and that I do not associate or cohabit polygamously with persons of the other sex."

When the morning session of the court opened to-day with the jury in the box, Justice Zane requested the foreman to rise and asked him if, in consideration of the oath previously taken, he believed it right, according to the law of God, for men to have more than one living and undivorced wife at the same time. Without hesitation the man replied that he thought it was. In his sincere belief polygamy was the true religion of Christ. Richard Howe, Charles Sansome, William M. Atwood, Hiram Grosebeck, John McLay, Orson H. Pettit, Mark Spencer and Osmond Lechiminant voiced the same opinion in even stronger terms. They were immediately removed from the box. This direct and staggering announcement caused a stir in Gentile circles even greater than the news of the bill's passage.

To a certain extent the attitude of the church has been defined. In an editorial which appeared last evening in its official organ, the *Deseret News*, many technicalities were advanced which are received as the spirit that prompted the action of the jurors yesterday morning. "The voting citizens of Utah should become thoroughly familiar with the language of the new law designed to abridge their liberties; they should understand that it does not infringe upon their abstract belief. They may believe that it is right and proper under certain circumstances for a man to have more wives than one and to live with them as such. Or they may believe it is wrong for any one to

marry more than one wife; or they may believe it wrong to marry at all. The test oath does not assume to affect any belief, neither does it affect the expression of belief. The right to defend and advocate anything that one believes to be right is an inalienable right under constitutional protection.

"Liberty of speech and of the press is one of the rights that can not be infringed by law. The test oath was carefully worded so as not to trench on faith or its defence or advocacy. It only affects actions. Those who take it promise to obey the laws of the United States, and to refrain from aiding, abetting, counseling or advising any other person to commit the crimes defined and forbidden in the Edmunds act and the new law. Those who feel that they can take the oath may do so without any fear from sources that will be pretended as fraught with danger. Every qualified citizen may take the oath who is willing at the time of doing so to obey the laws of the United States and to refrain from helping or advising others to break the law.

"There is another consideration. Some people have a natural or educated antipathy to taking an oath in any form. The law provides that they may make an affirmation. They may either swear or affirm, the affirmation is as legal as the oath. Those who don't want to take the latter may claim to subscribe to the former. Instead of saying, 'I, being duly sworn,' they each may say, 'I, being duly affirmed.' Let every voter who objects to swear insist upon making an affirmation instead; this is as the law provides, and when technicalities are insisted upon by others, we do no wrong in also insisting upon technicalities when it suits us to do so."

Colonel G. L. Godfrey of the commission, who is one of the best informed men in the city on Mormon affairs, said to me: "The Saints recognize the test oath as entirely of a promissory nature. They don't consider it of other significance than a promise. Perhaps they are right. It is a question, in my own mind, if they can be convicted of prejury for breaking it. If they can not, the bill will fail in its purpose."

Judge Zane was called upon after the dismissal of the jury. "I am surprised," he said, "at the outcome of the affair. Yesterday the test oath was given, as they say it does not infringe upon their abstract belief; but I was not prepared when my question of faith was put to them this morning, for so absolute a reply. This clearly defines their position. They are ready to promise, but not ready to deny, their individual faith."

Governor West sat in the office of the Walker House apparently engrossed in thought, when I inquired his opinion regarding the unexpected developments. "I have always held," he remarked, "that the Mormons were sincere in their belief, and argued among my friends that on that ground they could not consistently take the test oath. If they did so it would settle in my mind that they were unscrupulous and ready to sacrifice their religion to politics. Such apparently is the fact."

A well-known journalist, whose interests are closely identified with the opposition, tells me in confidence that the church officials are highly pleased with the results of the Brigham City election. They are posting their subjects that Gentiles judges have no power to administer sacred oaths, and that any statement they may see fit to make before them will not be considered as contrary to their religious principles.

HENRY G. TRICKEY.

*Boston Globe*, March 10th.

How strangely the above reads when compared with the following teachings which the Utah people claim to revere and teach: "And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments. *Break not my commandments for to save your lives*; for whosoever will save his life in this world, shall lose it in the world to come."—Jesus, Matt. 16:26, 27, in Inspired Translation by Joseph Smith. And yet it is charged

that that Utah leaders break them, and counsel their people to break them, in order to save paltry political offices. The Lord approves him only "who speaketh the truth in his heart, . . . and sweareth to his own hurt, and changeth not."—Ps. 15:2, 4. The Lord through Joseph the Seer utterly forbids lying, even in self-defense, and says: "Wo be unto him that lieth to deceive because he supposes that another lieth to deceive."—Doc. Cov. 9:4.

We would admonish those Utah leaders that Joseph Smith, whom they profess to revere, makes Jesus to say: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so to do, he shall in no wise be saved in the kingdom of God."—Matt. 5:21. And this same Joseph Smith makes Paul to teach that a real or supposed good end can not justify the use of evil means to attain it: "And some affirm that we say, (whose damnation is just), Let us do evil that good may come."—1 Cor. 3:8.

If these leaders honestly believe polygamy to be a command of God to them and their people, and that "all those who have this law revealed unto them *must obey the same*" or be "damned," as their polygamic revelation teaches, why do they, or how can they, teach their people to swear faithful obedience to, and compliance with, the anti-polygamy laws of the nation! We feel ashamed, and sorrowful, and outraged when any who claim to be Latter Day Saints violate the doctrine of Christ, the laws of the church, the laws of the land, and especially when their teachers advise and encourage it. The fruit of this doing will be only evil to those who are guilty of it. The folly of these leaders is being "made manifest to all men," as Paul predicted (2 Tim. 3:9). They have woven a net which now ensnares them; and their only escape lies in a speedy return to the plain teachings of the sacred books endorsed by the church up to 1844. God has brought them "under the rod," the "rebels" he will "purge out," and those Saints who do not return to an honest, faithful adherence to the original faith as taught up to 1844, will go to spiritualism, sectarianism, or infidelity.

SOME one sends us the Philadelphia, (Pa.) Daily *News* of March 5th, containing what purports to be a correct account of Joseph the Seer, the Book of Mormon, Sidney Rigdon, the travels of the church, etc., etc.; and about the only really correct thing in it, is, that "The Book of Mormon contains the severest denunciation of polygamy imaginable."

If all the foolish, slanderous yarns about Joseph Smith and his work, including the Book of Mormon and his revelations, were gathered and published, it would present such a confused, contradictory, senseless mass as would put the blush of shame on the very dirtiest of Satan's imps. Let these scavengers and peddlers of falsehood and calumny go on with their vile work; for unwittingly they scatter some seeds of truth which will eventually grow and flourish when their evil reports shall wither

rot in the midst of their own stench to the eternal condemnation of their willing, witless authors. The angel of God told Joseph, at the first, when a boy, that his "name should be had for good and evil among all nations;" that among the upright and wise it would be had in honor and esteem, while with others it would be had in derision and contempt. Newspaper scribblers, book-makers, and pulpiteers are ignorantly and some of them viciously, fulfilling this prediction to the young seer.

#### "REFORMED EGYPTIAN."

In a well written article on the Book of Mormon in the *Juvenile Instructor* of Salt Lake City, edited by George Q. Cannon, of March 15th, the writer has this to say of the language in which that book was found by Joseph the Seer, and from which he translated it into English:

"The first portion of the Book of Mormon, as we now receive it, Joseph Smith translated from Hieratic Egyptian, the language in which Nephi wrote. The remaining portion, as we have it, he translated from Reformed Egyptian, the language in which Mormon wrote."

This is a mistake. Oliver Cowdery, who was entitled to know from the fact that he was the Seer's scribe and spokesman, says of Mormon and his record:

"But a long time previous to this national disaster, [the destruction of the Nephites. Ed.], it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers which were in his possession he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophecies this. He [Mormon] however, by divine appointment, abridged from those records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says on 529th page, all the records in this same hill Cumorah, and after gave his small record to his son Moroni."—*Messenger and Advocate*, page 158.

From this we learn that the entire Book of Mormon is but an "abridged," and "short account" of all the records of the Nephites from Lehi to Mormon, including what Mormon and Moroni added, and that this "abridged" account was written by Mormon "in his own style and language," which was "reformed Egyptian," for he says, in Book of Mormon 4:8:

"We have written this record according to our knowledge, in the characters which are called among us the reformed Egyptian, being handed down and altered by us according to our manner of speech. And if our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in the Hebrew, behold, ye would have had no imperfection in our record."

This is further proved and explained in "The words of Mormon," just preceding the "Book of Mosiah."

"An interesting group of people live in Decatur county, Iowa. The central point of this settlement or colony is Lamoni, a town of eight hundred inhabitants, nearly all of whom are Mormons or members of the Reorganized Church of which Joseph Smith, jr., the son of the Prophet, is President. The Saints have a newspaper, called the *Herald*, which is ably conducted, a large church edifice, and are preparing to build a college. These interesting people have no sympathy with the polygamous doctrines of the Utah Mormons, yet believe implicitly in the sacred

mission of Joseph Smith and his revelations. The Saints of Lamoni are sober, temperate and honest, and live on the best of terms with their Gentile neighbors."—Ottumwa (Ia.) *Democrat*, March 16th.

We are pleased to see favorable mention of the Saints' efforts as honorable citizens, and especially when it comes from intelligent, influential sources near them. God is giving his people "grace and favor," "honor and fame," just as he promised to do if they prove themselves worthy.

#### D. WHITMER.

[Continued from page 180.]

ONLY a sense of duty toward God and his people could induce us to point out and refute the errors set forth in the teachings of David Whitmer and his advisers in the *HERALD* for last February 5th. But the demands of love to God and the Saints require that we shall be thorough, plain, and exact, so that all who will may learn the essential facts touching these matters in question.

#### A DESIRE TO LEAD.

On page 92 of *HERALD*, Mr. Whitmer says of the Reorganized Church:

"Many of you think I have a desire to lead—to lead a church that believe as I do. I have no such desire. A one-man leader to the church is not the teachings of Christ."

How can this be made consistent, when on page 91 he states that he was commanded of God in June, 1838, to separate himself from among the apostate Latter Day Saints, and when in this same connection he claims "authority," comparing himself with Mormon? Mormon, mark it, was the leader appointed of God. When he claims this peculiar "authority," and then asks the Saints to endorse his dogmas and interpretations, and then claims to stand related to the Saints as was Mormon to the apostate Nephites, this rings with desires for some kind of leadership, however much he may disclaim it. And when he denies to Joseph the Seer the leadership of the church, asserting that "he was not called to set up and establish the church any more than any of us elders were," this, too, smacks of a desire for leadership, for it says, in effect, that David Whitmer had equal authority to lead, teach, and preside over Christ's church that Joseph ever had. This is the English of the matter, put in plain words. This view is further strengthened, when on page 92 he asserts that Joseph, in respect of doctrine and church government, "was blinded and became ensnared by proud, ambitious men," and that he (D. Whitmer) "labored hard with him to get him to see it." In this he admits, in effect, that he strove hard to have Joseph yield to the judgment of David Whitmer and adopt his theories on these church questions! He thus sought to lead even the choice Seer! to say nothing of the church then under the presidency of the Seer. In these admissions we readily discover what has ailed David Whitmer from early times, and what it was that led him to that course of conduct for which he was cut off from the church in April, 1838, two months before he claims he was commanded of God to leave it!

Korah, Dathan, Abiram, and their confederates, held similar views in respect to Moses' leadership, as does Mr. Whitmer and others of Joseph's. They said of Moses, "ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord."—Num. 16:3.

Moses was authorized of God in his leadership, while Korah and his company were blind in their judgment, ambitious in their desires, and their claims in respect to authority were rejected of God and exposed for the admonition of the Lord's people. Joseph was called of God to be his seer (2 Nephi 2:2); he did the work of a seer; (Mosiah 5:10; 12:3; 2 Nephi 11:18; 2:2, 3; Book of Mormon 4:2, 3).

Oliver Cowdery, in 1834, said of Joseph's seeric ministrations;

"These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom. Day after day I continued, uninterrupted, to write from his mouth as he [Joseph. Ed.] translated with the Urim and Thummim, or, as the Nephites would have said, 'Interpreters,' the history, or record called 'The Book of Mormon.'"—*Messenger and Advocate*, page 14.

As we have hitherto said, Joseph was a prophet, seer, translator, and revelator. To these gifts and callings he was chosen and ordained of God, and was upheld in that authority by the voice and faith of the church. David Whitmer was simply a "witness" of Joseph's calling to be God's seer, translator, revelator and prophet. He was also called to be an elder, and a high priest. This was the extent of his authority. He was never called of God to be Joseph's counsellor, guide, nor adviser. He had no authority to demand that Joseph, or the church, should submit to his views on doctrine and church government. He had no right to expect that the "choice seer" should yield his own judgment in respect to doctrine and church building and follow that of David Whitmer. To make such a claim is the very climax of presumption, and yet this is substantially what David Whitmer did, taking his own admissions as evidence.

In further proof that Mr. Whitmer is blind and badly out of the way when he says of Joseph,—“He was not called of God to set up and establish the church any more than any of us Elders were,” we cite the fact that in Joseph's divine call lies the very source and beginning of the Lord's great and marvellous latter day work. Oliver Cowdery understood this to be the case, as may be seen in what he relates of the angel's visitation and instruction to Joseph:—

"The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

"Though fear was banished from his heart, yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the scriptures might be fulfilled, which say—'God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despis-

ed, has God chosen; yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence. Therefore, says the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid; for according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the gospel, and own that Messiah whom their fathers rejected, and with them the fullness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd.'

"This can not be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people."—*Messenger and Advocate*, 79, 80.

Oliver says the angel further said to Joseph:

"Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honor, and with the other in reproach; yet with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fullness of the gospel. Now go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments and he will deliver thee from temptations and all the arts and devices of the wicked one. Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee thou mayest have power to escape the evil, and obtain these precious things."—*Messenger and Advocate*, p. 199.

The fact that the Lord called Joseph to be his seer is conclusive evidence that he held far greater authority "to set up and establish the church" than any other of the elders, for "a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can."—*Mosiah* 5: 10. There is not the slightest evidence in the Book of Mormon that David Whitmer, or any of his fellow elders, would ever be called to be seers, or anything like it.

The "interpreters" and sacred records were handed down from one prophet and seer to another, and these servants of God held the chiefest authority. See *Mosiah* 13: 1, with 4: 1; 1: 3; *Alma* 17: 5; 1 *Nephi* 2: 28; 2 *Nephi* 4: 5, 6, etc., etc. These were given to Joseph, thus proving his superior calling and authority.

#### ONE MAN LEADER.

Mr. Whitmer's insinuation that the church under Joseph's administration had "a one man leader," is not true in the sense in which he applies it.

No proper organization can exist without a head. A head is a necessity, in the very nature of things. This is as true of the church and kingdom of God as it is of every department of nature or of civilized governments. Melchizedek was the presid-

ing head in Salem; so was Moses in Israel; so was James in the times of the apostles. (See *Acts* 15: 13-29, with *Gal.* 2: 11-14; also *Antiquities of the Christian Church* p. 58, and *Eusebius Ecclesiastical History*, chap. 20, par. 1, etc.)

In the church and kingdom of God the presiding head is appointed directly of God as in the case of Moses (*Ex.* 3: 2-10, etc.); Aaron, (*Ex.* 28: 1-43, etc.); Joshua, (*Joshua* 1: 1-9); Samuel, (*1 Sam.* 3: 4); Nephi, (*1 Nephi* 1: 19); Alma, (*Alma* 9: 6); Nephi the apostle, (*Book of Nephi* 5: 8); and true to this divine principle, the Lord by revelation appoints the presiding head of his church in these latter days, and selects the "choice seer" as we have before seen, and as may be further seen in *Doctrine and Covenants* 1: 4, 5; 17: 1; 19: 1-3; 23: 2-4; 27: 2, 4; 43: 1, 2; 87: 1-5; 105: 6, 7, 12; 107: 39, etc. Herein is divine wisdom, divine order, resulting in unity and harmony when faithfully observed. This kind of a "one man leader" the true church has from the first endorsed. This leader has his rights, privileges, authorities, duties and powers; but he thereby has no authority to infringe upon, nor interfere with, the reserved rights, privileges, authorities or duties of others. The rights of the individual members and individual ministers are each held sacred and inviolable in that divine system instituted and built up under Joseph the Seer. Before the church was organized the rights of the members were guaranteed, and when it was organized that fact was embedded in its very foundation, as will be seen in the following which provides that *the consent of the people must be had and held sacred in organizing, building, and governing the church of God*, for Joseph says:

"We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood had given us, viz: that provided we continued faithful, we should also have the Melchisedec Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. P. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the truth of the Savior's promise; 'Ask, and you shall receive, seek, and you shall find, knock and it shall be opened unto you;' for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time: we were however commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the Spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord."—*Times and Seasons*, vol. 3, p. 915.

The principles here commanded were strictly observed as will be seen in this historical passage:

"Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony, and give information, as far as we had opportunity; and also made known to our brethren that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above mentioned Mr. P. Whitmer (being six in number) on Tuesday the sixth day of April, A. D. one thousand, eight hundred and thirty.

Having opened the meeting by solemn prayer to our heavenly Father, we proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the Church of Jesus Christ of Latter Day Saints. After which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly. Whilst yet together I received the following commandment.

Revelation to Joseph Smith, jr., given April 6th, 1830." (See *Doc. Cov. sec. 19.*) *Times and Seasons*, p. 944-5.

From the foregoing we learn that, notwithstanding Joseph was called of God to be a prophet, seer, revelator, translator, and the presiding elder over his church, thus holding the very highest authority a mortal being can hold, yet the rights of the membership must be preserved sacred so that the ministry should not "lord it over God's heritage." Here is divine "one man" leadership; but it is defined, and limited. In keeping with this is the revelation through Joseph the Seer, September 1830, *Doc. Cov. 27: 4*, as follows:

"And my servant Joseph shall be appointed to preside over the conference by the voice of it. \* \* \* Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."

The same principle is taught in sections 25: 1; 101: 2, 3; 107: 46, etc. By these things we see that, the "one man leader" appointed of God for the church is not an autocrat, a despot, a tyrant, nor a lordly, lawless priest as insinuated by D. Whitmer and others; but that he is God's servant to the church for Christ's sake, and that the rights of the subordinate ministers and the members are protected against priestly encroachment.

To further show that Joseph neither sought to be a "one man leader" in an arrogant, autocratic sense, but simply in the sense of being a chief servant of and for Christ; and to show that his teachings were always opposed to priestly dogmatism, despotism and domination; and to show also that he was a "one man leader" in the highest, best sense of that term, we give the following from his recorded teachings:

"At the sitting of the council of the 26 of March, 1833, according to the plan taught at the solemn

assembly, which was, that the seven high priests who were sent from Kirtland to build up Zion, viz: Oliver Cowdery, W. W. Phelps, John Whitmer, Sidney Gilbert, Bishop Partridge, and his two counselors, should stand at the head of affairs, relating to the church, in that section of the Lord's vineyard; and these seven men, with the common consent of the branches comprising the church, were to appoint presiding elders, to take the watch care of the several branches, as they were appointed. Now, therefore, as many of the high priests, and elders, went up to Zion and commenced regulating and setting the branches in order, allowing themselves as much power by the authority of their priesthood, and gift of the Holy Ghost, as those set apart and appointed to preside over the branches; it became necessary to call the council now spoken of, to set in order the elders of Israel; when, after a long discussion, it was decided from the revelations, that the order taught in the solemn assembly, was correct; and that the elders, when they arrived at Zion, were bound by the authorities set in the church, to be submissive to the powers that be: their labors and callings being more particularly to push the people together from the ends of the earth to the places the Lord appointed. This decision in council gave general satisfaction, and the elders soon saw the beauty of every man in his place."—*Times and Seasons*, vol. 5: 738-9.

In 1835, May 2d, he taught the same principle as this quotation abundantly proves:

"President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its stakes and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to go abroad and regulate all matters relative to the different branches of the Church. When the Twelve are together, or a quorum of them, in any church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a quorum, they will have to do business by the voice of the church. No standing High Council has authority to go into the churches abroad, and regulate the matters thereof, for this belongs to the Twelve. No standing High Council will ever be established only in Zion or one of its stakes. When the Twelve pass a decision, it is in the name of the church, therefore it is valid.

"No official member of the Church has authority to go into any Branch thereof, and ordain any minister for that church, unless it is by the voice of that branch. No elder has authority to go into any Branch of the church, and appoint meetings, or attempt to regulate the affairs of the church, without the advice and consent of the presiding elder of that branch."—*Mill. Star*, 15: 261.

In May, 1840, he still taught the same principles, as the following quotation proves:

"I say that the duties of the Seventies are more particularly to preach the gospel, and build up churches, rather than regulate them, that a High Priest may take charge of them. If a High Priest should be remiss in his duty, and should lead, or suffer the church to be led astray, depart from the ordinances of the Lord, then it is the duty of one of the Seventies, acting under the special direction of the Twelve, being duly commissioned by them with their delegated authority, to go to that church, and if agreeable to a majority of the members of said church, to proceed to regulate and put in order the same; otherwise, he can have no authority to act.

JOSEPH SMITH, junior."

*Millennial Star*, vol. 17: 775.

The Twelve instructed the church in harmony with this in 1839, for they said:

"We would also warn the elders, according to previous counsel not to go on to another's ground without invitation to interfere with another's privilege, for your mission is to the world and not to the churches.

We would also remark, that no man has a

right to usurp authority or power over any church, nor has any man power to preside over any church, unless he is solicited and received by the voice of that church to preside. Preach the first principles of the doctrine of Christ, faith in the Lord Jesus Christ, repentance toward God, baptism in the name of Jesus for the remission of sins, laying on of hands for the gift of the Holy Ghost, the resurrection of the dead, and eternal judgment."—*Times and Seasons*, vol. 1, p. 14.

From all these facts we learn that Joseph was not an arrogant, over-reaching, despotic "one man leader;" neither would he suffer the ministry to be anything like it. While he was active, vigilant, and decisive in the exercise of his official authority, he studiously avoided interference with, or usurpation of, the rights and privileges of others, whether ministers or members; hence it is both false and cruel to even insinuate that he was a "one man leader" in a bad and unlawful sense.

One more quotation shall suffice to show that Joseph was a "one man leader" only in a rational, republican, scriptural way. In the winter of 1838-9, he and Hyrum and others of the ministry were in Liberty jail, Missouri, from whence he wrote to Bishop Partridge and the church as follows:

"Now concerning the places for the location of the Saints, we would say that we can not council you in this thing as well as if we were with you; and as to the things written to you before, we did not consider them binding. We would advise that while we remain in prison and in bondage, the affairs of the church be conducted by a general conference of the most faithful and respectable of the authorities of the church, and that the proceedings of the same be forwarded to your humble servants, and if there be any corrections by the word of the Lord they shall be freely transmitted, and we will cheerfully approve of all things which are acceptable to God. If anything should have been suggested by us or any names mentioned except by commandment or 'thus saith the Lord,' we do not consider it binding; therefore, we shall not feel grieved if you should deem it wisdom to make different arrangements."—*Times and Seasons*, vol. 1, p. 102.

In the foregoing quotations we have an overwhelming amount of written testimony to show (1), that David Whitmer had a desire to lead both Joseph and the church; (2), that Joseph, by virtue of his superior authority and gifts had primary and leading authority to "set up and establish the church;" and (3), that while he was a "one man leader" to the church, it was in a sensible, lawful, scriptural way; and (4), that he was neither a priestly autocrat, despot, or anything of that kind; and (5), that he carefully and plainly prohibited anything of the kind to the ministry. In these things we disprove the statements of David Whitmer and his fellows, and show them to be without foundation in fact.

SOME one has kindly sent us the following clipping, without saying whence it came.

#### A NOTABLE FACT.

"MR. EDWARD W. TULLIDGE has directed our attention to a matter of some interest. It is that the late Rev. Henry Ward Beecher was the third cousin to the Prophet Joseph Smith, George A. Smith, and Amasa M. Lyman. The proof of the fact is given in the book of the Lymans, published some years ago, in which the genealogy of that family line is given.

Those who were familiar with the mental peculiarities of the late President George A. Smith

and the former Apostle A. M. Lyman, will observe that they appeared to be combined in the lately deceased great preacher. The first named was noted for perspicuity and clearness, and for being intensely practical. On the other hand, in his palmy days, Amasa M. Lyman was possessed of great fertility of imagination and fluency of speech, while he was also capable of the most intense and impassioned utterance. He became, in the very widest sense, a universalist, over-leaping at last the utmost bounds of Christianity, with special reference to the atonement. He had the same mental repugnance toward the recognition of any boundaries prescribed by creed manifested by Mr. Beecher.

"These peculiarities are not cited for the purpose of showing that hereditary proclivities had anything to do with the similarities, but simply because they existed, and on that account appear to be of some present interest. In connection with the fact of the relationship to Joseph Smith, it may not be overlooked that, in some of his grander flights, Mr. Beecher gave evidence of inspiration, but the marvelous organizing power, given to the Prophet directly from God, had no existence in him."

#### BRIGHAMITE COUNSEL.

"It is an old saying that there is no loss without some gain, and it is a true saying. This will undoubtedly be demonstrated in the operation of that clause in the Edmunds-Tucker bill disfranchising women. The purpose of that clause was to weaken the Mormon church and strike a blow at polygamy, but unless we are mistaken it will have a contrary effect. It is true, the Mormons will be deprived of the votes of their wives and daughters, but under the circumstances won't this be an advantage to the church? The oath which the men are required to take binds them to a promise not to aid or abet, counsel or advise, people to practice polygamy, which will naturally close the mouths of a good many men as to that offense; if the women had retained the franchise they would have been required to take the same oath, but with the loss of the right to vote, they retain the right to teach, preach and advise. Wouldn't the Loyal Leaguers howl if the Home Missionary list should be filled up with women, while the men took care of the polls."—*Salt Lake Herald*, March 12th.

Will the *Herald* encourage the Mormon "wives and daughters" to "aid, abet, counsel or advise people to practice polygamy"? Is this the way they would promote the religion of Christ and teach good citizenship! If this vicious course were adopted, the Brighamites would forfeit every claim upon the respect, consideration and sympathy of the civilized world, and would make sure and swift their utter overthrow.

#### JOSEPHITE CONFERENCE.

Elder J. C. Clapp, of the Reorganized Church of Jesus Christ of Latter Day Saints delivered a number of very fine lectures this week, in the Josephite chapel, beginning last Monday evening and ending Wednesday evening. His lectures were delivered in defense of the Book of Mormon, in reply to the Rev. Mr. Lamb, Baptist minister of Salt Lake City, who has written a pamphlet exposing the Book of Mormon from his standpoint, viz: grammatical errors and contradictions. These meetings were very interesting and well attended. Mr. Clapp left for Salt Lake City on Thursday morning, where he will endeavor to vindicate the truth of the Book of Mormon. It is thought he will remain in that city for several weeks.—*Idaho Enterprise*, March 12th.

SEND sixteen cents in stamps to PAUL MORTON G. P. & T. A., C. B. & Q. R. R., Chicago, Illinois, and get a copy of the Pronouncing Dictionary published by the Burlington route. It contains 320 pages, 32,000 words, and 670 engravings, and is the cheapest book issued.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Light is mingled with the gloom,  
And joy with grief;  
Divinest compensations come,  
Through thorns of judgment mercies bloom  
In sweet relief."

### FACE YOUR TROUBLE.

"I HAD plowed around a rock in one of my fields for over five years," said a farmer," and I had broken a mowing machine knife against it, besides losing the use of the ground in which it lay, all because I supposed it was a large rock, that it would take too much time and labor to remove it. But to-day, when I began to plow for corn, I thought that by and by I might break my cultivator against that rock; so I took a crow-bar, intending to poke around and find out its size once for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help."

"The first time you really faced your trouble you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself, for I do believe that before we pray, or better, while we pray, we should look our troubles square in the face.

Imagine the farmer plowing around that rock for five years, praying all the while, "O Lord, remove that rock!" when he didn't know whether it was a big rock or a little flat stone!

We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it, when if we would face the trouble and call it by its right name, one-half of its terror would be gone.

The trouble that lies down with us at night and confronts us on first waking in the morning, is not trouble that we have faced, but the trouble whose proportions we do not know.—*Selected.*

### HOME COLUMN MISSIONARY FUND.

Sr. Mary Gillespie, Kirtland.....	2 00
Sr. Armenia Sutherland, Webb City, Mo....	1 00
Sr. Ettie Gulembo, Sugar Grove, Mich.....	50
Hannah and N. B. Loveland, Bellville, Wis..	50
Sr. S. J. Butts, Chatfield, Minn.....	61
Sr. Elizabeth Scarcliff, Holden, Mo.....	60
Sr. Mattie P. Bozarth, Cameren, Mo.....	20
Sr. Johanna M. Moldrup, Kearney, Neb.....	1 00
Sr. Julia Swain, Harlan, Iowa.....	50
Sr. Jennie Krahl, David City, Iowa.....	48
Sr. Jennie Barr, Lamoni, Iowa.....	11
Bro. Frank Dillon, Lamoni, Iowa.....	36
Sr. M. P. Matthews, Keokuk, Iowa.....	50
Sr. M. E. Doud, Athens, Mo.....	50
Sr. Ella, Iowa.....	25
Sr. Rachel Williams, Llanelly, South Wales..	7 30
Sr. E. Ransom, Oakland, Cal.....	1 00
Julia, Dessa, and Maud Swain, Harlan, Ia..	50
Sr. Lois A. Dewitt, St. Boniface, Manitoba..	50
Bro. Christian Weiler, St. Peter, Minn.....	1 00
Sr. Maggie Evans, Crescent, Iowa.....	1 00
Sr. Ruthina Gurwell, Akron, Col.....	1 00
Sr. Hannah and Martha Robinson, Angus, Ia..	25
Sr. Sarah M. Ellison, Harlan, Iowa.....	1 00
Sr. Johanna James, Plymouth, Eng.....	1 00
Sr. Sophronia Jewks, Orangeville, Utah.....	1 30
Sr. America I. Thompson, New Marion, Ind..	50

MAST, Iowa, March 16th, 1887.

NEW TRENTON, Ind., Feb. 20th.

*Sister Frances:*—I look every week to see if there are any letters from Southern Indiana. I have belonged to the church since I was twelve years old; was baptized by Bro. B. V. Springer. We have had no preaching in our branch for almost four years. We would like very much to have an elder come here. All the preaching we get is through the *Herald* and *Hope*.

I am glad the subject of dress has been mentioned, as that is something I am always interested in. It seems as if each one has a different opinion as to how we should dress. I don't like to see clothes made altogether plain, nor do I like to see goods all cut up into ruffles. I think there are two things to be considered when we talk of dressing, viz, *age* and *circumstances*; what would look well for me to wear, would not be at all becoming for my Grandmother. I once asked an elder (one of the twelve) how he thought the sisters should dress? He told me he thought a ruffle on the bottom of a skirt looked very well, and he always liked to see an overskirt. Perhaps the Saints who read this will think I am proud, and may be I am, but as long as I have to associate with the people of the world I want to look something like they do. I always feel more comfortable, when I am out in company, if I know that my clothes look well. One thing which we ought always to think of when buying a new garment is, can we afford it? While some are able to get cloth or silk dresses, others can wear nothing better than calico. I call it the wrong kind of pride to get what our conscience tells us we can not afford, simply because someone else has it.

Sister Frances, I would like to know just what you think it means in the Book of Covenants where it says:—"Let thy garments be plain and their beauty the work of thine own hands." Do you think we should never take a dress to a dressmaker to have it made? It may be that the dressmaker is a poor woman who has to make her own living in that way. I can not see that there is any more harm in having some of our sewing done, than for the farmer to go to the blacksmith to have his horse shod. He could learn to do it himself. But whether our outward appearance is stylish or otherwise, let us have on the robe of righteousness, that we may be worthy of a crown of eternal life.

I see so many are sending their birthday offerings, I will send mine, although my birthday is past.

Your sister,

EMMA CARMICHAEL.

MONDAMIN, Iowa, Jan. 31st.

*Dear Sisters of the Home Column:*—Allow me to enter, with a few thoughts that observation has furnished me. I wish to chat a few moments with the young sisters who are old enough to contemplate matrimony, (which, by the way should be at least twenty years). I would have you give the matter a thorough consideration, and be sure you understand the importance of such a step. It is a holy ordinance, ordered by our heavenly Father. In the first place, make "mother" your confidential friend and adviser; for who else upon earth has as much interest in your welfare, or would be as apt to give good counsel? Too many young girls go to other young girls no wiser than themselves for advice. It seems like the American people have never been careful enough on this subject, and young

people treat it too lightly. Remember it is for life, or should be, although the courts are full of divorce cases every session.

I read not long ago of a young lady in Iowa who answered an advertisement for correspondence, and continued the correspondence, exchanging pictures, etc. The fellow (I will not call him gentleman) sent her a side view picture, and wrote her of land and property in Nebraska, causing her to believe that he was quite well to do. When they met she saw that he had but one eye, and altogether his appearance did not please her very much, but she married him and went with him to his Nebraska home, which alas! was a fraud also. She soon left him and returned to her parents a sadder and wiser girl. Now I hope there are none of our young sisters who would be found off their guard, or so ignorant of worldly vices as to be deceived in any such a way. And mothers, please pardon me for presuming to give advice to older people, but I see so much need of instruction from mothers to their daughters that I can not refrain from offering just a word or two. I believe it would save much sorrow and suffering if mothers were not afraid to talk plainly to their daughters. I say "afraid" because that seems to be the case. The young people of today have no thought or idea of the deeper things of life.

And young mothers, let us encourage our little ones to come to us with their little troubles, and sympathize with them in their trials, and they will not forget their source of comfort when they are grown, I am sure. Let us not look with disfavor upon their childish undertakings, if they are of an innocent nature. Continued discouragement will cause them to lose confidence in themselves, and probably retard their success in life. Or when they are older will grow indifferent to the wishes of their parents and go on in their own way, which is quite sure to be unprofitable to them. I think when old enough they should be taught sufficient independence, so they will learn to have good judgment and to think for themselves.

Now, dear sisters, I offer these disconnected thoughts in a bungling manner, hoping to hear from others more capable. May God help us all to be wise, that at least a few errors in life may be corrected in the rising generation.

Yours in the one faith,

CHRISTIE A. STUART.

MEDINA CITY, Tex., Feb. 11th.

*Dear Home Column:*—While reading Sr. Roberts letter of January 1st, I felt impressed to write to you, as her dear husband and our much beloved brother I. N. Roberts was with us at the time of the writing of her letter. He with Bro. Currie took New Year's dinner with us, we preparing the bread that perisheth, while they in return gave us the bread of life, for which we were made to rejoice and feel strengthened and encouraged to go on in the fight, for we know the deserter will not wear the victor's crown.

Now, dear sister Roberts: while we were trying to make our brethren's stay pleasant, our thoughts went out to you and your dear children, and we prayed to our heavenly Father to bless you in your loneliness, and I feel to rejoice that you have the promise of the Lord to sustain you. Now, dear sisters, let each of us strive for this same promise, for we know that he will sustain all who fully put their trust in him. I am striv-

ing in my weakness to help carry on the work, not by many dollars or cents, for we are poor. We save (by strictest economy) our few pennies to give to the Elders when they come to see us, so we have nothing to give to the Home Missionary Fund. I gather my children around me Sunday morning, and with the *Hope* lessons, a song, a prayer, a chapter read in the Bible and then verses recited by the children. Sr. Shepard's children unite with us, which makes an average of ten. We have no organized Sunday School. My heart is in the work and I am striving to put in my "mite," and pray that I may be faithful to the end. Pray for me that I fail not. Your sister in the one faith,

SOPHIA WIGHT.

February 18th, 1887.

*Dear Sisters:*—I believe it is a duty we owe to ourselves, our friends, and to society in general, to dress as becomingly as possible, both at home and abroad. It requires taste and judgment to choose such material and style of making as are best adapted to our age and condition in life, and is, I think, an art well worth studying; and almost, if not quite, as important as to know how to prepare wholesome food. And while we need not follow the fashions too closely, nor at all into extremes, we should have some regard for prevailing styles, to avoid being conspicuous. We should dress in such a manner as to be able to banish self from our thoughts, which we can not do if we are conscious of being over-dressed, or otherwise unsuitably clothed. And why should we try to crush all love for the beautiful out of our hearts, when the Creator has so plainly shown his approval of it? With what exquisite care he has notched the leaves of plants and trees, and with what artistic skill he has painted the flowers of the field!

SR. MARY.

THE following letter was not written for publication but we are pleased to have it, and thank the sister for sending it. Let us be encouraged, for the work is everywhere upward and onward. God is its author, and don't be troubled, for the time is coming when he will burn up everything connected with it which is not the truth of God, and he will cause sorrow and shame to come upon every one who ever may have thought to make lies their refuge. Let us be meek and humble, prayerful and faithful, that we may be able to abide the day of his coming.—Ed.

JONESPORT, Me., Feb. 18th.

*Dear Sister Sarah:*—I wish you could come down to our Sunday School and meetings, for they are growing better all the time. Our Sunday School has set people to work searching the scriptures. Questions are given out every school for the scholars to find in the scriptures and quite a number outside of the school are trying to find them, and some who never read their Bible before are reading it now. I was in one house Sunday after the school closed and found five searching the Scriptures. Our social meeting a week ago last Sunday was the best we ever had, the Spirit of the Lord was there in such power that every one in the house was affected. All of the dead Saints came to life and bore testimony of the truth, and some of the children in our choir felt the Spirit. One boy that never sings loud sang with all his might, and when asked why he sang so loud, said he could not help singing, and said that something shook him

so that he could not keep still; and another said he felt just like talking that afternoon.

We have organized a reading club, and meet twice a week to read the Book of Mormon. We met at Eliza's last evening, and while I was reading the Spirit came upon me so forcibly that I could scarcely read at times; I never had such a testimony of the book before. I think the signs in Zion are encouraging. David Whitmer can't stay the progress of the work now. He is too late; for the Lord has commenced to work in power. Come down, for we want to see you very much.

LIZZIE WOODWARD.

*Dear Column:*—Please pardon me for writing so often, but we feel the need of help, help which comes from the Father of light and truth. The only preacher we have are the church papers, and our earnest desire is that they may be filled with such instructions or shall be plain, simple and easy to understand, for our papers are read by many that are seeking after truth, and as it has been our lot to be placed in the front, and most in danger of the enemy, we would like to ask those that write to the *Herald* to read and look at all their writings before sending them to the *Herald* and see if there is any thing to give light and to help those that are in darkness. How much valuable paper and ink has been wasted in this land of ours and how much time is spent in converse that had better not have been. I often sit and ponder on these things when I am alone I do hope and trust that the day is not far distant when the Saints will realize that they should stand shoulder to shoulder, and as one Spirit should guide us all, we must all wear the same adornments, that of a meek and quiet spirit.

I remain your sister,

H. I. LUSH.

BIRD CITY, Kansas, Mar. 1st.

*Dear Sister Frances:*—My mother has been very sick. I desire the Saints to pray for her. The Home Column is getting very interesting to me. I did not give it much thought at first, but lately I believe the Home Column is better than the rest of the *Herald*—if I am any judge of reading—of course it's all good, and it would be very hard indeed for me to give it up, but lately it sounds so strange it makes me wonder if the editors have a waste basket—confessing my own ignorance of course in the matter.

In bonds,

MARY CARTER.

WEBB CITY, Mo., March 6th.

*Sister Frances:*—I have been both strengthened and encouraged in this great latter day work while reading the letters in the Home Column; and I felt from the first letter that the birth-day pennies would accomplish a great work, and prove a great blessing to both the church and the sisters. We as mothers have many trials and temptations to overcome, but our Lord will help us, if we only ask him in faith, believing; and while we have our trials, also do our husbands have as great trials, and many times come home tired with the care of this life; and if they find peace and love at home, it makes their trials lighter. Dear sisters, our actions at home many times speak louder for, or against, this latter day work than our elders can preach; therefore, let us be watchful and prayerful that we may live worthy of the name we bear, and of God's mer-

cies and blessings. My greatest desire is to see this work prosper. May God give us all strength to press on to the end, is my prayer.

Your sister in the one faith,

ARMENIA SUTHERLAND.

## Correspondence.

LITTLE SIOUX, Iowa, Mar. 11th.

*Bro. Blair:*—I came here per request on February 26th, and have been preaching constantly since then. Am having full and crowded houses every evening, and best of attention. Many tell me the interest is unprecedented. I have enjoyed excellent liberty all the time, and we have had several special prayer services at three in the afternoon, that have been well attended for day services, and an excellent spirit has pervaded them. In some few instances the Lord has wisely and peculiarly blessed me. On last Sunday two persons were baptized. The interest seems to increase. On the evening of the 8th inst I delivered an especial lecture to boys and young men, ranging from fourteen years to thirty-five years of age, on "Elements of Character;" the house was well filled, and they gave me very respectful attention. Had all parties been permitted to attend, the edifice would not have held one fourth the people. I enjoyed excellent liberty of speech. I feel well in my labors here, and good is being done through the blessing of the Lord. To him be the glory. To-day marks the sixteenth anniversary of my ministry, and through it all the Lord has been with me, however sore many trials to me have been.

Yours,

J. F. McDOWELL.

Green Lane Cottage, near GROSOMONT,  
Monmouthshire, England,  
March 3d, 1887.

*Dear Herald:*—I am still one in the ranks of Zion, trying to magnify my office and calling. I left home, Kewanee, Henry county, Illinois, October 25th, 1886, anticipating meeting loving ones, dear to me by the ties of nature, and opening their "priest locked" hearts, to receive the pure testimony of Jesus. But alas! as yet how small the opening. Circumstances in the coal trade caused me to procure a pass over the sea on the "Red Star Line" of steam ships, consequently I landed in Antwerp, Belgium, instead of London, which I first desired. After a very pleasant voyage of eleven days I found myself favored with a view of France and Belgium, I soon left Antwerp upon an English schooner, went some two hundred and thirty miles back, passed through the English channel to Harwich, then by rail sixty miles to London. Upon my arrival I expected to find my brother William at his residence, Trafalgar Inn, 28, West India Dock Road, London E. But upon reaching the door, the first news that greeted my ear was, "Your brother William is dead and buried since September 6th 1886. This, so unexpected, was very hard to bear, for I had flattered myself with the fond hope of not only enjoying his company, talking of home, its childhood endearments, but of how to prepare for the life to come. My fond anticipations were blasted. And God only knows the feelings of my poor heart. But calling to mind the uncertainty of life, as well as the most important of all duties in this probation, to prepare ourselves to meet the Creator of the universe, I

said in my heart, "O my God, help me to be true; yes, true to my covenant with thee when I in humility passed through the waters of regeneration, and keep me true through all trying scenes, that meet us by the way."

After a short stay with my deceased brother's family, who treated me with all the kindness possible, I bent my way to my parents, where I am now writing. They seemed overjoyed in seeing me, and I have had to stay with them longer than I anticipated and this by reason of my poor mother's illness. She is now in her eighty-second year, and father is in his eighty-first year, but very smart. I will tell you what I have witnessed among the Saints. Twenty years had passed since I last saw many of them. I felt desirous of visiting the branches in Wales. I took train to Bro. Thomas E. Jenkins', Dowlais, staying with him awhile, renewing old acquaintance, finding him still firm in his mission, strong in the faith as ever, but (more the pity) unable in body to carry out the desire of his heart in the good work. I know him to be a true, honest, upright man of God, having seen him in severe adversity as well as prosperity, when I was so favored with his company some twenty years ago. Soon I found myself with the Saints in Cardiff—an English Branch. They greeted me with delight during my week's stay. I encouraged them still onward, onward to victory. While there I buried one dear soul in baptism and confirmed her.

From there I went to Ogmores branch and labored with them awhile with apparent success; then went to Morrington branch and stayed at the home of Bro. John R. Gibbs. Prosperity seemed to attend the work while there. Bro. Gibbs and I visited a Brighamite branch at Swansea, and upon entering the meeting I was met by Mr. David Williams, late of Canton, Illinois, who appeared very sociable to us, requesting us to stay, which we did during the meeting; but to my surprise I found in his company a young, fine appearing woman, said to be his wife, (Miss, I call her), with a little babe nine or ten months old. He told me he had been here since April, 1886. We listened attentively, and noted their testimonies. They all seemed to be building their hopes upon evidence given of the work a great many years ago, before their church had embraced its now damning evils; but no testimony did I hear of their present enjoyment of God's Holy Spirit. The poor dupes prayed to God to bless and sustain their prophet, seer and revelator, John Taylor. O how I wished to tell them of their sad mistakes, giving them evidence from the law of the Lord. But no; they are not sent to be taught, but to teach the great mysteries of their priesthood. Bosh!

We left them, expecting in the near future to meet them one at a time, and by words of kindness, seasoned with the truth, set the prisoners free.

Returning to Swansea, Bro. Gibbs went with me to Llanelly branch, held three meetings with the Saints in their neat little chapel, Sunday, February 20th. Bro. Gibbs returned home that evening, but I remained with the Saints until Wednesday morning. I returned back to Bro. Jenkins', and afterwards went to Nantyglo branch. During my stay at Llanelly I baptized two, and not boasting, I have endeavored while upon my tour among the branches chiefly, yea, above all, to impress firmly upon the minds of all, not to build their salvation upon the noted influence of our

approval by the good Spirit yesterday, but seek God daily for his approval,—then we can never be deceived,—for our work consists in subduing the natural man (self) as well as bringing others into the work, and not to be ransacking the invisible worlds with our puny minds, hunting for mysterious theories. We must not "despise the day of small things," if we expect to become successful in the conflict for life eternal.

It is a pity that some active, energetic man could not be kept and sustained in Wales, traveling and preaching in both languages. What might the harvest be! Great, great! I am satisfied there are thousands of honest souls that would receive the truth, if only presented to them in the Savior's way.

Yours in the gospel,  
JOHN D. JONES.

GREENVILLE, Pa., March 9th.

*Editors Herald:*—Having organized the few Saints at Krumroy, Ohio, into a branch, and placing Bro. George Rosser at the head thereof, also adding two more to their number by baptism, we started for Pittsburgh, Pennsylvania, to attend the district conference, which convened on the 29th of January. The spirit of peace and brotherly love prevailed throughout the entire session, the reports from the many branches showed that the work in the district had made rapid progress, and that the aspects for a greater work to be done in the near future were never brighter than now. Bro. R. S. Salyards, James Brown, W. Peak, and others of the ministry are laboring in the district at present, so we are looking forward to the time when we shall reap a grand harvest. Brethren Bishop Blakeslee and E. L. Kelley were in attendance, and they truly did the Saints much good. The Bishop gave us one of his able sermons on finance. Bro. E. L. Kelley delivered an excellent discourse, taking for his subject the doctrine of Christ. Both Saints and sinners were highly pleased with his efforts. On the 31st brother Blakeslee and I left for Wheeling, W. Va. From here the bishop went home, and I went by steamer down as far as Syracuse, Ohio, where I preached for nearly a week in the Saints' chapel, which by the way is a fine building, a credit to the Saints, and an honor to God. Had large audiences and enjoyed good liberty. Bro. Thomas Matthews, David Hopkins, John Harris, David Thomas and others of the brethren are doing all in their power to keep the standard of the gospel before the people. It seems to me that Bro. Thomas Mathews ought to be sustained in the missionary field by all means. He is a wise builder, and a very able expounder of the truth. Also highly respected by all who know him in the church. Such men ought to be placed where they can do the most good for the church.

Bro. Blair while here my mind went back to the time you first visited Syracuse, in 1865 or 6. I was then a very small boy, but I remember the day when you got off the boat, also the time you baptized my father and mother. If I am not mistaken you blessed me at this time. The thought did not enter my mind then, that I should be sent there to preach the gospel in some future day. The old people whom you knew have all gone to their home of rest, prepared by the Father above, with the exception of brother William Davis and wife.

I went next to Vales Mills, Vinton county,

The Saints in that place number about seventy-five, and the branch is presided over by Bro. Jeffers who has a number of able young men to aid him in his work. Bro. L. R. Devore, T. J. Beatty and Jas. Moler organized this branch. During my stay preached some seven or eight times to crowded houses, and baptized two persons. My next stop was at Buchtel, Athens county, where I preached the gospel and baptized four. Bro. D. S. Hannah, wife and his aged mother, sister Flora Hannah live here. The latter sister desires the prayers of all the Saints in behalf of her afflicted daughter.

I reached home on the 22d ult., but soon left again for Conneautville, Pa., but the roads being so bad I came here. Am preaching every night in Packard's Hall of this city, to large audiences; do not know what the result will be. Bro. Wm. H. Garrett and family reside here, and they are indeed an honor to the church. They hold meetings and Sabbath School every Sunday, and they are only six in number—just one family. I wish the Saints everywhere would bring up their little children in the same manner. How long would it then be, dear Saints, until we would have an army of young people ready to carry on the great work of God to final victory! I sincerely pray that I shall have power given me by my heavenly Father to enable me to do the work well that he has for me to do, so that I shall be worthy to dwell in his presence when he comes to make his abode with his Saints on this earth. I feel well in body and strong in spirit, and am determined by the help of the Spirit of God to continue the warfare, as I am confident that there is no salvation outside of the Church of Jesus Christ. Those who attended the Conference at Kirtland four years ago will hardly know the temple when they come this spring. The outlook when I left home was that the building would be completed from top to bottom by April 6th. Will all who desire newspapers during the conference please send word in time. Remember price, thirty-five cents per week. Address Kirtland, Lake county, Ohio.

Yours hopefully,  
GOMER T. GRIFFITHS.

OENAVILLE, Texas, March 10th.

*Editors Herald:*—We have just closed one of the best conferences ever held in the South-western Mission. Everybody seemed to enjoy the Spirit of our Master as never before. The Saints here are rejoicing in the good work; have built them a nice little church where they can worship God without fear of having doors closed against them. Since writing to you from Bandera, I have been greatly blessed in the Master's cause; have reorganized the Bandera Branch, and when heard from last, they were enjoying themselves nicely. The Medina City Branch, and the Oakwood branch are doing well.

As far as I have been over the Mission the work is in a good spiritual condition. We are all hoping and praying for help from General Conference this year that will stay with us. The calls are coming to me from all parts of the Mission. Brethren, who will come to the rescue? Souls are precious in the sight of our God. The most of my work this year has been in the branches, setting them in order. I have three more to visit yet. From this you can see that we need help. Brethren, will you come? May God help you and bless you with his Spirit that you

may not only testify of your calling to the priesthood, but that you realize the necessity of magnifying and honoring the call to the honor of God and the salvation of the people.

I leave here the 11th inst in company with Bro. T. W. Sherrill for Peoria, in Hill county. The Adventists have agreed to let us use their church. From there I will try and make my way to the rest of the churches I have not visited as yet. I would love to be at conference, but the scarcity of means and the demands of the work forbids. The local brethren are doing good here now; every one is at his post. I am pleased with the *Herald's* defense of truth against the Whitmerites, also Bro. J. R. Lambert on the Gurley movement.

Yours,

I. N. ROBERTS.

BANDERA, Texas, March 11th.

*Bro. Joseph:*—The Bandera Branch was dead for some time, but Bro. I. N. Roberts has been among us stirring us up to a sense of our duty. He reorganized the branch on the 14th of January, 1886, with seven members, some of the original members having been previously united in a branch at Medina City, this county; and there are also others that have not come in as yet. We have since received two sisters into the branch, one by petition and one upon certificate of baptism. We are now trying to "shake off the coals from our garments," and by the grace of our Lord Jesus Christ we intend to try henceforward to do our duty as far as we learn it. As far as I am concerned, the spirit is willing, but the flesh is weak. I have a license as an elder, but I have not sent a report in so long that I don't know but my name has been dropped from the roll of the quorum of the Seventies, I have forgotten which one I belonged to. My license is of the old style, and if I were to go out to preach, the people may think I am a Brighamite. Is the old style of license sufficient?

Yours for the truth,

W. H. DAVENPORT.

MILLERSBURG, Ills., March 11th.

*Bro. Blair:*—We are still trying to hold on to "the rod of iron." We still hold meetings every Sabbath at the Saints' Church. February 19th I had the pleasure of baptizing Alexander Agy. I believe he will assist the onward rolling of the cause. There are a great many inquiring after the truth, yet but few seem ready to obey. Perhaps the work will ere long revive as before time, when God's Spirit burned with a steady glow. Old scenes are ever fresh in the mind when we all could say, "Truly, the Lord is present." Those glorious meetings of the past will ever stand as a testimony to the truth of God in this place.

As ever for the truth,

E. T. BRYANT.

ONE-HALF million temperance tracts in the German and Scandinavian languages have just been published by the National Foreign Department of W. C. T. U. They have also Tracts in the Polish, Holland, Italian, Bohemian and Spanish languages, and it is hoped that every church and Temperance Society will send for some at once for distribution. A sample package will be sent for 10 cents and 1000 pages for one dollar. Address all orders to Nat'l Dept. of Foreign Work. Lock box 837, Minneapolis, Minnesota.

#### ADDRESSES.

George A. Blakeslee, Presiding Bishop, Gallien, Berrien county, Michigan.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

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## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### LOST ISRAEL.

THIS is a day when men are finding a great many reasons and form a great many conjectures from the pages of history about the lost tribes of Israel, all giving their views and opinions, some of which do first rate for a story, but fall short of the truth for the simple reason they do not seek to understand the words of God as he has revealed them to us his children. There is no doubt that the seed of the children of Israel have been scattered abroad among all the nations of the earth, and that the Lord had a design and purpose in so doing. But to say that such scattering ones are the ten lost tribes, lacks the proof needed to sustain it. The children of the world have many conjectures and many theories as to who the American Indians are, and who built and peopled the many ruined cities found on the continent of America. And after all has been said and done, the mystery remains unsolved, simply because they will not accept of the testimony of the Book of Mormon. And so the mystery of the lost tribes will remain an unsolved problem to all those who will not accept of the revelations of God through Joseph the seer. True, men do not believe in the revelations of God, in this so-called age of wisdom and much learning; and the idea that there should be a people living in the north country, behind those ice mountains, don't seem reasonable to the reasonings of men; and yet there is good evidence to believe that there may be a people living there; for geographers tell us that there is over one million square miles in the north that is a blank on the map of the world. Men who live in the north tell us that the wild geese fly north as well as south on the coming of winter, and when returning in spring some of them have been killed and there have been found in them grains of a different kind than is known among men of this part of the earth. Polar explorers have traveled over the ice till they have come to open waters; trunks and branches of trees have been found embedded in the ice; and as the flow of ice is always from the north, where have they come from? There is also the testimony of the captains of the whaling ships who have seen land and people thereon, and of the ship's crew who were all sworn and all did testify that they saw a strange land beyond the ice, and people thereon who spoke in Hebrew, wishing to trade with them. The Symmes Hole theory (that there is there a hollow in the earth) may not be true, yet it has not been proved to the contrary. And since astronomers ask us to believe that there are planets that seem hollow, why may it not be so with our earth? Men have climbed to the top of the highest snow-capped mountains,

## Selected Poetry.

### THE TWO PATHS.

BY FRANCES RIDLEY HAVERGAL.

My Master, they have wronged thee and thy love,  
They only told me I should find the path  
A Via Dolorosa all the way.  
Even thy sweetest singers only sang  
Of pressing onward through the same sharp thorns  
With bleeding footsteps; through the chill, dark mist,  
Following and struggling till they reach the light,  
The rest, the sunshine of the Far Beyond.  
The anthems of the pilgrimage were set  
In most pathetic minors, exquisite,  
Yet breathing sadness more than praise.  
Thy minstrels let the fitful breezes make  
Eolian moans on their entrusted harps,  
Until the listeners thought that this was all  
The music thou hadst given. And so the steps  
That halted where the two ways met and crossed,  
The broad and narrow, turned aside in fear,  
Thinking the radiance of their youth must pass  
In somber shadows if they followed thee;  
Hearing afar such echoes of one strain—  
The cross, the tribulation, and the toil,  
The conflict, and the clinging in the dark!  
What wonder that the dancing feet were stayed  
From entering the only path of peace!

Master, forgive them! Tune their harps anew  
And put a new song in their mouths for thee!  
Lord Jesus, thou hast trodden once for all  
The Via Dolorosa, and for us!  
No artist-power or minstrel-gift may tell  
The cost to thee of each unflinching step.  
When love that passeth knowledge led thee on,  
Faithful and true to God, and true to us,  
And now, beloved Lord, thou callest us  
To follow thee, and we will take thy word  
About the path thou hast marked for us.  
Narrow indeed it is; who does not choose  
The narrow track upon the mountain side,  
With ever widening view, and freshening air,  
And honeyed heather, rather than the road,  
With smoothest breadth of dust, and loss of view,  
Soiled blossoms not worth gathering, and the noise  
Of wheels instead of silence of the hills,  
Or music of the waterfalls? Oh why  
Should they misrepresent thy words, and make  
"Narrow" synonymous with "very hard?"  
For thou, Divinest Wisdom thou hast said  
Thy ways are ways of pleasantness, and all  
Thy paths are peace; and that the path of him  
Who wears thy perfect robe of righteousness  
Is as the light that shineth more and more  
Unto the perfect day! And thou hast given  
An olden promise, rarely quoted now,  
Because it is too bright for our weak faith;  
"If they obey and serve him, they shall spend  
Days in prosperity, and they shall pass  
Their years in pleasure," all because *thy* days  
Were full of sorrow, and thy lonely years  
Were passed in grief's acquaintance—all for us!  
Master, I set my seal that thou art true!  
Of thy good promise not one word hath failed.  
And I would send a ringing challenge forth  
To all who know thy name to come and tell  
Thy faithfulness to every written word,  
Thy loving-kindness crowning all the days;  
To say and sing with me, "The Lord is good;  
His mercy is forever, and his truth  
Is written on each page of all my life!"  
Yes! There is tribulation; but thy power  
Can blend it with rejoicing. There *are* thorns,  
But they have kept us in the blessed way,  
The King's highway of holiness and peace.  
And there *is* chastening, but the Father's love  
Flows through it; and would any trusting heart  
Forego the chastening, and forego the love?  
And every step leads on to "more and more."  
From strength to strength thy pilgrims pass, and sing  
The praise of Him who leads them on and on,  
From glory unto glory even now."

Selected by Sr. Mary Black, Huntington, Utah.

dived deep into the ocean, sailed away above the clouds, and accomplished many wonderful feats of human power, but they never yet have crossed those ice mountains. In spite of all the extra precautions against the ills and troubles that caused others to fail who had before made the attempt, yet all has ended in disaster, and why? Because God the Father will not grant permission. Men may say that this is nonsense, but this is not written for the wise in the wisdom of the world, but for the simple, those who still believe that God is the same to-day and forever, and that he ever reveals the truth to those who trust in him.

Let us learn from the Book of Nephi, 7:3:

"And verily, verily I say unto you, that I have other sheep which are not of this land, neither of the land of Jerusalem, neither in any parts of the land round about whither I have been to minister; for they of whom I speak are they who have not as yet heard my voice. But I have received a command of the Father that I shall go unto them, and they shall hear my voice." &c.

This completely upsets the theory that the people of the British Isles are the lost tribes; for there is not such a thing on record as that Jesus ever visited them in person. And we learn from chapter eight, Book of Nephi, that the tribes of Israel are not lost unto the Father, for he knoweth whether he hath taken them; showing to us that they are as yet lost to the world of mankind. We also learn from Doc. Cov. 108:6:

"And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence. And a highway shall be cast up in the midst of the great deep," &c.

This is only a small part of the evidence that can be produced from the Bible, Book of Mormon, and Doctrine and Covenants, to prove that the lost tribes of Israel are indeed in the north countries, and that there they will remain till it pleases the Lord to bring them forth, and this is why we as a people do believe that they are there. For no matter how strange or unreasonable it may be to the minds of men, to the Lord of Hosts there is nothing impossible. And although we may not understand all his doings, it is much better to believe in what has been revealed through his word to us, than to trust to the theories and imaginations of men.

WILLIAM CAIRNS.

#### TYPE OF HOLY BAPTISM.—No. 1. □

"The earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters."—Gen. 1:2.

A mighty deep is holy scripture, and may we hope to fathom it to the bottom? The self-conceited student will never see beyond its surface, and will miss its hidden mysteries. With extreme reverence and humility should we ever open the holy volume and approach it with the sole desire to know and do the truth. Mere cleverness can not judge of the deep things of God's holy law.

"The natural man receiveth not the things of

the Spirit of God; for they are foolishness unto Him, neither can he know them because they are spiritually discerned."—1 Cor. 2:14-16.

Faith and humility recognised Jesus in the flesh as the Son of God. Pride and self-righteousness knew him not. So in God's word; faith and humility see Christ there and everywhere; but the proud and learned see him not. Mere cleverness criticises and distorts the word of God to its own will: faith is always urged to exclaim with lowly adoration and awe, "Surely, the Lord is in this place and I knew it not."—Gen. 28:16. When we read Holy Scripture we should never be contented with looking at the letter only, but try to probe into the hidden meaning. When the alabaster box of ointment is broken, then do we perceive the preciousness of its contents. So when God's words are broken by meditation, do we find what precious truths they contain. Many a mystery is lying enshrined in type and figure; and through these we may often gain the truest knowledge of the realities of the kingdom of God. Again we should remember that, as God is one, so is His word. One part can not contradict the other, but must, rightly understood, explain and agree with it. The New Testament is the development of the old. The gospel is the law fulfilled. The law veiled the gospel. The Bible, from beginning to end is full of Christ and his kingdom. (Gen. 28:12-15). And as the kingdom of nature has the same author as the kingdom of grace, so doubtless the natural world is full of analogies to the spiritual. The seed that lies in the ground and rots, and in due time springs up again, is, we know, as St. Paul says, the emblem of our death and resurrection. (1 Cor. 15:34-40). And we are bold to say that this is no chance resemblance, but that the seed was so organized in order that it might be a visible figure of these things. "The works of the Lord are great; sought out of all them that have pleasure therein." But never does their sublime greatness, never does the pleasure derived from them so affect us as when we can discern in them the typical representations of the mysteries of our higher being. As, then, the Lord of the old creation is one with the Lord of the new, we should at the very outset expect to find some intimate connection between them, and so it is. The commencement of the gospel by St. John, for instance, can not fail to turn our thoughts to the commencement of the book of Genesis, for John says:

"In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him."—John 1:1, 2.

And Genesis 1:1 reads:

"In the beginning God created the heaven and the earth."

And thus, too, our blessed Lord is called "the true light," evidently referring to that light in the natural creation which was the "figure of the true." (John 1:9). The Apostle Paul remarkably connects the two creations,

"Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in

earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist: And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence."—Col. 1:15-18.

And again, he says,

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. 9:24.

Since, then, it is plain that we are justified in tracing a resemblance between the two creations, let us reverently attempt to do this with reference to the text, and see whether it be not true in each case that God "layeth the beams of His chambers in the waters;" that as in the spiritual, no less in the natural creation, "the Spirit moves upon the face of the waters;" and so "the waters bring forth abundantly the moving creature that hath life."

Before the mysterious incubation of the Holy Spirit we read that the earth was "without form and void," and "darkness was upon the face of the deep. How true an image of man in his fallen state! By his fall the whole of his being was perverted; darkness settled down upon his whole nature; the grace he had received was forfeited. Alienated from God, he was alienated from the light, and his foolish heart was darkened. The wonderful harmony which before existed in his will and understanding was destroyed, and his lower appetites were full of disorder and confusion, yea, "dead in trespasses and sins." When, therefore, the first creation had thus fallen, in the first Adam, by his transgressing against the commandments of God, he lost the presence of God, and was cast out of Eden. But God did not forsake him utterly, but gave him commandments to obey by which he might come again into His presence, by the sacrifice of his only begotten Son; (Gen. 3:9-15, Insp. Trans.); and by obedience he realized the promise and looked forward to the coming of the Savior of all mankind in the meridian of time. The Eternal Father out of the love He bore the world, sent his only begotten Son to take upon himself our nature in the womb of the blessed virgin, the Holy Ghost coming upon her and the power of the Highest overshadowing her, so that two whole natures,—that is to say, the Godhead and manhood,—were joined together in one person never to be divided. The Son of God incarnate became the new head of the human race, the second Adam; and, "forasmuch as the children are partakers of flesh and blood, he also, himself likewise took part of the same, that through death," He might redeem us from death, purge us from our sins by his precious blood, and open up a channel to the whole human family through regeneration and grace for communion with God.

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises; that by these ye might be partaker of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your

faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience, godliness; and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins."—  
2 Peter 1:3-9.

Here let it be noticed, that at our natural birth we are in the first Adam, as says the Psalmist David, "shapen in iniquity, and conceived in sin." And as we all have "sinned and come short of the glory of God," and have "the wrath of God abiding upon us," it is necessary therefore, that we should in some way be united to the second Adam, so that as we were dead in the first Adam, we might in Christ, the second Adam, be made alive. To effect this marvelous incorporation, the sacrament of holy baptism has specially been ordained by Christ himself. By obedience to it we are made partakers of the Divine nature. In him we again live and move and have our being, "in him is life," and his life is the light of men. "He that hath the Son hath life;" and he that hath not the Son, hath not life. "If any man be in Christ, he is a new creature. Old things are passed away; and behold, all things are become new." The body of Christ into which we are thus baptized, is called his church. Says the apostle, "And gave him to be the head over all things to the church, which is his body." And sometimes it is called his kingdom. Our Lord says: "Except a man be born of water and of the Spirit he can not enter into the kingdom of God." These latter words at once connect our regeneration, or new birth, with the text. We now begin to see the true meaning of this portion of the work of creation. Very mysterious is the way in which water is first mentioned. So integrally is it connected with the handiwork of God, that it is nowhere said to be *made*. It is even antecedent to the light. "The Spirit of God moved over the face of the waters." But the eye of faith can catch a glimpse into the intent of the mystery, and it beholds the same Spirit brooding over the baptismal waters, as really and truly as then. In the beginning of the natural creation "the Spirit moved upon the face of the waters, at the baptism of him who is "the beginning of the creations of God," the Holy Ghost descended in the form of a dove, and alighted upon Christ coming up from the baptismal waters. So in the case of every obedient one to God's plan, the Spirit still moves "upon the face of the waters," and consecrates them to be a lever of regeneration, or new birth. And thus we are led on to notice the result of the operation of the Holy Ghost in each case. At the first, as we have seen, there was a rude and unarranged heap, shapeless and empty. But when the Spirit of God had brooded over the waters and vivified their nature so as to prepare them for generation, then light appeared, and order and harmony took the place of confusion and discord. The waste world, visited neither by the brightness of the sun, the pale light of the moon, nor

the gleaming of the stars, was formless and viewless matter, vast abysses covered with fearful darkness. The Spirit of God alone was seated upon and borne over the waters, guiding and controlling them, and with a likeness to baptism, in its birth gave life to the world. Since as the seat of the Spirit of God water was more favored than any other element, (for as yet all was darkness, shapeless, undecked with stars, a gloomy abyss, an unprepared earth, an unformed sky), water alone as an ever perfect matter, cheerful, simple, pure of its own nature, yielded itself as an appropriate chariot to God.

Herein is also recognized that first notice of baptism. For by this very position was it foreshown as a figure of baptism, that the Spirit of God, which in the beginning was borne above the waters, should abide upon them as the baptizer. And through these means the baptized emerge from the waters enlightened; and whereas, all before was disturbed and chaotic, now a principle of order and concord prevails. No longer is the will enslaved, the understanding obscured, and the whole moral being confused and disorganized. For though the infection of nature doth still remain, so that evil passions, impure desires, and carnal appetites continue to tempt, yet we may overcome them if we will.

Again take notice how we are specially told that the waters "brought forth abundantly the moving creature that hath life." The Spirit is, as we confess the Lord, the Giver of life, spiritual as well as natural. The child of Adam descends into the water dead *in sin*. He comes forth from it dead *to sin*, freed from its guilt and its power. As the apostle Peter told the Jews on the day of Pentecost, he is "baptized for the remission of his sins." The apostle Paul says:

"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:1-5.

He is "buried with Christ in baptism," wherein also he is risen with him, quickened together with him, and endued with new spiritual life. Before we can move a step, God must give us life, power, and motion. And yet, as we have free-will, we must yield our will to his will, and our spirit to be led by his Spirit. Or else, though "born again," we shall die. We are his workmanship, "created in Christ Jesus unto good works." After our natural birth, we require to be sustained by food and our limbs made strong by exercise. And thus after our spiritual birth, if the life within us be not sustained, and our whole being exercised by the performance of those "good works" for which we were purified and made a peculiar people, doubtless it will gradually be benumbed and paralyzed. It will droop, dwindle away, and die. And the life that each regenerate man is to live, is not according to the flesh, but a high, a holy and heavenly life.

Turn we, by way of illustration, to one of our Lords' parables: "The kingdom of heaven is likened unto a grain of mustard seed, which when sown it groweth up and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it." And so again we read, in the prophet Ezekiel, regarding the cedar, typical of Christ's Church, or the kingdom of heaven; "In the mountain of the house of Israel will I plant it, and it shall bring forth boughs and bear fruit, and be a goodly cedar, and under it shall dwell all fowl of every wing." The fowls of the air, flying above the earth in the open firmament of heaven, are surely the just in the kingdom of heaven, God's kingdom of grace, those who mind not earthly things, but "set their affections on things above, not on things on the earth," who "mount up with wings as eagles." In this kingdom of heaven, all fowl of every wing, may find shelter and safety. "Born again"—of water and of the Spirit.—John 3:5. Here may all christians find "a covert from the storm, and a refuge from the tempest." Here may the young and immature disciple, as well as the strong and more perfect find all that they can desire. Here may he "go on from strength to strength," till he "comes to the measure of the stature of the fulness of Christ." The regenerate man can not be satisfied with the pleasures and delights of the earth. He must, as a winged fowl, soar above it. His citizenship is in heaven. There is his treasure, his hope, his joy, his God; there must his heart be also. And this should be the life of those who have been "born again, . . . of water and of the spirit. For verily, this is the oath that he swore to our forefather Abraham, that he would "bless him, and multiply his seed as the stars of heaven."

All in the unregenerate child  
Is void and formless, dark and wild,  
Till the life giving, holy dove,  
Upon the waters gently move  
And power imparts, soft, brooding there,  
Celestial fruit to bear.

How strange that Christ's doctrine regarding holy baptism should now be to any an "offense" and "stumbling block!" Strange that any should ask, "what good can a little water do?" when, from the beginning, "water" was the first element from which by the power of God all things sprung. On the brooding of the Spirit, "water" became, in a manner, a plastic instrument to order the world God-ward. Water first yielded what had life, lest it should be a strange thing that in baptism water should impart life. Surely, in reading the text we can not but agree that it sounds as if it had a prophetic signification, and prefigures the mystery of the baptism of the people. To be "born of water and of the Spirit," then, we who have been obedient to the commands of God in these the latter days, and have "witnessed before many" that we have received of the Spirit of the living God, see we to it that we make not light of our new birth, lest we be taken unawares, making light of the Holy Spirit of God. See we to it, also, that our baptism witnesses *for* us, and not *against* us, at the great day! As water is

the prime channel of *life*, so we shall see in other types, it is of *destruction*. Baptism approves the soldier; it convicts the deserter. Let none of us, then, be found a deserter. Let baptism remain as arms; faith as an helmet; charity as a spear; patience as your "whole armor."

We know that "whosoever is born of God, continueth not in sin. But he who is begotten of God, and keepeth himself, that wicked one overcometh him not. And we know that we are of God, and the whole world lieth in wickedness."—1 John 5: 18, 19, Insp. Trans. "This, then, is the message which we have heard of Him; and we declare it unto you, that God is light, and in Him is no darkness at all." "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the *light* as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

In conclusion, we pray God our heavenly Father to guide and keep the true church, his children, in his pure and holy light from henceforth, that we may be guided by his Holy Spirit to do his will upon the earth according to his most righteous will, that when he comes we may hear him say "Well done, good and faithful servant, enter thou into the joy of thy Lord."

ELDER WM. KENDRICK.

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#### FAULT FINDING—WHAT IS IT?

"SEE that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be unclean, cease to find fault one with another."—Doc. Cov. 85: 38.

"And I myself also am persuaded of you my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another."—Rom. 15: 14.

"For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light. And have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5: 8, 11.

"Now we exhort you brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all men."—1 Thess. 5: 14.

Observed. If the announcement by one party to another of his faults is faultfinding under all circumstances, then is Paul seemingly out of harmony with Joseph the Seer: or else the seer is out of joint with the apostle. If one Saint shall admonish, reprove, or warn his fellow-saint in regard to his faults, is he necessarily finding fault with him? If my brother sees me do that which he knows is unbecoming in me as a member of the household of faith, must he refrain to mention it lest he be numbered with the fault finders. Which of the prophets, apostles, and martyrs were not accounted as fault finders by those opposed to them? When Nephi reproveth his brethren for their conduct on the ship, was not he to them a great fault finder, and did he not suffer accordingly?

Abinadi told King Noah and his priests of their iniquities, and he prophesied to them of their woes to follow. But they sought an accusation against him, and according to their liking found one with the

death penalty in case he should not retract. He did not retract however, and therefore died at the stake—to them a just reward for his audacity and fault finding. Alma and Amulek testified to the people of Ammonihah of their hypocrisy, perversions and infidelity, for which boldness an accusation was sought against them, and of course found, the penalty attendant being many days of bonds, imprisonment, and cruel mockings—being in the estimation no doubt of their tormentors a recompense hardly sufficient for such growlers.

Taking the three cases now cited, Who were the real fault-finders? Was it Nephi, or his brethren? Was it Abinadi, or those who slew him? Was it Alma and Amulek or their tormentors? The fact is, the telling of any one of his faults with an eye to his reformation, is not fault finding, but is justifiable according to Paul.

#### A SUPPOSED CASE.

I choose to indulge in certain things which, though not criminal, are nevertheless unbecoming in one professing holiness before the Lord. I also have a brother, who with kindness warns me in reference to my ways, and I not being as wise as I might be, seek an accusation against him for his attention to my affairs. Who is the fault finder in this case? Who is a fault finder but a fault hunter? And who are more apt to be his game than those who are in habit of reproving sin wherever they find it, both in act and in word?

A. J. MAPES.

KANSAS CITY, June 25th, 1886.

#### DEFINITE PRAYING.

THE fault with believers is that they pray indefinitely, expect indefinitely, and God answers them as indefinitely; either delaying, or entirely withholding the thing sought for.

Now God is our Father in Christ Jesus. He desires us to ask from him as children: If my boy wishes a knife he comes directly to me and says in language which I can not misunderstand, "Mother, my knife is lost; I should like the money to buy another." He gets the knife, and not something else. But if he had come to me saying, "Mother, I want a favor from you;" I should be at loss to know what he wished, and should give him nothing until he asked definitely for something.

Sometimes I see it proper to refuse my child his requests, and he distinctly comprehends the meaning of "No." In like manner the child of God, who is much accustomed to petition the Lord, will realize immediately when his requests are disappointed. He will feel that restriction of the Spirit, that inability to importune, which is as truly God's negation, as the earthly parent's spoken "No."

And then, my child, from familiarity with my principles, my preferences, and my habits, early learns what things I disapprove of; and for these he will ask with great doubt and timidity, if indeed he dares at all to sue for them. So, likewise, will the believer, walking in the fellowship of the Spirit, have a witness in himself, an

assurance in advance, as to whether God will grant his pleadings. And why should it not be so? The Spirit is he who instigates all true prayer. If one be abiding in conscious communion with the Lord, and a desire be laid upon his heart to pray for, he may know of a certainty that he shall have it, for that very desire is the Spirit's earnest of the future fulfillment.

So then it is not of faith, and is wrong, for Christians to respond in the impulsive, flippant way that many do, when one comes along and says, "I want you to pray for this or that;" answering, "Yes, I will." With cautious reverence, recognizing the Spirit's high prerogative, we ought the rather say, "If the Lord lay it on my heart I will."

And yet this consciousness of the divine origin of all "prayer that is prayer," need deter none from bringing their smallest, aye, their most secular needs to the court of heaven, for the Lord's attention. Such praying most honors him whose loving sympathy notes the feeble sparrow, and numbers our fragile hairs. The command is, "In everything by prayer and supplication . . . let your requests be made known unto God." And let me assure you, dear believer, you know not what a luxury you miss if you are foregoing the daily, yea, hourly habit of talking with the Lord about all your little needs. I would rather be the poorest beggar on the globe, and know the simple secret of asking everything from God, than to be the world's grandest millionaire, having the wherewith to gratify every want, and without experience in the delights of helpless dependence upon the Lord's gracious bounty.

Well do I remember one day, a few months ago, as I walked along the bright streets of Boston, I saw displayed in a shop window a rare bargain in children's hosiery. Now stockings, of all things, are great essentials in a family of children, whose restless feet are continually scaling the steeps, and tramping through the roughs, never once thinking of the patient eyes and weary fingers that must slowly repair the rents their thoughtless steps have made. It was coming summer, my winter stock of hose was well nigh gone, and these were just what was needed. I paused, admired their strong finish, and thought how advantageously I could invest five dollars in those goods. But as usual, the Lord's pilgrim, I had not the means to spend, and so I walked away, content that the Lord knew.

The next morning, as I awoke, the thought came, Ask the Lord to give you five dollars to buy some of those stockings. The sweet experience of years has taught me never to disregard such intimations of the Spirit to prove my heavenly Father's bounty; and accordingly I prayed, asking the definite sum for the definite purpose.

At dinner time a visitor was announced in my room. I left the dinner table with the hope that no one was to intrude on my quiet; for I was shortly to depart for a weekly meeting I was then holding among the sailors, and of all things my soul recoils from that formal interchange of visits which leaves the heart dry as if swept by

a sirocco, and ministers nothing to the honor of the Lord Jesus.

Entering my room, I found a lady of recent acquaintance, but whom I had already learned to love in the truth. She must have been absolutely ignorant of my daily life by faith, and came to me only as sent by the Lord. Looking cautiously around, she inquired if any one else was present; and being assured we were quite alone, she handed me a very small parcel of white paper, remarking that it was *for the children*, and she was much ashamed that it was *so little*. What the gift was I could not surmise, and I confess I was too timid to open it in the lady's presence. So thanking her, I slipped it into my pocket. And being obliged almost immediately to excuse myself for the meeting, I did not unwrap the tiny parcel till out of her presence. Then I found it contained *a five-dollar gold piece, and for my children*: the exact sum I had asked from the Lord that morning to buy a dozen pairs of stockings. With what a broken and overflowing heart I went on my way and delivered my testimony to the sailors that afternoon, the Lord knew better than any one else. Truly I could write concerning that service, JEHOVAH-SHAMMAH. For days after, that bit of gold was too precious to part with in haste, even for the stockings. Its brightness seemed to bear the touch of the Lord's glory. Dear reader, would you know the exquisite joy of such close dealing with God, and know it frequently? pray definitely, strive to have sanctified wants, and tell them out in simplicity. In everything, go and "tell Jesus."—*The Christian*.

## Selections.

BRO. JOHN D. BENNETT, of Cuba, Kansas, sends us a *Topeka Daily Capital*, for October 22d, from the confusion of which we extricate the following, from a "Daniel come to judgment." It is well for the Saints, especially the elders, to have all the strange and fearful prophecies, where they can examine them.

"A very respectable audience greeted Mrs. D. Ellis, the astrologist, last evening at Lincoln post hall, to listen to her lecture on 'The Star of Bethlehem.'

"Mrs. Ellis is a lady sixty-four years of age, and has been engaged in the study of astrology for about forty-four years. She contemplates establishing in Topeka a society to be called the 'Astro-metrological Genelithical Medical Society of Topeka.' It has already a charter. The meetings of the society will be held at 128 Quincy street.

"Mrs. Ellis' lecture was largely of an astrological nature. From the fact that the so-called star of Bethlehem has appeared at regular intervals of 315 years, ever since the birth of Christ, she believes that the star will appear for the seventh time in 1887.

"She prophesies all manner of catastrophes which will result from the position of the planets the coming year. Portions of the lecture are as follows:

"The star of Bethlehem; the subject of

our lecture to-night, its return that this star should again appear, may seem very strange to all from the fact we have been taught from a Christian standpoint, that the star of Bethlehem, was sacred only to one period, and had a special mission to perform, and when that mission was ended it would disappear never to be seen again.

"I must say from the aspect the planets cast to this new star, as well as the aspects they cast to each other, the outlook for a religious war and the promulgation of a new religion is very strong, the appearance of this strange star signifies that.

While Jupiter and Herschel stand in opposition to it, Saturn and Mars in a quadrature to it, this shows the four superior planets all in hostile attitude. Jupiter in the science signifies the church; Herschel signifies the strange and mysterious, the sudden and unexpected; Saturn signifies death and destruction; Mars, war and moving of armies. Saturn being in conjunction of Mars, the god of war, this new religion, be it what it may, will be baptized in blood. Saturn and Mars in quadrature to Jupiter and Herschel, this war will rage against the old and established churches foremost in that will be the Catholic church, but they will all join in opposing this new religion; at the same time the sun meets with a total eclipse by the moon (new moon), the sun is strong being in his own house, but the light of both the sun and moon are blotted out by this eclipse.

"We find this stranger takes a seat in the chair of Cassiopea in the sign of Aries, the ruling sign of England, Denmark, Germany, Poland and Palestine, those countries will be affected by this new comer.

"At the same time Saturn and Mars are in the sign of cancer, this sign rules Scotland. Africa, Holland and the cities of Constantinople, Amsterdam, Genoa and Cadiz, in the old world; New York City in the United States; this places Saturn and Mars in array against England, those unfortunate planets being in the ruling signs of New York will bring sad work there from disease, fire and riots, in the near future following that eclipse.

"England will lay claim to territory that Uncle Samuel will say "hands off old lady," that is mine, trouble will follow; this claim will be put in on our northern border; Mars, the ruling planet of England, is weak and debilitated away from home, being in the sign Cancer in which he has little or no power. England will not gain anything and lose much in the destruction of her war vessels and soldiers, some of which will be by disaster at sea, cyclones. So much for Saturn and Mars.

"Jupiter and Herschel are in the sign Libra, almost in exact opposition to this strange star. Libra is said to be the ruling sign of China, Japan, India, Austria, Egypt, and the Caspian sea, the cities of Vienna and Frankfort in the old world; Charleston in the United States. As you will see, all parts of the globe are up in arms against this new religion. England herself don't like it, as her ruling planet Mars stands in a quadrature to it. I venture the prediction that this new religion

will originate in England, China, Palestine or Turkey, and more, that that religion will be the outgrowth of the "Salvation Army," and it will shake the established churches and creeds to their foundation.

"The sun is eclipsed August 19th, 1887, a total eclipse in about the 26th degree of Leo. This sign rules France, Italy, Bohemia, Sicily, Chaldea, the coast of Sidon and Tyre, the cities of Rome, Damascus and Prague, Philadelphia in United States. This strikes Rome, brings trouble to the pope and his church. England will have serious trouble with her Indian possessions, and the queen may lose, or have to fight her battles over to save her empresship of that country.

"Following this eclipse will be fire, cyclones, hurricanes, earthquakes, thunder, lightning, rain and hail to a fearful degree. Do not expect to see those disasters all come in one day, week or month; but they will be along faster than you may like following the eclipse.

"The transit of Mars over the place of this eclipse in October following will stir up the fires, earthquakes and cyclones, forest and prairie fires will be numerous, cities and towns will be laid in ashes; Chicago, Philadelphia and Boston will feel the weight of the hand of the fire king, while Mexico and New Mexico will tremble with the earthquake and volcanic eruptions. South America, Cuba also, many places will feel but slight shocks and many others meet ruin.

"Now, if the coming of this star cast its influence before it, the effects are already being felt.

"My private opinion of this star of Bethlehem is, it is a sun from far-off space, making its perihelion, and its periods are 315 years. What will follow its appearance now we can only judge by what has followed its previous appearances—which were always change and trouble in the church and established religions. Make a note of the dates I give you, beginning with the birth of Christ, its first appearance when it heralds Christ and his teachings to the world, promulgating a new religion at that time and upsetting the old. Then come on to 315, 630, 942, 1257, 1572, counting its appearance at the birth of Christ, it has shown itself six times, and if it comes in 1887, it will have made the seventh, the biblical, mystic No. 7. Take those dates and investigate church history of those times. See What you will find?"

## LATTER DAY SAINTS.

REV. G. T. GRIFFITHS, of Kirtland, Ohio, delivered the first of a series of discourses in Packard Hall, Greenville, Pennsylvania, on Sabbath evening last, explanatory of the faith and doctrines of the Church of Jesus Christ of Latter Day Saints, erroneously called Mormons. The subject was defining the abode of departed spirits, which, briefly stated, is that the spirits of the righteous at death are taken to the Paradise of God, to await the resurrection of their bodies, while the spirits of the wicked are taken to the Prison House, to await the judgment after the first resur-

rection; for *all* men must stand before God to be judged for the deeds done in the body.

Monday evening's discourse was upon the necessity of faith *and* works, to enable mankind to attain unto the salvation promised of the Lord. The main argument was that neither faith or works, separately, would obtain the reward promised, but that by faith *and* works, according to the commands of the Lord Jesus Christ, we realize the promises.

Tuesday night's effort was to show the necessity of baptism in water for remission of sins. Referring to the thief crucified with the Savior, to whom the promise was made, "This day shalt thou be with me in Paradise," the Reverend gentleman called for the proof that he was *not* a baptized believer, and then proceeded to show from the words of the Savior that the evidence is all in favor of his having been at one time a follower of Christ, hence a baptized believer. The argument was very strong on this point. The subject announced for Wednesday evening, at which time our report closes, was the mode of baptism.

Mr. Griffiths is a young man of pleasing address, and shows himself well versed in the Scriptures, and uses the King James' translation of the Bible. His sermons are argumentative and logical, and to those who acknowledge the truth of the Bible as the word of life and salvation, the position taken by the Reverend gentleman can not be successfully controverted. He stated in closing his discourse on Monday evening that he did not wish his audience to go away with the idea that they had been to hear a "Mormon" preacher; for it would not be true. He is a citizen of the United States, born in Pennsylvania, raised in Ohio, and has never been farther west than Kansas City, Missouri, and did not expect to be, unless it might be to make war on [the errors of] the people of Utah.

Services will be continued throughout the week, commencing at 7:30 p.m. It is but justice that an impartial, candid hearing be given the gentleman, so go and hear for yourselves.—*Shenango Valley News*.

#### DATE OF CRUCIFIXION.

HER FLAB, the German Savant, in a work recently published, shows that there was a total eclipse of the moon concomitantly with the earthquake that occurred when Julius Caesar was assassinated, on the 15th of March, B. C. 44. He has calculated back the Jewish calendar to A. D. 31, and the result of his researches fully confirms the facts recorded by the Evangelists of the wonderful physical events that accompanied the crucifixion. Astronomical calculations prove without a shadow of a doubt that on the 14th day of the Jewish month Nisan, (April 6th), there was a total eclipse of the sun, which was accompanied in all probability, by the earthquake when the veil of the temple was rent in twain from the top to the bottom, and the earth did quake and rocks rent.—Matt. 27: 51. St. Luke describes the eclipse in these words: "And it was about the sixth hour, (12 noon), and there was darkness over all the land till about the ninth hour," (3 o'clock).—Luke 23: 14. This mode of reckoning corresponds perfectly with the results of another calculation our

author made by reckoning backwards from the great total eclipse of April 20th, 1818. Allowing for the difference between the old style which also gives April 6th as the date of the new moon in the year A. D. 31, as the vernal equinox of that year fell on March 25th, and the Jews ate their Easter lamb, and celebrated their Erib Pasah, or Feast of the Passover, on the following new moon, it is clear April 6th was identical with Nisan 14th of the Jewish calendar, which, moreover, was on a Friday, the Paraskeve, or day of preparation for the Sabbath, and this agrees with the Hebrew Talmud: Thus by the united testimony of astronomy, tradition, and Biblical history, there can be but little doubt that the date of the Crucifixion was on April 6th in the year 31.—*Selected by John Sayer.*

## Conference Minutes.

### MASSACHUSETTS.

The conference of the above district convened at Dennisport, Massachusetts, January 29th, 1887, at 2:30 p. m. Bro. John Smith was chosen president, and Thomas Whiting and F. A. Potter clerks. Frank Joy, Daniel Joy, George Robly, and Hiram Doane were appointed deacons; T. Whiting, S. W. Ashton, and J. N. Ames committee on branch reports; A. W. Glover, and Wellington Barse auditors; Julia Glover organist; J. Gilbert chorister. The following brethren reported: Elders John Smith, M. H. Bond, J. B. Pearse, W. Barse, N. Eldridge, N. C. Eldridge, I. L. Chase, George Linnell, A. N. Hoxie, C. E. Brown, H. H. Thompson, F. A. Potter, T. Whiting; by letter, J. Gilbert, N. R. Nickerson, E. N. Webster, G. S. Yerrington; Priests A. J. Perry, A. O. Tripp, A. W. Glover, T. Andrews, S. W. Ashton, J. E. Rogerson, J. Long, H. Joy, H. Doane, I. Ames; by letter, T. H. Moore; by proxy, O. A. Vickers; Teachers G. Robly, Wm. Talbot; Deacons D. Joy, and A. Chase. Reports were received from 11 branches and referred to committee. Preaching at 7 p. m. by Priest A. W. Glover. At 8 p. m. resumed business. The reports of the Bishop's Agent and District Treasurer were read and referred to committee. A request from the Brockton Branch was read, asking that the next conference be held with them; the request was granted, and conference appointed to be held at Brockton, May 28th, 1887. The committee appointed to labor with Bro. John Potts reported that the brother had decided to return to the church and do the best he could in the line of his duty; asked the prayers of the Saints. The report of the committee was accepted. Resolved that Bro. John Potts be allowed to withdraw the letter and his license which he tendered to this district conference in the past. A communication from Fall River Branch recommending Bro. John E. Rogerson for ordination to the office of elder, was declared out of order on the ground that the business meeting at which the resolution was passed was not qualified to pass such a resolution. The ruling was appealed from. The conference by vote sustained the chair; this vote was appealed from by Bro. Samuel W. Ashton. A communication was read from the Cranston Branch recommending Orrin E. Vickers for ordination to the office of elder, was referred to a committee of all the elders of the conference which reported as follows, That the ordination at present was not advisable. Report adopted. Whereas, we the Saints of the Massachusetts District believing that a cheap edition of hymns and tunes combined would be for the general good of the church. Therefore be it, Resolved, that our delegates to General Conference be instructed to urge upon that body to make some provisions for the purpose of issuing such a book. The Elders Court appointed in the case of Potter and Chase read their report which was received and adopted, which was as follows, "We your committee appointed to hear the evidence in the case of F. A. Potter and A. A. Chase

beg leave to report as follows: That having notified all parties to the case of the time and place appointed by the committee to hear such evidence, met at the house of Bro. Wm. Blood, Waverly street, Providence, R. I. And after hearing all the evidence submitted, report the following to your honorable body, first, That the charge of slander as preferred by the prosecution was fully sustained by the evidence submitted. 2d. That the defendant is guilty of contempt of authority, having failed to appear after being duly notified, and also having denied the jurisdiction of the committee in the above mentioned case, also that of the power appointing the same. 3d. We your committee therefore recommend that the charge be sustained, and the defendant be required to make restitution according to the law of the church governing the above case. All of which is respectfully submitted. Thomas Whiting, A. N. Hoxie, Joseph B. Pearse, committee. Bro. Samuel W. Ashton, council for the defence, notified the body that he appealed from the decision of the conference. Brn. John Smith, A. W. Glover, M. H. Bond, F. A. Potter and Thomas Whiting were appointed delegates to the General Conference. The chairman was authorized to fill any vacancy that should occur. Prayer and testimony meeting in the Saints' Chapel at 8 a. m. Sunday. Preaching at 10:30 by Elder Thos. Whiting in Ocean Hall; at 2:30 p. m. by Elder F. A. Potter; and at 7:30 p. m. by Elder John Smith. The preaching was good, the attendance large, and the attention all that could be desired. Monday, January 31st. Auditing committee read their report which was accepted. The committee on branch reports reported as follows: Fall River 121; 4 elders, 6 priests, 3 teachers, 2 deacons. Boston 88; 5 elders, 3 priests, 1 teacher, 1 deacon. Brockton 30; 2 elders, 3 priests, 1 teacher, 1 deacon. Little Compton 31; 1 elder, 2 priests, 2 deacons. Cranston 20; 2 priests, 1 teacher, 1 deacon. North Plymouth 24; 1 elder, 1 priest, 1 teacher, 1 deacon. New Bedford 30; 1 seventy, 1 elder, 2 priests, 2 teachers 2 deacons. Douglas 17; 2 Priests, 1 teacher. Providence 165; 1 seventy, 8 elders, 4 priests, 4 teachers, 6 deacons. Plainville 62; 1 elder, 3 priests, 1 teacher, 1 deacon. Dennisport 49; 4 elders, 2 priests, 3 teachers 2 deacons.—Total membership 637. Resolved that a committee of two be appointed to wait upon Bro. Samuel W. Ashton in regard to his conduct to this body, and report at the next conference. Adopted. John Smith was sustained as district president and Thomas Whiting clerk. The general church authorities were sustained in righteousness. Moved that branches desiring two days' meetings, notify the district president, and that he furnish speakers for the same. Resolved that this conference return thanks to the Old Colony Railroad company for the liberal rates allowed those visiting the conference. Bro. H. H. Thompson was continued in his mission. Bro. A. J. Perry was granted a mission to Georgiaville. Adjourned as per resolution.

### NORTH-EAST MISSOURI.

This conference convened at Bevier, March 5th and 6th, 1887. John Taylor president, J. T. Williams clerk. The following branches reported:—Bevier 126, including 5 elders, 4 priests, 4 teachers, 2 deacons, 3 removed by letter. Hannibal 25, including 2 elders, 1 priest, and 1 teacher. Renick 24, including 4 elders, 1 priest, 1 teacher, and 1 deacon. Salt River no report. Bishop's Agent reported on hand \$18.06. An auditing committee consisting of J. T. Richards and Mark Surridge found the report correct. Elders' Reports:—J. T. Williams, E. Rowland, C. Perry, J. Taylor, and by letter Wm. Vincent. Priest Mark Surridge and Teacher J. T. Richards reported. J. T. Williams resigned as district clerk and Bishop's Agent, giving sufficient reasons for so doing. Bro. J. T. Richards was recommended to Bishop Blakeslee to act as his agent for the district. An hour for prayer was spent Sabbath morning at 10 o'clock. Preaching at 11 a. m. by brother J. Taylor; good counsel was given for the special benefit of the Saints. Bro. Taylor was authorized to consult with Bro. J. R. Lambert in respect to uniting this with an adjoining district and report when favorable. A good time

was spent at 2 p. m. in sacrament and social meeting in prophecy to the Saints. At 6: 30, p. m., brother J. Taylor spoke to a good attentive audience, on the organization of the Kingdom of God, and the necessity of complying with all its principles and laws. The church authorities were sustained in righteousness. Adjourned till August, 1887 when notice will appear in the *Herald* by the president.

## LITTLE SIOUX.

This district met pursuant to adjournment in the Saints' meeting-house in Magnolia at half-past ten a. m., Saturday, March 5th, 1887; sang hymn 647; prayer by J. C. Crabb. Organized by electing J. C. Crabb president, P. Cadwell and C. Derry associate presidents and William C. Cadwell and Donald Maule clerks. Minutes of last conference read and approved. On motion all visiting Saints were invited to take part with us in conference. P. Cadwell was appointed in charge of the singing during conference. Branch Reports.—Spring Creek 58, including 6 elders, 2 priests, 3 teachers, and 1 deacon; 1 received by certificate of baptism, 5 by letter, and 2 removed by letter. Approved by the branch February 17th, 1887; Wm. Chambers president. David Chambers clerk. Sioux City 14, including 1 elder, 1 teacher, and 1 deacon. No changes. Approved by the branch February 27th, 1887. M. P. Berg president. Magnolia 178, including 1 high priest, 1 of the seventy, 10 elders, 8 priests, 2 teachers, 3 deacons; 8 received by certificate of baptism, 84 removed by letter, 1 died. Approved by the branch February 26th, 1887; Phineas Cadwell president, Donald Maule clerk. Logan reported organized by Charles Derry, February 20th, 1887, with 52 members, no changes since; all received by letters from other branches. One high priest, 3 elders, 1 priest, 2 teachers, 1 deacon, 1 ordained. Approved by the branch February 25th, 1887; J. C. Johnson acting president, Adele Card clerk. Willow Valley reported organized February 13th, 1887, by Charles Derry with 39 members and no changes since; all received on letters from Magnolia branch. One elder, 2 priests, 1 teacher, 1 deacon; 4 ordinations. Approved by the branch February 27th, 1887; John H. Hunt president, Henry C. Purcell clerk. Little Sioux 210, including 1 high priest, 4 of the seventy, 3 elders, 1 priest, 3 teachers, 2 deacons, 1 baptized, 13 received by certificate of baptism, 2 by letters from other branches, 2 by vote, 11 gained by errors in previous reports, 9 removed by letter, 2 died, 11 marriages. Approved by the branch March 3d, 1887; J. C. Crabb president, Wm. Stuart clerk. Union Center 96, including 1 seventy, 12 elders, 1 priest, 2 received by letters from other branches, 1 died. Approved by the branch February 27th, 1887; J. M. Putney president, J. W. Steel clerk. Reports were made from all the branches with reference to their spiritual condition, showing that all were in good condition except Sioux City, which at present was not flourishing owing to so many members moving away. The following officials reported: High Priests Charles Derry, J. C. Crabb and Phineas Cadwell; G. S. Hyde (by letter) and J. F. Mintun of the seventy; Elders Frederick Hansen (by letter), M. P. Berg (by letter), David Chambers (baptized one), Colby Downs, Henry Garner, L. Merchant, Wm. Chambers, Donald Maule, E. R. Lanphear, John H. Hunt, William C. Cadwell, Isaac Shupe, Stephen Mahony, John Hawley (visitor), Richard Farmer, Andrew Johnson, J. W. Wight; Priests Wm. T. Fallon, James Emerson, John K. Harper, B. M. Green, and M. Daugherty; Teacher R. Chatburn and Deacon Charles H. Rose reported. David Chambers was released from his former mission by his own request, and requested to labor in the district at large as his circumstances would permit. J. W. Wight was appointed to labor in the northern part of the district. The district secretary was instructed to certify to Annual Conference recommendations for the appointment of Brn. Charles Derry and J. W. Wight to missionary labor in the Little Sioux District. P. Cadwell, Bishop's Agent, submitted his report, of which the following is a summary. On hand at last report \$53 53. Total received from October 1st to December

31st \$377.07. Total paid out for same time \$315.70. Balance on hand December 31st, 1886, \$114.90. Total collected in the year 1886, \$661.99. Total paid out in the year 1886, \$694.94. The report was referred to a committee consisting of Brn. David Chambers, Henry Garner and J. W. Wight, who subsequently reported it correct except as to one or two dates, when it was approved and the committee discharged. Delegates to Annual Conference at Kirtland were elected as follows: J. W. Wight, D. Chambers, P. Cadwell, C. Derry and S. B. Kibler. The delegates to Annual Conference were authorized to cast the full vote of this district so far as permitted so to do by the Rules of Representation. The Tent Committee as appointed at last conference having reported as having conferred and arrived at an agreement with such a committee from the Galland's Grove district, it was moved and motion prevailed to continue said committee and empower them to make such arrangements as they might think best. A running discussion took place with reference to building churches and applying subscriptions to such an object on tithing account. A letter was read by the Bishop's Agent from Bishop Blakeslee, rather deciding against the right to give credit for such subscriptions. Licenses were ordered issued by this conference to the persons ordained in the Willow Valley branch by Bro. Derry at its organization. The district secretary submitted his annual report as follows: This district contains 7 branches with a total membership of 647, including 3 high priests, 6 of the seventy, 36 elders, 15 priests, 12 teachers, 11 deacons. During the year 12 have been received by baptism, 11 by errors in previous reports, and 138 by letter or vote, making a total increase of 161. During the same time 104 have been removed by letter, 1 has been expelled, 1 lost by error in previous reports and 6 have died, making a total decrease of 112, leaving a net gain of 49 for the year. Estimated scattered membership 125. Total membership 772. The report was approved. A prayer and testimony meeting was held Saturday evening in charge of John Hawley, and Sunday afternoon when also the sacrament of the Lord's Supper was administered by Brn. John Hawley and Wm. Chambers. Preaching Sunday forenoon and evening by J. C. Crabb. Adjourned to meet at Persia, Iowa, at 10: 30 a. m., Saturday, June 4th, 1887.

## Miscellaneous.

## BORN.

HAMMER.—At Lamoni, Decatur county, Iowa, June 17th, 1882, to Bro. C. W. and Sr. Emma Hammer, a son; blessed February 20th, 1887, by Elder W. C. Nirk, and named Léo Otis.

SHEEHY.—At Lisbon Falls, Maine, to Bro. F. M. and Sr. Orilla Sheehy, a son, March 3d, 1887.

## MARRIED.

BEAM—KEMMISH.—At the residence of Bro. and Sr. P. C. Kemmish, Union township, Harrison county, Iowa, March 6th, 1887, Mr. Samuel S. Beam and Miss Anna Kemmish; Elder David Chambers officiating.

So over the bars the lovers lean,  
In the joy of their sweet communion;  
And their looks declare that poverty ne'er  
Shall be a bar to their union.  
Oh! sweetest music, go thread your rhymes,  
Now under the bars and over.  
Where pretty Anna, in the fragrant lane,  
Bewitched the heart of the farmer.

## DIED.

FALKENBURG.—At Lapeer, Michigan, December 18th, 1886, Leony, youngest son of Bro. Clinton and Sr. Rosalia Falkenburg, aged 2 years, 1 month and 4 days. Funeral sermon by Bro. James A. Carpenter.

AGY.—At Brownsville, Rock Island county, Illinois, February 7th, 1887, Mathias Agy, of heart disease. He was born May 9th, 1838, in Guernsey county, Ohio; was baptized October 21st, 1883, at Brownsville, by Elder D. S. Holmes. Funeral services were held at his house and at Andylusia, in the Presbyterian church, by Elders E. T. Bryant and J. W. Terry. Bro. Agy leaves a wife, son and daughter, to mourn his sudden demise.

COOK.—At Lamoni, Iowa, February 7th, 1887, of consumption, sister Alice, beloved wife of Bro. Charles Cook, aged 30 years, 4 months and 23 days. She was born in the State of New York, lived for a time in Michigan, and with her husband and family removed to Lamoni, where she resided until she fell asleep in Jesus. A woman of ardent faith, and endowed with rare natural gifts and graces; she was beloved by all, and is deeply mourned by her husband, three sons, and a large circle of friends. Funeral services were conducted by Pres. Joseph Smith, and the burial took place in Rose Hill cemetery.

WEITLICH.—Barbara, daughter of John L. Bear, was born at South Weber, Utah Territory, April 18th, 1862; was baptized by her father, near Agency Ford, Buchanan county, Missouri, April 9th, 1871. On the 28th of February, 1886, she was married to Frank Weitlich, in the Saints' Chapel in St. Joseph, by Bro. Eli Dobson; went out on a farm the same day near Clarksdale, DeKalb county, Missouri, where they lived in peace and harmony till death separated them, February 24th, 1887, after becoming the mother of twin babes. She was buried at the German Branch cemetery, Bro. Temme Hinderks preaching the funeral sermon the same day. Her faith was strong in the latter day work. She was a beloved daughter, and beloved of all who knew her; a dutiful wife of a kind-hearted husband. May our sorrow be turned to joy in meeting her on the morning of the resurrection.

PERRY.—Stephen Perry was born 12th August, 1794, in Windsor county, Vermont; joined the church in 1834; was afflicted for thirty-three years with fits, and prayed to the Lord that he might be healed as a testimony, and he never had another fit. He was baptized into the Reorganized Church in May, 1870, by E. C. Brand; in his confirmation the blessing was sealed on his head that he should live till satisfied with life. It was verified. He fell asleep in Jesus at Galland's Grove, Iowa, on the 29th December, 1886, aged 92 years, 4 months and 17 days, without a struggle or a pang. Funeral services by Elder E. C. Brand.

FALKENBURG.—At Lapeer, Michigan, December 31st, 1886, of diphtheria, Bro. Clinton Falkenburg, aged 31 years, 3 months and 4 days. He was baptized and confirmed March 17th, 1886, by Bro. Loni Phelps; was ordained a teacher on July 11th, the same year, by Elder J. A. Carpenter and Thomas Cheeny. He died as he lived, firm in the faith. He leaves a wife to mourn his departure.

## CONFERENCE EXCURSION.

To the Saints of the Massachusetts District.—Excursion rates have been secured from Boston to Cleveland and return, good for twenty days, for twenty dollars. Will leave Boston on the 4th of April. All intending to go to Kirtland Conference will please correspond with me.

JOHN SMITH, President.  
677 Purchase St., NEW BEDFORD, MASS.

## NOTICES.

John Linguist, you are hereby requested to report to the Boonsboro (Iowa) branch, on or before May 10th, 1887, either in person or by letter, or you will be reported as scattered.

S. L. ADES, clerk.

A two days meeting will be held at Wheeler's Grove, Iowa, commencing April 9th at 10: 30 a. m.  
H. N. HANSEN.

Joseph Luff. J. W. Brackenbury.

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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 724.

Lamoni, Iowa, April 2, 1887.

No. 14.

## THE SAINTS' HERALD:

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

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, April 2, 1887.

### VISIT TO LIBERTY JAIL, MISSOURI.

"There's a chieftain among ye takin' notes,  
And faith he'll print 'em."

THE editor has been in Zion; and this is what he saw and heard, as the word goes. He reached the city of Independence from Armstrong, over the "L" (Elevated) railroad, taking it at Riverview; which means that one can see the Kaw (Kansas) and the Missouri (Big Muddy) rivers from the spot where the station is located. He arrived at three o'clock p.m. on Monday, March 14th, and began at once a leisurely survey of the city and its environments.

The wisdom of the charge to purchase all the land that could be bought for money, between the Court-house and the western border of the state, is having a strange, and to some a very trying demonstration, in the astonishing advance in the prices asked and the demand for those very lands; in some instances reaching the enormous sum of thousands of dollars per acre. An eighty acre tract of land lying within a mile of the Court-house selling for one hundred and fifteen thousand dollars. But this, interesting as it may be, is not so important to the Saints as the fact that there is in Independence a branch of the church now numbering about five hundred; a zealous, active, law-loving people; emulative of good works, and alive to the best interests of our common work. Bro. Joseph Luff is at present in the presiding charge, and is supported ably and well by the local ministry. There is a very enviable harmony among the brethren regarding the essential work to be done; and the most commendable efforts are being put forth to accomplish what has been determined upon, when once that is decided. The one absorbing topic among the Saints is the building of their contemplated house of worship. There are many reasons why this house should be built, and that as soon as practicable. The wishes of a host of

Saints are centering in and about the city; a great interest is dependent upon having a place sufficiently large to accommodate a much larger congregation than can possibly get into the building that they now meet in; and the utmost anxiety exists that the Latter Day Saints who are settling in and around Independence, shall prove themselves to be citizens, good not only in intent and purpose, but in accomplishment; this will require that they keep pace with their necessities as a congregation. They now have the largest regular attendance at worship of any denomination in the city, and this would be very much increased from those without were it not known that there was almost always on fair days a crowded house, thus making it to appear to them who would come that they were imposing upon the regular habitues by crowding them out and occupying their places—the world being not unmindful of courtesy and kindly thought in such cases.

A committee composed of energetic and pushing men who are in the habit of putting all their forces into their work has been appointed, and so far the best of harmony exists between them. The plan which has been adopted is a good one, and if the house is finished according to it none will need to be ashamed of the work; either in design, or finish. It will be large, splendidly located and beautiful, just as in our opinion it should be. We were told that some obtained an idea from what we wrote in a former HERALD that we were not friendly to the effort to build. This was a great mistake; for we are decidedly in favor of it and shall lend what aid we can.

We attended one service of the Saints, on Monday evening the 14th, and spent the rest of the week following in visiting, from house to house, administering to the sick, and viewing the city and surrounding country. The measles as an epidemic was having a run in the city, in some instances whole families being down from its attacks. At Kansas City it had taken on a virulent form, and the Health Officers had ordered the places where it was to be placarded to prevent its spread. At Independence it had not been so fatal, the most of those taking it getting along well with home care and the administration of the Elders.

On Friday the 18th, we availed ourself of an opportunity to visit the historic town of Liberty, in Clay county, and see the Jail in which the men who escaped the order to be shot were confined, about which so much of interest among the Saints must ever center. A little party consisting of brethren Alexander H. Smith, Stephen Maloney, Frederick C. Warnkey, John W. Brackenbury and the editor,

drove across the country in an open buggy, crossing the Missouri river at the Blue Mill's Ferry, on a primitive flat boat propelled by horses treading an endless chain-power. The day was pleasant, the company was congenial, all being fully in accord in gospel bonds; the occasion was an auspicious one, and the ride and its incidents will always live in the memory of those who participated in them. We reached the town at a little after eleven o'clock, and at once enquired for the Jail. A gentleman, whom we met at a turn of the Square, kindly showed us to it. We found that the original block house, made of large squared logs, had been enclosed with an outer wall of hewn stone, almost obliterating the identity of it, as it was when the brethren were confined there. The western wall had succumbed to the pelting of the storms and had tumbled outward leaving the logs exposed to view; the roof had rotted away at its supports, and had fallen inward leaving the eastern gable standing without support, and liable to fall at any time; indeed, so precarious seemed the standing of the whole stone structure that one or two of the brethren thought that we ought to be very wary lest we were caught in the fall of it. After we had examined it at some length we went to the Arthur House, the leading hotel of the place, and had a most excellent dinner, for which our ride in the raw eastern wind had given us a good appetite. We then visited the College Hill where there is a Seminary and a College for the purpose of educating men for the ministry, we think of the Baptist order, over which we were shown by two of the students, very kindly and pleasantly. From the cupola of the College there is a view surpassed for beauty by none that we ever saw; south, east and west, the undulating landscape gave rise to the thought that it was one of the fairest portions of God's heritage to man. From this imposing view we returned to the Jail, and Bro. F. C. Warnky, having enlisting the services of the resident photographer, took views of the Jail and the lot in which it is located, we five brethren making the animated part of the picture. Having secured these negatives, we returned to the city whence we started well pleased with the day's venture.

The gentleman, Mr. Riley, whom we so fortunately met, and who so kindly piloted us to the Jail, was born in the county of Clay, some eight miles from Liberty in 1838. He remembered hearing the troublous times talked over by his father and others, and when we informed him who we were, he showed an interest in giving us all the information concerning the locality that he could. He evidently told others who we

were, for we soon found ourselves the objects of a good deal of observation and curiosity.

Bro. Warnky in hunting for the Photographer, met a Mr. Miller, who said that his father, as a deputy sheriff, we think, was at one time in charge of the prisoners at the time that the brethren were confined in the Jail, and he denied with some heat the statement made in the history, that they were fed on "mule meat." He pronounced this statement as being false. We did not meet him, but we are pleased that the son has such a conception of the enormity of the treatment alleged to have been accorded to those confined for the sake of their religion in his father's care, as to deny bitterly the allegation of mistreatment; we have not a wish to repeat the sad stories of the times—let them pass.

The town of Liberty, like Kansas City and Independence, is enjoying a "boom" in real estate, and its inhabitants are dreaming golden dreams, some of which will be realized without doubt. There is a leading railway company grading a roadway through the town to Kansas City, and a syndicate of moneyed men have projected a boulevard a hundred feet wide from Liberty to the city, via Randolph, a new suburban town located on the north side of the big river opposite. It is thus intended to meet the operations of the Missouri Pacific whose interests are being extended from Kansas City eastward, through Independence. If one half the anticipations are realized there will be an influx of a quarter of a million of people into that region within the next two years.

We visited the Saints of Kansas City on Sunday the 20th, in company with Bro. Warnkey, and spoke to them in their chapel 1,914, Troost Avenue. The attendance was not large, but the interest was good and we were refreshed to meet with them. We dined with brother and sister Smeutze, and returned to Independence in time to witness a baptism and attend the evening service at which we spoke to the people, a large and very attentive audience. One of the most pleasant things that we saw or heard was the singing of the choir at Independence, under the lead of brother F. W. Barbee. We do not remember to have ever heard and enjoyed a better service of song, than that had at this evening meeting. We can not commend them too heartily, for it is evident that they must have spent time and effort to become efficient—trying to sing with the understanding as well as in the spirit. May the sweet singers in Israel take courage and prosecute their study of music to a grand success. We parted with the brethren on the morning of the 21st, with a renewed determination to continue to labor for the redemption of Zion, and the gathering in of the "Elect of God."

Bro. Warnky proposes to put the photographs of the jail at Liberty into the hands of the Sisters' Aid Society, of Independence, to be sold to those desiring them, for the benefit of their new church at that place. As soon as they are ready, notice will be given, when all who desire them will be supplied from some one whose ad-

dress will be published with the statement of price.

#### DEDICATION AT ARMSTRONG.

IT is with pleasure we state that the dedication of the church at Armstrong, Kansas, was a success. We reached the town, a straggling hamlet lying along the tops and sides of the bluffs on the north side of the Kaw (Kansas) river, adjacent to the shops of the Union Pacific Railway, on Saturday, the 12th of March, at three in the afternoon, finding a temporary resting place at the home of Bro. Joseph Emmett, the presiding elder of the Armstrong branch, a genial, pleasant man, young in spiritual experience, but careful and earnest, and desirous to advance the great cause of the last days. On Sunday, the 13th, at eleven in the forenoon, there was quite a large congregation gathered in the church; there being a number of the Saints from Independence, Missouri, including a portion of the choir, who had been invited to attend and sing, and who rendered good song service. We were permitted to begin the service on time, and were assisted by brethren F. C. Warnky and Alexander H. Smith of Independence, the former offering the opening prayer and the latter the dedicatory prayer. We had a good degree of liberty in the sermon, and are pleased to say that an excellent spirit prevailed during the entire session. A small sum was left due to the building committee, which was raised by a contribution, thus enabling the committee to turn the building over to the branch free from debt, or obligation. The report from committee, which we append, will show the financial condition of the work.

One peculiarity attaching to this church is, on March 10th, 1883, the branch was organized with sixteen members, and at a subsequent meeting held on the 13th of the same month appointed a building committee, who proceeded to secure contributions and erect the building. At the dedication the branch numbered ninety members, showing a very healthy increase indeed. A second meeting was held in the evening, at which there was a good attendance and excellent spirit.

We were much pleased with the reception accorded to us, and with the spirit manifested among the Saints so far as we were permitted to see and converse with them.

#### REPORT OF TRUSTEES.

We the trustees and building committee give in our report as follows: Our branch was organized March 10th, 1883, with sixteen members; and on the 13th of the same month we determined to build a church here. Bro. Andrew Berg and wife started the project by giving a lot and \$50 towards the erection of the building. The brethren here went to work and graded the lot; and in the early part of the succeeding summer we started building the church, which was completed in the latter part of September, at a cost of \$1,220,69. The amount collected at that time was \$631, making it necessary for us to borrow. We then borrowed the amount of \$500, also \$69 20 from Bro. William Clow, with which and other donations we were able to pay off the

debt for the time being; with the exception of the \$500 which was obtained for three years, with interest at ten per cent, which was paid when due, the 27th day of December last, leaving the church free from debt.

In addition to the above we desire to state that we borrowed \$100 for three months, drawing \$3 interest for that time, assuming the responsibility ourselves, which amount comes due March 27th; also, we have the church insured at a cost of \$25 for three years, making in all \$128 yet to be paid. We have on hand to pay this amount \$88,50, leaving us to make up \$39 50, for which we desire a collection to be taken up.

And we herein desire to express our thanks to all who have contributed either in means or labor for the completion of our church.

Signed, G. E. HARRINGTON,  
J. J. HARVEY,  
ANDREW BERG,  
G. F. HEPWORTH.

It was stated by Bro. G. E. Harrington that Bro. William Clow was also one of the committee, but he did not sign the report.—*Ed.*

THE Salt Lake *Tribune* of March 17th, in the following pungent statements, lays bare the bad counsels of the Utah leaders in the matter of encouraging believers in polygamy to take the test oath provided in the Edmunds-Tucker anti-polygamy bill and vote:

#### TO STOP ILLEGAL VOTING.

On Monday night the *News* returned to the question of "The Oath and Voters' Right," beginning with a taunt to loyal men, the substance of which was that the Mormons were taking the oath, would take it, and what did the loyal men propose to do about it? Some years ago we heard something of the same Tweedism, to the effect that polygamy was a tenet of the Mormon religion, that the brethren proposed to enjoy their right to practice it, and their "enemies" couldn't stop them. Their leaders were blatant and defiant, walked the streets like conquerors, and polygamists were in local rule everywhere; George Q. Cannon was in Congress, and of thirty-six members of the Legislature of 1882, twenty-seven, or three fourths, were polygamists. Yet in five short years these same leaders have become skulking fugitives, afraid of their shadows, dreading a sight of the officers, and the utmost diligence in flight and secret hiding is feverishly availed of by them to keep out of a penitentiary in which they are long past due. Now no polygamist can sit in a Utah Legislature, and no polygamist can even vote. More than this, the organ of the church cries out from time to time in distress at the rigor of the law, and the hardship of punishing men for this crime is mournfully dwelt upon. So tremendous is the change that a decision of the Supreme Court of the United States that the criminals can be punished but once for a long series of crime is hailed with hysterical tears of gratitude as a very boon from heaven. It is useful, therefore, to recall the past, when the sneaking taunt comes to the same effect as the bold defiance of but five short years ago. As the change came swift, sweeping away the confidence of that time, and making outcasts and trembling, timorous fugitives of the former rampant knaves, so now there will

ensue a reckoning that will yet further humble the base hypocrites who proclaim their settled purpose to carry their points by perjury and evasion, regardless of decency and of the opinion of mankind. We say to them that the will of this Nation will assuredly be carried out, and their refuge of lies and subterfuges of false swearing will be swept away. American institutions will be made to prevail in Utah as elsewhere; and those who resist will be ground to powder. Let the Mormons make no mistake; the lesson of the past four years is but elementary; the higher branches are to come, and the American people will supply them as they are needed.

The *News* proceeds in its article to quote the opinion of Senator Ingalls and a paragraph from a Supreme Court decision, to show that mere religious opinion may not be interfered with. No authorities were necessary to establish this proposition. No one wants to interfere with mere religious opinion. But the trouble begins just here: The Mormons claim that mere belief is an abstraction, and of no value unless it can be put into practice; that it is a mockery to say their faith is free if they are not allowed to do the works required by that faith; and they thereupon proceed to the practice of polygamy, claiming it is their religion when the laws of the country denounce it as a crime. That is where the clash comes, and the crime is bound to go down.

But, say they, that does not apply to monogamous Mormons; these profess polygamy simply as a faith; they do not practice it at all. But because of the rebelliousness of the Mormon leaders and people, Congress has gone by that point, and requires of electors an oath in which the affiant confesses polygamy, unlawful cohabitation, and other related vileness to be crimes; he is required to abjure them not only for himself, and to swear that he will faithfully obey the act containing the oath, and the law of 1882, but that "he will not, directly or indirectly, aid or abet, counsel or advise any other person to commit said crimes." And yet the *News* says that persons who take this oath may still advocate and defend polygamy! But whoever advocates and defends polygamy, after taking the oath laid down in the law, advocates and defends what he has abjured as a crime. He is therefore foresworn, and is false and recreant, if words are allowed to have their plain and obvious meaning. What can we say of a man who will under oath renounce polygamy, swear allegiance to laws denouncing it as a crime, and bind himself not to "directly or indirectly aid or abet, counsel or advise any other person to commit any of said crimes," and then turn around and "advocate and defend polygamy," save that he is a perjured wretch? His very advocacy and defense of it could be nothing else than counseling, aiding and abetting others to commit that crime; that could be the only object he would have in "advocating and defending polygamy," it is the very thing aimed against in the law, the very Mormon outlawry sought to be broken up. The *News'* position in contending that a man may rightfully take that oath and thereafter keep right on advocating polygamy is simply a notice to the brethren that that is what they will be expected to do, and to the world that the Mormons propose to brazen it out on that line. We are sure that the proper answer to that sort of reck-

less and impudent mendacity will not be long in coming.

As to the right of the registration officers to satisfy themselves by any means in their power that applicants to register are not disqualified, we regard the matter as too plain for any cavil, made so by the Supreme Court decision. It is well enough to add, however, that under the depraved rule set by the church organ as to their oath-taking, the Mormons need not be at all concerned about what is asked of them in the way of oaths or questions; their duty would be to swear to anything and everything necessary to get in their votes. The only way to defeat the proposed campaign of perjury would be in the peremptory rejection of the application to register and of the ballots, of persons known to be trifling with their oaths and with the law. How far such rejections might go would be for every registrar, or judge of election, as the case may be, to decide for himself. As to the judges of election, and their right to challenge, the *News* holds, as might be expected, that they would be obliged to sit still and see elections carried by obviously false ballots, if no one were by to challenge the illegal voter; its position requires it to say that judges would be obliged to receive the votes of women or of aliens, were no challenger at hand to question their right of suffrage. We disagree to all this, holding that primarily and always it is the duty of the judges of election to secure a pure election, and to that end they may use all their official and personal rights and privileges. To deny this is to argue for their imbecility, and for the suppression of restrictions on unlawful voting. And that is, we suppose, just what the church organ wants. It is also precisely what it will not be allowed to have. Illegal voting must be suppressed, and no pleading for it by a false church will be of any avail.

THIS is what the Clinton (Missouri) *Democrat* of March 15th has to say of Bro. I. N. White's efforts in Clinton:

"People listened with great interest to Elder White's effort at the Saints' Chapel last night. He spoke from Acts 2: 37-39. Elder White is thoroughly posted in biblical lore. He is a rapid speaker, and holds his congregation in wrapt interest to the last. He fortifies his position with numerous quotations, both from the Bible and church history. His doctrinal points are somewhat radical and aggressive for this age of christianity. His numerous debates with men that have differed from him on doctrine, have caused him to thoroughly post himself on the points of difference, and he sometimes expresses them in a radical form—though in a spirit of kindness. He believes much of the religion of this day is excitement. Thinks men should exercise their own brain in matters of religion. Religion is peace and joy in the Holy Ghost. In a word—'good common sense.' Thinks the ministry is much to blame as they are becoming afraid to preach 'doctrine,' and a majority of converts could not answer the question, 'What shall I do to be saved?'"

"It takes something more to save a man than mere belief. It takes an obedience to the word of God as found in my text. Paul saw Christ in a glorious vision and believed with all his heart that he was the Christ, yet he was told to arise and be baptized and wash away his sins. We ministers are getting too much like our lawyers. They are hired to defend their client, and they work with their might "bending the law" to suit the client's case for the almighty dollar, without much regard to what the real worth of a proper understanding of the law is. Thus ministers hire themselves to their client (church) and try to de-

fend their cause as being in perfect harmony with the law of God. We should be careful as our decision might be set aside when it goes up before the great judge who gave the law. Christ was not very favorably impressed with men who preach wholly for the money that was in it. He said: 'He that is a hireling, [one that preaches for money], and not the shepherd, [one that is not called by the Holy Ghost], whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, [for a larger salary—another call], and the wolf catcheth them.'—St. John 10: 12. It is a command that we should 'watch as well as pray.' Truth alone is able to save man. "Services every night this week."

#### EXTRACTS FROM LETTERS.

Bro. J. J. Cornish wrote from Decker-ville, Michigan, March 18th, that he baptized six on the 12th at Sigel, and five in Deckerville the 16th. On the 19th he wrote from Bad Axe, saying:

"From the pulpit and the press we hear much about the Bay Port debate, much of which is not true. We try to reply and get the truth before the people. It will all work out for our good bye and bye. We have taken the fort, and by God's help we will hold it."

Bro. Cornish sends in five orders for *Heralds* and books.

Elder J. Gerrard, of London, England, writes March 3d:

"The brethren of Zion's Hope branch have taken the Immanuel Hall, Old Ford Road, London, and made a very nice hall of it. We have seated it to hold two hundred, and we have a very nice stand; and at the back of it we have built a font for baptisms, nine feet long, three feet wide, and two feet deep. My son, a young man aged seventeen, was the second one that was baptized in it. It cost us £17 for the seats, stand and font, and we have £10 to pay of it, so if you know any kind brother that has a few dollars to spare you might mention it to him. We are in good spirits, and in hopes of doing a good work this summer. May God bless you and all the brethren in the gospel of Christ."

Bro. E. K. Evans writes from St. Thomas, Ontario, March 19th.

"The work is steadily moving onward in this city. We have since last mid-summer added eleven to our number, nine of whom were baptized by Bro. R. C. Evans, two by Bro. George Henley, and confirmed by Elders Phillips and Evans. Bro. John Lake spent a few weeks here recently and did good work in confirming the faith of the new members. Bro. R. C. Evans passed through here to-day on his way to Corinth and Vanessa, from whence he intends going to Kirtland conference. He reports great success in Chatham and Blenheim.

THE Iowa *State Register* for March 20th copies the entire article on Lamoni and the Latter Day Saints, published in a late issue of the *Leon (Iowa) Journal*, and called the attention of its readers to it in the following words:

#### THE MORMONS IN IOWA.

We have in to-day's *Register* a very interesting article in a hasty review of the origin and rise of the Mormon church, and a detailed account of the division after the death of President Joseph Smith, one wing going to Utah under Brigham Young and adopting polygamy, and the other remaining in the old scenes, and coming finally under the charge of the prophet Smith's son, Joseph, as President. The facts have peculiar Iowa interest, since President Joseph Smith is now a resident of this state, and has a large membership of his church in Decatur county. This article is worthy of general perusal, both because of its

historical and current interest, and because it will help to remove an unfounded prejudice so generally prevailing against all Mormons. The Reorganized Mormon church under President Smith not only refrains from endorsing polygamy, but is perhaps the most alert and active enemy that the abomination has. As a church under this President, it is as much entitled to recognition and public favor as any of the many churches of the day, so far as honesty of purpose and action are concerned. President Smith, who is pretty well known in Southern Iowa, is universally esteemed by all who know him, of whatever church, as an honorable man, of pure purpose and good works. It is a pleasure for *The Register* to be able to give to its readers so much of authentic history and timely information as to the Mormons of this state.

EDITORIAL ITEMS.

AS ONE of the straws that shows which way the wind blows, the late sale of the controlling interest in the Salt Lake Theatre, may be taken as a large one. This controlling interest in said theatre has been heretofore held by John Taylor, President of the church in Utah, as Trustee-in-Trust, and probably was before held by President Brigham Young, or G. A. Smith, as similar trustee. It is now merged in a private interest in certain other stockholders. It is well. Under the Tucker-Edmunds law, it is not likely that a theatrical building and plant would be considered as property necessary to the legitimate work of a propagandizing religion; though Utah Mormonism under presidents Young and Taylor may have needed them. The owners who succeed the church in the possession of the Theatre are John Sharp, Feramor Little, H. B. Clawson, James Jack, John T. Caine, LeGrande Young and the estates of Wm. Jennings and Captain Wm. Hooper.

Sr. Mary L. Grover, writing from Albion, Nebraska, is anxious that a faithful, competent elder should visit that place and vicinity, and labor in word and doctrine.

Bro. W. W. Whiting, of Deloit, Iowa, writes March 17th, that he had been laboring in Palo Alto county, with fair success.

Bro. Wm. Oaks, of Battle Lake, Minnesota, writes that Elder T. J. Martin had blessed their region with his labors of late, and that the Saints enjoy the gifts of the Spirit.

Bro. A. E. Mortimer was laboring with fair prospects, at Osborne, Ontario, March 16th. He is a young minister, but feels encouraged in the Master's work of redeeming souls.

Bro. D. S. Crawley wrote us from Stewartsville, March 14th, that he intended to move at once to Weir City, Kansas. We congratulate the people of that region on having a tried and worthy man and minister locate with them in the person of Bro. Crawley.

Sr. M. A. Christy wrote a very cheering letter from Akron, Iowa, under date of March 6th:

Bro. J. W. Whitley wrote from Julietta, Nex Perces county, Idaho, February 4th, a very feeling letter, expressing faith in

the work, and anxious prayers for its onward march.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The haughty eye shall seek in vain  
What innocence beholds;  
No cunning finds the key of heaven,  
No strength its gate unfolds.  
Alone to guilelessness and love  
That gate shall open fall  
The mind of pride is nothingness  
The childlike heart is all."

WE give place this week to an article from sister Knipschild, in which she relates some very wonderful experiences which she had before coming into the church. Sister Knipschild is a German by birth, and has never studied the English language. She could not read English at all when she was baptized; but by the help of the Spirit, given in answer to prayer, she was enabled to read the Book of Mormon, together with other church works, after she obeyed the gospel. The church which was shown her in her first vision, was afterwards built—just such a building as she had seen, and is standing to-day. She was at that time a member of the German Methodist Church. When the voice spoke to her the second time, telling her that "She was highly esteemed of God," and she began to think it must be so, and finally believed it, the enemy of all righteousness, who was tempting her, had gained his point; and consequently darkness followed, for she felt that if she needed anything in the future, God would give it to her, *for her asking*, because *she* was highly esteemed in his sight, and she adds, "I had to learn by sad experience the power and cunning craftiness of Satan." The reader of this article must bear in mind as they pass along, the faith in which sister Knipschild had been raised, and then they will not wonder that when she talked about the Godhead as she had seen it in her vision, people thought her crazy—God, the Father, Creator, and ruler of all things, the first personage, with his face turned from her; on the right hand of the Father, the Son of Man; on his left hand the Holy Spirit,—not a personage, but an indescribable glory of light; not merely the will of the Father and the Son, but the acting power of this will going out from the Father and the Son. Sister Knipschild thinks it may have appeared to her then, as it did to the apostles upon the day of Pentecost: "cloven tongues as of fire." With these brief explanations we leave her article with you, believing its unstudied simplicity will carry with it far greater weight than any added words of our own can give it. In regard to the presence of the Son of Man remaining with her, she says she can give no explanation except that she was utterly weak and needed him. He was by Paul when shipwrecked, and when king Nebuchadnezzar looked into the fiery furnace, he exclaimed, "Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God."

Beloved Saints, God is not leaving himself without witnesses in the nineteenth century. Let us strive to be faithful, humble, and prayerful, that we may realize the truth of the glorious promises he has left us, "Lo I am with you always even unto the end."

HOME COLUMN MISSIONARY FUND.

Sr. Alice France, Lamoni, Ia.....	52
Sr. Eliza France, Lamoni, Ia.....	25
Sr. Jemima Carlif, Sheridan Ill.....	1 00
A Sister, Independence, Mo.....	1 00
Sr. Rachel Austin, Belleville, Cal.....	1 00
Sr. L. E. Flanders, Stewartsville, Mo.....	75
Sr. L. and A. Frampton, Richmond, Mo.....	80
Sr. Julia A. Page, Richmond, Mo.....	25
Sr. Elizabeth Floyd, Richmond, Mo.....	60
Sr. Charity M. Reed, Richmond, Mo.....	25
Sr. Annie M. Rippy, Richmond Mo.....	15
Sr. Eliza G. Dobbin, Jonesport Mo.....	60
Sr. Barbara Davis, Weir, Kan.....	50
Sr. Mary Ann Farley, Wisner, Neb.....	1 00
Sr. H. E. Richardson, Williamsburg, Neb..	98
Sr. C. J. Yarrington, Lamoni, Ia.....	50
Sr. Katie Dancer, Lamoni, Ia.....	1 00
A Sister, Portsmouth, Ia.....	5 00
A mother in Zion, Omaha, Neb.....	1 00
Sr. D. Graham, Richmond, Mo.....	2 05
Sr. Hannah E. Cairns, Scranton, Kan.....	1 00
Sr. Susan Bush, Westminster, Cal.....	2 00
Sr. Kate C. Creese, Red Cloud, Neb.....	1 00
Sr. Cruthe Graham, Emerson, Ia.....	1 00
Grant Graham, Emerson, Ia.....	25
Rosa Williams, Emerson, Ia.....	25
Bro. J. S. Lawton, Boston Mass.....	1 00
James Bradley, Amber, Ia.....	82
Jane Bradley, Amber, Ia.....	71
Mary A. Hinds, Amber, Ia.....	19

Will the party who handed in an offering to sister Lyons at the Post Office some days since, please send the name and exact amount.

LAMONI, Iowa, March 23d, 1887.

NARBORNE, Mo., Feb., 1887.

Dear Sisters:—Your letters in the Home Column have aroused me to yield to the impression which has followed me for some time, "Praise ye the Lord and declare his doings among the people." I feel my inability, yea nothingness; but trust in God for grace to be obedient, for great are the reasons for me to praise the Lord, and I feel to wish my pen were as that of a ready writer that I might declare what he has done for me. As it is I have to tell my story in an humble way.

The Lord God according to his great goodness has been caring for me ever since my earliest recollection, which is since three years of age. When eight years of age I viewed myself a condemned sinner in the sight of God. When fifteen years old Jesus spake peace to my troubled soul and I was happy for about one year. Through the influence of a cousin I sinned and lost that peace, left the Lord and got entangled in the things of this world; but God in his mercy soon visited me again. After a long sickness I was given up by two doctors to die,—friends gathered round my dying bed. Then my heart yearned for God again, and Jesus appeared unto me and spake peace to my troubled soul, healing me from my sickness also. I begged him to take me to himself and not send me out into the world for fear I might leave him again; but he would not, and said: "Fear not, I am with you, I will lead you." After that I tried to be faithful; but alas, the best I could do till I was thirty-one years old can but be compared with the ocean's wave, up and down,—filled with doubts and fears. The scripture passage, "Without holiness no one shall see the Lord," would beat with fierceness on my heart and follow me wherever I would go. By close examination I never found myself any better, and came to the conclusion I was the most terribly corrupted being that lived.

In the winter of 1865 or 1866 some of us agreed every morning to go in secret prayer at the same hour, having a certain object in view for which

to pray. After a few days I felt the effects of it on my own soul. While praying at one time it seemed as though heaven opened to me saying, "Ask for whatsoever you will and it shall be given unto you." I stopped a moment to think what I should pray for. O Lord thou knowest we want thee to revive thy work and we must have a new church! "I will do it and this is your church" was the answer, and a building appeared up in the air. My prayer was turned into thanksgiving, just as though it was all done already. I arose from my knees perfectly satisfied, wondering at what had happened. Presently I heard something say, "You are highly esteemed of God." I answered, "That is not so, I am nothing," and turned quickly around to see who it was that spoke, but saw nobody. Again the voice said, "It is so, you are esteemed highly in the sight of God, or else he would not have showed you these things." I gave this a thought and believed it, and that quick I felt a change take place in my heart. Next morning, at the secret place, I could not even lift my heart to God, and all my words fell from my lips to the ground and I was left in darkness. Astonished at this I arose from my knees saying, "O Lord prepare my heart before thee!" and left the place. I made different attempts during the day, but with the same result, the darkness being thicker every time. After a few days I felt my spirit had fetters on, and every effort I made to approach the throne of grace, the darkness would grow thicker and the fetters draw tighter, so that my spirit could not move at all. After spending three weeks in using every means I could think of, in vain, I wondered what more could I do? I will read the scriptures on my knees, perhaps then the Lord will be merciful to me; but there was no change; and when trying to call upon God, the tempter began to mock me and tell me I had committed the sin against the Holy Ghost; and by that I knew that it was the devil that had me bound, and only God could deliver me. Thinking it would be a long and a hard battle I made up my mind to wait until the morning, for now it was late in the night and every one asleep in the house. Next morning I wrapped up well and went as far again from the house as my usual secret place of prayer, determined to make a last and a mighty effort. I fell down in snow two feet deep, before God. As quickly as I knelt, there came over me the same gross darkness, and the fetters were drawn tighter than ever; but I said: "O Lord, thou art everywhere. Thou even fillest this very place where I am. Thou knowest all things. Thou knowest what I came here for. I want to pray, but I can not. Lord if it pleases thee, help me, for thou alone can do it; and if it does please thee to help me, show me what condition I am in and the causes thereof, and give me what I am lacking. But O, Lord! if thou wilt not do this and I am cast away from thine holy eyes, I can not live without thee any longer; then let me perish here at thy feet."

Waiting, to see what the Lord would do with me; I felt I was touched by an all powerful hand, tearing my inward being, part after part, out of me, and throwing it away. In my agony I cried out:—"The Lord is destroying me; I have deserved nothing better; I will be still; He may do with me as he pleases, for I can't live this way any longer." At once the all-powerful hand held me firmer, and a feeling went through

me carrying this impression: "This is the guilt of your sins; but see the Redeemer yonder. On him rests the sins of the whole world." I looked, and in the distance of a stone's throw I saw Jesus kneeling on the ground, in a bent over position, as if in unspeakable agony. Bloody drops of sweat dropping to the ground. Again I was held firmer than before, with this impression in my soul: "This is the feeling of the condemned after the time of grace is over." Now I was made nothing; I felt an inward death take place, and was like an empty shell. Presently there came from on high like as it were a mighty stream, the love of God, which had been lacking, filled and made me alive. Imagination, selftrust and being silent, are the causes of your condition. As quick as lightning a black, seemingly man-shaped form flew to my left in the air: "Power, prince of darkness." At the same time I felt a hand moving on my head, and heard a voice saying: "Sealed unto eternal life." Still the stream of God's love kept flowing until it swelled to a mighty ocean. I wondered and looked to see the bounds thereof, but there were no bounds. Then I was told to look before me, and when I looked, there before me was revealed the Father, and to his right the Son, and to his left, the Holy Ghost. These three being one, and the only God.

Will not undertake to write the explanation to me about this God-head, nor any other part of the succeeding vision, for I might make some mistake. Different times I was told to look, and different things appeared. When my natural eyes opened I was standing close by the side of the house. I must have got there during the vision. I looked around in the different directions where things had been shown to me, but all had disappeared, except the God-head was before me, and I was in the ocean of the love of God, and I realized a great change. There I stood, for I could do nothing but stand. Then my understanding was opened in regard to things which used to bother me very much.

The first two days and nights all sleep had fled; seemingly I never was as wide awake in my life. I really did not notice the night; it was as light to me as the day. After ten days the presence of the Lord moved as departing from me. I made a step as if to follow; (not wanting to be without it), but was stopped with the impression upon me: "Flesh and blood can not exist in the presence of God;" and then I felt my body, which seemed so heavy to me that I could not move it; and I had to hold myself, or I would have sunk to the ground. Then it was clear to me that I had been in the spirit, for the ten days but I still kept begging it not to withdraw; but it got dimmer and dimmer, and after a few days disappeared except the presence of the Son of Man remained with me for two years. He was my continual consolation in my troubles and many tribulations. After that his presence began to grow dim and disappear. Quite scared at this, I fell to the ground exclaiming. Lord, how have I grieved thee? Immediately the answer came, "The just shall live by faith." This happened three different times. The last time it came in a commanding tone, "*The righteous live by faith, harken to the word.*" Thus my understanding was opened. He wanted me to read and search the scripture, and heed the written word. In doing so I received a testimony that it contains the revealed will of God to man, and

we will be judged by it in the last day; but to my astonishment I found so many things not taught nor practiced that I longed and wished for things like they used to be. At two different times I wept bitterly before the Lord because there could no elders be found to send for when I was sick.

In the fall of 1878 I got acquainted with the Latter Day Saints in quite a peculiar way—too lengthy to relate. However I prepared myself with fasting and prayer to attend one of their conferences; and being in the protection of Almighty God, I was not afraid to go among the mighty deceiving spirits of the last days, which had been made clear to me we were living in. I was determined, if they were looking to *Mormon* for salvation, that I would tell them there was no salvation, only in Christ. But O surprise! the first meeting (a testimony meeting) put me in mind of an apostolic meeting. The power of God was made manifest, and the word of the Lord came unto me through one of the elders; I had a testimony of the same and obeyed at once and was baptized. When I went into the waters of baptism I had been sorely afflicted in my head for twenty years; had been laid up with it every winter more or less; had had weak eyes for eighteen years, occasionally very sore; consumption in the second stage, also asthma; the right shoulder crippled for nearly three years, (got it hurt under the wagon in a runaway); the chronic diarrhea seven years. Always had to be very careful about my diet, light and little of it, or else had to suffer for several weeks. I had not eaten enough for years to satisfy my hunger, and often wished I could live without eating. My left limb was afflicted from the time of sixteen years old, caused by the sickness I had at that age, mentioned in the beginning. Add to these afflictions a general weakness, so that I just had to drag along—it was even hard work for me to talk. When I came out of the water of baptism I was healed from all the above named afflictions, but that was not all; I received a testimony that God accepted my baptism; that I was baptized by proper authority, and in the right way, so that I can bear testimony that I *know the authority to baptize is in the Reorganized Church of Jesus Christ of Latter Day Saints*. A burden fell off my back into the water, which was what I always felt remained to be done; but I never understood it till then. I obtained light which I never had before; in short, I really was made "new" by the marvelous power of God!

After two weeks there was a two days' meeting in which I received a testimony from God that this latter day work is the work of God, and I gave my name for the church book. I have received many more testimonies and evidences, therefore know that the Lord recognizes and acknowledges his church. I used to think it was the will of the Lord that I should suffer afflictions, therefore never asked him to make me whole; but only to help me bear them, which he always did. I had counted up my time. At the longest I expected to live perhaps two more years, (till 1880); but lo! here I am yet, kept by the marvelous power of God; still enjoying his wonderful blessing, bearing testimony of the same to everybody that will listen to me. Yea, since, when I had transgressed the law of nature by exposure, got the pneumonia and called for the elders of his church, through their administration I was healed by the power of God, time and again; therefore it is

nothing more than reasonable that I present my body a living sacrifice, holy, acceptable unto the service of God, for he has kept his promise: "Fear not, I am with you, I will lead thee." Yea, I will praise the Lord that he has not kept the gospel hid from mine eyes. Yea, and I will make known his wonderful doing, among the people, by His grace, as long as I live. Glory be to God! praise and honor to his high and holy name, that he is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him. Yea, all ye Saints, praise the Lord for ever and ever.

In gospel bonds your sister,

MARY KNIPSCHILD.

#### EXTRACTS FROM LETTERS.

Sister B. Gilbert writes from Riverside, Cal.:—"I am alone in the cause, but God is with me, hears me, and has said, 'I will not leave thee nor forsake thee,' and I have proved his words true, oh, so many times. I have been in the work ever since I was a child, and well remember a prophecy given in tongues at the La Harpe branch, in regard to the church. The Spirit told us that 'sin and iniquity was leading many away, and if they did not repent this church would be scattered to the four winds of heaven.' We have seen its fulfillment to the sorrow of all, and may it be a warning by which we shall profit for time to come. I love this work, and I pray God to bless all the faithful ones trying to carry it on."

Sister Mary Piddington writes from Crescent, Iowa: "I embraced the gospel in Wales and started for Utah, traveling from Iowa City to Council Bluffs in the hand cart company, but finding out that that was not the place for Saints, we remained at the Bluffs. I joined the Reorganized church in 1884, was baptized by my son, John Evans."

Sister Mary E. Pooler writes from Merced, Cal. "I have had many testimonies of the truth of this work, one of which I will relate. We were living in Independence, Missouri, at the time. I had been sick for some days, but on Sunday was feeling well enough for the family to go to church. Suddenly I grew much worse and suffered so intensely that I thought I would die before any one could come to go for the elders. In my extremity I lifted up my heart to God in earnest prayer, asking him to send an elder, or in some way send me relief or I must die. Suddenly I seemed to see the roof of the house opening and two of the brethren came down through the open space; and the same time I heard the voice of Bro. Joseph Smith say to them, 'Lay hands upon her in the name of the Lord.' They did so and I was healed instantly. This is only one of many testimonies I have had, and my desire is to press forward and strive to show by my daily walk that I am indeed a child of God." (This should be the earnest determination of each one, for while the testimonies God is pleased to give us from time to time are strengthening and precious, they can never convince the world unless they take knowledge of us by our works—our daily walk and conversation, that we "have been with Jesus." Ed).

Sister Ettie Gulembo writes from Sugar Grove, Mich.—"I am one of the sisters of the Sherman Branch, that the Rev. B. S. Mills in his lecture on Mormonism called, 'deceived women who wanted to be deceived.' He also said, 'Our branch

was the recruiting office for Salt Lake.'" It prejudiced the minds of the people for a time, but they soon saw their mistake and we have more friends than before. We think if Elder Scott or Cornish would come here this Spring, quite a number would unite with the church. Elder Scott was here this winter and we all like him, even our opposers could not help liking him."

Sister Mary Prettyman writes from Knox, Ind. "I can not remember the time when my mother was not a Methodist, and when I was old enough I too sought religion at the mourners' bench, but never experienced the change of which I heard others speak. In time we united with the New Light faith, as that seemed a step in advance of Methodism. We did not know there was such a church upon the earth as the Latter Day Saints, until one day there came along a plainly dressed man in search of work. As my husband wanted help he hired him. That man was father Adams, and after working all day he would preach at night as often as circumstances favored, and he embraced every opportunity of talking with us on the plan of salvation. He had no trouble in knocking our foundation from under us. He baptized and confirmed us both, and then I knew that change which I never felt before. I have heard prophecies and seen them fulfilled. I have heard father Adams speak in tongues, and my sick have been healed by the power of God. Brother Leonard Scott has been with us lately and labored acceptably."

Sister Jemima Calif writes from Sheridan, Ills. "I am growing old and feeble, but my faith in the work is as strong as ever. I am alone in the faith, and seldom hear a Saint preach, but God has heard and answered prayer in my behalf many times, and therefore I feel encouraged to ask God to bless his people everywhere."

Since this letter was received Sr. Calif has passed over the river into the great beyond.—*Editor of HERALD.*

A Sister writes from Independence, Mo.—"Would that all the sisters would profit by Sister Eleanor's letter. It is painful to see so much worldly pride in the church. Let us awake, dear sisters, and strive to keep the whole law! Let us strive to be worthy the name of Saint, and of the glorious gospel of the Son of God."

### Correspondence.

CRAWFORD, Neb., Jan. 17th.

*Herald Readers:*—An accusation was laid against me this morning, and the language was laid this, (spoken in anger), "Since you left the brethren, (German Baptists, or Dunkards), you are no more the same man that you was, and every body said so."

The insinuation was that I was worse, or not so good or holy as I had been. How sad if this be true; that, instead of advancing I shall have retrograded in the divine life. My desire in leaving said church was to progress in the divine life and meet the approval of that God who created me, and to try and make my "peace, calling, and election sure." If such is not my lot tonight, then it seems to me that God the Father does not regard the sincere and contrite soul who is willing to forsake "father, mother, sister, brother, house or lands, and even his own life," reputation, &c., and instead of leading me on to nobler and grander and holier attributes, he has

suffered an honest soul to decline; and when he cried for bread, he received "a stone;" and when he asked for a "fish he received a scorpion."

Or is it so that I tempted God and hoped and longed and prayed to God for the Holy Ghost with all its ancient lustre and beauty and marvels and wonder-working powers, when He was no more willing to bestow it upon mankind? Or did my former church possess all these blessings and gifts, and all the commands of God, and I willfully forsook her? No, never! Or did I forsake her in ignorance? If so, God will extend his mercy, "for where no law is, there is no transgression." But if the vengeance of God is to come upon me for honest intentions, let the will of God be done. And in the language of Job I would say, "Though he slay me, yet will trust Him."

Have I been deceived by the willful and crafty? If so, will not God punish them instead of me? Was I truly, or am I truly deceived? Is that gift of tongues and interpretation and prophecy, &c., which thrills our entire souls, all a delusion? If so, I in honesty ask all mankind, and God too, Where is the church of God to whom he promised these and many other blessings? Where, Oh! where shall she be found? It seems to me I would go to the ends of the earth to find her! When will God once more smile upon his creation and bless them with the foretaste of heaven? When will he send his message once more to man by the voice of an angel through the midst of heaven, as Rev. 14:6?

Shall I again turn back to my former church? If so, will I be better off? Shall I return and sustain and support her in her doctrine and administrations, and wilfully cover up my conviction of the supernatural gifts of the Holy Ghost? Have I really forsaken the commands of God? If so, I do not rest under the promise of God. But if my former church does keep all the commands of God, why is it that she does not obtain the "signs" that God promised to his believers? See Mark 16: 17, 18; 1 Cor. chapters 12, 13, and 14; also Ephesians chapter 4, and Acts chapter 2, &c. And if I should return, what branch of the church should I unite with? the "Progressives," "Old Order," or "Conservatives." What mode of feet washing will I adopt? the single mode, or the double? The single is, one man wash and wipe; the double, one wash and the other wipe. Would I accept the progressive view, that women may preach, etc? Or would I be conservative and have the women keep silent in the church? Would I accept the "Progressive" and "Conservative" views, that protracted meetings, Sunday Schools, high schools, &c., are right; or would I be "Old order," and condemn all such things? Would I accept musical instruments? or would I not? Is there any possibility of settling this confusion by an appeal to the Bible! I fear not. Then there is nothing left but to obtain a revelation from God, or an inspiration, as to what is right. According to history, into this perplexity the boy of seventeen summers (Joseph Smith) was thrown, and he went directly to God to find out; when to his astonishment he was informed by the heavenly messenger that the sectarian creeds were all wrong, and that their professors "taught for doctrine the commandments of men."

But am I really worse because I do not now mourn all the day long and wish to leave this world? or because I do not now wear the peculiar and odd garments? Do I swear? do I kill? do I

steal? do I commit adultery? do I lie? do I cheat? do I deceive? No. Do I talk too much, or jest some times? Yes; and I regret this weakness. Do I dance? have I quit praying to God in Christ's name? No. Where then is the great wrong? Because I will not be turned by every wind of doctrine!

But what of the expression, "every body said so?" Is popular opinion always correct? No, no. If I am not mistaken, popular opinion nailed Christ to the cross, and, in short, was as a rule opposed to all of God's ways. So for the present I presume I shall be contented in serving God as best I know, and await his kindness to bestow upon me more and more light. I am still ready and willing to correspond and converse with any one upon the subject of the Christian religion or church of God.

Hoping and trusting that my few scattered remarks shall be the means of doing good and honoring God and his cause, and that finally, when we shall have done with the trials and difficulties of this life we shall be so happy as to hear the "Well done, good and faithful servant; thou hast been faithful over a few things; enter thou into the joys of thy Lord."

DANIEL W. SHIRK.

BOSTON, Mass., March 12th.

*Editors Herald:*—My last was written, I think, at Plymouth. Since then have preached in all the branches of the district and outside as well. Have held series of meetings in Brockton and Dennisport, I believe with good results. Held a five night's discussion at the former place, commencing February 22d, with a Mr. Packard of the Christadelphian faith. We feel entirely satisfied that no weapon formed against this great latter day work will prosper, because it is of the Almighty God and not the work of feeble man. We never felt more glad that we were a Latter Day Saint than during this discussion. We were a little nervous at first, as it was our first appearance before the public in that role; but I feel thankful even yet, for the goodness of God toward me upon that occasion. The Saints were blessed, strangers surprised at the amount of "Mormonism" there is in the Bible. Several are convinced and will obey, and our enemies were certainly confounded. That the Saints were confirmed in the revelations of God through Joseph Smith, was one of the certain results of the discussion. When toward the close an effort was made to ridicule "Joe Smith's attempts to establish the kingdom of God on this continent" and the revelations concerning it, and our opponent led off in his argument with Micah 4:8, we thanked God and our opponent publicly for so strong a text in favor of the revelations of the last days. We showed from the text (1), that the first dominion, even the kingdom of God should come, not to Jerusalem as my opponent affirmed, but to "the daughter of Jerusalem," outside of that city, "in the field"—even in Babylon was Zion to be delivered. "But they know not the thoughts of the Lord, neither understand they his counsel, for he shall gather them as the sheaves into the floor."—10th and 12th verses. Paul, however, evidently understood the thoughts and counsel of the Lord in this matter through the abundance of the revelations of Jesus Christ that was given him, and desired that the Ephesian Saints might know that God, in the dispensation of the fulness of times would gather in one all things in Christ,

and that the place of this gathering was not confined by Bible testimony to a garden patch of earth's territory 140 miles long by 40 miles wide in the eastern part of the world; but as "the kingdom, and the dominion under—(not above it or in it)—but under "the whole heavens" were "to be given to the people of the Saints of the most high," God had provided a better country than Egypt, or even Palestine, even "a heavenly country" the glorious land of America. The greater blessings and possessions of Israel's favored son secured by the promises of God through Jacob, Moses, the prophets, David, Jesus, and Paul, and of Zion, "the perfection of beauty," "the city of the great king," the city (to Paul) out of sight, which hath foundations, "whose builder and whose maker is God." And while the Twelve apostles may judge the twelve tribes upon the land promised to them, I have often thought that this great apostle to the Gentiles I should see, if faithful, taking an important position in the administration of the law which will "go forth of Zion" in the last days, and in the promulgation of which, nations shall be led to "beat their swords into plowshares and their spears into pruning hooks." Verses 2 and 3. I am quite certain concerning the Spirit's teaching to me in regard to the truth of the revelations of Joseph Smith as regards the question of gathering, tithing, &c., and I should not have referred to what was brought out in this discussion,—only that doubt has been engendered in the minds of many concerning some of these revelations.

Zion shall not be moved out of her appointed place though her children be scattered, no more than shall Jerusalem. "And of Joseph he said, blessed of the Lord be his land."—Deut. 33: 13. How narrow has been the view and how obscured the vision of even restorationists, who to-day are looking for Israel's return to their promised possession, while the statement of Paul, "that the blessing of Abraham might come upon the Gentiles through Jesus Christ" seems to have been overlooked. (Gal. 3). All are not Israel that are of Israel; neither because they are the seed of Abraham are they all children; "but in Isaac shall thy seed be called." And as Isaac was a child of supernatural promise, and the son of a bond-woman, and of the flesh, was not an inheritor, so we, among the Gentiles who are "afar off" from Peter's day, being called by the restored gospel, might receive this glorious promise of the eternal inheritance, as Abraham did, through faith; "for we are all the children of God through faith in Christ Jesus." "And if children, then heirs." And in this covenant, thank God, there is neither Jew, Greek, nor Gentile—neither male nor female. The woman's chance hereafter will be as good as any suffrage, or no suffrage. In the gospel, obedience to law, character, not nationality nor sex, will be the test. And "joint heirs with Jesus Christ;" "and if ye be Christs," what then? Will we escape the hell, and go to the heaven of the creeds! Ah, no! "Then are we Abraham's seed and heirs according to the promise." And the scripture foreseeing that God would justify the heathen (Gentiles) through this same faith, preached before this same gospel of the promised inheritance to Abraham, saying, "In thee shall all the kindreds of the earth be blessed." And it is entirely meet that the same instrumentality through which was restored by angel ministry, this glorious gospel in our day, should also be the instrument

through whom God should speak and give clear and explicit revelation as to how and when and where these gospel promises are to be secured to the Gentile in Zion as well as to the Jew in Jerusalem.

We are not fighting Joseph Smith, but God, when we reject these revelations. I do most earnestly and devoutly thank God for the light I have received within the last year concerning these things, in answer to earnest and persistent supplication; it is not the teachings of men, but the revelations of God's holy Spirit.

How foolish it is for Saints to engage in heated debate and strife for mastery, unless we be very certain that God's Spirit is leading us? I pray that God may heal dissensions, and give us all the spirit of grace and humility to acknowledge our errors and become as a little child, howbeit, in understanding we should be men. But malice, anger, and wrath, and the works of the flesh, must be eliminated before we shall obtain the crown over the kingdom of our God.

Alas! what an awful undertaking, to subdue one's self, to subjugate the law of our flesh to the law of the Spirit of life. "He that overcometh shall inherit all things." "He that spared not his own Son, how shall he not with him freely give us all things." Oh, how great is our calling, and how magnificently large and grand is the bounty of God towards us as a people! The struggle and discipline, the "fiery trial," are hard, but manifestly wise and necessary in order to be called the sons of God and receive of his eternal fulness, glory and riches. Language fails to depict the greatness of our calling and the glory to be revealed to the faithful, in the eternity spread out before us. Oh, how deep and heart-felt is my gratitude toward my God, who hath called me from the low estate of sin and ignorance of skepticism and doubt, without God and without hope in the world, to an estate of certainty, of knowledge concerning the things that are to be, and have been made a testator of Jesus Christ the Son of the living God. Truly, God has been good to me; and it is my desire now in life to be able to persuade men to be reconciled to God's methods of salvation from the awful deceitfulness of sin, and the anguish of soul that awaits the hardened, impenitent, and faithless heart.

The Saints of the Massachusetts district are awakening to their duty in regard to the law of tithing, as the Bishop's Agent's report will show. The chief reasons that I recommend its observance, is because of the blessing, spiritual and temporal, that comes to those who comply with "the counsel of God" in this matter; the results universally following, often in so marked and wonderful manner that makes it impossible to believe that it originated with man. I believe also that those who preach it should practice as well. The time of its presentation to this church was opportune also. Coming together from all factions and beliefs—and unbeliefs, we were hardly ready for it until God raised up men and moved the church to commence to declare the counsel of God, by which the church was to take a step forward and systematically provide for the families of a church endorsed ministry.

Those Saints who are honestly subject to this law and refuse, for any reason, to comply, will lose much of blessing here, and more hereafter. They refuse to "become workers together with God" in the work of Christ and human redemption, in the only way that many can work. All

can not and will not, neither are they called, to leave home and family and preach the gospel. I remember of seeing a complaint made in the *Herald* to the Bishop some time ago concerning unwise expenditure of moneys by the elders, etc. I have no doubt but that grounds have existed for such complaint in some cases. It would be well for the elder who leaves home and family, and its comforts and joys, for what the church gives and don't give to his family—for them and him to do and to practice all the self-denial that is to be done, and leave the extravagant expenditures," the extras in dress, food, and little comforts of indulgence, to be attended to by those who stay at home and toast their feet around the home fire and talk about the nicksles they gave to the support of the missionary fund last year. "Show me thy faith without thy works" and I'll show you a Latter Day Saint that hardly ever begrudges their own extravagance or indulgence. "Whatsoever ye do, do heartily as unto the Lord, and [not of man] ye shall receive the reward of the inheritance." If I give to the work of God as he has prospered me, and those who are called to be servants of God misuse it, that shall never hinder my reward.

Yours in the faith,

M. H. BOND.

RAY, Indiana, March 15th.

*Dear Herald:*—As a writer I am not a success, not being burdened with a desire to obtain notoriety by oft appearing in cold type. But commensurate with my understanding of this latter day work, I am striving to work consistently and in harmony with my individual relation to it, which involves the idea of first learning my duty, and next, to faithfully perform it. If it shall appear that I am in the line of duty, the peculiar characteristics of that position will be apparent; first, that I am standing in my proper place, minding my "own business," battling manfully for truth, doing *my own work* and not striving to do that of others. And the very best evidence I can offer in favor of my desire for the perpetuity and prosperity of the work will be to keep my part intact; and though I be but a very small pinion in the great machinery, yet it is indispensibly necessary to keep it in place, for if the little pinion should undertake to swell itself into the proportions of the master wheel, there would be a jar that would affect the whole. Hence, to my mind, my faithfulness will not, can not be made apparent in fault-finding, nor in unjust and cruel criticism, nor yet in manifesting a dictatorial spirit, or demanding a sneeze from every one else when, from my assumed lofty perch, I take a pinch of snuff of my own manufacture.

I am in receipt of letters from time to time from Saints from various localities who seem to be uneasy in consequence of the Whitmer and Gurley movement, asking my opinion about it. If it will not injure the work, nor weaken the faith of some, in answer I only need to say this: Did you, when you obeyed the gospel, receive a testimony of its truth? If you did, how can you consistently *now* ignore the instrumentalities that God employed? If the claim made by us is true, that the gospel was restored to the inhabitants of the earth in our day, the very testimony we bear to each other and the world, that we *know* this is God's work, and that we have obtained this knowledge from God, that testimony includes the

divine calling of Joseph Smith and the divinity of the books. And every effort made by those who profess to be Latter Day Saints (or any others) to pervert the truth of God, or try to improve his work, will result in a failure,—as in the past, so in the present and future.

I am aware that God will have a tried people; that everything available will be brought to bear to overthrow the faith of the Saints, the powers of evil (call him devil if you wish) will array his forces against them; efforts will be made to tempt them to taste that old papal wine, etc., and "of your own selves shall men arise, teaching perverse things," etc.

For myself, I will not boast of great wisdom or strength; and although I have been engaged in this work now a quarter of a century, sacrificing time, means, and using the little talent given me in advocacy of its truth, I desire, while I think I stand, to take heed lest I fall. I may apostatize, I may become a cast-away, but it will require something more than the prescriptive ravings of those self-stultified arksteadiers, whose only consistency is apparent in being inconsistent.

What about the testimonies borne for years by those self-constituted rectifiers? What about their claims to administrative authority—then and now—as being divine? If then divine, from whence, and by what means did it come, and when? Was their testimony true in the past? If so, what is it now? O consistency, what a jewel thou art! But thy name is not stultification.

Dear brethren and sisters, stand firm; rely on the arm of Jehovah, for the time is at hand that all that can be shaken will be shaken. May we be of the five wise virgins with oil in our vessels, and our lamps all aglow with the light of the Spirit of God.

And may He guide each humble Saint,  
That by the way we shall not faint,  
Till from all care and sorrow free,  
We'll chant the song of jubilee.

I have been busy in striving to magnify my calling, having opened some new places. The interest is increasing, the field widening. The missionary has no time to be idle here. On the 5th inst, the brethren and friends having secured a hall, I commenced operations in Ray, a town on the State line. It was the battle ground of Bro. C. Scott and the Rev. Wiley, some years ago. Rev. Wiley is the pastor of the Covenanter Church, a switch-off from the old Calvinistic bodiless-God-made-everything-out-of-nothing-foreordination-election-reprobation-infant-damnationists. They are full of prejudice, and hatred of us. One of their number attacked me not long since at our church with the old story, "Joe Smith a bad man," "you worship Joe Smith," &c. Well, poor fellow, I felt for him, for that was all the argument he had to offer. I always manage to get along with such arguments. I have now "Carried the war into Africa," and will "beard the lion in his den." I spoke once there, as I stated on the fifth. The hall was packed; the faithful shepherd was there with his flock. I gave liberty, but not a word was offered. But we shall see. It is likely that there is "music in the air." On the 7th I was hastily summoned to Michigan to officiate at the funeral of Sr. Ball. Bro. Columbus Scott had been wired for, and I arrived at midnight. I found him there, and also learned that brother James Lockerby had expired about the time of my arrival. Bro. Scott

was in poor health. He officiated at mother Ball's funeral, and left for home. I remained there till the 14th. On Sunday, 13th, I baptized and confirmed three persons. We had a splendid confirmation meeting. I felt, while standing in the clear pure water of the river, that there was joy in the presence of the angels, and that our beneficent Father smiled upon us in approbation of our work on that day. To him be all the glory. I resume my work at Ray to-morrow night, *deo volante*. In bonds,

B. V. SPRINGER.

WHAT CHEER, Iowa, March 21st.

*Editors Herald:*—After the conference of the Eastern Iowa District, March 11th, 12th and 13th, Bro. W. T. Maitland, came with me to Cedar Rapids, when I left him to hold the fort, and I came here on the 17th, where the brethren had an appointment out for me. We met the evening of the 17th and organized a branch which is called the What Cheer Branch, Bro. Nathaniel Miller presiding elder, Bro. Thomas Shephard as teacher, and Sr. Maggie Thomas secretary. We have had some good meetings since. God's Spirit was with us in prophecy, tongues and interpretations. We organized with thirteen members, and on Saturday evening I baptized four more, two of whom are promising young men (one married), who if faithful will be of use in the Lord's work. The brethren hired the opera house for me to speak in. It cost them five dollars a day. The first sermon there was only one outsider out to hear. But at my last effort last night, there were over six hundred, and quite an interest manifested. This evening I will baptize several more. This is a town of 9,000 or 10,000, and is only six or seven years old. So you see it is a fast town. The ruling element is Catholic. May Ged speed the day when priestcraft may give way to the true gospel of Christ. I am still encouraged to go on in this great work.

Yours in bonds,

J. S. ROTH,

GALENA, Ind., March 9th.

*Bro. Joseph:* I have an experimental knowledge of the truthfulness of the statement in the revelation of September 23d, 1832, Doctrine and Covenants 83:13. The Lord says: "I will go before your face, I will be on your right hand and on your left; and my Spirit shall be in your hearts." Some time ago I was told there was a school-house in Franklin township that we could hold meetings in. Some few days ago my mind was impressed to hunt up that house. The impression grew strong, until I could not sleep. The next morning after traveling five miles I was told it was seven miles farther. I went on, arriving at the house just before school was dismissed in the evening. On inquiry I was informed the M. E. minister was holding a protracted meeting, and there was meeting appointed for that night. I concluded to attend, stopping with a Mr. Hancock, who accompanied me to it, and introducing me to the minister, who inquired if I wished to speak. I stated I did not wish to interfere with his meeting, but that after he got through his exercises, if it would not be an intrusion, I would be pleased to speak a few minutes; so he occupied but a short time and then gave me remainder. If I had been one day later, I could not have had that privilege, for their meeting closed that night. Through the kindness of Rev. Beharald and

the citizens, I was tendered their house, and I left an appointment for Sunday, March 6th. Starting on the 5th met the friends on Sunday, holding four meetings at that point with good liberty and increasing audiences. I was compelled to stop the meetings, owing to the near approach of our quarterly conference. I was tendered the use of two meeting houses, all in a radius of seven miles. Think of it! and all the result of God leading the mind by his Spirit. There has never been any of our elders nearer than ten or twelve miles of that place. I thank God that the truthfulness of this latter day work does not depend on the actions of men for its truthfulness. Men may act as they will; it does not affect the principles on which the great latter day work is founded. I am sorry to hear of men professing to be Saints, calling in question the mission of Joseph, and the divinity of the Book of Mormon and Book of Covenants. When I look over my experience in this work, I can truly say, thank God for the restoration through Joseph the Seer. Then onward, ye soldiers of Jesus. Stand by the old ship Zion, and she will land us safely in the harbor.

Yours in bonds,  
M. R. SCOTT.

WINTERPORT, Me., March 6th.

*Dear Herald:*—I am still striving to keep the commands of the Lord, though I have to be the most of my time at sea to earn a living for my large family. The people here are all asleep as to spiritual things. They have a form of godliness, but deny the power thereof. They want me to come in and take part in the prayer meetings, and they give me perfect freedom to talk my faith, and they say they like it all but Joseph Smith and the Book of Mormon. There are some almost persuaded, but they do not like to be called a Mormon. The deacon of the Congregational Church is almost persuaded that our claims are right. He has read the Voice of Warning and several tracts on the first principles of the gospel. There are none of the faith here except my family, yet the Lord has been with us and blessed us.

Yours truly,  
OTIS C. EATON.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE WITNESS OF THE SPIRIT.

I WISH to establish first, the proposition, that the spirit of man is the mind of man, the intelligent power in man. 1st. The word *pneuma* commonly translated *spirit*, is frequently translated *mind*. 2d. The following scriptures evidently refer to the intelligent, thinking, reasoning faculty or power in man: "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding;" "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile;" "Create in me a clean heart, renew a right spirit within me;" "Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." "Ye know not what manner of spirit ye are of;" "His spirit was stirred within him when he saw the city wholly

given to idolatry;" "Glorify God in your body, and in your spirit, which are God's;" "For though I be absent in the flesh, yet I am with you in the spirit;" "The Lord Jesus Christ be with thy spirit;" "For what man knoweth the things of a man save the spirit of man which is in him;" "The spirit of man is the candle of the Lord, searching all the inward parts of the belly." Job. 32:8; Psalms 32:2; 51:10; Matt. 26:41; Luke 9:55; Acts 17:16; 1 Cor. 6:20; Col. 2:5; 2 Tim. 4:22; 1 Cor. 2:11; Prov. 20:27. These are but few of many which serve to show that the spirit of man is his mind; his intelligent, reasoning part, his intellect.

Now how does Paul say the Spirit of God bears witness? Does he say that it bears witness to our spirits? Nay, but *with* our spirits; hear him, "The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8:16. Is there any difference? Yes a great deal. It is just the difference between the act of a person, who comes and tells me a piece of news, and his act, in corroborating what I tell another. Between the testimony of a man who tells me of what he knows; and that of another who confirms my testimony concerning what I know. The fact is, I must know of myself that I am a child of God; and the Spirit of God in some way testifies to the fact: or in other words my spirit testifies that I am a child of God; and the Holy Ghost also; or in addition to the testimony of my own spirit, it testifies to the same fact; or bears witness with my spirit; and there are two witnesses in the case instead of one. How stands the religious world to-day on this question? Thus: One party claiming there is no Holy Spirit, except what is found in the written word; and this word bears witness with our spirit, &c. The other says, the Holy Spirit bears witness to our spirit, that we are children of God, and we can not, and do not know that to be a fact until the Holy Spirit makes it known to us. These parties are both in error. The first do not seem to know that the word can not witness that we are the children of God, but it reveals the way by which we may become the children of God; and our spirit bears witness that we have obeyed the word, and we know, that is, our spirits know that we are children of God, because we have complied with the law of adoption, which the word makes known. A certain lord said to certain persons who were desirous of serving him, and receiving a reward: Go to yonder field and dig in the center thereof fifteen feet and ye shall find a treasure, which treasure can be found no where else or obtained in no other way. These men went their way, and some began to dig in one corner of the field, and some in another corner; and some went to the center of the field, and scraped away a few inches of the ground with their hands; while others began to climb into the trees, and to look for the treasure on the branches thereof, but none of these found the treasure; but a few took implements prepared and designed for digging or making holes in the ground; and dug according as their Lord directed, and they

found the treasure; and they returned to the house of their lord, and testified that they had done according to his word; that they had shown their faith in his word, by doing as he had directed and had not varied therefrom in the least degree. And when they showed the treasure, this same treasure was a witness that they had believed, and obeyed the word of the lord, and they testified to all their friends and neighbors, that the word of their lord was good and true, and they showed the treasure which there was nothing like in all the world, for the lord of the land had made proclamation that the treasure could be found in a certain place, and in a certain way, by the aid of tools provided freely by himself. And whosoever saw the treasure were convinced that what these men had said was true; for the treasure was a witness itself, or in other words bore witness with their testimony. Howbeit some were deceived by a cunning enemy of the lord of the land, who made a close imitation of the treasure but it was made of base material, and as it was not obtained in the certain field, and in the certain way marked out, or described in the proclamation, the wise men of the world were not deceived; and they said, why did not this cunning craftsman make this treasure before, if he had the power, and give the world the benefit of it, but behold he maketh or createth nothing save it be to imitate that which hath been already made; and which he takes for a pattern. But it never hath been that this treasure (which were pearls of great price) has been found save in the certain field of the lord of the land; and all else is worthless, although they may appear very much like the pearls, but they are not the pearls, nor can they be. And lo, in due time the enemy who sought to deceive the people by his imitations, was cast into a great fire, where he was destroyed.

In somewhat like manner has God revealed in his written word that by believing what his Son has revealed as the will of the Father, in a proclamation called the gospel of the kingdom of God, wherein it is said that those who will do the will of the Father shall receive a knowledge that the doctrine is true; or in other words if they believe the gospel,—which concerns the life, death, burial resurrection, ascension on high, second coming, and reign of the Son of God as pledge of the living and dead, and the redeemer of Israel, and the throne of David, and as the redeemer of the world, and of the earth itself,—and believing this shall repent of their sins, and be baptized in water for remission of sins, by those having been commissioned by the Son, that they should receive remission of their sins; and beside that the gift of the Holy Spirit, a treasure of untold value.

Having believed all the facts and truths that composes the gospel, and that with all the heart; and having repented truly and thoroughly and having been baptized in the right way, for the right purposes, by those having a divine right to baptize, they having been prayed for, and the hands of the Presbytery laid on them, they have received the promised gift, the Holy Spirit,

and by its presence and operation and manifestation, various gifts or superhuman powers are enjoyed. The spirit of the man testifies that the gospel has been believed and obeyed fully; he knows that he has repented and obeyed, and that he has received remission of sins; and the Comforter the Holy Ghost, which has come upon him and dwells in him, and is living in peace and harmony with the spirit of man within him, bears witness that he is a child of God, and how?

By two ways, (1st.), the fruits of the Spirit, or the characteristics of a child of God, are seen in the life and conduct of the man, such as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." These are some of the attributes of God; and the man or woman who exhibit these good—yea divine qualities in their daily walk and conversation; testify thereby that they have been born of God; of water and of the Spirit. "By their fruits ye shall know them." So when men or women testify to the world that they are children of God; although they may say to the world that the Spirit testifies to them that such is the case, the Spirit does not bear witness with their spirit or its testimony, unless the fruits of the Spirit are seen. Suppose I testify that I have a fine peach, and apple, and plum, and pear, and cheery orchard, and a fine vineyard of grapes; and when parties who come to see for themselves, or perchance to taste some of the advertized good fruit, discover that instead of these desirable fruits, I have only a lot of hazel brush, rag weed, cockle-burrs, and poisonous vines growing, my testimony is not corroborated by my peaches, apples, pears, &c., and so I may say before ten thousand people, that the Spirit of God bears witness to my spirit that I am a child of God, yet if I am guilty of adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revellings and such like," the Spirit does not bear witness *with* my spirit's testimony, and I either wilfully lie or am grossly deceived if I claim that God's Spirit testifies to me, that I am a child of God. My works testify that I am a child of the devil, and the Spirit has nothing to do with me, except to reprove me of sin, of righteousness, and of the judgment.

But there is still another way that the Spirit bears witness with our spirits that we are the children of God, or have been born of God, we must necessarily partake of the divine nature, or of the Spirit of God, by which we are born again. A child almost invariably partakes of the mind, or disposition and traits of character, and always of the nature—physical nature of one or both parents, it will be either male or female, and resemble in feature one, or have some of the features of both of the parents,—and possess like physical powers of one or both; we will in like manner partake of the mind and disposition of our heavenly Father, and receive some of the spiritual powers of God. Jesus assured his disciples that they should do similar miraculous work to that performed by him,

and even greater, because he was going to the Father. Why because of that? He said he would send the Holy Ghost in his place, which would not only comfort him, but would be a teacher to them, an inspirer and revealer of past and future things, and that certain "signs" should follow them and all who believe. If he did not go away, he assured them the Spirit would not be given, and because he went away the Holy Ghost came, and by it they wrought miracles, or enjoyed the "gifts" of the Holy Spirit.

Now we read how the Spirit bore witness in those days, "And they went forth and preached everywhere; the Lord working *with* them, and confirming the word with signs following."—Mark 16: 20. Here are two witnesses working together; the apostles bear witness to the truth; or proclaim the gospel, and of course make the promise of the Holy Ghost, which can not be separated from the gospel, or in other words, no man ever did or ever can preach the gospel without making the offer to the believer of the gift of the Holy Ghost; any one who does not make the offer, never was sent of God; and not being sent has no right to promise anything in the name of the Son or the Father.

These apostles promised the Holy Ghost, and in making the promise they necessarily explained what the powers, gifts, operations, and manifestations of the Spirit would be, and now when the people believed what they preached and obeyed the gospel, the Lord *worked with them*. How? By confirming the word preached, by giving the "signs" or gifts of the Spirit. Who did these *signs* confirm? The world, or unbelievers? Nay, but the obedient believer! What was assured them if they believed and obeyed the gospel from the heart? This, that they should become children of God; should be born of God; by the water and the Spirit. For Paul declares, "For ye are all the children of God, by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ." Now the Spirit given them confirmed the testimony of their own mind, that they were children of God. Their spirit declared that they had obeyed the gospel, and the Spirit through the "signs" which followed their faith and obedience, bore witness with their spirit. It did not bear witness to their spirit of something that they did not know before. It did not tell them that they had believed and obeyed the gospel, and thus had become children of God thereby. This they already knew, but it *confirmed* them in what they already knew. A person who comes to me and tells me a new fact, or truth, that I never knew or heard of before does not *confirm* the truth to me, but *reveals* the truth; another person, or my own experience may *confirm* what the one revealed to me first. Now the Holy Ghost is given in confirmation of truth or existing facts. Of course it can and does reveal new truths; but in the case we are writing of the Lord *confirmed* the word preached by "signs following," the belief of the word,

I believe the true idea was expressed by Father Gurley in his history of the Reorganization, that they laid on hands, that those baptized might be confirmed by the gift of the Holy Ghost. But many elders say in laying on of hands, "We confirm you a member of the church," etc., whereas, the person is not confirmed till they receive the Holy Ghost for which gift, the elders lay their hands upon the head and pray for; and the gift follows the laying on of hands. It is better to say, we lay on our hands, that God may confirm you by his Holy Spirit, a member of the church, etc.

Another case of the Spirit bearing witness *with* other witnesses. "Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers, raised up Jesus whom ye slew and hanged on a tree. Him has God exalted with his right hand, to be a Prince and a Savior, for to give repentance to Israel, and remission of sins. And we are witnesses of these things; and *so also is the Holy Ghost* whom God has given to them that obey him."—Acts 5: 29-32. That is, the Lord *confirmed* the word of the human witness.

The Lord works with those who work, and bears witness with those who have a witness to bear of the truth. This is in harmony with the doctrine taught by Jesus, that "In the mouth of two or three witnesses every word may be established." But this rule was laid down long before that, even in the days of Moses. Paul taught the same rule. So the Spirit bears witness with our Spirit that we are the children of God. But can we bear witness to what we do not know? Nay, therefore we must be able to know whether we are children of God or not. It will not do to say I think, or I hope, or I trust, or I believe that I am a child of God, I must know that I am. Can I know? Yes. I can know whether I am begotten by the word of truth. James 1: 18. I can not tell that, if I have believed a spurious gospel, for the gospel is the word of truth, nor if I have believed a little truth and a good deal of error, or a little of God's word and a great deal of the doctrines of men. I can tell whether I have been born of water and of the Spirit; I can tell whether my birth of water could be truly considered anything like a birth, if I was merely sprinkled upon with a few drops of water: or whether the Spirit produced or gives evidence of its work upon my soul and body, by its various fruits and gifts. Yes I can know, indeed I must know, that I am born again. Can not I know whether I have had the gospel faith in my heart? Can not I tell whether I have been baptized into Christ, and received the knowledge of the fact that I am in him, as a branch is in the vine, by the life, the light, and knowledge received from him; because the life or Spirit, which I received from him will help me, nay, lead me to think and feel, and act like him; to do the works that he did. How can it be otherwise? If I do not think, and feel, and speak, and act like Jesus, I am not in him and am not his; and am not a child of God, and the

Spirit can not bear witness with me, because I can not honestly bear the witness myself.

Now I have noticed that these people who claim that they *believe* that they are the children of God, because the Spirit (or what they think is the Spirit) bears witness to their spirit; as a rule or as a general thing, have this witness when they "feel happy" as they express it; but when they feel gloomy or sad, or somewhat darkened in mind, then they are doubtful whether they are children of God. Multitudes have confessed to me, and I knew how it was myself, that the evidence of sonship in Christ was entirely dependent on *feeling*. And as the evidence of being a child of God is a happy feeling, an exalted and satisfied state of mind, so the contrary state was a contrary evidence. And with me for years, and hundreds said it was so with them, that it was "one day, (as they expressed it) on the mountain tops of joy and confidence and the next day down low in the valley of despondency." They were children of God they said, because they were happy and they were happy because they were children of God.

The Catholic confessant goes by the same rule of evidence, (his feelings), he is happy because the Priest has pardoned his sins, and he knows they are forgiven because he feels happy. These people who deny the Spirit's presence distinct from, and independent of (if we may so say) the written word, are in as bad a state if not worse, for even if begotten by the word of truth, (which is hardly true), and even if born of the water, they have not received the breath of life, or in other words, the Spirit which imparts spiritual life; and they are of course "still-born," or in other words not born into life at all, as the child who while in the womb lived by its mother's life, or blood; but not receiving the vital element—the atmosphere into its lungs for some cause, it never breathes, and being severed from the mother has no life, and is of course dead; just so with those who after being born of water, (or at least immersed), do not receive the Spirit which gives life, they do not enter upon a "new life in Christ Jesus" or "newness of life," they are in fact dead, having been still-born.

It is only those who being begotten by "the word of truth," which is "the gospel of the kingdom of God," and being born of the water and of the Spirit, are truly children of God, and the Spirit of man, knowing the things of the man, or the work and experiences of the man, knows that the man is a child of God, and the Spirit of God bears witness of the same fact, for the fruits of the Spirit are shown in the life of the man, and the gifts of the Spirit, in his experience, bear witness with the witness that his spirit bears, that he is a child of God, and when the Spirit can not bear witness of the fact, it is not a fact; and when the Spirit bears witness of the fact—it is indisputably *the fact*. The natural man can not bear witness of the work of the Spirit, for it can not comprehend its operations. The child of God can, because he is the child of the Spirit, being begotten by the words of the Spirit,

and led by the influences of the Spirit to obey the law of the Spirit in baptism, and then renewed or made new, or a "new creature" by the Spirit—and yet all being the work of God, for the power was of God, that is the Spirit of God, and he knows he is a child of God, and the Spirit knows it, and proves it by causing him to bear its fruit in his life, and shows its power through him in divers gifts, operations, and manifestations. It is all a matter of positive certainty; of knowledge, and practical and demonstrable experience. It is not a supposition or a think so, or a hope so, or a trust so, but a *'tis so*.

John did not have any doubts in the case, hear him, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." How like him? Immortal, celestialized, glorified, and heavenly in our bodies, as we are spiritual and divine in the inner man. But does our spirit bear witness that we *are now* the children of God? Not that we were born again, last week, or last month, or last year; but are we the children of God *to-day*? Have we the *mind* or disposition that was in Christ? Do we manifest the fruits of the Spirit? Do we have the spiritual power that comes from our connection or union with Christ, as a branch of the true vine? Do we do the works that he did, to say nothing of any greater ones?

Alas, how many of us, that can not answer these questions in the affirmative, except in a limited degree. If we are worthy of being called children of God at all; are not we puny, stunted, undeveloped creatures, that are just alive and that is all; whereas we ought to be strong, hearty, robust, well formed, and fully developed men and women in Christ Jesus? Will this do for us? Can the Spirit bear witness to what we are ashamed to state, for we feel that it is almost an insult to God, to claim that such weak, and puny, and dwarfed creatures as we, are the offspring of the Mighty God of heaven and earth. It will not do, we must get out of this state, and get well and strong, and possess all the powers of body and mind, spiritually speaking, that is our right and privilege to enjoy, or it may be ill, very ill for us, in the day of judgment. Do people grow old, and childish and feeble and helpless spiritually as they do physically? Who can tell by experience?

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#### TYPE OF HOLY BAPTISM.—No. 2.

##### THE WATER FLOOD, BAPTIZING THE EARTH.

"When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."—1 Peter-3: 20, 21.

That the destruction of the old world by the flood, and the saving of Noah and his

family in the ark from perishing by means of the water which buoyed it up, forms a type of holy baptism, is expressly stated by the Apostle Peter; and therefore in reading the narrative, we ought not only to endeavor to draw forth the instruction it affords as an historical record, but also to examine the mysteries regarding the sacrament of Christ which lies hidden beneath it. The words, "the like figure whereunto even baptism doth now also save us," the salvation of the few, even eight souls in the ark by means of water, was the type. The salvation of Christians in the Church of Christ by means of the baptismal waters, is the antitype—the fulfilment of that which the ark and the flood prefigured. The deluge, the ark, the dove, were the shadows; the baptism of water, and the Spirit, and the Church of Christ, are the realities and the substance.

The Christians' sacraments are not mere outward forms and representative ordinances. They are full of Spirit and of truth. Now in this type there are two portions to be considered. First, the water; and, secondly, the ark. The ark would have been useless without the waters on which it might ride in safety. It was constructed with special reference to them. Thus we must not suffer any apparent difficulty, (as to water being here a destructive rather than a saving element), to cause us to lay less stress upon this part of the type than St. Peter does in the text. The old world at the time of Noah had fallen into a grievous state of sin and wickedness. "The earth was corrupt before God; . . . for all flesh had corrupted his way on the earth."—Gen 6: 11, 12. After a long period of patience and forbearance, the Lord determined that His Spirit should "no longer strive with man;" and at length, in the fullness of time His wrath was manifested against the carnality and violence which prevailed. The windows of heaven were opened. The fountains of the great deep were broken up, and "the world that then was, being overflowed with water, perished."—2 Peter 3: 6. But that which was a cause of destruction to the many, was a means of safety to the few. Noah and his family (in all eight souls), were exempted from the universal ruin. Having entered into the ark, built by Noah at God's command, they rode safely on the surface of the waters, and were carried out of the old world into the new. All the taints of sin and corruption which defiled the former world were washed away, and it emerged from the baptism of waters, expiated, cleansed and restored. It was baptized; and thus not only iniquity and its authors were abolished, but it sprang forth into new being. The overflowing waters thoroughly purified it from the corruption it had contracted since God pronounced it "very good." It was cleansed with such a cleansing as it will not again have, until it is finally cleansed with fire. And thus was it made a new earth. (2 Pet. 3: 10-13). Buried beneath the baptismal waters of the flood, its defilement 'perished,' and if we may so say, it was "born again," to fresh life. It was baptized, and thus regenerated. Here we observe, that water

is a source both of destruction and of preservation. It destroyed all that was evil in the world; it preserved all that was good. Those few who were saved came forth to a world no longer steeped in corruption and "filled with violence," but to a world entirely clad in a renovated garment, on which its inhabitants had, as it were, "a new beginning," and were enabled in a purer and holier atmosphere to live a purer and holier life.

Now let us turn to the antitype. By nature men were "corrupt before God," subject to condemnation for their iniquity, the wrath of God abiding on them. To redeem us from this sad condition, "the Word" took our flesh, and instituted the sacrament of water baptism as a means of communicating to us the benefits, which by his life of obedience and his precious blood-shedding, he "purchased for us." In this sacrament there is both "a death unto sin," and a new-birth "unto righteousness;" while that which is sinful and carnal is destroyed and washed out in the baptized person by his being, buried with Christ in baptism—renewed, restored, regenerated. Thus is baptism not only the means of destruction; but also the means of new life and salvation. "We are buried" in the element of water, that renewed through the Spirit, we may rise again. For in the water is the image of death; in the Spirit is the pledge of life; that through water, which incloses the body in a tomb, the body of sin may die; and by the power of the Spirit we may be renewed from the death of sin, "born again" of God; and on this account these three witnesses, the Spirit, the water, and the blood are one, as St. John says, (1 John 5: 8). One in mystery—not in nature. The water, therefore, is the witness of "burial;" the blood the witness of death; the Spirit the witness of life. Whatever grace there is in the water is not from the nature of the water, but from the presence of the Holy Ghost wherein the righteous is preserved for a stock of righteousness, and sin dies. Therefore the Lord, when he saw the offences of man multiply, preserved only the righteous man with his offspring, and bade the waters go forth above the mountains; and therefore in that deluge all the corruption of flesh perished. The stock and pattern of the righteous man alone remained. Is not the deluge the same as baptism whereby all sins are washed away, (see Acts 22: 16) and the righteous mind and grace alone are brought back to life? "The Lord sitteth upon the flood," says the Psalmist. Ps. 29: 3. Now a flood is an overflow of water, covering all beneath it, and purging all former uncleanness. Hence the prophet calls baptism a flood, whereby the soul, "washed from its sins" and purged from the old man, is henceforth made meet "for an habitation of God through the Spirit."

Again, the ark built by Noah, that just man, who was "perfect in his generations," and who alone "found grace in the eyes of the Lord," to "the saving of his house," (Heb. 11: 7), is a type of the *Church* built by our Lord and Savior Jesus Christ for the saving of the elect. Those who

listen to "the preacher of righteousness" and believe and obey the law of Christ, heartily repenting to their sins, are led to the ark of salvation, even the *church*, the door of entrance into which is holy baptism "for the remission of sins." (Acts 2: 38). Again Mark, 16: 20,—“And they went forth, and “preached everywhere, the Lord working with them, and confirming the word with signs following;” and “added to the church daily such as should be saved.”

When Philip is said to have "preached Jesus" unto the Ethiopian, it is plain that he preached the sacrament of water baptism whereby he was to be brought into communion with Jesus, for he immediately afterwards remarked,—“See, here is water, what doth hinder me to be baptized.” (Acts, 8: 36, 37). And thus if we would “preach Jesus,” we must preach baptism. And when we set forth the danger of despising or neglecting this baptism, or of undervaluing the blessings of the church, we do so because to despise and undervalue these things is in reality to despise and undervalue *Christ*, and “make the cross of Christ of none effect.”—1 Cor. 1: 17.

In the ark were to be found all kinds of animals, both clean and unclean; so in the church are men of all nations and characters. As in the ark there were leopards and kids, wolves and lambs; so also in the church there are righteous and sinners; that is, vessels of gold and silver abide together with those of wood and clay. Thus, too, were there gathered together in the net, in the parable, every kind of fish, both good and bad. (Matt. 13: 47-50). The barn floor contained both wheat and chaff. Of the ten virgins, five were foolish. In the field tares were mingled with the wheat. In the sheepfold were both sheep and goats. And while the church is still in the midst of this wicked world, we must not expect all in it to be holy and righteous. “It must needs be that offences come, but woe to that man by whom the offence cometh.” (Matt. 18: 7). However much we may mourn over the wicked lives of so many baptized believers, we must not stagger through unbelief. We are forewarned that it would be so. We must wait patiently, and in due time “the church” will be “presented unto God, *holy and without blemish.*” (Eph. 5: 27). And “there shall in no wise enter into it anything that defileth.” (Rev. 21: 27). So all who enter into the church by baptism are *saved*, (see Mark 16: 16), placed, that is, in a state of salvation; but they do not all make use of the gifts given them. Some make greater progress, continually “growing in grace,” and daily proceeding in all virtue and godliness of living. Others make progress, indeed, but more tardily, and less steadily. Others scarcely advance at all, nay, rather fall back, and are in danger of being thrust out altogether. So long as they are in the church they have all “one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” (Eph. 4: 5, 6). To those who

“abound in the work of the Lord,” an entrance shall be ministered into the everlasting kingdom of our Lord and Savior Jesus Christ.” (2 Peter 1: 11). God hath given Christ to be “the head over all things to the church, which is his body, the fulness of him that filleth all in all.”—Eph. 1: 22, 23.

The whole church, wheresoever spread through the world, is one in him, however one branch be separated from another, so that the stream of life no longer flows without impediment from one to another, however to the grievous injury of all there is a severance of one portion from another, so that no longer to the onward eye is there that “fervent charity,” signifying the ardor of love, and through its strong force “endureth all things” to hold together the spiritual community; yet is the *church* anointed with the Holy Spirit, one by its conjunction with Christ. In Genesis 8: 6-11, we read that at the end of forty days Noah “sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.” But the dove he sent forth found no rest for the sole of her foot, and she returned unto him into the ark,” and when sent forth the *second time*, the dove came in to him in the evening “and lo, in her mouth was an olive leaf plucked off.” Doubtless there is here some mystical signification. The “raven” is a type of those who, while there is no rest in the whole world outside the *Church of Christ*, yet fitting “to and fro,” hither and thither amid the vanities and emptiness of the world, will not return unto the only place where they could find sure “rest for their souls.” The “raven” returned not, either intercepted by the waters or allured by some floating carcass, signifying that men polluted by the uncleanness of lust, and so intent on the things of this world, are either rebaptized or are seduced and held by those whom without the ark, (that is, the Church of Christ), baptism slays. How different was it with the “dove!” She could nowhere rest out of her home, and this is an apt emblem of all those who would leave behind the enticements and distractions of the world, and “fly as doves to the windows” of the *church*. “O, that I had wings like a dove,” says the Psalmist, “for then would I flee away and be at rest. . . . I would hasten my escape from the stormy winds and tempest.”

“Many,” in these last days, “run to and fro” like the raven, and are ever disturbed and unquiet, seeking first one excitement and then another; never happy, never peaceful, and yet they will not return to Christ the true “ark” of God’s covenant to us, “the true rest,” though he is ever inviting them with earnest accents,—“Come unto me, and I will give you rest.” How few in comparison are they who learn this wise lesson.

“Thou hast made us, Lord, for thee;  
And our heart is restless until it rests in thee.”

That there is no resting place amid “the waves of this troublesome world.” But in the *church* “there is quiet” and safety until we come at last to “the haven” where we would be. We can

not serve two masters. If we would have the Holy Spirit of God abiding within us we must utterly cast out Satan. These are irreconcilable foes, and no concord can there be between them. The fruits of Satan and the fruits of the Holy Spirit can not co-exist in one body. Can the fig tree, my brethren, bear olive berries? either a vine figs? Bitter envyings and strife, and all impurity, are not from above, but are earthly, sensual, devilish. Purity, peaceableness, gentleness, mercy, love, and such like, are from the Holy Spirit. If we live, then, "in the Spirit," let us walk also in the Spirit while it pleases God to keep us in this world, that by his holy aid we may overcome in all things, perfecting ourselves day by day until the coming of his Son Jesus Christ, that when he comes we may be found worthy to dwell with him until the perfection of eternal salvation, when the kingdom shall be "delivered up to God, even the Father," (1 Cor. 15:24), and we shall, in the open "contemplation of immutable truth, need no corporeal mysteries." Then all types, and figures, and shadows, and outward signs, for the conveyance of inward spiritual grace, will no longer be required. There "shall be no more sea," no more need of sacramental cleansing and washing; for then will be the final "regeneration" of all things, in the last great baptism of fire; and there will emerge from that perfection; "a new heavens and a new earth, wherein dwelleth righteousness" for ever and ever, worlds without end.

Elder WM. KENDRICK.

83 Diggon street, Stepney E., London, England.

#### IT IS CHEAP.

FOUR dollars per week for board fixed upon for the coming conference at Kirtland is *cheap*. Allowing that a night's lodging is equal to a meal in point of expense, and the cost for each will be 14.27 cents. Who can consistently expect it to be less? That rigid economy that may be practiced in home circles can not be strictly enforced always where there are large gatherings. But some one must bear the expense.

We had an opportunity to know what it cost to arrange for the conference at this place three years ago. Four dollars per week was then charged, but the proceeds did not meet the expense. The church made up the deficiency.

It is not altogether a question as to whether each attendant may be able to eat the full value at each meal of the money invested 14.27 cents. There is a large expense in the way of *preparation* to be made. There are but few Saints at Kirtland, and they mostly of the ministry—dependents. It will cost nearly as much to fit up the hotel as it did three years ago. It is a little expensive to arrange lodgings for a large number, and that only for a week or ten days.

When the conference adjourned a year ago to meet at this place, the delegates from here thought it could be but just that the district make the necessary preparation to entertain and relieve the general church from that burden. They hesitated

on account of the finances, but concluded to try it. The preparation has to be made whether few or many attend, and expense borne. To equalize it somewhat will be better than for a heavy burden to be thrown upon two or three here, or the branch or district. Farmers who are prepared to entertain without going to extra expense could board for less than \$4.00. Some may be willing too; others not. Outsiders are not so much interested as are the Saints.

Come to conference. The Temple will be substantially completed by the time of conference, having been plastered nearly throughout, and all the rooms restored ready for use by quorums and the assembly. The "School of the Apostles" is completed. Here sat the "School of the Prophets." It will be a propitious opportunity to reorganize the school, if the time is opportune. Could the ministry meet a few days or weeks in consultation with a view to a better unity on some things, it might prove of great benefit to the church. There has never been a better opportunity offered to the Reorganization for a grand union of Saints, a spiritual and intellectual feast, as well as business, than now. Come to conference.

WM. H. KELLEY.

KIRTLAND, Ohio, Mar. 16th.

#### "NEWNESS OF LIFE."

OUR present inheritance is that of fallen beings, subject to various good and evil tendencies. We are born in ignorance of the goodness and greatness of God, but of his loving kindness we may learn. The soul is possessed of a divinity which, when touched by the saving grace of God, is susceptible of a development by which it gains ascendancy over the carnality that weighs upon it perverting its judgment and destroying its vital interests.

Clear and pure as the limpid waters of the flowing stream, has come to us the light and power of a restored gospel. "By the foolishness of preaching" the pure in heart are led to believe, so that by this process saving faith is generated in their hearts. When the ear is saluted by the gospel's joyful sound, and the quickening influences of the Spirit awaken to consciousness the vital energies of the soul, with what rapidity are engraven upon the tablets of the mind conceptions of the goodness and greatness of God! Thus is chrystalized into a living experience the promise, "And they shall be all taught of God." Life now presents a new and far brighter aspect. Through the morbid mists are seen the glimmering rays of a better, happier sphere.

We are possessed of an undying entity, and are amply assured of the ceaseless joys of a limitless future. Vain ambition dies, being no longer a congenial companion to the soul which, born of God, now comprehends life in its higher, grander sense, viewing all things in the true light of their finality. Made alive in the vivid realities of christian conversion and christian experience, the soul is visited with joys that can not be told. These facts, patent to the life and history of many good and faithful

men and women, evidence the truth of the gospel and place it beyond the sophistry of unbelief.

G. S. HYDE.

#### TRAVELS OF OUR INSPIRED TRANSLATION.

IT was sent us at Capron, Boone county, Illinois, and was one of the first printed. The binding was not the best, but listen as to where it has been read. We read and re-read it ourselves, then lent it to others; then took it to Kansas where we used it again two years, then returned to our former home where we tarried with the Boone county Saints two years more, then came to Iowa where it was read by many, and was the only one of the kind in that part, at Keystone, for six years. It is now going the rounds in Rice county, Kansas.

Brother Parsons came here and did some good preaching, and the heaven has commenced to work; some have commenced and read the New Testament through, while others have read the Voice of Warning, another has the Braden and Kelley Debate, others are reading the *Herald* and asking for the Book of Mormon. O, if we had the wherewith—money—to get books, we could do more. Our book of tracts, Book of Mormon, hymn book, and History of Joseph by Lucy Smith, and six copies of the Voice of Warning are all loaned. We can do no more till we get a new supply; but we hope that the Saints will join us in praying that the honest may heed the warning and listen to that voice that calls all to repentance. We are often asked, "When is that man coming? We like to hear him preach,"—They mean Bro. Parsons. Your sister,

H. I. LUSH.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

#### Selected Poetry.

##### THE HOLLOW OF HIS HAND.

When tossed upon the billows,  
Afar from friendly land,  
I will look to him who holds me  
"In the hollow of his hand."

Though rayless be my pathway,  
By night the heavens spanned,  
I will trust in him who holds me  
"In the hollow of his hand."

Though raging winds may drive me  
A wreck upon the strand,  
I will cling to him who holds me  
"In the hollow of his hand."

Though deadened sails hang o'er me,  
By hast'ning winds unfanned,  
I will wait on him who holds me  
"In the hollow of his hand."

When strength is spent in toiling,  
And wearily I stand,  
I will rest in him who holds me  
"In the hollow of his hand."

When by the swelling Jordan,  
My feet in sinking sand,  
I will cry to him who holds me  
"In the hollow of his hand."

Ah, there is bliss in walking,  
E'en through a desert land,  
In knowing that he holds me  
"In the hollow of his hand."

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Conference Minutes.

### FREMONT.

The conference of the above district convened at the Gaylord School-house, president Henry Kemp in the chair, M. W. Gaylord secretary *pro tem.* Branch reports:—Shenandoah 84, 20 of which are scattered. S. S. Wilcox president, W. C. Mathews secretary. Elm Creek 35, Henry Hershey president, Samuel Orton secretary. Farm Creek 33, Daniel Hougas president, Thomas Hougas secretary. Plum Creek 86, Wm. Leeka president, M. W. Gaylord secretary. Keystone 59, E. S. Weed president, J. B. Cline secretary. Union 55, 3 baptized, 1 received by letter, 1 by vote, 4 removed by letter, 1 expelled. J. W. Calkins president, L. C. Donaldson secretary. Moved and carried that all visiting members take part in our conference. On motion Daniel Hougas and E. S. Weed examined the Bishop's Agents account, and reported it correct. Bro. D. Hougas reports Farm Creek in very good condition. Bro. Wm. Leeka reports Plum Creek in fair condition. Bro. Henry Hershey reports Elm Creek in good working order. Bro. E. C. Briggs reports Shenandoah in good condition. Bro. L. C. Donaldson reports Union in fair condition. Bro. E. S. Weed reports Keystone in better condition than usual. Elders Daniel Hougas, John Goode, George Kemp, Simon Dikes (sen.), Eber Benedict, and E. C. Briggs reported in person. Bro. Henry Kemp reports the district in the best condition he ever knew it. Priest J. F. Wolsey had not been able to do but little on account of poor health. Teachers L. C. Donaldson, Simon Dikes, jr., A. R. Hills, and George Skank, reported in person, and J. B. Cline by letter. Deacon A. L. Hershey reported in person. The church authorities were sustained. Bro. H. Kemp was sustained district president. Bro. Wm. Leeka Bishop's Agent; and Bro. W. C. Mathews secretary of district. Brn. W. W. Blair and E. C. Briggs made encouraging remarks at the close of the business meeting. Brn. Henry Kemp, John Goode, Wm. Leeka, Daniel Hougas and S. S. Wilcox were chosen delegates to the General Conference. Officials present: 1 of the First Presidency, 1 apostle, 1 seventy, 9 elders, 3 priests, 3 teachers, 7 deacons. The business being completed, the balance of the time was spent in preaching and social meetings. Adjourned to meet at the Elm Creek church June 4th, 1887, 10 a. m.

### DECATUR.

A district conference was held at Lamoni, Iowa, on March 5th and 6th. Hy. A. Stebbins in the chair; F. M. Weld and V. White clerks. The privileges of the conference were extended to all visiting members. Branch reports.—Lamoni 577 members; 3 received and 8 removed, 2 died. Lucas 223; 3 received and 4 removed, 1 marriage. Little River 103; no changes. Allendale 41; 4 baptized, 1 died. Greenville 36; no changes. Davis City 57; 3 received, 1 died. Lone Rock 58; and no changes. Branch presidents reported: John Watkins of Lucas, and M. H. Gregg of Allendale, by letter; A. S. Cochran of Lamoni, Horace Bartlett of Greenville, and O. J. Bailey of Davis City, in person. Elders J. R. Lambert, A. J. Moore, O. J. Bailey, S. F. Walker, D. K. Dodson, John Landers, S. Ackerly, Ekin Lovell, J. P. Dillen, Levi Atkinson, G. Wilson, Joseph Smith, E. Robinson, Geo. Derry, H. A. Stebbins, C. H. Jones and T. J. Bell, reported; also, priests Nephi Lovell and William Crick. Bishop's agents report for year ending March 4th, 1887: on hand at last report \$321.62, received \$1,535.27, total \$1,856.89; paid out \$1,175.02; now on hand \$681.87. The president appointed D. K. Dodson, A. S. Cochran and O. J. Bailey, to audit the report and books of the agent. This committee subsequently reported that they found everything correct. A request from James Spencer that the district grant him a priest's license on certificate

or ordination, signed by S. J. Madden, was presented; but on motion the matter was referred to the authorities of the district where he was ordained. A recommendation from the Greenville branch that Bro. Isaac Delong be ordained as an elder was adopted, and his ordination ordered. It was resolved to send but three delegates to the General conference at Kirtland, and only those brethren who will pledge themselves to go. J. R. Lambert and David Dancer were nominated, and on their acceptance were appointed. H. A. Stebbins was nominated, but would not so pledge himself, and preferred that another be chosen. W. W. Blair was then appointed to complete the delegation. The delegates were instructed that in all cases of disagreement between them on questions on which they shall be required to vote they may cast a majority and minority vote. Also they were instructed to cast their votes for the General Conference to adjourn to meet at Lamoni, in April, 1888. Officials present: 1 of the First Presidency, 1 apostle, 5 high priests, 2 of the seventy, 15 elders, 5 priests, 3 teachers, 2 deacons. On Saturday evening preaching by D. K. Dodson, assisted by H. Bartlett; on Sunday morning by C. H. Jones, assisted by E. Stafford; on Sunday evening by Joseph Smith, assisted by J. R. Lambert. The afternoon prayer and testimony meeting was in charge of H. A. Stebbins and George Derry; an excellent time was had. Bro. I. N. Delong was ordained an elder under the hands of H. A. Stebbins, C. H. Jones and A. S. Cochran. Adjourned to meet at Allendale, Missouri, June 4th, 1887.

### PHILADELPHIA.

This district conference convened at the house of Bro. Jacob Peters, Saturday evening, February 26th, 1887. Bro. Joseph Squires was chosen to preside, Bro. Hosea H. Bacon secretary. The minutes of last conference were read and approved. Bro. George Potts of Brooklyn gave a good report of his branch. Hosea H. Bacon reported the Philadelphia branch in good condition, especially the Sunday School started during the past term is giving much encouragement. Bro. Stewart, by letter from the president, represented the New Park branch as in a very favorable spiritual condition. Statistical reports.—Philadelphia 49, 1 received by letter, 2 removed, 2 died; H. H. Bacon president, A. Cameron clerk. Brooklyn 42, received by letter 7; George Potts president, George Baty clerk. New Park 19, 2 baptized; M. O. Matthews president, J. L. Matthews clerk. Elders Asa Copeland Sr., John Stone, Joseph A. Stewart, Wm. Clark, Benjamin O. Herbert, Geo. Potts, and Joseph Squires reported, Edward Potts by letter. Priests W. H. Harrison, H. H. Bacon reported in person, M. O. Matthews, W. H. Brown, John Potts and James Potts by letter. Teachers Jacob Peters and A. Cameron in person. Bishop's Agent, Archibald Cameron, reported: On hand March 1st, 1886, \$223; received to February 26th, 1887, \$71.30; total \$73.53. Paid out \$36; balance on hand \$37.53. Brn. Copeland and Stewart, auditing committee, reported the account correct. Licenses were indorsed to Elders William Clark, B. O. Herbert, John Stone, Asa Copeland Sr., Joseph A. Stewart, George Potts, Edward Potts, Joseph Squires; also Priests W. H. Harrison, M. O. Matthews, W. H. Brown, James Potts, John Potts and H. H. Bacon; and to Teachers Jacob Peters and Joshua P. Fowler. Resolved; That all the elders, priests, teachers and deacons of the district, who can not attend conference in person, are expected to report their labors by letter. Resolved; That no license of any elder, priest, teacher or deacon be endorsed by conference in future unless the person presenting them shall first be recommended by their respective branches. Adjourned to meet in the hall, south-west corner of 11th and Girard avenue, on Sunday morning at 9:30. Sunday morning conference assembled, Joseph Squires in the chair. A motion prevailed to reconsider the report of Bro. Herbert, his report being that he began meetings in Trenton a year and a half ago and was drawing large congregations, but had withheld the name of the church,—had told some when asked by them that he belonged to the church of Christ. After considerable discussion it was moved and seconded that the re-

port be accepted, but that it is the sense of this conference that the brother acted in a reprehensible manner in not giving the name of the church of which he is a representative, when asked to do so. On motion Resolved; That the district pay the expenses of the district president and secretary to conferences; and that the secretary of the district be appointed treasurer, and that the presidents of branches be instructed to take collections from time to time and send the same to the secretary for that purpose. On motion, a recommendation for the ordination of Hosea H. Bacon to the office of an elder was taken up and laid on the table for further consideration. Resolved; That the secretary of the district be and he is hereby authorized to receive the licences of any officers of the district who have no desire to labor in their calling. Brn. William Peek, Joseph A. Stewart, and William H. Kelly were appointed delegates to General Conference. The spiritual authorities of the church were sustained. Bro. Joseph Squire was sustained as district president, Hosea H. Bacon secretary, and Arch'd Cameron Bishop's Agent. Adjourned to meet in Philadelphia the 4th Saturday evening in August next.

### GALLAND'S GROVE.

The above conference convened at Galland's Grove, Iowa, February 25th, 1887, at 2:30 p.m. W. W. Whiting president, C. E. Butterworth assistant, John Pett and C. E. Butterworth secretaries. Branch reports.—Galland's Grove 265 members; 1 received by letter, 1 died; Ingvert Hansen president. Camp Creek 16; 1 died; W. A. Carroll president. Salem 82; 3 removed by letter, 1 died, 3 ordinations; Geo. Sweet secretary. Union 52; 3 received by vote, 1 died; J. W. Chatburn Pres. Boyer Valley 65; C. E. Butterworth president. North Coon 25; 1 baptized, 1 received by vote, 4 removed; B. Salisbury president. Mason's Grove 125; 2 received by letter, 1 died; I. A. Goff president. Ministerial reports. Elders J. Hawley, B. Salisbury, C. E. Butterworth, E. C. Brand, R. Jenkins, J. Turner, J. Pett, W. W. Whiting, M. Lynch, I. Hansen, J. Rudd; Priests C. Williamson and J. Pearsall; Teachers C. J. Hunt and J. Cross; Deacon, H. C. Holcomb. Nearly all had labored as circumstances permitted, and desired to continue to labor as much as they could for the prosperity of the work. The committee of investigation on the Galland's Grove branch difficulty reported. The report was accepted and adopted and the committee discharged. At 7:30 p.m., preaching by Bro. James Crabb, showing the saving and elevating power of the gospel. Saturday morning, J. W. Chatburn and R. Woodcock reported. Bishop's agent, John Pett, reported cash on hand and received since last report \$368.45, paid out \$348.45, balance on hand \$20. The report of the committee to the Pilot Rock branch was read, adopted, and the committee discharged. B. Salisbury, J. T. Turner and John Hawley were appointed a committee to confer with a committee appointed by the Little Sioux district in regard to the use of the tent by both districts during the coming summer for preaching purposes. Resolved that this body urge upon every branch in the district the necessity of having a Sunday School, and doing all they can for its advancement. Resolved that all the elders and priests labor as their circumstances permit, in harmony with district authority. Resolved that a camp meeting be held at North Coon branch, the district president and Bro. B. Salisbury to appoint the time. Resolved that we sustain the authorities of the church in righteousness. Resolved that we sustain Bro. W. W. Whiting as president and C. E. Butterworth assistant of this district. Resolved that Bro. John Pett be sustained as Bishop's agent and secretary of the district, with Bro. C. E. Butterworth assistant secretary. Resolved that a committee of three be appointed to draft rules of delegate representation for the district. Tabled till next conference. E. C. Brand, W. W. Whiting, J. W. Chatburn, John Hawley and C. J. Hunt, were appointed delegates to the General Conference. The presidents of branches were on motion requested to take up collections to pay the expenses of brethren Brand and Whiting to Annual Conference. At 7:30 p.m. Pres. Joseph Smith preached an encouraging

and edifying discourse, using for a text the words, "Every thing that can be shaken will be shaken." Sunday morning: arrangements having previously been made to dedicate the church, the services were conducted in keeping with the occasion. The 146th and 770th hymns were sung, prayer by Bro. J. C. Crabb. The dedicatory address was delivered by Pres. Joseph Smith, who in his opening remarks said he was fortunate to have the pleasure of dedicating this house for the worship of God, although it had been built and used for that purpose for some time. The dedicatory prayer was offered by Bro. J. W. Chatburn. In the afternoon Bro. J. C. Crabb, preached, text, John 17:3. In the evening Pres. Joseph Smith preached on the first principles of the gospel. The services were edifying and impressive, the Saints blest and encouraged, and good feeling and interest were manifested by all present. Adjourned to meet at the Salem branch, on Friday, June 10th, 1887, at 2:30 p.m.

DES MOINES.

The conference of the above district convened at Richland, Iowa, March 4th. At 7:30 p.m., preaching by William C. Nirk. March 5th, met at 9:30 a.m. for business session. W. C. Nirk presided, assisted by J. S. Roth, H. A. McCoy clerk. Branch reports.—Edenville 72 members; 1 died. Des Moines 101; 3 baptized, 4 received by vote, 4 by letter, 2 marriages. Newton and Des Moines Valley, no changes. Sheridan 57; 1 baptized, 2 received by letter, 1 dropped from record by his request. Boonsboro, no report. Bishop's agent's report: On hand last report \$122 28, received since \$416 55, total \$538 83; paid out \$483.30, on hand \$55.53. The agent's book was audited by a committee, and a mistake of two dollars was found in agent's favor. Elders' reports: J. S. Roth baptized and confirmed 1, N. Stamm baptized 2, J. P. Knox baptized 2, N. A. Baker baptized 1, W. C. Nirk, W. N. Ray and G. Shimmel, all reported having been at work for the Master. J. S. Roth was chosen delegate to the General Conference. Resolved that this conference hereby prohibits its branches from interfering in any way with the appointment of Bishop's sub agents. Resolved that we appoint a district missionary who shall labor in connection with district and branch authorities, and shall have the privilege of opening new points where no regular meetings are now held; the missionary to be subject only to the voice of the district conference, and to be regularly elected at its meetings. Elder N. A. Baker was appointed district missionary, with Elder G. Shimmel. Resolved that the ministry of this district labor under the direction of the district president. W. C. Nirk was sustained as district president; W. McBurney as vice president; John S. Roth as Bishop's and book agent; H. A. McCoy as secretary. The spiritual authorities of the church were sustained. Saturday night, N. Stamm occupied the stand. Sunday, 9:30 a.m., prayer meeting, led by H. Lyke. At eleven o'clock, preaching by N. A. Baker, assisted by J. S. Roth. Sacrament meeting in the afternoon: Bro. E. C. Hand, who had been recommended by the Sheridan branch, was ordained an elder, under the hands of J. S. Roth and N. A. Baker. Preaching in the evening by J. S. Roth, assisted by N. A. Baker. Adjourned to meet with the Valley Branch, on Friday before the commencement of the State Fair, at 7:30 p.m. The district president to give timely notice of date in the Herald.

Blacksmith Shop.

For Sale, a good Blacksmith Shop, with two Forges, two sets of Tools. Shop buildings: one 20 x 31, the other 20 x 32; lot 150 feet square, with good living water. My books show \$1,200 per annum. Will sell for \$800; half cash, balance in one year. Healthful location, in a town of 600 inhabitants, good schools, on Wabash R. R. Fif y miles southwest of Lamoni, Iowa. Reason for selling, lame arm. Address G. W. ZENTZ, 2apr1m McFall, Gentry Co., Missouri.

Grist and Feed Mill.

For Sale, the Lamoni Feed and Grist Mill. Engine and Boiler in good running order. Doing a fair business. Reason for selling, old age. Also dwelling house in connection with mill, for sale. Address, 2apr2m GEO. ADAMS, Lamoni, Iowa.

Miscellaneous.

BORN.

GREEN.—Near Onslow, Iowa, to Bro. O. E. and Sr. Ella Green, a son, January 28th, 1886; blessed March 13th, 1887, by J. S. Roth, and named Edwin David.

BROWNE.—January 29th, 1887, to Bro. Elmer and Sr. Charlotte Browne, a son; blessed February 15th, 1887, by Elder H. H. Thompson; named Ira Francis Stillman.

May the darling now given of heaven be blest; Of wise, be the wisest, and pure as the best. From the veil of his face, may a prophet arise, The Saints to enlighten, the world to surprise.

I. S. B.

KEMP.—Near Tabor, Fremont county, Iowa, February 11th, 1887, to Bro. George and Sr. Anna Kemp, a daughter; blessed March 21st, by Elder Henry Kemp, and named Lulu Pearl.

MILLER.—At What Cheer, Iowa, to Bro. Nathaniel and Sr. Lizzie Miller, a daughter, July 12th, 1886; blessed March 18th, 1887, by Elder J. S. Roth, and named Martha Jenet.

MILLER.—At What Cheer, Iowa, to Bro. Nathan and Sr. Lizzie Miller, a son, August 12th, 1884; blessed March 18th, 1887, by Elder J. S. Roth, and named George Nathaniel.

DIED.

LOCKERBY.—At his residence near Quincy, Michigan, March 7th, 1887, brother James Lockerby, aged 50 years, 5 months, and 11 days. He was born September 26th, 1836, in Dumfriesshire, Scotland; was baptized August 1st 1879, near Coldwater, Michigan, by Elder Wm. H. Kelley. Funeral service by the writer, March 9th, in presence of a large concourse of relatives, neighbors, and friends. He was laid away to rest by loving hands in the beautiful cemetery at Quincy.

"Sleep on dear brother; though we grieve To let thee go, We bow submissively to him Who willed it so. We feel assured the time will come When we shall meet No more to sever; and our joy Will be complete.

B. V. SPRINGER.

LIVINGSTON.—Near Amboy, Illinois, August 11th, 1886, William Livingstone. He was born March 9th, 1819, in Hamilton, Warren county, Ohio; was baptized April 8th, 1860, by Elder W. W. Blair. Funeral sermon by Elder S. J. Stone.

RYAN.—Near Mound Valley, Kansas, March 8th, 1887, Thomas J., son of Brother and Sister J. T. and Amanda A. Ryan. He was born March 4th, 1871, baptized by R. H. Davis, May 9th, 1880. He was killed by lightning in his father's house when lying on the floor, seemingly asleep. The lightning struck the house, passed through the flue and stove pipe to the floor, finding its way between the carpet and floor to where the boy was lying with his feet toward the stove, his head resting on some books, causing death instantly. He was a bright and promising youth, and the first one of his family circle to pass on from this life. Loved by all who knew him, he is deeply mourned by a large circle of friends and relatives, but not without hope. The funeral was attended by a large number of friends and neighbors; the sermon was preached by Bro. Wm. France, assisted by Brn. R. H. and B. H. Davis.

Dox.—In Chicago, Illinois, January 7th, 1887, Mrs. Mary Dox, aged 59 years. Funeral sermon by S. J. Stone.

A MEMORIAL OF LOVE

Presented to Elder Phineas Cadwell, late president of the Magnolia branch of the Church of Jesus Christ of Latter Day Saints; also, to Priest J. C. Johnson and Teacher William Davison, on the seventeenth anniversary of Elder Cadwell's presidency over said branch, and on the day of his retirement from the duties of the office, this 13th day of March, 1887.

Beloved Brother: Inasmuch as you have deemed it to be necessary and wisdom for the establishment of the cause of truth in the town of Logan, to resign your office as president of the Magnolia branch, which office you have ably and faithfully filled for the past seventeen years, we the officers and members of said branch feel it our

duty to express to God the unbounded gratitude of our hearts for giving us so wise, loving, and faithful a shepherd; and our thanks to yourself who have so vigilantly watched over and guarded the flock, feeding the sheep, nourishing the lambs, and giving to each meat in due season.

For seventeen years you have presided over us with true dignity, and without ostentation or arrogance. You have encouraged the disheartened, and gently led the weak to the true source of strength. You have in meekness reproved the erring, and wisely approved and encouraged every proper effort for good in all. Without demanding, you have secured the love and esteem of all, and your counsels and rulings have been respected. It is no flattery to say that your success in presiding has, under God, been due to the fact that you have been enabled to govern yourself. Under your presidency the number of members that have united with this branch since its organization, seventeen years ago this day, has increased from the original fifteen to about three hundred and fifty souls. And while many have gone to other branches, very few have so far wandered from the truth as to cause their expulsion from the church to be necessary.

And now, as it seems to be necessary in the order of providence for the planting of the glorious standard of truth that you assume duties elsewhere, we feel that words are too feeble to express our love and gratitude to you, or to give utterance to our deep regret at your departure from us. But as the weight of years presses upon your whitening head, we feel that it would be ungrateful, selfish, and unjust, to ask that you continue to travel twelve miles every Sabbath day, as you have done during all the years of your presidency (when sickness or other emergencies have not hindered), almost regardless of the storms of winter or heats of summer, to break to us the bread of life, and to minister to our children in the Sabbath School, where you have so successfully presided in addition to your duties in the branch; and we lovingly tender you this evidence of our united love and esteem; and earnestly pray that He who has made you a blessing to us, as individuals and as a branch, may make you a still greater blessing to others in your subsequent labors, and then crown your life of usefulness with a glory that shall never fade in the celestial kingdom of God and his Christ.

In this connection, we also desire to express our appreciation of the labors of our beloved brethren, J. C. Johnson, acting priest, and Wm. R. Davison, acting Teacher. Their diligence in, and love for the cause, and the wisdom manifested by them as officers of the branch, will always be appreciated by us, and while we regret their departure from us, we will hold them in kind remembrance before our common Father's throne; and also all the dear brethren and sisters who now go out from us, with you, to plant the work elsewhere. We pray God to bless you all in every good word and work; and grant that we may all be found united with the church of the First-born, when He whose right it is to reign, shall come as King of kings and Lord of lords.

Signed in behalf of the Magnolia Branch of the Reorganized Church of Jesus Christ of Latter Day Saints,

Committee, ELIZA H. DERRY, C. S. EMMERSON, ANNA M. GARNER, JAMES EMMERSON, HENRY GARNER, CHARLES DERRY.

Joseph Luff. J. W. Brackenbury.

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, April 9, 1887.

### THE OATH: POSSIBLE RESULTS.

BELOW we give the text of the oath prescribed by the Tucker-Edmunds law:

OFFICE OF THE UTAH COMMISSION,  
SALT LAKE CITY, UTAH,  
MARCH 4, 1887.

The oath required by the 24th Section of the Act of Congress of March 3, 1887, as a condition precedent to registration and voting, may be formulated as follows:

TERRITORY OF UTAH, }  
County of..... }

I, ..... being duly sworn (or affirmed), depose and say that I am over twenty-one years of age, that I have resided in the Territory of Utah for six months last passed, and in this precinct for one month immediately preceding the date hereof; and that I am a native born (or naturalized, as the case may be) citizen of the United States; that my full name is .....; that I am ..... years of age; that my place of business is .....; that I am a (single or) married man, that the name of my lawful wife is ..... and that I will support the Constitution of the United States, and will faithfully obey the laws thereof, and especially will obey the Act of Congress approved March 22, 1882, entitled "An Act to amend Section 5352 of the Revised Statutes of the United States in reference to bigamy and for other purposes," and that I will also obey the Act of Congress of March 3, 1887, entitled "An Act to amend an Act entitled an Act to amend Section 5352 of the Revised Statutes of the United States, in reference to bigamy and for other purposes," approved March 22, 1882, in respect of the crimes in said Act defined and forbidden, and that I will not, directly or indirectly, aid or abet, counsel or advise any other person to commit any of said crimes defined by Acts of Congress as polygamy, bigamy, unlawful cohabitation, incest, adultery, fornication; \*and I further swear (or affirm) that I am not a bigamist or polygamist, and that I have not been convicted of any crime under the Act of Congress, entitled "An Act to amend Section 5352 of the Revised Statutes of the United States, in reference to bigamy and for other purposes," approved March 22, 1882; nor under the Act amendatory thereof, of March 3, 1887, and that I do not associate or cohabit polygamously with persons of the other sex].

Subscribed and sworn to before me this ..... day of.....  
A. D. 188 .....

NOTE.—That part of the foregoing oath included in [brackets] from the asterisk \* to the end, is not included in the Acts of Congress; but the classes of persons therein named are expressly disqualified as voters by the United States laws; and the Supreme Court has decided that the Registration Officers may, in their discretion, require an oath, as one of the means of ascertaining the qualifications of voters.

By order of the  
UTAH COMMISSION,  
A. B. CARLTON, Chairman.

Royal B. Young, a son of President B. Young, was lately present in Kansas City, Missouri, at a lecture on Mormonism, delivered by Miss Kate Field, and in answer to the inquiries of a reporter, after the lecture, among other things, said:

"Not ten per cent of the Mormon men of marriageable age are in polygamy, but all who belong to the church must believe it whether they practice it or not. A Mormon may be a bachelor and yet a good Mormon. Those in polygamy will not average more than two wives, while the very highest number seven, which is rare indeed."

This is from the *Kansas City Journal*, as reproduced in the *Salt Lake Herald* of March 12th.

Mr. Royal B. Young accuses Miss Kate Field of misstating things, but what shall be said of a man who states that "those in polygamy will not average more than two wives." No man can be in polygamy and have less than two wives, and if any number have more than two the average must be higher than what he states. His own father named nineteen wives in his will; then how can Mr. Young say that the "very highest" only number seven.

But the object of our mentioning the oath is to suggest in reference to it, one or two points upon which there will be radical difference of opinion as to what a believer in polygamy may do under the oath. Of it the *Deseret News* of March 18th states:

"Everybody who can read, can see for himself that the oath or affirmation does not trench upon belief and does not prevent the defense and advocacy of that belief, whatever it may be. Neither does it relate to membership in any association, civil or religious."

"It is not true that any 'Mormon' who has taken the new test oath has 'sworn he will not advocate and defend polygamy.' There is no such promise made or required in the oath. No such pledge may be demanded of a citizen. Opinion is free and speech is free."

"It is true the promise does not come from the plural-wived 'Mormons,' and does not have the effect desired by the plotting and promise-demanding anti-'Mormons.' The 'Mormon,' with more wives than one could not honorably make the promise demanded by the courts. But the 'Mormon' with but one wife or no wife at all, providing he has no present intention of entering into plural marriage or advising or helping others to do so, can make the promise required by the law as a condition to voting, both honorably and consistently. Why, then, the denunciation of the former for not making a promise which they could not give, and still worse de-

nunciation of the latter for promising something which they can agree to?"

It will be seen that the oath requires those who take it to promise obedience to the laws of the United States made with direct reference to the practice of plural marriage and includes the promise not to *directly* or *indirectly* aid or abet, counsel or advise any other persons to commit the crimes named in the Tucker-Edmunds law. The advocacy of plural marriage as that theory has been heretofore advocated and defended by Utah elders in Utah, has been of such a character as to debar members not in polygamy from the full benefits of their connection with the church. Royal B. Young says that a man who belongs to the church, must believe in the theory whether he practices it or not. In addition to this the *Salt Lake Herald* for March 9th, says:

"Every man knows if his intention is to support the Constitution of the United States and obey the laws thereof, including the Edmunds act of 1882, and the Edmunds-Tucker act of 1887, in respect of the crimes in said acts defined and forbidden. Every man who understands himself is aware if it is his intention to commit the offenses of adultery, fornication, bigamy, polygamy, incest, or unlawful cohabitation, and whether he professes to aid, abet, counsel, or advise others to commit said crimes.

"The question which will be presented in the oath is one which each individual must decide for himself; no man can tell another whether or not the latter's conscience will stand in the way of taking the oath. *The Herald* would not have any man subscribe to that oath whose conscience revolted against it, or who would feel that he was doing violence to any sentiment of his head or heart. We would not have any man take the oath who intended at the time to disregard it or who believed that he would violate it. We would not have any man take the oath who could not do it honestly and conscientiously. But we hope that all male citizens of Utah who are interested in preserving the peace and good order of the Territory, who desire the maintenance of honest, economical government, who believe in the people controlling their local affairs and managing their public treasuries, and who can, without violence to their consciences, will take the oath and thus put themselves in the way of exercising their political power for self preservation and for the general welfare.

In the earnest wish herein expressed by the *Salt Lake Herald*, one of the moulders of the public opinion of Utah's Mormon inhabitants, there is an ostensible endeavor to carry the impression that the *Salt Lake Herald* advises an obedience to the law, a conformity to the oath. But who are they whom the advice reaches. Those who "can without violence to their consciences." And to this conforms the language of a part of the editorial of the *News* of March 18th, before quoted from:

"And now that men who have not broken any law, and who are free from the relationships which forbid making the promise, come forward when required and agree to observe the law and refrain from helping others to break it, the very

creatures who made the country ring with their anathemas against men who could not honorably make the promise, are white with excitement and fiendish in their curses against those who are able to do what the law requires."

In the last quoted sentence the class who can safely take the oath is made to be those who had not broken any law, implying that there were those who had broken some law, or laws, an admission significant in itself. Besides this, there is a converse statement of who can not take the oath; this class are those who have broken the law and whose environments by reason of thus breaking the law are of such a nature that they can not without violence to those environments take the oath prescribed.

We may not say that men should take the oath regardless of conscience; as conscientious adherence to conviction is held to be the grand test of human endurance; but, to those who advocate that conscience is not the only safe guide to human conduct, as many of those same Salt Lake elders have been in days past, we may suggest that if they have surrounded themselves by evil environments no matter how sacred those environments are to them, the conscience begotten by them is not a "good conscience," "void of offence;" and should be re-educated by the word of God. Abraham possibly violated his conscience (the conscience of his environments) when he put Hagar away; but the voice of God told him to hearken to the voice of the Free woman; the law of the bond-woman gendered to bondage, that of the free woman to life. The Free woman, the Reorganization, has presented the law which gendered to liberty, to these same men for years, and has predicted the very straits into which men whose "environments" created bondage would be brought by reason of the bonds thus put upon their consciences; and we think it time that they now hearkened.

If the "Mormon with more wives than one could not honorably" promise the courts of the land that he would observe the law, and would not break the law himself, nor counsel others to do so, can the same man now take the oath prescribed? If men who believed it to be right to marry more than one wife would have committed an error against conscience by promising the Courts that he would not break the law of 1882, nor teach others to do so, can the same man now take this oath? The Anarchists arrested and tried at Chicago, relied upon the idea that unless they were personally implicated with the actual murder of the Chicago policemen they could not be justly condemned for the riot of that memorable May 4th. But the law stated that "an accessory is he who stands by and aids, abets, or assists, or who, not being present, hath advised, ENCOURAGED aided, or abetted the perpetration of the crime."

Of this the Chicago Times, one of the ablest journals of America, in a late editorial said: "Incitement is encouragement. When the evangelists of killing and destroying proclaimed to their disciples that they could not be blamed for destroying

life and property, they incited and encouraged them to commit the crime which they subsequently committed."

The principle enunciated here we believe to be a sound one. Under its operation how can a Mormon who believes that the having more than one wife is necessary to celestial life, take the oath, and afterward "advocate and defend polygamy;" as the *Deseret News* by implication teaches that he can? How can such a man take the oath and after he has done so, teach, advocate and defend plural marriage without indirectly inciting men to so marry and thus commit one of the crimes named in the law referred to. It might almost be safely concluded that the man who can do that has no conscience to violate.

It has long been contended by Mormons as advanced thinkers that conscience is not an infallible standard; that in a sense conscience was a matter of education; and Henry Ward Beecher, now dead, is credited with saying that his conscience was a secondary affair; that whatever his judgment decided upon his conscience approved. Men's judgments are frequently conventional, and more or less warped by their surroundings; and we believe this to be the case with our contemporary Mormon religionists; and the *News* confirms this when it says that some men's environments will prevent their taking the oath honorably. The moral miasma of spiritual wifery, ("the splendor of Spiritual wifery," as the Old Man in Israel had it), has warped the judgment, a decision of judgment based upon a false premises has been reached; and this has resulted in a conscience averse to the keeping the law of the land. Such a conscience needs to be changed, as was the Apostle Paul's when the commandment came, so that Utah's citizens may be not only dwellers in the United States, but "doers of the law," according to the command of God to the church in 1831.

Members of the Reorganized Church (the Free Woman) can take the oath prescribed, if dwelling in Utah or elsewhere, if required to do so, without violating their consciences, for their environments are in accord with the things permissible in the laws of God and the land; and if a Mormon who is not in polygamy and has "no present intention" to violate the law by marrying more than one wife, nor to counsel others to do so, can take the oath "honorably and conscientiously," though he may "believe in the theory;" how much more "honorably and conscientiously" a man who is neither a polygamist in opinion, belief, sentiment or practice can take the same oath. The last can do so without reserve, the first has to swallow a moral quibble to do it.

#### EXTRACTS FROM LETTERS.

Bro. Charles Sheen, wrote from Highmore, Dakota, March 21st, that he had spoken once in the new Court House in Highmore, by invitation, and as soon as the weather was more comfortable, he should follow the effort up with others. The brethren there have had a hard sea-

son, as well as in other places; all countries seeming to be alike in this, that there will be seasons that are trying to the patience and labors of the dwellers therein. We were pleased to hear from Bro. Sheen, as we had wondered how it was going with them out there. Bro. Sheen says:

"I attended an appointment at the Court-house January 16th; it was a stormy day, but I found the room warm, a good crowd present, the Recorder reading to some from the Book of Covenants; I tried to presents the gospel in plainness; and when I had done, the Sheriff, Treasurer and others, thanked me and invited me to come again, which I promised to do."

Bro. Dancer received the following on the 24th:

"St. Paul, Nebraska, March 22d; I see in the *Herald*, that you send elders out to preach whenever they are called of the people; and we want to know if you think there would be any chance of our getting a minister out here to preach for us. I know of ten or twelve who would be baptized, if there was a preacher here of your faith. Hoping that your answer will be in our favor, I remain, yours with respect, H. W. STARKEY."

Who will respond to this urgent call.

Bro. D. S. Mills, of Santa Ana, California, wrote March 24th, from Los Angeles:

"To-morrow night I go to Laguna to hold meeting; and next Sunday morning speak at the Swamp, and then here in the evening, which keeps me busy. We had a good meeting here last evening, (March 23d); more to join this branch soon. The cause is onward in this district. The *Herald* articles, "Persecution and its Causes," with the items of church history, are doing untold good; and far more than counteracts the ripple caused by elder Whitmer, which annoyed many; but the able and clear-cut reply has smoothed the stream. 'No hand formed against [this work can prosper,' is written on the walls of modern Babylon, as it has been heralded from the ramparts of heaven."

The following is from the Iowa State Register, published at Des Moines, in its issue for March 27th, 1887, a copy of which is furnished us by the kindness of Mr. Francis Varga, Esquire, of Leon, the county seat of Decatur county, and for which we thank him.

#### THERE'S ALWAYS ROOM FOR HONESTY.

The Guthrie Center *Guthrian*, usually one of the broadest and most tolerant of newspapers, has the following paragraph in its last issue:

"The Register of Sunday was a big sheet of sixteen pages, big in matter, big in advertisements, and big in one mistake, that of advertising in three columns the big infamy of the Mormon swindle with its proxy immersions of the living for the forgiveness of the sins of the dead, its pretensions to miraculous gifts and the gift of inspiration, its pretensions to the office of an oracle of deity. The present head of monogamous Mormonism may be a great man, but only the dupes of his system believe it."

We do not engage in a controversy with so respected a contemporary, but we quote its paragraph simply to say that there is no doubt of the honesty, sincerity, and good life of that branch of the Mormon church under President Joseph Smith, Jr., nor any doubt that it is the most alert and aggressive foe that polygamy has, and therefore that it should be said that it is a church which among fair people should be accorded the fullest right to its opinions. Its doctrines may not be right, its belief may be erroneous and its pretensions by way of doing uncommon things may be unfounded and unwise, but the fair play

world has nothing to do with these things. This is a very wide world, and one which is constantly growing in tolerance of opinion, and especially in respect of religion. The Mormon church proper, or improper, or that wing of it which bases itself largely on the abomination of polygamy infringes on the rights and offends the honor of society. Therefore, it is justly an object of public antagonism, social protest, and governmental interference. But this other Mormon church which does not infringe upon society or morality, which is a church of quiet, inoffensive membership, fair-spirited people, and law-abiding citizens, is one which has just as much right to maintain itself and just as much right to ask public permission to live as any other existing church of moral practices and law-abiding teachings.

The *Register* is not a religious paper, has no bigotry in such matters, but as a paper of the people it is in favor of fair play for all churches alike which observe the proprieties and moralities of life, whether they be Catholic, Protestant, Mormon, Mahomedan or otherwise. It is a long way to Heaven, and a long way to reach it. Nobody yet knows the infallible way. Everybody can afford to have great charity, for whatever his religious opinion or doctrine may be, there are hundreds of millions of intelligent people on the earth, who honestly do not believe he is right. No one has a certainty in this most important and yet most mysterious of all questions. Any one who is hunting the right way honestly, and at the same time respecting the opinions of others and the rights of society, or any church following the same good paths, is entitled to the tolerance of all good citizens, and has an unquestionable right to be. So brother *Guthrie*, whatever road our neighbor may be taking to Heaven, if it is an honest and moral road and one of sincere purpose and good heart, we had better let him travel it, trusting that it may lead him to the right end at last, or that in good time he may get in the right road. Many of us may be wonderfully surprised in finding those whom we have pitied for being on the wrong road, welcoming us finally into the right road. We know very little about it in fact and so may our neighbor know very little, but yet after all he may possibly know more than we do. This may not suit all of the good and blessed people among the orthodox, but it can not offend those among them who are fair minded, while it will suit many thousands of people who differ with them, and are yet just as anxious as they to find the right way to the good world.

We thank the *Register* for this manly defense of the privilege to think and believe with reference to heaven and the way to get there as we may elect. And though the *Register* disclaims being a religious paper, in the sense of being a propagandizer or defender of any specific faith, it does speak fairly in behalf of honest endeavor to live as good citizens of a good republic with a view to being fitted for citizenship in the good world to come, whether that world be a kingly or a republican government.

We assure the *Register* that we believe if the views so plainly expressed by it in reference to the right to choose the religion to which a man may elect to give credence had been prevalent many years ago,

there might not have been the necessity for so wide a condemnation of Mormonism as a whole; and it is greatly to the credit of the age that so broad and generous views are obtaining. We hope that the estimate of the *Guthrie* expressed by the *Register* respecting the hitherto broad and tolerant character of that journal is a correct one; for it is somewhat humiliating to us after over a quarter of a century's hard fighting all round the region where the *Guthrie* circulates, to think that there should be a respectable newspaper ignorant of the facts so fairly stated by the *Register*. Besides this, the *Register's* "advertisement" for which it is so sharply condemned by the *Guthrie* was from a secular journal located in the county where the Mormons so advertised have a large settlement of people forming an integral part of the population of the county, and conducted by gentlemen acquainted with the reputation of those of whom they wrote; and it would have been only fair that these gentlemen should have been credited by their Guthrie Center contemporary with ordinary ability and common honesty as citizens; instead of calling these into question at the same time that the good sense of the *Register* was denounced. We like fair dealing whether in Church or State, in religion or politics, and if these are accorded us, we will take the risk of getting to heaven in the way we have chosen.

Senators Edmunds, of the "land of steady habits," and Ingalls, of progressive Kansas, representing the different types of public opinion east and west, were careful in their respective places in the Senate of the United States to declare that no attack upon religious opinion was intended by the legislation sought for upon the situation of affairs in Utah; and the *Register* in its editorial adheres to this principle only; and if the *Guthrie* will take a little pains to get out of the hills of Guthrie county, it will learn that Calvin burned Servetus in Switzerland, witches were burned in Massachusetts, Lovejoy and Joseph Smith were killed in Illinois, and John Brown in Virginia, not because the victims were malefactors *defacto*, but because intolerant conservatism would not endure the advanced views held and advocated by those whom it killed. Arrogant bigotry claimed immunity from attack, not because it was entrenched in the right, but because it was panoplied in might. The men and the witches died; but the smoke of their cremation and the smell of their blood has been offensive to freemen seeking to establish free thought and free speech; and intolerance has become of so hateful a mien that wherever in this wide land its ugly head is raised, there is some freeman, like the *Register*, to remonstrate against its will being carried into effect.

To us it is significant when so important a journal of so wide a circulation and prestige as the Iowa State *Register* takes up the gage of battle when citizens of the state are denounced because of their religious convictions, and we shall draw our theological breath hereafter with less of

fear that there is knife, or fagot held by an intolerant hand to do us injury which shall go unrebuked.

#### EDITORIAL ITEMS.

A NOTE from Bro. John J. Cornish, of March 23d, states that he has been laboring for the last eight weeks, at Bay Port, Michigan, and had baptized seventy-eight, and helped to confirm eighty-seven; that he was worn with labor and excitement, and would be at home for a few days to prepare for the April Conference, which he proposes to attend. What a confirmation to his ministry has brother Cornish won during the year that is past. What a rejoicing with his, not one, but many sheaves; and what a pleasure to his brethren in the Lord, that he has been so blessed. Is there a Saint that can envy brother John his success? Is there one that can not feel glad that the good Spirit has been with him all these days of his labor and toil in the gospel field. If there is such an one, what a singular state of mind he must be in. There may be some, and we would not object if there were many, who would be pleased to emulate his work of love; and these, wherever they may be, can appreciate what Bro. Cornish has done; and feel a thrill of satisfaction that so much has been wrought for the Master.

Bro. Alexander H. Smith, of Independence, Missouri, was at Lamoni, on Sunday, March 27th, and spoke at the evening service, in the Saint's church here. His discourse was much liked by those who were present on the occasion. His subject was "Saints—lively stones in the Spiritual Building."

Bro. W. W. Blair started for Kirtland, by the way of Sandwich and Galien, on Friday, March 25th, expecting to reach Kirtland by the 5th of April.

The Sunday School at Lamoni gave an Easter season entertainment, on the evening of the 25th of March; which for the purity, harmony and appropriateness of the selections on the programme, we have never seen surpassed. There were two original selections, which were exceptionally excellent. There was not a single coarse, or laughter provoking piece on the list; all were commemorative, or descriptive of the life and mission-work of the Emanuel, the Son of God. Some of the renditions of the scholars indicated an appreciation of the thoughts and feelings of the writers of the pieces, which was hardly to be looked for in people so young.

There are three of the Saints at Beaver Falls, Beaver county, Pennsylvania; but these must have the promise of the Savior that where two or three are gathered in the name of the Lord, that there would he be and that to bless; for they meet, sing, pray, and hold the communion of Saints just the same as if there were many more, and Bro. W. W. Hodge says that they are blessed indeed. It requires courage to stand in the pulpit sometimes and declare the truth, but it seems to us that it requires more courage to meet with two or three, in the midst of a gainsaying world, and there turn the face toward

Zion and worship in an unpopular way. Bro. Hodge thinks that it is their duty to so meet and certify their devotion, until the Lord may permit one of the elders to come to them and add to their number those who may be obedient. May God bless the watchers and workers together in the days that are now, and with the life that is eternal by and by.

Sr. Morgan Davis and her husband, of Flagler, Marion county, Iowa, would like that an elder would visit them at their home, that the gospel might be preached there. They think that good would result.

Bro. E. W. Numley wrote from Wheelock, Robertson county, Texas, that he had been chosen as the president of the district, and thought that he could reach all the branches of the same during the next quarter. This relieved Bro. I. N. Roberts of the responsibility of the district and left him free to prosecute the general work in the state, as he might be directed. Bro. Numley states that the people still think that we are of the Utah Church, and for this reason do not encourage a hearing from the elders. He says that the conference at Elmwood was a good one and that he there met many of the good Saints, and that they "had a glorious time." Bro. I. N. Roberts was feeling well and "speeding the plow."

THE Bozeman, Montana, Weekly *Chronicle*, of February 23d has a very complimentary notice of the Reese Creek Saints, fifteen miles from Bozeman, over which Bro. J. E. Reese presides.

#### A VISIT TO REESE CREEK.

*Editor of the Chronicle:*—A visit to the little church on Reese Creek, the sanctuary and center of attraction for the "Saints of the Latter Days," made the following impression on our mind: It is almost useless to state that these sincere and earnest followers of the "Lord's gospel" according to the Jewish and Christian scriptures, also of the late Joseph Smith, are somewhat unpopular with some of their near neighbors. We ask the question, what is the cause of this? No one says that they are dishonest, and all agree that they are true to their principles and convictions of justice and right. They are found to be prompt paymasters of all their just and honest debts, and above all things, they are the most punctual and persistent worshippers almost ever known. They meet every Sunday at two o'clock p. m., the year around, and every Thursday night throughout the fall and winter months, and in every respect they are at all times found attending to their own business, and not meddling with that of any one else, and yet, with all these splendid qualities, they are said by some to be unpopular. This is a stumbling-block to us, since we have always understood that such excellent qualities as these people possess are to be commended. Is it possible that a new, old fashion is springing up, that vice is coming to be a virtue and virtue a vice? If this be true, they will not follow the fashion. It is true that many things have taken place in the few years in East Gallatin and Spring Hill, that are indeed very bad and wrong, but notwithstanding these facts, none of those dirty scrapes have ever been traced to the door of any "Latter Day Saint." They go to church quietly and

peaceably, for the sole purpose of worshipping their God, do not go where they are not wanted, and never go to a public gathering of any kind to disturb and annoy any one. They are strictly temperate. When they have visitors, worthy members of society, they spare no time or attention in endeavoring to entertain and make them happy. They are always given the best pews and cordially invited to participate in the service, and no one is ever allowed to go "hungry and naked and they feed and clothe them not."

They have a president, Mr. J. E. Reese, who has presided over their little branch for nearly a quarter of a century, with great favor and success. Their little branch is composed of about fifty members, and in good weather they are nearly all in attendance at all meetings.

SOJOURNER.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"I feel the earth move sunward,  
I join the great march onward,  
And take, by faith, while living,  
My freehold of thanksgiving."

#### EDITORIAL CHAT.

WE are happy to be able to announce to the sisters who have been contributing to the "Missionary Fund," that we last week sent to the Bishop \$411, being the amount in full of contributions and profits on the sale of pictures; and while we feel very happy in contemplating a result so gratifying, we are still conscious that if all had interested themselves in sending in their offerings, it might have been double. It has been curious to remark, as they have been coming in one by one, how many have come from the isolated, scattered ones, while in places where there are large branches, but a name or two, or three at the most, has been sent up. We have one request in particular to make of each one who has contributed to this fund. Support in an especial manner by your faith and prayers, those whom the conference shall in their wisdom appoint as your color bearers; and further, if one of you shall ever discover that you miss or are poorer for what you have done, won't you write and let us know it.

Small as the sum is, it will perhaps be sufficient to support two elders in the field for a year, and it has only been accumulating one week over four months. At that rate the "Home Column Fund" would sustain six elders in the field from year to year. We know of one elder doing constant and effective work for the Master, whose wife only receives \$10 per month; and while this is not enough for a comfortable support, \$200 per annum would be ample. Don't let it be said of us, "Ye did run well, what did hinder you?" But let those who have not yet sent in their names, send them; and let each one who has tasted the sweets of the sacrifice which they have laid upon the altar, bring that sacrifice yearly, or as often as the heart prompts. The Spirit is moving upon many hearts to ask, "Shall I be ready to receive the outpouring of the Spirit which the Lord has in store for the faithful?" And from many an awakened heart the cry is going up, "Lord what would'st thou have me to do?" Some have laid their *all* upon the altar; have sold their homes; left kindred, home and friends—everything which we prize in this life,

and to-day are laboring in our own and in foreign lands, declaring the tidings of life and salvation to a dying world. These are sending in their offerings to help yet others to go, and God is abundantly blessing their labors. Shall these be the only ones to sacrifice? Are we expecting to share the same glory, to sit down at the same marriage feast of the Lamb? "Let no man deceive you, \* \* \* God is not mocked; for whatsoever a man soweth, that also shall he reap."

Daughters of Zion our king is coming. The very air is tremulous with the vibrations of the march of that mighty army of events which indicate his near approach. Have we on the royal robe of preparation? In this day when the inhabitants of the earth are moved with doubts and fears, and with looking for what they know not; are we making a sure preparation for that which we know is coming? Cheer up, weary toilers; take courage, faint hearts, the stars are fading one by one, for the east grows roseate with the coming light of dawn. A few more days or years of faithful work is all the Master will suffer your hands to perform for him here. O, then faint hearts, awake to the glory of what is permitted you, to the part of this glorious work God has wonderfully honored you in suffering you to do for him.

#### HOME COLUMN MISSIONARY FUND.

Sr. Ann F. Williams, Downsville.....	55
Sr. Lizzie Marchington, Plainsville, Mass....	1 00
Sr. H. Marchant, Magnolia, Iowa.....	63
Sr. Martha Young, Lamoni, Iowa.....	50
Srs. Susie L. and Minnie G. Mader, Lamoni	34
Little Floyd Ross, Moorhead, Iowa.....	06
Sr. Naomi —, Ohio.....	1 00
Sr. Frances Williamson, Pittsfield, Ill.....	1 00
Sr. Thirza Chapman, Valley View, Iowa....	25
Sr. Emma Burton, Australia.....	84
Sr. Caroline Hayworth, Wallsend, N. S. W..	76
Sr. Alice Gregory, Wallsend, N. S. W.....	60
Sr. Adrienne Burton, Australia.....	26
Sr. Sarah A. Hartwell, Rogers City, Mich..	31
Sr. a friend of the gospel, Wilton, Ill.....	2 00
Sr. Ella Anderson, Clitherall, Minn.....	50
Sr. E. A. Millgate, Folsom, Cal.....	1 00
Sr. Catharine Herrick, Keokuk, Iowa.....	1 00
Sr. Alice M. Dempster, Clarinda, Iowa,....	1 00
Sr. Mary Dutton, Columbus, Kan.....	60
Sr. Mary McCall, Columbus, Kan.....	25
Sr. Christina Johnson, Plano, Ill.....	55
Sr. Josie Carlisle, Underwood, Iowa.....	1 00
Sr. Heleni, Randolph, Iowa.....	2 00
Sr. Martha Carrington, Fulton, Wis.....	1 00
Sr. Mary Hogue, Fulton, Wis.....	1 00
Sr. Bettie Beardsley, Neola, Iowa.....	67
Sr. M. Dundson, Bartlett, Iowa.....	19
Sr. Bettie Haws, Battle Mountain, Nev.....	50
Sr. Julia M. Danielson, Danway, Ill.....	50

LAMONI, Iowa, March 30th, 1887.

#### EXTRACTS FROM LETTERS.

Sister Sallie Weiles writes from St. Peters:—"There are no Saints near here; we belong to a branch twenty miles away; I am the only one of my father's family that belongs to any church. My husband and two children, a son and a daughter, are with me in the Reorganization. The *Herald* is all the preacher we have, and we could not do without it. Pray for me that I may be instrumental in bringing my friends to a knowledge of the truth."

Sister B. Bardsley writes from Neola, Iowa:—"I do not hear a sermon oftner than once in six months, and apart from this the *Herald* is our only preacher. I have been in the church since 1847, and in the Reorganization since the spring of 1861. I have never doubted the work, because I received a testimony for myself of its truth,

and have always been faithful to it. It matters not who stands or who falls, the gospel is truth."

Sister Mary Farley, writes from Wisner, Nebraska:—"We are numbered among the scattered ones, and do not have the privilege of meeting with the Saints. I united with the church in England, in 1857, I can say truthfully that I never had a doubt as to the mission of Joseph the Seer, or this gospel of the kingdom."

Sister Barbara Davis writes from Weir City, Kansas:—"I enjoy reading the letters from the sisters and can not see how any Saint can do without the *Herald* and *Hope*, I could not for any price."

Sister Etta Seely writes from Wano, Kansas:—"There are none of my people belonging to the church. I was baptized by Bro. Robert Elvin at Wheeler's Grove, Iowa, and have never been sorry for it. I was pleased to hear from Sister Amanda Wood."

SENIOR, Texas, Jan'y 18th.

Dear Sr. Frances:—A few nights ago I had a dream; in the dream I thought it was Sunday morning, and there was a crowd gathered at our house. It was made known to me that one side of my face was spotted, which troubled me very much. I stepped to the front door and was looking up towards the sky, when all at once a star fell, and then another quickly followed it. Then a beautiful white hand appeared, pointing upward. I turned and asked the crowd if they saw what I did? Some said they did; others paid no attention. It seemed that before this I had gotten the spots off my face; and about three o'clock in the afternoon of the same day, I was with my mother under a green tree near the church, we live only a few steps away from the church. I thought Paul and Peter came to us and told us that the end of time was near at hand. While Paul was talking (he did the principal part of the talking) we looked toward the east, and a short distance off we saw the Savior coming, with a host of angels all around him. It seemed that they were in a mist. I was dreaming nearly all night, but it is not all plain enough for me to relate. I only know that I was very happy during the time. I was so happy after I awoke I couldn't realize that it was but a dream. I had been neglecting my prayers the past week, and I knew that was what the spots on my face meant. Pray for me that I may ever be faithful and may never bring reproach upon the church.

Your sister in Christ,

LAURA E. NEAL.

RHODES, Iowa, March 13th.

Dear Sisters of the Home Column:—"Bear ye one another's burdens, and so fulfill the law of Christ." This language of Paul comes to me as I sit and write. I believe it is applicable to all Christians of to-day. Did you ever think how it applies to you? Or how you can bear the burdens of others? "But," says one, "we read in the fifth verse of the same chapter, that every man shall bear his own burden." Very true; we all have burdens to bear, that no one can bear for us. In other words, we all have individual duties to perform, which sometimes become very heavy burdens. I remember once reading a letter in the *Herald*, written by a sister, in which she said she knew the work to be true, but it was a great cross for her to rise in social service and bear testimony to its truth in presence of the Saints. To her

this was a burden, and one which could not be borne by any one else. We do not all have the same burdens, but every one his own to bear. But is there no way in which we may bear the burdens of others, and so fulfill the law of Christ? What is the law of Christ? Is it not a law of love? Jesus said: "Whatsoever ye would that men should do to you, do ye even so to them;" and again: "Thou shalt love the Lord with all thy might, mind and strength, and thy neighbor as thyself." I think if we love like this, we will find many ways by which we can lighten the burdens of those around us. Is there a weak brother or sister among you who is staggering beneath the heavy burden, whose steps are faltering, or who perhaps have already stepped from the narrow way through manifold temptations? Paul says: "Restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Go to them with words of comfort, and seek by gentle words and acts of love to win them back again. You know not under what circumstances they may have fallen. You know not how hard they may have struggled against the tempter's power. O, let us not be hasty in our judgment; for there is one that judgeth, even God. It has been said that, "It is human to err but divine to forgive." Then let us cultivate a forgiving spirit, and seek to build each other up.

"If we only tried to lighten  
All the burdens others bear;  
If we only strove to brighten  
Every pathway dark with care;  
We should hear the angels singing  
All around us night and day:  
We should feel that they are winging  
At our side their upward way."

Your sister,

MATTIE HUGHES.

LLANELLY, Wales, Feb. 21st.

Dear Sister Frances:—I am a stranger to you in person, but not in spirit. I have been connected with the Latter Day Saints some forty years, lacking a few months; and now in my declining years I desire to bear my testimony to its truthfulness; and it may be my last, especially in your Home Column. I do know that God is the originator of it, through his now martyred prophet, Joseph; and will indeed and of a truth be the Omega of it, when all his creatures shall bow to his majesty and power. I am still praying for all the true mothers in Zion, with all the rest of God's children, even as I am satisfied that you all are ever pleading to the divine Master for me. Please accept the widow's mite which I enclose to you at this time; ever anxious for the prosperity of the good cause we all love.

Your sister,

RACHEL WILLIAMS.

LOWER LAKE, Feb. 27th.

Dear Sisters:—I have been a member of the church for about twenty years. I have never felt like turning from it. I have my seasons of rejoicing, also of sorrow, but God has sustained me when the waves of affliction have well nigh overwhelmed me. I buried three darling children in one short year. Sometimes I felt like murmuring at my heavenly Father, during my severe trials, but I can now say thank God that they are free from this world of sin and care. Two of them died in hope of a glorious resurrection; they both being Latter Day Saints.

The letters in the "Home Column" are a great comfort to me. It is my ever great desire to live

so that every act of my life may be in accordance with his holy law, that when I fall asleep I may sleep in Jesus. Blessed thought! I desire an interest in all your prayers.

From your sister in the covenant,

E. E. COBB.

FORSTER, Australia, Jan. 16th.

Sister Frances:—I would like so much to write a few words for the Mothers' Home Column, although I am weak and feel my inability to write much; still I can say that I feel helped by reading the Home Column, and I hope God will bless you and prosper the work. As yet we are as babes in the church, though we have learned a great deal since it pleased God to send us Bro. Burton. May He bless him with the richest blessings, is my prayer. We hope that our sisters in the Lord will pray for us in Australia, that we may grow strong in the faith.

EMILY TAYLOR.

MILLERSBURG, Ill., Jan'y 23d.

Sr. Frances:—The *Herald* is an ever welcome visitor at our home. Its purity of tone is truly refreshing in comparison to much of the literature of the day; and may the light it sheds abroad grow brighter and brighter until the perfect day. While God is marshalling his armies, Satan's hosts are being mightily reinforced, for

"A battle is coming between the two kingdoms,  
The armies are gathering round."

And as we view the opposing phalanxes our hearts would be appalled were it not for the soul enlivening thought that the God of battle is on our side, and he has said: "Let not your hearts be troubled." Why let not our hearts be troubled? Because we believe. If we believe in Him we will love him. "If ye love me ye will keep my commandments;" for his commandments are not grievous, as all who honor them can attest; and "Oh, how purely; oh, how surely, walk the innocent in heart!" The pure in heart: these are they who shall endure and abide, and join in the song of victory, in the sweet bye and bye. To obtain and retain this purity requires a careful, prayerful walk, day by day; but the promised grace and strength are never lacking to the endeavoring one, and the reward—eternal life—far outbalances all the effort we can make to obtain it.

This is not a time, nor was there ever a time, for sleeping soldiers. Let us be awake, and be on the alert, for the enemy of all righteousness knows our every weakness, and he, too, is ever on the alert.

While striving to press on to the mark of eternal perfection I am oftentimes painfully reminded that I have not as yet reached the goal.

Sr. G. S. Hyde in a recent letter to the Home Column classes herself among "those unfortunate creatures who might do much if their patience were only sufficient." Sister H., I am positively sure I belong in the same category, and should like to make your better acquaintance. Notwithstanding my imperfections, my experience has taught me that God is good; he has redeemed my life from destruction, and blessed me in many ways; and I still desire to press forward in the hope of ultimate triumph. I love this latter day work, and it grows dearer to me day by day; add to this the fact that my dear companion in life is one of its representatives, and you will understand me when I say I watch with deep interest

the "working of contending powers." An article in *Herald*, not long since, relative to spiritualism, suggested to my mind the query: With the light and knowledge given us, and the injunction to "shun the appearance of evil," what business have we, as Saints, to in any wise tamper with it? May God help us all to be wise, and shun evil wherever and whenever found; and may all who have named the name of Christ, walk worthy of the high vocation wherewith we are called, is the earnest wish and prayer of your sister in the bonds of the covenant of peace and good will,  
V. V. SHORT.

## Correspondence.

BAY PORT, Mich, March 23d.

*Saints' Herald*:—Elder J. J. Cornish commenced laboring here in December and has now baptized fifty-six members, and there are more coming. This was considered a case-hardened people; the Methodist and Baptist could not reach the heart of the people; but Elder Cornish has aroused them to a sense of their duty. He preaches with power, but does not try to force people into the church. He preaches the word, and when people are convinced of sin and thoroughly understand the principles of the doctrine he is ready to receive them into the church, and not before.

In regard to the debate between Elder Davis and Elder Cornish, the facts are as follows: After Elder Cornish had preached several sermons, the enemy sent to Boston, Massachusetts, for Davis to upset Cornish's doctrine. He got here on the 25th of February, preached that evening, stated that he had been requested to give a discourse on Mormonism; on the 27th inst. he preached forenoon and evening; Elder Cornish was present at the evening service, at which time Davis again stated he had been requested to give a discourse on Mormonism, and that he supposed Cornish had somebody there to speak for him; this was on Sunday afternoon or evening. Elder Cornish was there, and when Davis spoke of somebody to represent him, he told Davis that his name was Cornish; whereupon Davis challenged him to debate, and Cornish accepted. Davis wanted to commence that night, but Cornish objected to commencing on Sunday night; so it was arranged for Tuesday night. They met as arranged, Tuesday night; house was filled at an early hour; chairman was appointed and all necessary arrangements for the debate, (the chairman is not a professor). Cornish opened the debate. They had two half hour speeches each. Wednesday night people gathered early and the house was well filled with people anxious to hear the discussion. Seven o'clock was the hour for commencing; a few minutes before, Cornish appeared, and about seven Davis came in, with quite a following. He walked up one of the aisles, about half way to the stand, when he stopped and demanded that the two center aisles be cleared, Cornish told the people to sit still, they were all right; that the two outside aisles were clear and that was chance enough to get back and forth; whereupon Davis charged Cornish of being there with his mob, and refused to debate unless the two center aisles were cleared. He said there was danger of fire, or there might be a panic; the people remonstrated with him that there was no danger, and that the people

were anxious to hear the debate; and that they could not turn the people out doors. Davis said if the people would elect him moderator, he would clear the two aisles; so the people elected him moderator; whereupon he refused to act. Then the people offered to clear the center aisle from the door to the stand; but he refused to debate on those grounds; and started out with his following. Now the most disorderly conduct was on the part of Davis' friends. One of his backers dared a young man out doors, and another one of Davis' backers, a female, was near the door yelling for the men to fight, when a gentleman stepped up to her and said, "We will have order." She said, "We will fight if we want to." He said, "You will have to go out doors if you want to fight." Whereupon she shoved him against another female, and knocked her against the stove, and said she could lick him, and that she would use something else on him.

It was all quiet after Davis and his following left. Elder Cornish preached a good sermon. There were only five of the Saints there that night of the debate. The reports circulated over the country in regard to that debate are false. The people of Bay Port are generally law-abiding. The writer was quite prejudiced against the Saints, but after hearing the doctrine preached it changed my mind, I now am a professor.

From your well wisher,

CHARLES E. GRANT.

WILBER, Neb, May 24th.

*Bro. Joseph Smith*:—I left Salt Lake City on the 15th, and arrived at home on the 17th inst. Found my family well, for which we thank the good Lord for his tender mercy to us. I left Bro. J. C. Clapp in charge, and he will be at the service of the Saints, where his services may be required. If the brethren will write him, Box 1123 Salt Lake City, he will visit them as the work demands. They will find him a genial soul, and an able defender of the faith.

I wish to thank the Saints in the Rocky Mountain Mission for their kindness to me and mine; they stood by me in all my labors, ever willing to labor and sacrifice for the cause we love so dear; none could have done better. May heaven bless them with all Saints, I pray,

In bonds, yours,

R. J. ANTHONY.

BLENHHEIM, Ont., March 22d.

*Editors Herald*:—Since last writing to you we have been having quite lively times here. On the 2d and 4th of this month Bro. R. C. Evans delivered two lectures here; the subject of the first, "Was Joseph Smith a prophet of God, or an impostor," the second, "Brigham Young and Salt Lake Mormonism." Our church was full both nights; the Methodist preacher was there the first night, and the result was that he had considerable to say about Joseph Smith and Bro. Evans (the boy preacher) on Sunday night. I sent him a challenge to meet Bro. Evans and debate the subjects, which challenge he declined, and in his letter he used considerable slang. He also took the challenge and his reply and got them printed. I then put a small piece in the paper telling the people why I had challenged him, which was because he did not come up when he had a chance and contradict what the lecturer had said. We never had anything here that raised such an excitement. Bro. J. A. Mc-

Intosh came here on the 13th and commenced a series of lectures on the 14th which have been well attended; quite a number seem interested. What the result will be time will tell. Bro. Evans baptized three while here. Bro. McIntosh is still with us; he is an able defender of the faith. Pray for us here.

Your brother in the gospel,

RICHARD COBURN.

COUNCIL BLUFFS, Iowa, March 27th.

*Bro. Joseph*:—I arrived home the 11th, found all well. I enjoyed my visit at Lamoni very much. I felt that I was among those whose hearts beat in unison with mine in this great latter day work. "O, how sweet is communion with Saints." I met some whose experience in this work was similar to mine, having passed through the dark and cloudy days of the church, when but children; I found them now standing up for the truth, willing to meet the flood of lies that has accumulated ever since the angel restored the gospel in its purity. This is evidence to my mind that Mormonism (as the world calls it) will not die in this generation at least.

I found my mother failing slowly, but suffering little pain; her mind clear and active, and her faith strong in God's work. She will be eighty years old next June. Bro. William's health is poor, but his faith is firm in the latter day work. I preached once in the New Zion School-house; had a fair turn-out and good liberty in speaking. I believe Bro. Lambert has spoken there a few times. I think an effort should be made for preaching in that neighborhood. When I arrived home Bro. E. C. Briggs was preaching here; he staid one night with me. I understand his preaching gave good satisfaction. Your temperance lecture was well received by the Good Templars, Blue Ribbon Club, and everybody, with the exception of a few whiskey Democrats who think that a minister of the gospel should confine himself to the gospel. (You know that I am not that kind of a Democrat). Give my love to brethren Blair, Stebbins and Hansen, and all inquiring friends.

Your brother,

D. K. DODSON.

ANTWERP, Ohio, Mar. 28th.

*Bro. Dancer*:—I met upon the streets this morning old father Keesler, of the old organization; he is very feeble, being almost eighty years old. He was baptized by Edson Fuller or Harvey Whitlock in 1831, in Lorain county, Ohio. I have been sending him my papers occasionally, and he now thinks he can not get along any longer without the *Herald*. Bro. Springer baptized six while here last November, but four of them have moved away. At last account Bro. Springer was at Clear Lake; we expected him back here before this, but we do not know now when he will be here, as he wrote he was going home to Lamoni before he could come, and expected to move to Coldwater, Michigan, or the Lake. Some are still investigating our claims here yet, and I look to see others obey when opportunity admits. I am still strong in the faith, and pleased with the prospects. The *Herald* and *Hope* are my dearest friends, and I don't think I could get along without them at all. Ever praying for the welfare of all the Saints, that we may all be led by his guiding Spirit into all truth, I am your brother in gospel faith,

JOHN ESTU.

BARILETT, Iowa, Mar. 22d.

*Bro. Blair:*—Last night I closed my labors in the district until after General Conference. To-day I start for home to spend a short time with loved ones, after being absent for nearly one year. The work in the district is in good condition, and the prospect for the future was never better than now. In the various places that I have labored since you were here, I have had full houses with good attentive listeners, and many express full belief in the work, and we expect ere long to reap a rich harvest of souls. Last night, at Egypt, two miles north of this place, we had a good audience and good attention, although they had but one day's notice of the meeting.

During the winter we have been abundantly blessed with liberty, and the Spirit of God has been copiously poured out upon the people, so that both speaker and hearer have felt that God was very near to bless in time of need. The Saints have contributed liberally toward sending me to the conference, so that I have nearly sufficient already on hand, and have full faith that the balance will be forthcoming by the time I need it.

My prayer is that God will bless my brethren and sisters of this district, with all the household of faith throughout the entire world; and that the work of our God may move on to the accomplishment of all that has been predicted by the prophets, for the work is a prodigious one in the estimation of all the honest and true of earth's sons and daughters.

Your brother in bonds,

HENRY KEMP.

SAN FRANCISCO, Cal., March 18th.

*Bro. W. W. Blair:*—Our conference at Sacramento passed off very pleasantly; a good feeling prevailed throughout, and all was peace and love. It was one of the best times ever had on this coast. The Holy Spirit was present in much power, melting many to tears and making all feel humble and meek. Our prayer meetings were grand, and much enjoyed. The preaching was an honor to our cause. The indication of the Spirit is, "Great times just ahead."

Yours in bonds,

GEO. S. LINCOLN.

NEW PROVIDENCE, Ind., Mar. 21st.

*Bro. Blair:*—"Out of Zion, the perfection of beauty, God hath shined." I saw in the night vision, and lo, the heavens were opened, and I saw the Eternal Father seated upon his throne, high and lifted up. Near him was a cloud-bow that shined forth the magnificent grandeur and glory of the everlasting light. Upon his head were numerous crowns that sparkled forth the glorified brightness of the eternal light. The tongues of men and angels would fail to portray the superlative glory of that beauty of perfection. I turned and saw one standing at my right side, and lo, it was the Son of God, clothed with heavenly beauty, having around his loins a golden girdle, in that girdle a gold watch that gave all the times, from the beginning to the end. While in this condition I thought my robe was like his. I then thought that we were walking side by side together. This gives me everlasting hope, not only confirming this work, but that they live eternally high above all earthly powers. Creators of all worlds, the life and the light of

all these worlds, and that the Saints are joint heirs of these, and will soon be realized by all the faithful and tried ones.

Yours in the one faith,

JAMES G. SCOTT.

INDEPENDENCE, Mo., Mar. 29th.

*Editors Herald:*—I love this work, and it is the greatest pleasure for me to speak of the goodness of God, and to do his will. At times it may seem hard for us always to be striving to keep the commandments of our Lord, but when we look back and think how much he has done for us, to offer his only begotten Son, should we not strive to do that which would be a pleasure for our Master; and to those who are faithful it is promised they shall reap the reward of eternal life. Oh, how thankful ought we not to be for the privilege of understanding the truth, and what riches it is to us if only we appreciate it. What cheer and comfort it is to our souls in the hour of pain and distress. Could I only at all times be thankful enough for the many blessings which is bestowed upon me, and feel worthy thereof. With the greatest determination I will try to live nearer to his commands, that I may not live for my own good only, but also be a light before others.

Often when I look upon the things of the world, I see many souls who only look forward to find pleasure in those things which are nothing but dead things, and are just striving to gain more and more every day. How often I breathe the prayer, Oh, could only these behind the cloud of darkness see and taste of that which is sweet and lasting forever. O Lord, hasten thy work, and lift the veil of darkness from their eyes, that they may see thy glory, and their life be saved from that burning of fire. Many an hour has seemed dark for me, but if I never had tasted that which was bitter, how could I realize the pure and sweet. Glory be to God, for the light again descends from heaven unto man. I feel more strengthened in this work than ever. I have enjoyed more of the Spirit than I have in the past. My prayer is for all God's people, that we may live worthy of his Spirit and peace to dwell in each home and heart. As I long for the time when Zion shall be redeemed, I hope to have my name among yours. To-day I am faithful, but how I will be to-morrow I can not say, but whatsoever may be placed in my path I have the earnest desire to stand firm in the great latter day work.

Your sister, K. M. JENSON.

SEVASTOPOL, Iowa, March 26th.

*Editors Herald:*—The Savior says:—"As ye would that men should do to you, do ye even so to them." How often we feel hurt when we see our church misrepresented from pulpit and press, and have not the privilege to vindicate ourselves where the attack is made. I think you did right to insert the articles from Elders Gurley and Whitmer when these gentlemen considered they had been misrepresented, and I feel satisfied that good will result from it for the replies have brought out historical facts which many young in the work like myself have hitherto been ignorant of, and which will be of great usefulness to us in defending the work.

I am made to rejoice when I read of the success our ambassadors are meeting with and souls being converted. I think the work is advancing

more rapidly than ever; new places are being opened up; branches organized, and friends outside are rendering the church and its representatives timely assistance; the leading papers of the nation are drawing the line between us and the Utah faction. In the Des Moines *Register* of the 20th inst, was an article of three columns in our favor; also an editorial calling attention to the article. Surely the Lord is confirming the words of his servant Joseph, in that we are finding favor in the eyes of the people.

There is a band of noble Saints in Des Moines, and the Lord gives them his Spirit to comfort and cheer, as they meet from time to time. The local ministry are doing all in their power to roll the work onward. Bro. J. P. Knox has spent his whole time in the field since last December. Brn. Wm. Ray, C. F. Merrill and others, sally into the regions round about as circumstances permit; but we need more laborers who can give their time to the work. Often we have felt when we have been holding meetings away from home, and the Spirit has been given to enlighten the speaker and convince the sinner, and have been petitioned by the congregation to stay longer, that we would like to have complied with their request, but we remembered that we had a family who are to be fed, sheltered and clothed by our labor, and we hasten home to return again to our appointments, again to get them interested and again to leave them. I love this work dearer than anything else on earth, and it is the height of my ambition to be able to win souls to Christ. This work is worthy of every effort we can put forth to help roll it on; it is God's work, and as there is a portion of this work allotted to each, may we all be able to perform our own portion faithfully, is my prayer.

WM. THOMPSON.

SANTA MARIA, Cal., March 20th.

*Editor Herald:*—Bro. Hiram L. Holt, of San Bernardino, was here from February 9th to 20th, and preached three sermons; one at Washington School-house, and two at Pine Grove; baptized my two oldest children. The members of the M. E. Church, South, were very kind; and the minister, Rev. Avior, opened the meetings; Bro. Holt had splendid liberty, speaking on Infidelity and Spiritualism, occupying one hour and a half. Captain Whitford, a leading Spiritualist, said to me afterward: "Surely the man must have spoken by inspiration, and seemed to be sent to me." Bro. Holt is the right one in the right place.

JOHN HOUK.

ESSEX CENTRE, Ont., March 29th.

*Bro. Dancer:*—Will you kindly let me know through the *Herald* if there is any branch or any Saints near me, as I would like to go to the meetings if it was possible on Sundays. I think this will be a good place for an opening; I have spoken to quite a few, and they say there is nothing wrong in it that they can see.

Your sister in bonds,

M. M. BROOKS.

FIFTEEN years ago, standing beside the coffin of Horace Greeley, Henry Ward Beecher said: "Death is always sudden, no matter how long it may have been expected. Death is always impressive, no matter where it strikes. But when it comes when no man looks for it; when it strikes down men whose words have been treasured in every household, and whose teachings have inspired the nation, then indeed it becomes impressive and momentous."

## SEVENTEENTH SECTION.

So much has been said and written about the discrepancies, changes and alterations in the substance of the seventeenth section of the Doctrine and Covenants, that we print the various editions of that section as they were printed in "The Evening and the Morning Star," printed in 1832 and 1833; and as it is in the "Book of Commandments" of 1833; and as it is in the "Evening and Morning Star" of 1835; side by side, that comparisons may be easily made.

[From The Evening and the Morning Star, original, Independence, Mo., June, 1832].

**Revelations.****THE ARTICLES AND COVENANTS OF THE CHURCH OF CHRIST.**

**T**HE rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ, in the flesh; it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God in the fourth month and on the sixth day of the month, which is called April: Which commandments were given to Joseph, who was called of God and ordained an Apostle of Jesus Christ, an Elder of this Church; and also to Oliver, who was called of God an Apostle of Jesus Christ, an Elder of this Church, and ordained under his hand; and this according to the grace of our Lord and Savior Jesus Christ to whom be all glory both now and forever. Amen.

For, after that it truly was manifested unto this first Elder, that he had received a remission of his sins, he was entangled again in the vanities of the world, but after truly repenting God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all whiteness, and gave unto him commandments which inspired him from on high, and gave unto him power, by the means which were prepared, that he should translate a Book, which Book contained a record of a fallen people, and also the fulness of the Gospel of Jesus Christ to the Gentiles; and also to the Jews, proving unto them, that the holy Scriptures are true; and also, that God doth inspire men and call them to his holy work, in these last days as well as in days of old, that he might be the same God forever. Amen.

Which Book was given by inspiration, and is called The Book of Mormon, and is confirmed to others by the ministering of angels, and declared unto the world by them: Wherefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter receive this work, either to faith and righteousness, or to the hardness of heart in unbelief, to their own condemnation, for the Lord God hath spoken it, for we, the Elders of the Church, have heard and bear witness to the words of the glorious Majesty on high; to whom be glory forever and ever. Amen.

Wherefore, by these things we know, that there is a God in Heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the maker of Heaven and earth and all things that in them is, and that he created man male and female, and after his own image, and in his own likeness created he them; and that he gave unto the children of men commandments, that they should love and serve him the only being whom they should worship, but by the transgression of

these holy laws, man became sensual and devilish, and became fallen man: Wherefore the Almighty God gave his only begotten Son, as it is written in those Scriptures, which have been given of him, that he suffered temptations, but gave no heed to them; that he was crucified, died, and rose again the third day, and that he ascended into Heaven to sit down on the right hand of the Father, to reign with Almighty power, according to the will of the Father. Therefore, as many as would believe and were baptized in his holy name, and endured in faith to the end, should be saved; yea, even as many as were before he came in the flesh, from the beginning, who believed in the words of the holy Prophets, who were inspired by the gift of the Holy Ghost, which truly testifies of him in all things, as well as those who should come after, who should believe in the gifts and callings of God, by the Holy Ghost, which beareth record of the Father and of the Son, which Father and Son and Holy Ghost, is one God, infinite and eternal, without end. Amen.

And we know, that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they can not be saved in the Kingdom of God: And we know, that Justification through the grace of our Lord and Savior Jesus Christ, is just and true; and we know, also, that Sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength, but there is a possibility that men may fall from grace and depart from the living God. Therefore let the Church take heed and pray always, lest they fall into temptation; yea, and even he that is sanctified also: and we know, that these things are true and agreeable to the Revelation of John, neither adding to, nor diminishing from the prophecy of his Book; neither to the holy Scriptures; neither to the Revelations of God which shall come hereafter, by the gift and power of the Holy Ghost; neither by the voice of God; neither by the ministering of angels, and the Lord God hath spoken it; and honor, power, and glory be rendered to his holy name both now and ever. Amen.

And again, by way of commandment to the Church, concerning the manner of baptism: Behold whosoever humbleth himself before God and desireth to be baptized, and comes forth with a broken heart and a contrite spirit, and witnesseth unto the Church, that they have truly repented of all their sins and are willing to take upon them the name of Christ, having a determination to serve him unto the end, and truly manifest by their works that they have received the spirit of Christ unto the remission of their sins, then shall they be received unto baptism into the Church of Christ.

The duty of the Elders, Priests, Teachers, Deacons and members of the Church of Christ. An Apostle is an Elder, and it is his calling to baptize and to ordain other Elders, Priests, Teachers and Deacons, and to administer the flesh and blood of Christ according to the Scriptures, and to teach, expound, exhort, baptize, and watch over the

Church, and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings. The Elders are to conduct the meetings as they are led by the Holy Ghost. The Priests' duty is to preach, teach, expound, exhort and baptize, and administer the Sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and also to attend to all family duties; and ordain other Priests, Teachers and Deacons, and take the lead in meetings; but none of these offices is he to do when there is an Elder present, but in all cases is to assist the Elder. The Teachers' duty is to watch over the Church always, and be with them, and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying nor back-biting nor evil speaking; and see that the Church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest, and is to be assisted always, and in all his duties in the Church by the Deacons; but neither the Teacher nor Deacons, have authority to baptize nor administer the Sacrament, but are to warn, expound, exhort and teach, and invite all to come unto Christ.

Every Elder, Priest, Teacher, or Deacon, is to be ordained according to the gifts and callings of God unto him, by the power of the Holy Ghost which is in the one who ordains him.

The several Elders composing this Church of Christ, are to meet in Conference once in three months, to do Church business whatsoever is necessary. And each Priest or Teacher, who is ordained by a Priest, is to take a certificate from him at the time, which when presented to an Elder, he is to give him a license, which shall authorize him to perform the duty of his calling.

The duty of the members after they are received by baptism. The Elders or Priests are to have a sufficient time to expound all things concerning this Church of Christ to their understanding, previous to their partaking of the Sacrament, and being confirmed by the laying on of the hands of the Elders; so that all things may be done in order. And the members shall manifest before the Church, and also before the Elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy Scriptures, walking in holiness before the Lord. Every member of this Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands on them in the name of the Lord, and bless them in the name of Christ. There cannot any one be received into this Church of Christ, who has not arrived to the years of accountability before God, and is not capable of repentance.

And baptism is to be administered in the following manner unto all those who repent: Whosoever being called of God and having authority given them of Jesus Christ, shall go down into the water with them, and shall say, calling them by name: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and

of the Holy Ghost. Amen. Then shall he immerse them in the water, and come forth again out of the water. And it is expedient that the Church meet together oft to partake of Bread and Wine, in remembrance of the Lord Jesus; and the Elder or Priest shall administer it, and after this manner shall he do, he shall kneel with the Church, and call upon the Father in mighty prayer saying: O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his spirit to be with them. Amen. The manner of administering the Wine: Behold they shall take the Cup and say, O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this Wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his spirit to be with them. Amen.

Any member of this Church of Christ, transgressing or being overtaken in a fault, shall be dealt with according as the Scriptures direct. It shall be the duty of the several churches, composing this Church of Christ, to send one or more of their Teachers to attend the several Conferences, held by the Elders of this Church, with a list of the names of the several members, uniting themselves to the Church since the last Conference, or send by the hand of some Priest, so that there can be kept a regular list of all the names of the members of the whole Church, in a Book kept by one of the Elders; whosoever the other Elders shall appoint from time to time: and also, if any have been expelled from the Church, so that their names may be blotted out of the general Church Record of names. Any member removing from the Church where he resides, if going to a Church where he is not known, may take a letter certifying that he is a regular member and in good standing; which certificate may be signed by any Elder or Priest, if the member receiving the letter is personally acquainted with the Elder or Priest, or it may be signed by the Teachers or Deacons of the Church.

Behold, I say unto you, that all old Covenants have I caused to be done away in this thing, and this is a new and an everlasting Covenant: even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for ye cannot enter in at the straight gate by the law of Moses; neither by your dead works; for it is because of your dead works, that I have caused this last Covenant, and this Church to be built up unto me; even as in days of old. Wherefore, enter ye in at the gate as I have commanded, and seek not to counsel your God. Amen.

[From The Evening and the Morning Star, original, Independence, Mo., June, 1833.]

THE  
ARTICLES AND COVENANTS  
OF THE  
CHURCH OF CHRIST.

THE rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ, in the flesh;

It being regularly organized and established agreeable to the laws of our country, by the will and commandments of God in the fourth month and on the sixth day of the month, which is called April:

Which commandments were given to Joseph, who was called of God and ordained an apostle of Jesus Christ an elder of this church:

And also to Oliver, who was also called of God an apostle of Jesus Christ, an elder of this church, and ordained under his hand:

And this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.

For, after that it truly was manifested unto this first elder, that he had received a remission of his sins, he was entangled again in the vanities of the world;

But after truly repenting, God ministered unto him, by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all whiteness, and gave unto commandments which inspired him from on high, and gave unto him power, by the means which were before prepared, that he should translate a book;

Which book contained a record of a fallen people, and also the fulness of the gospel of Jesus Christ to the Gentiles;

And also to the Jews, proving unto them, that the holy scriptures are true;

And also, that God doth inspire men and call them to his holy work, in these last days as well as in days of old, that he might be the same God forever. Amen.

Which book was given by inspiration, and is called the book of Mormon, and is confirmed to others by the ministering of angels, and declared unto the world by them:

Wherefore having so great witnesses, by them shall the world be judged, even as many as shall hereafter receive this work, either to faith and righteousness, or to the hardness of heart in unbelief, to their own condemnation, for the Lord God hath spoken it, for we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high; to whom be glory forever and ever.—Amen.

Wherefore, by these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the maker of heaven and earth and all

things that in them is, and that he created man male and female, and after his own image, and in his own likeness created he them;

And that he gave unto the children of men commandments, that they should love and serve him the only being whom they should worship: but by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore, the Almighty God gave his only begotten Son, as it is written in those scriptures, which have been given of him, that he suffered temptations, but gave no heed unto them;

That he was crucified, died, and rose again the third day, and that he ascended into heaven to sit down on the right hand of the Father, to reign with Almighty power according to the will of the Father.

Therefore, as many as would believe and were baptized in his holy name, and endured in faith to the end, should be saved;

Yea even as many as were before he came in the flesh, from the beginning, who believed in the words of the holy prophets who were inspired by the gift of the Holy Ghost, which truly testified of him in all things, as well as those who should come after, who should believe in the gifts & callings of God, by the Holy Ghost, which beareth record of the Father and of the Son, which Father & Son and Holy Ghost, is one God, infinite and eternal, without end. Amen.

And we know, that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they can not be saved in the kingdom of God.

And we know, that justification through the grace of our Lord and Savior Jesus Christ, is just and true;

And we know, also that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength, but there is a possibility that men may fall from grace and depart from the living God.

Therefore, let the church take heed and pray always, lest they fall into temptation;

Yea, and even he that is sanctified also.

And we know, that these things are true and agreeable to the revelation of John, neither adding to nor diminishing from the prophecy of his book;

Neither to the holy scriptures;

Neither to the revelations of God which shall come hereafter, by the gift and power of the Holy Ghost;

Neither by the voice of God;

Neither by the ministering of angels and the Lord God hath spoken it; and honor, power, and glory, be rendered to his holy name both now and ever. Amen.

And again, by way of commandment to the church, concerning the manner of baptism; Behold whosoever humbly himself before God and desireth to be baptized and comes forth with a broken heart and a contrite spirit, and witnesseth unto the church, that they have truly repented of all their sins and are willing to take upon them the name of Christ, having a determination to serve him unto the end, and truly manifest by their works that they have received the Spirit of Christ unto the remission of their sins, then shall they be received unto baptism into the church of Christ.

The duty of the elders, priests, teachers, deacons and members of the church of Christ. An apostle is an elder, and it is his calling to baptize and to ordain other elders, priests, teachers and deacons and to administer the flesh and blood of Christ according to the scriptures;

And to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, & the giving of the Holy Ghost, and to take the lead of all meetings.

The elders are to conduct the meetings as they are led by the Holy Ghost.

The priest's duty is to preach, teach, expound, exhort and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and also to attend to all family duties;

And ordain other priests teachers and deacons, and take the lead of meetings; but none of these offices is he to do when there is an elder present, but in all cases is to assist the elder.

The teacher's duty is to watch over the church always, and be with them, and strengthen them, and see that their is no iniquity in the church, neither hardness with each other, neither lying nor back-biting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, and in all his duties in the church by the deacons;

But neither the teachers nor deacons have authority to baptize nor administer the sacrament, but are to warn, expound, exhort and teach, and invite all to come unto Christ. Every elder, priest, teacher or deacon, is to be ordained according to the gifts and callings of God unto him, by the power of the Holy Ghost which is in the one who ordains him.

The several elders composing this church of Christ, are to meet in conference once in three months, or from time to time as they shall direct or appoint to do church business whatsoever is necessary.

And each priest or teacher, who is ordained by a priest, is to take a certificate from him at the time, which when presented to an elder, he is to give him a license which shall authorize him to perform the duty of his calling.

The duty of the members after they are received by baptism.

The elders or priests are to have a sufficient time to expound all things concerning this church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders;

So that all things may be done in order.

And the members shall manifest before the church, and also before the elders by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures, walking in holi-

ness before the Lord. Every member of this church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of the Lord, and bless them in the name of Christ.

There can not any one be received into this church of Christ who has not arrived to the years of accountability before God, and is not capable of repentance.

And baptism is to be administered in the following manner unto all those who repent:

Whosoever being called of God & having authority given them of Jesus Christ, shall go down into the water with them and shall say, calling them by name:

Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall he immerse them in the water, and come forth again out of the water.

And it is expedient that the church meet together oft to partake of bread and wine, in remembrance of the Lord Jesus:

And the elder or priest shall administer it, and after this manner shall he do, he shall kneel with the church, and call upon the Father in mighty prayer, saying:

O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, & witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

The manner of administering the wine: Behold they shall take the cup and say, O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Any member of this church of Christ, transgressing or being overtaken in a fault, shall be dealt with according as the scriptures direct. It shall be the duty of the several churches, composing this church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of this church, with a list of the names of the several members, uniting themselves to the church since the last conference, or send by the hand of some priest, so that there can be kept a regular list of all the names of the members of the whole church, in a book kept by one of the elders:

Whomsoever the other elders shall appoint from time to time:

And also, if any have been expelled from the church, so that their names may be blotted out of the general church record of names.

Any member removing from the church where he resides, if going to a church where he is not known, may take a letter certifying that he is a regular member and in good standing; which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers or deacons of the church.

[From Evening and Morning Star, Kirtland, Ohio, reprint of January, 1835.]

### THE ARTICLES AND COVENANTS OF THE CHURCH OF CHRIST.

[With a few items from other revelations.]

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month, which is called April: which commandments were given to Joseph Smith Jr. who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church: and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.

After it was truly manifested unto this first elder that he had received a remission of his sins he was entangled again in the vanities of the world; but after repenting, and humbling himself, sincerely, through faith God ministered unto him by a holy angel whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the book of Mormon. Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to day, and forever. Amen.

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation; for the Lord God has spoken it; and we the elders of the church have heard, and bear witness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen.

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female: after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only Being whom

they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore, the Almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day: and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized, in his holy name, and endure in faith to the end should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end; or they can not be saved in the kingdom of God. And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true: and we know, also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels: and the Lord God has spoken it; and honor, power, and glory, be rendered to his holy name, both now and ever. Amen.

*And again by way of commandment to the church concerning the manner of baptism.*

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

*The duty of the elders, priests, teachers, deacons, and members of the church of Christ.*

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to con-

firm the church by the laying on of the hands, and the giving of the Holy Ghost—and to take the lead of all meetings.

The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons—and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty—and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires: but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are however to warn, expound, exhort, and teach, and invite all to come unto Christ.

Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto them: and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

The several elders composing this church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint: and said conferences are to do whatever church business is necessary to be done at the time.

The elders are to receive their licenses from other elders by vote of the church to which they belong, or from the conferences.

Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling—or he may receive it from a conference.

No person is to be ordained to any office in this church, when there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, traveling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.

Every president of the high priesthood, (or presiding elder,) bishop, high counsellor, and high priest, is to be ordained by the direction of a high counsel, or general conference.

*The duty of the members after they are received by baptism:*

The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order. And the members shall manifest before the church and also before the elders, by a godly walk and

conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord.

Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

Baptism is to be administered in the following manner unto all those who repent: The person who is called of God and has authority from Jesus Christ; to baptize, shall go down into the water with the person who has presented him, or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus: and the elder or priest shall administer it: and after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

The manner of administering the wine: He shall take the cup also, and say, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct.

It shall be the duty of the several churches composing the church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book, by one of the elders, whoever the other elders shall appoint from time to time: and also, if any have been expelled from the church; so that their names may be blotted out of the general church record of names.

All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing; which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers, or deacons of the church.

[From Book of Commandments, published by W. W. Phelps and Co., 1833.]

## CHAPTER XXIV.

1 *The Articles and Covenants of the church of Christ, given in Fayette, New-York, June 1830:*

THE rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ, in the flesh;

2 It being regularly organized and established agreeable to the laws of our country, by the will and commandments of God in the fourth month and on the sixth day of the month, which is called April:

3 Which commandments were given to Joseph, who was called of God and ordained an apostle of Jesus Christ, an elder of this church;

4 And also to Oliver, who was also called of God an apostle of Jesus Christ, an elder of this church, and ordained under his hand:

5 And this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.

6 For, after that it truly was manifested unto this first elder, that he had received a remission of his sins, he was entangled again in the vanities of the world;

7 But after truly repenting, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all whiteness, and gave unto him commandments which inspired him from on high, and gave unto him power, by the means which were before prepared, that he should translate a book;

8 Which book contained a record of a fallen people, and also the fulness of the gospel of Jesus Christ to the Gentiles;

9 And also to the Jews, proving unto them, that the holy scriptures are true;

10 And also, that God doth inspire men and call them to his holy work, in these last days as well as in days of old, that he might be the same God forever. Amen.

11 Which book was given by inspiration, and is called the book of Mormon, and is confirmed to others by the ministering of angels, and declared unto the world by them:

12 Wherefore having so great witnesses, by them shall the world be judged, even as many as shall hereafter receive this work, either to faith and righteousness, or to the hardness of heart in unbelief, to their own condemnation, for the Lord God hath spoken it, for we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high; to whom be glory forever and ever. Amen.

13 Wherefore, by these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the maker of heaven and earth and all things that in them is, and that he created man male and female, and after his own image, and in his own likeness created he them;

14 And that he gave unto the children of men commandments, that they should love and serve him the only being whom they should worship, but by the transgression of these holy laws, man became sensual and

devilish, and became fallen man.

15 Wherefore, the Almighty God gave his only begotten Son, as it is written in those scriptures, which have been given of him, that he suffered temptations, but gave no heed unto them;

16 That he was crucified, died, and rose again the third day, and that he ascended into heaven to sit down on the right hand of the Father, to reign with Almighty power according to the will of the Father.

17 Therefore, as many as would believe and were baptized in his holy name, and endured in faith to the end, should be saved;

18 Yea, even as many as were before he came in the flesh, from the beginning, who believed in the words of the holy prophets, who were inspired by the gift of the Holy Ghost, which truly testified of him in all things, as well as those who should come after, who should believe in the gifts and callings of God, by the Holy Ghost, which beareth record of the Father and of the Son, which Father and Son and Holy Ghost, is one God, infinite and eternal, without end. Amen.

19 And we know, that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they can not be saved in the kingdom of God.

20 And we know, that justification through the grace of our Lord and Savior Jesus Christ, is just and true;

21 And we know, also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength, but there is a possibility that men may fall from grace and depart from the living God.

22 Therefore, let the church take heed and pray always, lest they fall into temptation;

23 Yea, and even he that is sanctified also.

24 And we know, that these things are true and agreeable to the revelation of John, neither adding to, nor diminishing from the prophecy of his book;

25 Neither to the holy scriptures;

26 Neither to the revelations of God which shall come hereafter, by the gift and power of the Holy Ghost;

27 Neither by the voice of God;

28 Neither by the ministering of angels, and the Lord God hath spoken it; and honor, power, and glory, be rendered to his holy name both now and ever. Amen.

29 And again, by way of commandment to the church, concerning the manner of baptism;

30 Behold whosoever humbleth himself before God and desireth to be baptized, and comes forth with a broken heart and a contrite spirit, and witnesseth unto the church, that they have truly repented of all their sins and are willing to take upon them the name of Christ, having a determination to serve him unto the end, and truly manifest by their works that they have received the Spirit of Christ unto the remission of their sins, then shall they be received unto baptism into the church of Christ.

31 The duty of the elders, priests, teachers, deacons and members of the church of Christ.

32 An apostle is an elder, and it is his calling to baptize and to ordain other elders, priests, teachers and deacons, and to administer the flesh and blood of Christ according to the scriptures;

33 And to teach, expound, exhort, baptize, and watch over the church;

34 And to confirm the church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings.

35 The elders are to conduct the meetings as they are led by the Holy Ghost.

36 The priest's duty is to preach, teach, expound, exhort and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and also to attend to all family duties;

37 And ordain other priests, teachers and deacons, and take the lead of meetings; but none of these offices is he to do when there is an elder present, but in all cases is to assist the elder.

38 The teacher's duty is to watch over the church always, and be with them, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other, neither lying nor back-biting, nor evil speaking;

39 And see that the church meet together often, and also see that all the members do their duty;

40 And he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, and in all his duties in the church by the deacons;

41 But neither the teachers nor deacons have authority to baptize nor administer the sacrament, but are to warn, expound, exhort and teach, and invite all to come unto Christ.

42 Every elder, priest, teacher or deacon, is to be ordained according to the gifts and callings of God unto him, by the power of the Holy Ghost which is in the one who ordains him.

43 The several elders composing this church of Christ, are to meet in conference once in three months, or from time to time as they shall direct or appoint, to do church business whatsoever is necessary.

44 And each priest or teacher, who is ordained by a priest, is to take a certificate from him at the time, which when presented to an elder, he is to give him a license, which shall authorize him to perform the duty of his calling.

45 The duty of the members after they are received by baptism.

46 The elders or priests are to have a sufficient time to expound all things concerning this church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders:

47 So that all things may be done in order.

48 And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures, walking in holiness before the Lord.

49 Every member of this church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of the Lord, and bless them in the name of Christ.

50 There can not any one be received into this church of Christ, who has not arrived to the years of accountability before God, and is not capable of repentance.

51 And baptism is to be administered in the following manner unto all those who repent:

52 Whosoever being called of God and having authority given them of Jesus Christ, shall go down into the water with them, and shall say, calling them by name:

53 Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

54 Then shall he immerse them in the water, and come forth again out of the water.

55 And it is expedient that the church meet together oft to partake of bread and wine, in remembrance of the Lord Jesus;

56 And the elder or priest shall administer it, and after this manner shall he do, he shall kneel with the church, and call upon the Father in mighty prayer, saying:

57 O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

58 The manner of administering the wine:

59 Behold they shall take the cup and say, O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

60 Any member of this church of Christ, transgressing or being over taken in a fault, shall be dealt with according as the scriptures direct.

61 It shall be the duty of the several churches, composing this church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of this church, with a list of the names of the several members, uniting themselves to the church since the last conference, or send by the hand of some priest, so that there can be kept a regular list of all the names of the members of the whole church, in a book kept by one of the elders;

62 Whomsoever the other elders shall appoint from time to time:

63 And also, if any have been expelled from the church, so that their names may be blotted out of the general church record of names.

64 Any member removing from the church where he resides, if going to a church where he is not known, may take a letter certifying that he is a regular member and in good standing:

65 Which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers or deacons of the church.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### TYPE OF HOLY BAPTISM.—No. 3.

#### THE RED SEA A TYPE OF BAPTISM.

"MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea: and were all baptized unto Moses in the cloud and in the sea."—1 Cor. 10: 1, 2.

The Apostle Paul is our witness that the passage of the Israelites through the Red sea was a type of the passage of the faithful through the waters of baptism. Thus, as in the former type of the deluge, we may proceed to examine it with greater confidence, assured that we start with the warrant of holy scripture.

The children of Israel having gone down from the land of Canaan, where they first dwelt, fell into the hands of Pharaoh, a most cruel tyrant and taskmaster. Being utterly unable to deliver themselves from this wretched state, they "groaned by reason of their bondage; God, of his tender mercy and goodness, taking compassion on them, sent Moses to deliver them out of their sad condition. He led them out of Egypt towards the promised land; but Pharaoh and the Egyptians followed close upon them till they reached the Red sea. By the power of the Almighty the waters opened for them, of their own accord, and the Israelites passed through in perfect safety to the other side whereas the Egyptians, essaying to do the same, were overwhelmed, and "sank as lead in the mighty waters."—Ex. 15: 10. Thus runs the history and it is easy to trace the fulfillment of its typical import. Men were not originally in the state they now are by nature. They, as it were, "went down into the house of bondage" and sin, after the fall, and were unable to restore themselves to their former condition. The devil and his angels, like Pharaoh and his hosts, exercised tyrannical dominion over them, and their "punishment was greater than they could bear." Of his unutterable mercy and compassion, God sent his beloved Son, the "Prophet like unto Moses," (Deut. 18: 15), to rescue them and place them again in safety. This He did by the sacrament of baptism. Up to this point the sins press hard on them and threaten them with hourly destruction; but they are saved through *obedience* to the law of God, and the *commandments* of our Lord Jesus Christ. (Mark 16: 15-17). And the Apostle Paul, in Rom. 6: 3, 4, says to the Saints, (those who had obeyed), "Know ye not" (as though all should know) "that so many of us that were baptized into Jesus Christ were baptized into his death? Therefore (because we are baptized) we are buried with him by baptism into death, that like as Christ was

raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Thus the sins are destroyed and perish. The baptized are freed from the tyranny of Satan, and placed in a state of salvation. Who is wise shall understand this, how the sea, typically baptism, severed from Pharaoh, as the laver does from the tyranny of the devil. The sea slew in himself the enemy; and here also our enmity to God dies. The people went forth from it unharmed; and we ascend from the water as alive from the dead, *saved* by the grace of him who called us to *obedience* by the *gospel*.

But the cloud shadows forth the gift of the Spirit, which cools the flame of our passions by the mortification of our members. We see here, then, as we saw in the last type, that *water* is a means of *salvation*, and also a means of *destruction*. The Israelites were completely *saved*—"He *saved* them for His name's sake."—Psalms 106: 8. "He rebuked the Red sea, and it was dried up. . . . And He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy." But the destruction of the Egyptians was effected by the same element, and was simultaneous with the salvation of the Israelites. The waters covered their enemies; there was not one of them left. "And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore."—Ex. 14: 28-30.

The like thing occurs in baptism. The destruction of our sins is as real as the destruction of Pharaoh and his hosts. Let him who says that sins are not entirely washed away in baptism, say that the Egyptians did not truly die in the Red sea. "Arise and be baptized and *wash away thy sins*," was the command addressed to the converted Saul. (Acts 22: 16. "Repent and be baptized *for the remission of sins*," were the words of the Apostle Peter. (Acts 2: 38). The passage through the sea signified nothing but the *sacrament of the baptized*; the Egyptians pursuing, nothing but the abundance of past sins. Mark here most evident mysteries. The Egyptians press on urgently; so the sins follow close—but only to the *water*. Why then dost thou, who hast not already done so, fear to come to the baptism of *Christ*? Why fearest thou to come? The consciousness, perhaps, of some enormous offences goad and torment the mind, and says to thee that thine iniquity is so great, that thou mayest despair of its being forgiven. The Prophet Micah, also, makes a striking allusion to the destruction of sin in baptism; for after he had spoken of "the days of the coming out of the land of Egypt," (Mich. 7: 15), it is said in verse 19, "Thou wilt cast all their iniquities into the depths of the sea,"

that is, "thou wilt bury all their *sins* in the *waters of baptism*, as thou didst bury Pharaoh and his hosts in the depths of the sea."

The mention of the Exodus from Egypt is the right key to the true meaning; and comparing it with Paul's teaching that the passage through the Red sea was a type of holy baptism, we need not hesitate to believe that "Micah prophesied of the grace of baptism. But as the full, entire, and real destruction of sin, both original and actual, is typified in the entire and real destruction of Pharaoh and his hosts, so also, as was said, is the real state of safety, in which the Israelites were placed after their deliverance from their enemies, a *type* of the real state of safety in which the *baptized* are placed so soon as they come forth from the *water*. The Israelites were saved by means of the water. They were rescued from the bondage in Egypt, from the working in the brick-kiln, and from the galling tyranny of a despot's yoke, by means of water at a special time they were really *saved*. No less real, therefore, is the salvation accomplished in holy *baptism*. The type, certainly, can not have more reality than the antitype. If the safety of the Israelites, who "All passed through the sea," and "were all baptized unto Moses in the cloud and in the sea," was real, so also must be the safety of those who are baptized "*by water and the Spirit*," (John 3: 5), of which the sea and the cloud were emblematical. And this is true of *all*. St. Paul specially insists, that "*all* our fathers were under the cloud, and were *all* baptized unto Moses in the cloud and in the sea; and did *all* eat the *same* spiritual meat and did *all* drink the *same* spiritual drink." All the Israelites, men, women, and children, were "redeemed out of the hand of the enemy;" and so, also, all the Corinthian Saints to whom St. Paul wrote, were delivered from the state of bondage and sin, in which they had previously been, "through obedience to the gospel. The comparison is between the *whole* of the Corinthian Saints and the *whole* of the Israelites. If the whole body of the latter were saved by the passage through the Red sea, so the whole body of the former, by being *baptized* into *Christ*. Faith and repentance bring a change of heart—of desire and purpose—and baptism a change of state. When the individual is "buried with Christ in baptism," he becomes "a new creature;" he becomes dead to sin, and freed from sin. And when he is raised up, it is to "newness of life." Therefore he is "a new creature;" translated "into the kingdom of God," the church of his dear Son his Only Begotten. He has "entered into the sheep-fold by the *door*," and become a citizen of the kingdom of God, and is entitled to all the privileges thereof. And the word of God says by no other way can ye enter into the kingdom of God. To suppose that some are saved in baptism, and others not, is to destroy all analogy between the two cases. "Ye are *all* the children of God by faith in Christ Jesus. For *as many* of you as have been baptized into Christ, have put on *Christ*."—Gal. 3: 26, 27. And *as all* were formed into one

body under Moses, called "The church in the wilderness," (Acts 7:38), so all baptized into Christ are formed into one body of Christ, the church, of which he is the head. (Acts 2:47). Old things have passed away; "all things are become new." 2 Cor. 5:17. Old sins are washed out and forgiven; the tyrannical dominion of old foes destroyed, and a new life, new hopes, new motives of action, new promises, are ours, since there are two ends proposed in baptism, namely, to destroy the body of sin so that we should no longer bring forth fruit unto death; and to live in the Spirit, and have fruit unto holiness.

The water contains the image of death, receiving the body as it were in a tomb. But the Spirit sends forth a life-giving power renewing our souls from the death of sin, unto the life which was in the beginning. This, then, is to be "born of water and of the Spirit." The death is accomplished in the water; but life in us is wrought by the Spirit. Moreover, as, after the passage of the Red Sea the Israelites were fed by manna from heaven; so after baptism has the spiritual food of the Lord's body and blood been prepared for all those who obey Him and keep His commandments. If the passage of the Red Sea was a type of baptism; no less was the manna a type of the mysteries, as this was a symbol of the holy table. For as thou eatest the Lord's body, so they the manna. As thou drinkest the blood, so they "water from the rock." Before they passed the Red Sea, the Israelites, could not partake of the manna. The water conducted to the manna. So before baptism none can "receive bread from heaven." But afterwards a table is prepared for them in the wilderness of the world.—Ps. 23:5. And as in baptism our enemies that pursued us behind, namely, our past sins, were destroyed; so after baptism, in the journey of this life, when we eat spiritual food and drink spiritual drink, we overcome all things that are against us, and receive power to "go on from strength to strength" till the God of Gods appeareth in Zion. But here comes in the necessity for a voice of solemn warning. All of the Israelites were once saved—all placed, that is, in a state of salvation; but "with many of them God was not well pleased, for they were overthrown in the wilderness." (1 Cor., 10:5). And Paul, in the sixth verse says:—"Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. And they are written for our admonition, upon whom the ends of the world (the last dispensation), are come. Wherefore, let him that thinketh he standeth, take heed lest he fall." In the preceding chapter St. Paul has been enforcing the duty of temperance, straightforwardness, earnestness, discipline in our Christian struggle after "an incorruptible crown," and showing how he himself "kept under his body, and brought it into subjection, lest that by any means, when he had preached to others, he himself should become a castaway." (1 Cor. 9:27). And next, lest any should rest in imagined security on the strength of their privileges,

he solemnly warns them, how all the Israelites had received the typical gifts of which these were the fulfillment, but that the greater number of them had ultimately perished. His argument is the same as St. Jude's: "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not." (Jude, 5). If the Israelites, after their typical baptism, and their participation in that spiritual food, lost after all, the land of promise through their sins, and out of six hundred thousand, Joshua and Caleb alone entered in; take heed, lest after your baptism, nay, after your participation in the body and blood of Christ, you should by means of a life opposed to your baptism, and the faith, be like them, shut out from that heavenly kingdom of which Canaan was the type.

Of the numbers who pass through the baptismal waters, so sadly few live a life at all corresponding to their baptismal covenant; so few use and cherish the grace bestowed on them that many "stagger through unbelief," and are led to deny that, in these cases, grace can ever have been given—that these people were ever saved, seeing that the most are "overthrown in the wilderness" of this world. But we may apply to this subject the words of our Lord:—"These things have I told you, that when the time shall come, ye may remember that I told you of them." (John 16:4). All were saved at the Red Sea; but the most finally "perished." And if these things were our "figures" we may not wonder, though we may deeply sorrow, that though all were saved in Holy baptism, yet the most finally perish and never reach the promised land.

After the passage of the Red Sea the Israelites were not at once in the land of Canaan. A wide desert track lay between, "wherein were fiery serpents, and scorpions." Deut. 8:15. Though they had escaped from the might of the king of Egypt, yet the Lord led them forty years in the wilderness, "to humble them and to prove them; to know what was in their heart, whether they would keep his commandments or no." (Deut. 8:2). Before they could reach the promised land there was to be a time of trial and probation. And to this the majority of them succumbed, some in one way, some by another; some had reached almost the borders of the promised land, and then at the last hour had fallen from Him. All had been saved, yet at last in despite of every past and present mercy, the deliverance from Egypt, the sea, the cloud, the manna, the spiritual meat, the spiritual rock, and God's long forbearance, the most (one after the other) "perished." And the antitype exactly corresponds with this. When we come forth from the waters of baptism, we are placed in safety; but between us and our heavenly inheritance lies a wilderness of temptation. Then, (that is, after our baptism), we, like our adorable Head, are "led up of the Spirit" into the wilderness to be "tempted of the devil." Trials of manifold kinds assail us. And alas! too

many fall under them. Some succumb under the weight of heavy affliction, and the pressure of adversity, and murmur at it as the Israelites also murmured. They come to Marah, and they can not drink of the waters of Marah, for they are bitter. (Ex. 15:23-25). Others yield to those fleshly lusts that war against the soul." (Peter 2:11). These are the fleshpots of Egypt, and in this way many strong men are wounded and die eternally. Some perhaps hold out almost to the last, and then the devil makes a final, vigorous, open assault upon them, and though they have long resisted, they yield in the end and perish, even at the borders of their eternal inheritance. "Many are called, but few are chosen." (Matt 20:16). As the "gifts" were types, so also were the punishments types; and as baptism and "the table" were foreshadowed; so also, by what subsequently happened, was it for our sakes proclaimed, so that they who are unworthy of this gift shall be punished, that we may, by those examples, be brought to a better mind. For as in the benefits the types preceded, and "the truth followed;" so also shall it follow in the vengeance. See how he shows that not only shall they be punished, but even more than the former. For if one be the type, the other the reality, it must needs be that the vengeance shall greatly exceed the gifts. There are, then, two great lessons taught us in this type; first, that the remembrance of our baptism should call out our praise and thanksgivings to God for having freed us from the devil and his angels, who, like Pharaoh and the Egyptians, bore us down, bound to the mire of the flesh, as to the works in brick, and brought us out of the land of the enemy by the invisible exercise of his power: Sing we, therefore, unto the Lord; for "he hath triumphed gloriously." The devil and his hosts "hath he cast into the sea. His chosen captains also are drowned in the Red sea."—Ex. 15:1. "Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters."—Ps. 74:13. "Sing praises to God. Sing praises; sing praises unto our God; sing praises."

And the next lesson we are taught is that of the need of continual watchfulness in the receiving, and after we have received those inestimable gifts of his goodness, which God mercifully bestows upon us in his church. To touch, and to handle holy things, unless it be done with devout reverence, is to place ourselves in extreme danger of becoming hardened. Great is the peril of tempting God by sin, after receiving baptism and the holy communion. "To-day, if ye will hear my voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works."—Ps. 95:7, 8, 9.

The higher conceptions we have of our Christian privileges, the more shall we see how awful it will be to fall away; fall, not because they have not received mercy; but because they wilfully rejected it. Fall, it may be, in the very sight of the promised

land, with heaven almost within their grasp; fall, and so enter into eternal misery at the moment when they might be entering into eternal rest. "Let him that thinketh he standeth take heed lest he fall. Therefore hold fast to the "iron rod," God's word, having full faith and confidence in and through our Lord Jesus Christ, that we may attain unto the tree of life, and live forever with him when he cometh to gather his own unto himself. Even so, come Lord Jesus!

Elder W. M. KENDRICK.  
83 Diggon street, Stepney E., London, England.

#### HISTORICAL.

HAVING become reasonably well acquainted with the rise and progress of the church in Southern Nebraska, I have thought that a collection of data would be of considerable interest to many.

The first baptism on record is that of Sister Hannah Faunce, bears date December 23d, 1861, and was performed by Elder Charles Derry. The next baptism was that of Andrew J. Pethoud, August 27th, 1862, by the hand of Elder James Gillen. The first branch organized was the "Weeping Water," December 25th, 1863. There were twenty-four members enrolled, twenty-one of whom were baptized in the vicinity of the branch, 1 was expelled and two died, the others were all removed, and the branch was disorganized by vote of conference, May 17th, 1869. "Camp Creek" was the next branch, the date of its organization is not upon record, so far as I have been able to obtain; seventy-five were enrolled during the life-time of the branch, sixty-seven of whom were baptized in the immediate vicinity; there were three deaths and four expulsions; a number were removed, and there is still a fragment of the branch in a scattered condition. This branch was disorganized by vote of conference, May 10th, 1873.

Nebraska City branch comes next in order, and was organized April 8th, 1866. At the time of the organization there were twenty-one members. Elder R. C. Elvin was chosen to preside, while the undersigned was the first to receive the seal of adoption in the water of baptism. To date there have been two hundred and eighty-five members enrolled, one hundred and ninety-seven of which were baptized directly into the branch. There have been thirty-four deaths and eighteen expulsions, while the removals have been sufficient to leave the present numerical strength at one hundred and thirty-nine. For a number of years this branch had to hire a house in which to worship. Several efforts were made to obtain a house, and finally success and God's blessing attended in the purchase of a comfortable brick church house from the Lutherans; the cost was something about one thousand dollars, and the value has increased about three fold.

The "Nemaha" comes next on the roll of branches. This branch was located in the south-west part of Otoe county, and was organized September 27th, 1871. There were twelve enrolled, four of whom were baptized there, and they have been

lost sight of, the undertaking to establish the work there proving a failure. The branch was disorganized by a vote of conference, February 7th, 1875.

"Union" branch was the next launched upon the tempestuous sea of conflict and time. This was to be ostensibly a Scandinavian branch, located at Nebraska City, and was organized March 17th, 1872. Only two received baptism in this branch. There were twenty-two enrolled; one was expelled, and the rest removed and cast their lot with the Nebraska City branch. Disorganized February 7th, 1875. That which a man planteth shall he also reap, love and union born of the Holy Spirit will crown with success those who work for righteousness.

"Liberty" branch was next in line, organized July 28th, 1872. There were seventeen baptized and enrolled. Trouble and a neglect of duty were the grounds upon which the conference declared it disorganized, August 15th, 1875.

"Palmyra" comes seventh and by reason of the discontinuance of other branches it now stands second on the roll, it was organized, May 18th, 1874. Its ups and downs are as attractive as a romance; out of all its trials it is coming in fulfillment, of "he that abideth shall overcome." Fifty-six have been enrolled, forty-three of whom were baptized in that vicinity; four deaths, five expulsions, and seven dropped by vote of the branch, and twelve marriages.

"Platte River" branch was organized November 13th, 1874, and was located in the north-west part of Cass county. There has been an enrollment of sixty-two members, forty-seven of whom were baptized within the precincts of the branch; five deaths, four expulsions and twenty removals. If the life of this branch be continued, work will have to be done.

"Moroni" branch was organized January 8th, 1876, from the remnants of the Liberty branch; twenty-eight have been enrolled, and fourteen were baptized directly into the branch. Neither death, expulsion nor removal has been reported to the district secretary. The organization is somewhat weak, on account of a number changing their residence, and an attack of the same complaint that killed their predecessors. Too much talk, and fault-finding and a lax consideration of duty, is sure to bring a diminishing of the Holy Spirit, and trouble is sure to follow, so that mole-hills will look like mountains.

"Blue River" branch, this organization was first effected February 25th, 1876, in Gage county, and received a partial reorganization about two years later, with the headquarters of the branch at Wilber, Saline county. There have been one hundred and thirty-seven enrolled, of which there have been ninety-three baptized, in the vicinity of the several places that meetings are held. There has been three deaths, two expulsions and five removals. For some two or three years, this branch was the battle ground of the gospel in this district. Here was where the Rev (?) L. L. Luse, made his ignoble attempt to wipe out the truth, and as he found it quite a task, he shipped from Austin, Texas, one

Clark Braden as an iconoclast, and he proved to be only a scandal monger.

"Rock Bluffs" branch. This organization was accomplished July 2d, 1876, and notwithstanding they had a good solid name, the material composing the organization was of a more fragile nature than rock. Fourteen were baptized, only to all leave the locality, and were disorganized by vote of conference, July 15th, 1878. This was hasty work, and should be productive of experience unto a better knowledge in divine things.

"Plattsmouth" branch was organized December 2d, 1877. Nearly all those who were in the Rock Bluffs branch united here. Fifty-three have been enrolled, and twenty-two baptized there. Up to date there have been two deaths, six expulsions and nine removals. This branch has passed through some very peculiar experiences, and are now under the charge of deacon D. W. Murphy. There is a golden opportunity to make honorable the good name of the church.

Last and least in the list comes the "Clear Creek" branch, which was organized February 15th, 1880. Only eleven enrolled, and ten of these were baptized in the immediate locality. The branch was by vote of conference disorganized May 5th, 1884, but no disposition of the members has been made, scattering was the occasion of losing their organization, a slackness in duty and a neglect to hold meetings or make reports. This was the scene of the Dungan-Elvin discussion.

Thus I have sought to give a faithful outline of some of the leading facts, in the attempt to establish the gospel in this prairie state. Several causes unite in breaking up branches after their establishment, and more prominent than others, is the migratory habit among western people, and it is barely possible that in organizing these thirteen branches, more zeal than discretion was exercised by those having the work in hand, for some of those intrusted with the grave responsibility of the ministration of the word and organizing the Saints into branches were inexperienced in the work. The three following classes are found in this part of the vineyard, and may be suggestive of why misunderstandings arise: First, those who received the gospel in the early days of the church and followed its fortunes till the church arrived at the Missouri River in its flight into the wilderness, and becoming fearful and doubtful that all was not as it should be, they settled down into a state of apathy, waiting to see the salvation of God, and in some cases lapsed into a course of life hardly up to the standard of "a perfect man, unto the measure of the stature of the fulness of Christ." Second, those who went west and saw the "white elephant" in a "salt land," and the doctrinal teachings of that people and their rules of government, seem to make deep and lasting impressions, and not always in the direction to promote the greatest good to the largest number. And third, those who know nothing of the experience of the other two parties, but have been begotten through the preaching of the gospel, and they have

been under the necessity of accepting the "three books," and the Spirit as it would agree with the "books" to be their guide. Some ordinations have been made that would have proved a blessing both to the individual and the cause, had they never taken place. May the blunders of the past be abiding monitions against a repetition; and I pray that he who shall be allowed the privilege of writing up the next two decades, shall have an hundred fold more of good to chronicle, and a less amount of failure and mistakes. There is a bright outlook for the cause in South Platte country, if there were only laborers equal to the demand. Hope this short sketch will be acceptable. To that end I subscribe myself your servant and brother in gospel bonds,

ROBT. M. ELVIN.

NEBRASKA CITY, Neb., Feb. 14th, 1887.

#### ENCOURAGE THE HOME MINISTRY.

WHILE it is right that all ministers who are lawfully and earnestly laboring to spread the great truths of the gospel of Christ should be encouraged by the Saints wherever an opportunity presents itself to them, yet in the opinion of the writer the Saints too often, without thinking of doing wrong, injure the cause they so much love by discouraging the home ministry.

In many branches there are a few members who are always seen at meeting when it is possible, while the remainder only attend church when there is some elder expected from a distance who is believed to be a speaker of more than ordinary ability. That elder comes and finds large audiences awaiting the words of life which he breaks to them being aided by the good Spirit. He feels encouraged and strengthened and goes on his way rejoicing, which is just as it should be. But how is it the next Sunday, when the standing minister of the branch is expected to speak? Is it not a fact that there are too many vacant seats and too little interest manifested by those who may be in attendance, either in the speaker or his subject?

It may be said in reply that, if there is not much interest taken by the members of the church in what the home minister may have to say, whether he be an elder, priest, or teacher, *he* must be largely to blame for it; that he is not as familiar with the word as he should be, and does not therefore make his discourses as interesting as they ought to be.

Yes, dear Saints; every minister should use due diligence to become familiar with the word of God, and so should every child of God. But do you not excuse yourselves on the account of the press of business, or because you have so much work to do in order to provide for your families that you can not get time to study? Yet the home minister is expected to do the same work, provide for his family just as well, and that too, by hard manual labor, and still he is expected to be fully prepared for gospel work.

How frequently he hears it said, "I don't care to go to meeting unless I can hear a good discourse;" or; "If I had known that

brother so and so would have preached today, I would have heard him." Would it not be much better to leave such words unspoken; and lift, so far as we can some of the burdens our home ministers have to bear, and encourage them by making an energetic effort to attend meeting, giving them our faith and prayers? If we do this, will they not be encouraged and make greater efforts to become efficient ministers? I think so; and I am quite sure the interest of the work demands it at our hands. If we do not take interest in the work and make our meetings interesting, we can hardly expect the world's people to attend services and be interested.

God has designed that the Saints should make an earnest effort to meet in his name and encourage and strengthen each other, and also be blessed of him with those spiritual blessings so much needed by his weak, erring children. Please read in connection with this Mal. 3:16-18; Acts 2:42; Heb. 10:25, and section 59, paragraphs 2, 3 and 4 of Doctrine and Covenants.

The foregoing is not written to find fault, but for the purpose of calling the attention of Saints to an evil that should be guarded against by all.

C. E. B.

DOW CITY, Iowa, Nov. 16th, 1886.

### Miscellaneous.

#### BORN.

HOADLEY.—At What Cheer, Iowa, to Sr. M. J. and Mr. W. Hoadley, a daughter, April 6th, 1886; blessed March 18th, 1887, by Elder J. S. Roth, and named Altie.

THOMPSON.—At Des Moines, Iowa, November 2d, 1886, to Bro. William and Sr. Ann Thompson, a daughter; blessed by N. A. Baker, and named Ruth.

ROWLETT.—To Bro. Jerry Rowlett and wife, of the Ross Grove branch, January 15th, 1887, twin daughters. One died January 18th, the other January 27th.

FLORY.—To Bro. Joseph and Sr. Susan A. Flory, of the Ross Grove branch, January 29th, 1887, twin daughters, both still born.

#### DIED.

DODSON.—James M. Dodson was born July 12th, 1808, in Shelby county, Kentucky, and died July 10th, 1886, in Mercer county, Missouri. He joined the church in 1846; and leaves an aged wife, five sons, three daughters, about forty grandchildren, and several great grandchildren. Funeral sermon by Elder Prettyman.

CATON.—In loving memory of Mary Eleanor (Sissey), second daughter of Bro. C. H. and Sr. M. G. Caton, who departed this life August 25th, 1886, aged 16 years and 8 months. She was baptized July 27th, 1874, by elder Thomas Taylor of Birmingham, England, who also pronounced the funeral discourse September 19th, 1886. "My sheep hear my voice and follow me, and I give unto them Eternal Life." "Peace, blessed peace."

Eternal Life! how sweet the sound;  
How dear to dying man:  
It tells of treasures only found  
In the great gospel plan.  
By faith we see our sister dear,  
On her dear Savior lean  
In sweet repose, nor pain, nor fear,  
Nor woe can intervene.

DURFEY.—At the residence of her daughter, on String Prairie, Lee county, Iowa, March 3d, 1887, Sr. E. Durfey, who was born in Lincolnshire, England, April 17th, 1813; was baptized by Elder James Blakeslee in Canada, November 6th, 1836, and lived a faithful member until the apostasy of the church; was united with the Reorganized Church in December, 1860. She leaves a husband and five children, three sons and two daughters, four of whom are in Iowa, and one in

Nebraska; and one brother, E. H. Roberts, who is seventy-eight years of age. He is a resident of Farmington, Iowa, and the only survivor of the family. Many friends will mourn her loss. Another faithful Saint, and loving mother has gone to rest, to return on the morn of the first resurrection. Funeral services were conducted by Elder H. C. Bronson March 5th, 1887.

CARLSON.—At his home near Gilmore City, Pocahontas county, Iowa, March 18th, 1887, Wilford Bertie, infant son of Bro. Carl and Sr. Mary Carlson, aged 1 year, 4 months and 4 days. Funeral services by elder James Wedlock.

"Dear Bertie, thou art gone to rest;  
Thine is an early tomb;  
But Jesus summoned thee away;  
Thy Savior called thee home."

SURBROOK.—At Lexington, Sanilac county, Michigan, March 3d, 1887, Frederick U., son of P. W. and J. M. Surbrook, aged 20 years, 11 months and 4 days. "So rest the people of God."

CALIFF.—Mrs. Jemima Califf, daughter of William and Elizabeth Jackson, was born in Miami county, Ohio, in 1803, was married to W. A. Lindsey in 1821, removed to Randolph county, Indiana, where she lived a few years, then removed to Clay county, Missouri, in 1833, and on account of the Saints' trouble in Missouri, herself and family came to Hancock county, Illinois. She was left a widow in 1846, married Stephen Califf in 1855, and removed with her husband to Knox county, Missouri, in 1866, and was again left a widow in 1884. She returned to Illinois in 1885, living with her only son, until May, 1886, when she came to her youngest daughter's, Mrs. W. H. Robertson, in Sheridan, Illinois, where she died March 16th, 1887, aged 84 years lacking 6 days. Thus has ended a long and useful life. The burden of her heart was to do good to others. Her charity was only bounded by her means. If she had possessed more of this world's goods, she would have given more. Charity faileth not, and truly it never failed her. The last act of her life was to send money to the church of her choice, that others might be benefitted. She was the mother of seven children—three sons and four daughters,—four are still living. There were twenty-seven grandchildren, and seventeen great grandchildren.

### Conference Minutes.

#### SOUTHERN CALIFORNIA.

Conference met at San Bernardino, March 4th, 1887, 10 a. m. Bro. Heman C. Smith was appointed to preside; W. A. Penrod, clerk; D. E. Lander, assistant. The forenoon was occupied by Brn. Badham, Gibson, Harris and Sparks, by remarks on the work. Two p. m., reports were received from High Priest, D. S. Mills; Seventy, Heman C. Smith; Elders, J. R. Badham, W. M. Gibson, D. L. Harris, E. J. French, G. W. Sparks, R. R. Dana; Priests A. B. Wise, D. E. Lander, W. P. Pickering, N. J. Wixom, F. P. Schnell, A. E. Jones, N. W. Best; Teachers, W. A. Penrod, James Baldwin; and Deacon Wm. Schade. Los Angeles branch 63 members; New Port 141; San Bernardino 209; Laguna 39. Bishop's Agent's Report for the year ending March 1st, 1887. Balance on hand February 16th, 1886, \$128 85. Total receipts to March 1st, 1887, \$1082.90. Total \$1,211.75. Total amount of expenditures \$1082.90. Balance on hand March 1st, 1887, 129 05. J. R. Badham, Bishop's Agent. Committee on tent reported and committee continued until tent is finished. Amount collected for tent \$49 65. Amount expended \$47 33. Tent will be ready for use by the first of April. Signed E. J. French. Resolved that the tent be turned over to the district president. Bro. D. E. Lander offered his services in the missionary work after visiting his Branch. Resolved that Bro. D. E. Lander be assigned a mission in this district under the direction of the district president. Resolved that Bro. D. S. Mills be sustained as president of Southern California District, and N. W. Best as clerk. That J. R. Badham be sustained as Bishop's Agent. That we send Bro. D. S. Mills as delegate to represent Southern California

District at the General Conference to be held at Kirtland, Ohio, April 6th, 1887. That a committee be appointed in each branch to solicit aid to defray expenses of delegate to General Conference. Petition to General Conference to continue Bro. Heman C. Smith as president of this mission, was read and approved. Resolved to sustain all the authorities of the church in righteousness. There being an application for membership by a lady on her baptism in 1847 it was thought out of order to accept her, as there has been a resolution by the church to the contrary; therefore it was Resolved, that the president of the mission, Heman C. Smith, be requested to visit the lady (Mrs. Grimes) and explain to her the rulings of the church on the matter. Friday evening, preaching by J. R. Badham. Saturday evening, preaching by D. E. Lander. Sunday morning, nine o'clock, prayer meeting for the sick. At 11 a. m. preaching by D. S. Mills. At three p. m., sacrament, prayer and testimony; administered to sick, &c., after which three were baptized. At 7:30, preaching by H. C. Smith. Adjourned to meet with the New Port Branch, in Los Angeles county, October 7th 1887.

#### NAUVOO AND STRING PRAIRIE

The above district conference convened at Montrose, Iowa, March 5th and 6th, 1887, president James McKeirnan in the chair. Rock Creek branch reported 43 members, 2 died, 1 received by vote on former membership. Montrose 97, 1 received by letter, 1 removed, 1 died. Keokuk 45, 1 removed, 1 died. Elders James McKeirnan, Thomas Revel, J. H. Lambert, D. D. Babcock, Priest Asel Hall, Teacher B. B. Herrick, and Deacon Thomas Simpson reported. J. H. Lambert, Bishop's Agent, reported on hand last report \$24 83, received since \$20 93, total \$45 76; paid out 30.00, now on hand \$15 76. An auditing committee consisting of Brn. B. B. Herrick, D. D. Babcock, and H. T. Pitt, found the books correct. On motion Bro. D. D. Babcock was requested to labor at Dawville, Iowa, health permitting, expenses to be paid by district. Sister Eliza Newberry was appointed delegate to the General Conference to be held at Kirtland, Ohio, April 6th, 1887. Bro. Thomas Simpson was granted a deacon's license. A two-days' meeting was appointed to be held at this place Saturday and Sunday, April 23d and 24th, 1887. Preaching Saturday evening, Sunday morning and evening by Bro. H. C. Bronson. Had social meeting Sunday at 8 a. m., Bro. James McKeirnan in charge; sacrament meeting at 2 p. m., Brn. H. T. Pitt and Thomas Revel in charge. Adjourned to meet at Rock Creek, Hancock county, Illinois, June 4th, 1887, at 10 a. m.

#### FAR WEST.

Conference of this district convened on Saturday and Sunday, March 5th, and 6th, 1887; in the Delano Branch. Bro. S. Butler, in the chair, Chas. P. Faul, clerk. Prayer was offered by Bro. Wm. Summerfield. Bro. D. E. Powell, Walter A. Head, and Wm. Summerfield were appointed committee on credentials. Elders J. T. Kinneman, W. T. Bozarth, (solemnized one marriage), J. H. Meriam, (baptized 1), Henry Stevens, D. E. Powell, J. M. Terry, (solemnized one marriage), Wm. Lewis, Wm. Summerfield, (baptized 2, ordained one to the office of priest, organized one branch), W. Kinney and S. Butler reported. Priests Walter Head, J. C. Elvert and Chas. P. Faul reported. Teacher M. Beebe reported. Committee on credentials reported and were continued. Branch reports:—German Stewartsville, 60, 1 baptized. Delano, 89, 2 died. Dekalb 72, no change. Center Prairie, 28, no change. Stewartsville 72, no change. Pleasant Grove, 55, 3 removed by letter. Be it resolved by this conference, that we hereafter elect our officers by the yeas and nays; and that all resolutions conflicting with this, be and are hereby repealed. Carried. Resolved that we authorize the secretary to forward to the members of the Mt. Hope Branch, who were in good standing at the date of its disorganization, letters of removal. Carried. Bro. John Meriam, John Jensen, Alex. Mc Callum, and W. T. Bozarth, were appointed delegates to represent the district at the next General Conference. By

motion delegates were instructed to work and vote to have the next General Conference at Independence, Missouri, or Lamoni, Iowa. The Missionary in charge was sustained, and delegates requested to work to have him returned by General Conference to this mission. Bishop's Agent's report:—Balance on hand last report \$47.33; total received since with above \$319.29. Expenditures \$137.57; balance on hand \$181.59. A committee consisting of Bro. J. S. Constance, W. Head and Wm. Summerfield, were appointed to audit the Bishop's Agent's books. The committee reported that they found the account to be correct. Report of agent adopted and spread on minutes. The following officers were elected: J. T. Kinneman, president; Wm. Lewis, vice president; Chas. P. Faul, secretary. Bro. Wm. Lewis was sustained as Bishop's Agent. Brn. Terry and Kinneman were appointed a committee on order of business to be used in our conference. Brethren Terry, Kinneman and Head were appointed a committee to arrange for two days' meetings in branches that wish such meetings. Bro. S. Butler preached on Sunday morning at 11 a. m. Social meeting 2 p. m., in charge of brethren Summerfield and D. E. Powell. Bro. Kinneman preached Sunday, 7:30 p. m. Conference adjourned to meet with the Center Prairie Branch, (South, and near Hamilton, Missouri), on Saturday, June 4th, 10 a. m., 1887.

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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, April 16, 1887.

No. 16.

## THE SAINTS' HERALD:

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Published at Lamoni, Decatur Co., Iowa.

Every Saturday; price \$2.50 per year.

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, April 16, 1887.

WE printed in last issue the several prints and reprints of the much disputed about 17th section of the Doctrine and Covenants. Our object in doing this is that we may be found to be consistent, and when we state that we are not fearful of the truth, to verify what we say by putting the people in possession of what is in dispute, if we can. The first publication of this section that we can discover, was in the *Evening* and the *Morning Star*, printed at Independence, Missouri, by W. W. Phelps, and in the first issue of that paper. We were fortunate enough lately to have access to an original copy of that journal from its first issue to the last number printed in July, 1833. The first number was issued in June, 1832. In July, 1833, the Star Office was raided by a mob, the press destroyed, the type and other material were scattered in the streets, including the sheets of the Book of Commandments then being printed but unfinished, and the *Star* was not again issued until it was reprinted at Kirtland and finally merged in the *Messenger and Advocate* in 1835-6. The Articles and Covenants, section 17, were reprinted in the June, 1833, number of the *Star*, at Independence; and in January, 1835, the section was again reproduced, this time in a corrected form; which, from a statement made by Oliver Cowdery on the 16th page of that reprint of the *Star*, we are warranted in believing was for the purpose of putting the Saints in possession of the original articles as they were to be held by the church. This publication was seven months before the Book of Covenants was presented to the Conference at Kirtland, to be by the Saints either ratified or rejected. Any one who asserts that there were but few of the Saints who ever saw this 17th section before it appeared in the Doctrine and Covenants, is either not informed upon the matter, or has charged the Saints with being ignor-

ant of what was to them at the time of very vital importance; for the open publication of it in the church paper for so long a time before the action of the Conference was to be had, was evidently that they might be informed as to the real facts, in order that they could vote intelligently when the time came for action. We are now satisfied that there was no intention on the part of Joseph Smith to mystify the people, or to change the revelations that he had received for the guidance of the church. That the articles were properly compiled from the revelations that had been previously given, we are more than ever satisfied; and the publication of the section in January, 1835, in a reprint of the *Star*, for June, 1832, as it is in the Doctrine and Covenants on the date of its acceptance by the church in August of the same year, with the statement of Oliver Cowdery that the Articles in the first prints of 1832-3, was different from the originals, but were now corrected, show clearly that what was done was not done secretly, nor kept from the church; but was done as Oliver Cowdery himself stated in the same issue of the *Star*, "for the special good of the church."

It may be seen from all this, that the mountain of difficulty thrown across our way, looked at fairly and approached fearlessly, diminishes to a mole-hill in proportions, having been but the creation of a prejudiced, or distorted vision.

### THE LAW ABOLISHED.

IN our article, "Sunday the rest day for the Christians," *Herald*, page 193, we stated that the Seventh-day Sabbath was a part of the Jewish law, given at Sinai, and that that law was superceded by the new covenant in Christ. In proof of this we cited numerous Bible texts, and quoted a few extracts from standard historians confirming those texts. We now propose analyzing some of the texts cited in support of the position taken, and will first introduce the testimony of St. Paul, who must be allowed to be a well qualified and thoroughly competent witness. He taught the early Christians twenty-six years after Christ's ascension, and about twenty-five years after his own conversion, (when most of the Saints were converted Jews), that "the ministration of death, written and engraven in stones, . . . the ministration of condemnation," given to Moses at Sinai, was exceeded "in glory" by "the ministration of the Spirit" which had been committed to himself and fellow ministers in Christ; and he authoritatively declares that the former, though it once had "glory," and once "was glorious," yet "the ministration of the Spirit excelleth;" and by reason thereof, "that which was made

glorious [the ministration of death, written and engraven in stones.—Ed.] had *no glory* in this respect, by reason of *the glory which excelleth.*"

To illustrate the position taken by the Apostle, we may say; the moon, queen of the night, is glorious in the light it reflects, but when the day dawns and the sun arises with its vastly superior glory, then the moon in no longer glorious "by reason of the glory which excelleth," for then its glory is absorbed in, and is thus "done away" by "the glory which excelleth," so that not a vestige, not a trace, not one distinct ray of moonlight is perceptible. All the light and glory of the moon is in effect abolished—"done away," and gives place to the overwhelming and all pervading light and glory of the radiant monarch of the day. So with "the law" given at Sinai, (that which was "written and engraven in stones), it was glorious in its sphere, as the moon is in its sphere; but when the "new covenant" in Christ, "the ministration of righteousness" revealed in the gospel was given to man, then that law was no longer of use nor effect, for it was superceded by a law, even that of the gospel of Christ, which embraced all that was good in the former and then gave what was as much superior to it as the glory of the sun is superior to that of the moon. And it would be equally unwise for those dwelling in the generous life-giving sunlight to go back to the cold beggarly elements of mere moonlight, as for those having and walking in the light of the gospel covenant to go back and walk in the dim and shadow light of Moses' law. When we have the all-glorious light of the god of day, we have no use for the dim and useless light of the moon. We who are "children of the day" should walk in the light of our wonderful "Sun of righteousness," and let the bats and owls occupy the darkness and the cheerless moonlight, flitting and wandering as they may.

Let us now hear words from St. Paul to his fellow Jewish converts in Christ, and note carefully the fact that he is demonstrating the idea that now, when they are become the children of Christ through his covenant, they are freed from the covenant given at Sinai, which covenant was centered in, based upon, and circumscribed by "the ministration of death, written and engraven in stones" and delivered to Moses:

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves; but our

sufficiency is of God: who hath made us able ministers of the new testament; not of the letter but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ."—2 Cor. 3: 3-14.

In the foregoing a clear distinction is given to "the epistle of Christ," written "with the Spirit of the living God; not in tables of stone, (as was the law of Sinai), but in the fleshly tables of the heart," thus distinguishing it from the law written on the tables of stone given to Moses. This "epistle," Paul asserts, was "ministered by" the Christian ministry. In verse six he calls this "epistle of Christ" "the new testament"—covenant—and says, God "hath made us able ministers" of it.

In sharp contrast he then introduces "the ministration of death," defining it as that which was "written and engraven in stones," and then declares it to be "the ministration of condemnation," and asserts that it was "done away," while "the new testament," "the ministration of righteousness," "excelleth" in glory and "remaineth."

In verse eleven Paul assumes that "the ministration of death, written and engraven in stones" was "abolished," and therefore the glory which once appertained to it was "done away." This latter followed, from the fact that the "glory" arising from "the ministration of death, written and engraven in stones," was inseparably connected with the said "ministration," and stood related as effect to cause. Consequently, when the cause was "abolished," so was the effect. And, per contra, when the effect—the "glory"—ceased, it was because the cause had ceased also. Both the "ministration" and its attendant "glory" were "done away"—"abolished"—and all this without any exception, reservation, or limitation.

This, then, declares the termination of what was "written and engraven in stones" and delivered to Moses at Sinai—the law—both in part and in whole, and also that that "ministration" gave place to and was superseded by the far more glorious "ministration of righteousness"—the "new testament"—in Christ; for the latter "excelleth" and therefore "remaineth." This position being true, where then is the law for Christians to observe the seventh-day Sabbath? The law requiring this of Israel

we find first in Exodus 16: 23, after which we find it "written and engraven in stones" (Ex. 20: 8-10) and delivered to Moses as a part of the fundamental law for the commonwealth of Israel. And now that that "ministration" with its attendant "glory" was "done away" and "abolished" and was superseded by "the ministration of righteousness," even "the new testament" in Christ, when and where in the new testament was it revived and re-enacted? At no time, and in no place, after the crucifixion of Christ, (at which time the new covenant was sealed by the blood of its Mediator), can it be found that seventh-day keeping was either taught or practiced by the followers of Christ—and this for the reason that it, with the law, was "done away"—"abolished."

The testimony of the Book of Mormon as to the termination of "the law" given to Moses, is in exact harmony with that of St. Paul, for of the teachings of Jesus on that point it says:

"He perceived that there were some among them who marveled and wondered what he would concerning the law of Moses; for they understood not the saying that old things had passed away, and that *all* things had become new. And he said unto them, Marvel not that I said unto you that old things had passed, and that all things had become new. Behold I say unto you, that *the law* is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore the law in me is fulfilled, for I have come to fulfill the law; therefore *it hath an end*. Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled. And because I said unto you that old things hath passed away, I do not destroy that which hath been spoken concerning things which are to come. For behold, the covenant which I have made with my people is not all fulfilled; but *the law* which was given unto Moses *hath an end in me*. Behold, I am the law and the light; look unto me and endure unto the end and ye shall live, for unto him that endureth to the end will I give eternal life."—Book of Nephi 7: 1.

The above quotation, like that from 2 Cor. 3: 3-14, teaches in plainness that the law of Moses, every part of it, was "done away," "passed away," and "hath an end" in Christ. Of course, seventh-day keeping shared the fate of every other part of that imperfect law, giving place to that which was vastly superior.

To the foregoing agrees the word of the Lord through the "choice seer," as follows: "You can not enter in at the straight gate by the law of Moses."—Doc. Cov. 20: 1. And as to *the* day appointed of God for the rest-day (Sabbath) for the Saints, the Lord said through the seer, on a Sunday, August 7th, 1831:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on *this*, the Lord's day, thou shalt offer thine oblations,

[free will offerings, presents, contributions. Ed.] and thy sacraments, unto the Most High, confessing thy sins unto thy brethren and before the Lord. And on *this* day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or, in other words that thy joy may be full."—Doc. Cov. 59: 2, 3.

Wise, faithful Saints will heed these texts and govern their conversation and conduct according to them, and thereby avoid and exclude schism, division, and contention.

#### D. M. CANRIGHT.

THE *Advent Review* of March 1st, 1887, contains a statement of Elder D. M. Canright, one of the most efficient and popular ministers of the Seventh-day Adventists, in which he sets forth some of his reasons for renouncing his faith in the distinguishing doctrines of that church and withdrawing from its fellowship. He speaks in high terms of the treatment he received among the Adventists, but claims that his sense of propriety will not permit him to preach doctrines he can not endorse, nor remain identified with a church, the leading dogmas of which his cool and prayerful judgment repudiates. Among other things, "he no longer believed that the ten commandments were binding upon Christians, and had given up the law, the Sabbath, the messages, the sanctuary," etc., etc.

We think he did wisely. For, how any true and thoroughly posted "Christian," (and we use the term in the highest scriptural sense), can accept "the law," embracing "the ten commandments," as binding upon Christians," after having read the purer and vastly higher moral law taught by Christ in his sermon on the mount and elsewhere, and afterwards taught by his apostles, is strange and almost beyond explanation.

If keeping the law of the ten commandments protects and promotes morality, which we do not deny, then the keeping of the law of righteousness taught by Christ and his faithful ministry protects and promotes morality to a far greater degree; for the latter regulates the thoughts, desires and intents of the heart, while the ten commandments relates chiefly to the prevention and suppression of immoral, outward acts. One relates almost solely to the outward conduct of the individual, while the other goes to the very fountain and mainspring and motive and inner source and cause of men's actions, and there regulates and cleanses and directs right at the very foundation head. One says, "Thou shalt not kill," while the other forbids the very thought or desire to do such an evil. The ten commandments says, "Thou shalt not commit adultery;" but gospel righteousness in Christ forbids the very thought or desire. So with every other moral feature of the law of ten commandments; when it forbids the outward act, the "law of the spirit of life in Christ Jesus" forbids the inward intention and desire to do that act. While "the law" forbids outward defilement. Christ forbids inward impurity in every aspect. Hence the law which ap-

pertains to true Christians is vastly superior to that "written and engraven in stones."

The gospel, wherein is revealed the righteousness of God from faith to faith, (Rom. 1:17), was had from Adam to Noah, from Noah to Abraham, and from Abraham to Moses. That "righteousness" was manifestly "the law of the Spirit of life in Christ Jesus;" and it was by that law, instead of the ten commandments, that the fact of sin was then defined. Of this St. Paul seemed assured, for he says:

"For until *the law* sin was in the world; but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moes."—Rom. 5:13, 14.

Here the apostle first refers to "the law" given to Moses, and then asserts that "until," or before "the law" was given to Moses, "sin was in the world." Paul says further: "Where no law is, there is no transgression."—Rom. 4:15. From these facts then we are informed, that prior to the giving of the law of the ten commandments, and the statutes and judgments thereunder, "sin was in the world," even from Adam; and consequently there must have been law during that period. And we repeat it, they had a far higher and purer law, than that given to Moses, even that of the gospel. And when men would not observe that higher law, but ignored and transgressed it, then God gave the inferior law of the ten commandments, including statutes and judgments to agree therewith and carry it into effect, with the purpose of schooling a people and preparing them to receive in due time the gospel law in Christ, and thus be set free from the inferior law—the "school master."

The contrast drawn by the Lord Jesus against the law when he began "preaching the gospel of the kingdom," (Matt. 4:23), and saying what we find in Matthew, chapters five, six, seven, and forward, placing his doctrine above and beyond the requirements of the ten commandments, this should forever decide that the righteousness of the gospel is binding upon Christians, and not the righteousness of the ten commandments. For when Christ says, "Whosoever looketh on a woman to lust after her hath committed adultery with her *in his heart*," he sets aside as inferior that law of the ten commandments which says, relating to the overt act, "Thou shalt not commit adultery." And this principle holds good of all the ten, as well.

THE brethren at Kirtland, Ohio, have been having a visitation from two Salt Lake elders, who seemed to think that they could prove that their favorite philosophy could be maintained from the Bible, as against the Reorganization; and Bro. E. L. Kelley, to put the matter to a test, then and there, arranged for a debate of the questions: "Does the Bible teach or maintain the doctrine of polygamy?" and "That Joseph Smith taught and practiced it." The elders referred to, discussed the first proposition with Bro. Kelley, but would not attempt to meet our brother on the second. They asserted, however, that they could

prove their assertion, if they were in Salt Lake City, and Bro. Kelley stated to them that he would meet them, or any others on that point, in that famous city of the mountains. It was a right good thing for these venturesome elders to attack us in Kirtland on the eve of our assembling there; but like many an other catching at straws, failed in the hoped for results. Bro. Kelley says of their efforts; "I am more and more surprised at the weakness of their arguments and proofs, the more I see of them." We are not surprised at all as we have been facing them a long time; and what could not be done by them in 1863, when Bro. Edmund C. Briggs, and others of the Reorganized Church asked them to do it; and what they could not, or would not do in 1875, when Elders J. W. Briggs and Z. H. Gurley, also asked them to do it, in Salt Lake City, to maintain polygamy by the Bible, could not be done by them in Kirtland, in 1887.

#### EXTRACTS FROM LETTERS.

Sr. Ellen Todd writes from Moselle, Missouri, enquiring for the address of Bro. B. V. Springer, and says:

"He left a good field here; some are very anxious to have him come back. We have not had any preaching here in two years. He could accomplish a good work here; he left a good impression with the people. My body is very sick, please remember me in prayer."

Sister S. M. Nightengale of Stockton, California, in a business letter to the office, says at the close of her letter:

"There are a few strangers who are investigating the work of God, and this is the second one that has sent for the Book of Mormon. May they believe unto salvation is my prayer."

Elder John A. Robinson, writing to his wife from Decatur, Illinois, March 31st, says:

"I have just returned from Argenta, where I preached to a crowded house with very fair liberty. Subject,—"The law of the Lord is perfect, converting the soul." Ever since I preached there before, they have had my discourse under fire; four preachers have preached from the same text since. They have been holding protracted meetings for six weeks, and had just adjourned, so I had to examine for some there, the manner of ancient conversions. The discussions are running high as I left. I felt good."

#### CONFERENCE ITEMS.

THE *Cleveland Plain Dealer* of April 7th contains a seven column account of the opening of General Conference from which we make the following extracts:

##### PRESIDENT SMITH'S DISCOURSE.

Tuesday evening services were conducted in the Temple, inaugurating the conference. President Joseph Smith delivered the following discourse in substance:

"I propose to speak to you to-night about an event which has been indefinitely postponed, but the accomplishment of which will bring to us great joy, and that is the rebuilding of the waste places of Zion. The work of rebuilding this Temple was intrusted to this people after the re-generation of the gospel. I began my career in

this town fifty years ago; I went through all that a mere lad could go through of the troubles in Missouri; I have since been twitted with the failure of the accomplishment of this work, and the fulfillment of this prophecy. If the work begun in 1830, of which this building is a memorial, be true, certain it is that all interested in that work ought to have promoted it. I shall not say who is in fault, but as long as the work is to be accomplished, that does not matter.

"If I thought for a moment this work would never amount to anything—would bring no joy to those who have patiently worked and watched so long—I would lay down my spiritual weapons at once; but believing it true and having all my hopes centered in it, I think I have a right to ask how these waste places are to be rebuilt, what this work was at its inception and what remains for us to do? In 1860 this building was almost in ruins and abandoned, and it was not until it fell into the hands of the Reorganized Church that it was rebuilt. The Gentiles helped us in that matter, thus fulfilling a prophecy. In 1830 Joseph Smith was engaged in translating the Bible, but it was not until 1864 that the translation was published, and then it was done by the Reorganized Church. Thus have we been rebuilding the waste places.

"This gospel is not intended to make men slaves; the truth should make men free. The Mormons were ordered not to preach or practice their religion in the Bear Creek country, but I went there and preached, because I taught the simple doctrines of the Book of Mormon, and did not attempt to foist upon the people any doctrine added by myself. I thought I was fulfilling this prophecy and building up the waste places of Zion.

"I have seen men from all sections of the country engaged in this work, and as I looked in their eager faces and grasped their hands, I have asked myself if this work is to be finished in our day. I answer that I think it is. By my lifelong and unreserved labors I think I have demonstrated that I thoroughly believe so. If a man serve an error he will lose his greatest reward. As I once told a Baptist preacher, 'there is no tribunal but that above that has a right to say a man is a heretic.' And yet I can point to cases where members of our church have been condemned because of their belief. A woman in our church was refused admittance to the W. C. T. U. on that ground.

"There are people who call me an apostate. It is not because I fail to preach the second coming of Christ; it is not because I fail to preach repentance and baptism; it is because I refuse to teach a doctrine that has been incorporated into the true gospel by certain men. I did not refuse to preach it out of fear, but because I wished to preach simply the Book of Mormon.

"We did not go to Missouri and aggravate an already enraged people; we took a reasonable course, and we have gone back there to the waste places and made converts, just as the Lord said we should. In this way we accomplish good, and I expect this work will continue to thrive as long as we preach simply the Book of Mormon, and add no doctrines for our own ends.

"Turn in the light, and let our creed be scrutinized. I pity those men who lie and misrepresent the truth; they shall not dwell with the righteous who have rebuilt the waste places of Zion. Therefore, brethren, I charge you never to use an un-

true argument, but to stick to the pure truth. It is a grand thing to live in the gospel of the Son of God, and I want to live in that gospel. I know there has not been a treasonable utterance in the council of this Reorganized Church, nor anything that could bring the blush of shame to a mother's or a daughter's cheek. That knowledge is balm to my soul to-night, and I feel thankful I am engaged in such a cause. When I see representatives here from so many different States, from Maine to California, I feel that the waste places of Zion are being rebuilt. Pardon me if my talking has been somewhat disconnected, for I only intended to have a quiet talk to you. And now, God bless you all."

President Smith then announced that during the conference he intended to speak on the subject of polygamy or spiritual marriage, and said he wished the Mormon elders who are in this vicinity from Utah to be informed of it, so they could attend if they wished.

The congregation sang the doxology and were dismissed with a benediction.

#### MORNING SESSION.

A good-sized congregation met in the Temple Wednesday morning at ten o'clock, and the organization of the Latter Day Saints' conference was effected. President Smith presided, and after a few words opened the meeting with singing "Guide us, Oh, thou great Jehovah," after which Mr. Joseph Lambert offered prayer and asked that the Lord bless the persons who shall conduct the conference, and that all who participate might receive strength to carry on the good work.

#### SHORT SPEECHES.

President Smith said as they could do no business until the committee on credentials reported, and as they had an hour to spare, they would occupy the time in short speeches, and called upon Elder W. W. Blair to lead.

Elder Blair said that to some it might seem arrogant to assert that it is for the Reorganized Church to go forth and preach to all nations the true gospel, but such was their mission. "God confirms the truth of our work by signs. It has always been God's plan to select, in every dispensation of which we have any knowledge, humble people for the instruments of carrying out of his commands. The shepherd, Abraham, Saul of Tarsus, that awkward, ungainly man, who filled so glorious a place in the history of his time, David, the rosy-cheeked shepherd lad, selected for the Lord's prophet, these were the humble people selected by the Lord to do his work. So God has done for the hundredth or perhaps thousandth time, with the Latter Day Saints. If I know anything I know this gospel is true. It brought me from the life of a rank infidel. There are millions of hearts waiting for this gospel; I think the outlook is propitious. The great apostasy engulfing so many has cast a great stain on us; but to-day we may thank God for the remnant preserved. That was the darkest milestone we ever passed. Now I trust the darkness of the past will give way to sunshine. I congratulate you on the number of us present and hope there are more coming.

Elder John Lake said: "According to the president's suggestion to speak on the subject uppermost in our minds I will speak about the gospel of the Son of God. There are many departments in our work, but I touch on but three of them. The first is that of proselyting. Some one has to

carry the glad tidings of the gospel and it is a very important department. None but those who try this work know the sacrifices it calls for. A man has to give up for a time the joys of home and renounce all personal ambition. These are sacrifices required of us. The second department is that of governing. It is very important that shepherds should care for the sheep when they are found. From the president of a branch to the president of a district, all have great responsibility, which they can not support without God's aid, and it is the same with presidents of quorums up to the president of the church. May God bless all our presidents. The third department is that of finance. I can talk to men about the most absurd doctrines and they do not seem to be surprised; but the moment I allude to their pockets I have touched the apple of their eye. When a person gets a receipt for money given, he feels satisfied. Now, I will give you the grandest receipt known. The Lord repays back a thousand fold those who give to his cause."

Bishop Blakeslee said: "The speakers before me have admirably expressed my views. I agree with the remarks on governing, and I can say that I strive to do my best in that department. In regard to financial matters I think we are improving. We find our people are putting forth a helping hand so that the ministry may go forth and carry the gospel to all peoples. I have been somewhat successful in business matters, because I have pushed through anything I have started with determination, and I feel in the same way about this work. My department in this respect is in an encouraging condition, and I think we have every reason to feel confident. We shall ask all the brethren and sisters to assist us and we know the reward is great."

#### A NOTED SAINT.

Elder John J. Cornish (of whom a telegram went the rounds of the press some time since to the effect that he was a Utah Mormon and raised considerable disturbance at a public discussion in Michigan, and all of which was without any foundation) spoke last. Mr. Cornish related his experience in missionary work and told of an instance where the Lord made a special manifestation of his power. "It seemed as if the heavens opened to my sight," said Mr. Cornish, "and the whole concourse, Saints and Gentiles alike, felt the influence. A prophecy on my head that I should be a shining light in this church may have been partly fulfilled, for I have been the humble instrument in the Lord's hands of baptizing over seven hundred converts to our faith."

#### THE AFTERNOON SESSION.

At 1:30 p. m. the Latter Day Saints again met in the Temple for the purpose of transacting the regular conference business. The committee on credentials reported.

#### CHURCH STATISTICS.

The church secretary and recorder submitted an exhaustive report of the conditions of church affairs, the most interesting figures from which we have selected: One year ago there were 17,928 members of the Reorganized Church of Jesus Christ of Latter Day Saints, to-day there are 19,236 registered members. During the last year 1,710 members were baptized for the first time, 990 were admitted by letter and vote; 918 were lost by letter, 157 by expulsion and 317 by death, leaving a net gain of 1,306 members in the past year. There were 205 marriages recorded and

255 new ordinations. Iowa has the greatest number of Saints—4,227—and Missouri comes next with 2,085. Twenty-one new branches, or missions, have been started during the past year.

Joseph Smith and W. W. Blair, the first presidency, gave a letter to the church congratulating their brethren on the decided advancement of their cause. About \$30,000 in cash has been received during the last year. Concerning affairs in Utah the letter says: "The work of the Reorganized Church in Utah never needed more careful and wise effort than now. The attitude of the Government toward Utah calls for the most careful consideration and wise action on our part, that we may avoid undue prejudice against the people of the territory on the one hand, and undue zeal as citizens of the United States on the other hand, by which our attitude of advisers of that which is good to those suffering justly under the law may not be put in jeopardy."

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The pine must whisper to the palm,  
The northwind break the tropic calm;  
And with the dreamy languor of the Line,  
The North's keen virtue blend, and strength to  
beauty join."

In presenting the letter of "sister Christie" to the readers of the Home Column this week, we were reminded of a clipping sent us some months ago, by Bro. Joseph, "The Future of Our Girls," which we insert below and commend to the careful consideration of reflecting parents. In our next issue we propose to offer a few reflections, which have long been weighing upon our mind, in regard to this subject, but which recent communications have had a tendency to deepen and intensify.

### THE FUTURE OF OUR GIRLS.

#### A DREARY OUTLOOK FOR THE YOUNG WOMEN OF TO-DAY.

Jo Howard in Boston *Globe*: Of the 25,000,000 of children in this country it is fair to assume that 15,000,000 are girls between the ages of one day and eighteen years. What to do with children is one of the most perplexing problems known to the ordinary parent, but that is sinking into comparative insignificance in the presence of the momentous question, What is to be done with our girls? While in Chicago a few days since I was informed by Carter Harrison, the driving and impetuous Mayor of the city, that the women and shop-girls of that place were indebted to a Socialistic Alderman for an ordinance directing and compelling the storekeepers of the city to provide seats for their female employees. A crying evil is that which we see and to a certain extent participate in every day of our lives, that which compels women, old and young, and girls of tender age, to stand upon their wearied feet from early morn until the evening shades, when the doors are closed to trade and traffic.

But physical rest is, after all, a small part of the desideratum.

Our girls are in a precarious position, and stand upon places far from secure.

The flippant answer which naturally arises to the lip of ninety-eight in every hundred readers

of the question, "What is to be done with our girls?" is "Marry them."

Well, now, let us look at that for a minute. The girl of to-day must marry the boy of to-day.

What will he be ten years from now? I do not refer to the city boy alone, but to the boy of the country—the average lad of the day. How does he compare with his sturdy father or his manlier grandfather? What are his habits? First and foremost, an excessive indulgence in tobacco. The cigaret fiend looms upon us from every corner. He makes offensive the platform of every street-car. He stenches the foyer and corridors of every theatre; he promenades impertinently along the streets of the city, poisoning every foot of God's pure air. Do you mean to tell me, as a serious man, the father of a daughter, that you would cheerfully yield her to the embrace of a man whose nerves are shattered, whose muscles are flabby, whose morals are under-toned, whose eyes lack lustre, whose blood is thinned, and who knows better than you, be he young or old who reads this letter, that the vile stuff these boys tamper with so continually is a deadly poison, working subtly, slowly, surely, but working to a ruin they can never hope to overcome or eradicate.

But that is one path our boys pursue, only.

Let us follow them into the realm of "John Barleycorn." We find athleticism amongst a certain class of our young men, but no athlete, however muscular, has yet been found who could successfully cope in a series of wrestling matches with John Barleycorn; yet with what dexterity, with what accustomed ease, our young boys take their matutinal cocktail, their noonday whiskey, their evening "pick me up," their champagne, their cordial, so that we see it every day of our lives, we see it every hour of the day.

Come with me to Brown's chop-house, a celebrated place (and the mention of it can do Brown no good, for he has been dead these three years) on Twenty-seventh street.

Who are these in bright array, this innumerable throng ordering pigs' feet, oysters, woodcock, game of every name, chops, Welsh rare-bits? What is it they are drinking? Champagne, Burgundy, whisky, brandy, all manner of mixed fluids. Who are they, I repeat? Well, they are the boys to whom you expect to marry your daughters. The fire in their eyes is artificial, the flush in their cheeks is born of the drink in their stomachs.

Take one of them by the hand, grip it, and he will almost scream with pain. Take him by the nape of his neck, push him away, he will stagger to and fro like a drunken man. Virility? They haven't any. Stamina? They don't know the meaning of the word.

Ask them a question in relation to politics, foreign or domestic. They will look at you amazed, light a cigaret and puff its noxious fumes into the air, and slink away with their poor little pale hands stuck in their pockets.

This is one element, one reason against the remark of "to whom we shall marry our daughters." There are other reasons, moral, physical, why marriage is not the one thing needful or the great desired end for girls well-born and well-bred.

What, then, are we to do with them?

It is gratifying to note that among the progressions of the day—in fact, of the age—is the labor of women, and in various realms of occupation,

for self-support and, therefore, self-respect. Those which occur to us at the moment are, first, stenography; second, type-writing; third, telegraphy; fourth, teaching; fifth, the last and worst of all, stores.

The physical requirements of an active, conscientious stenographer, typewriter, and telegrapher are such as tax the average woman's strength. Her head, her back are liable to ache. Sitting in a cramped position causes her pains in the chest. No snow-storm is ever pleasant to go out in, and exposure to the rains, and under a burning sun is likely to give her a thousand and one ills to which her particular kind of flesh is heir to, and that makes trouble in the office.

In my judgment the highest work performed by men or women is the teaching the young. Everything in the future depends upon the teaching in the present. The man or woman competent to take a child, to impress upon his mind what he should know, to mold his morale so that his feet will naturally tend to planes that are high and in paths that are noble, is fit to stand among Kings and dine with Queens. Yet the drudgery of the work can never be exaggerated in words. The pay is poor, the compensation, so far as reputation is concerned, is next to nothing, and the great sordidness of the world shows itself in no place so conspicuously as when it deals with the teachers of its children. Well, if it is not a good idea for our girls to take these various roads to success, or to become teachers, what ought they to do? Go into stores as shop-girls and parade themselves as "salesladies," little thinking of the ridicule they bring upon themselves by calling themselves names, which, if applied to their brothers and masculine friends, would be to heap contempt upon them? Who ever heard of a "sales-foreman" or "sales-gentleman?" Why not say "saleswomen" as well as "salesman?" It seems to me that one glance at the girls standing behind the counters of our great retail stores ought to satisfy any person that it is the last ditch into which they could get by any possible tumble. In these places the work has nothing stimulating about it. It stirs no latent energy, it acts in no sense as a tonic to the brain. It is physique-wearing, patience-exhausting. The average pay of these poor girls is \$3 per week. Out of that they must pay their board, clothe themselves—and clothe themselves respectably, too—pay their car fare, the doctor's bills, and for what little pleasure they get in the way of amusement. Now, I do not intend to preach morality, but I simply open the door and ask you to look in yourself at the 10,000 girls in this great city, whose average compensation is \$3.50 per week, with an enforced vacation in many of the larger stores of from six to eight weeks' duration, during which they get no pay whatever, and then tell me whether this is a school for virtue, whether this is a promenade on which can be safely placed the tender feet of girls too young to understand the meaning of the snares that encircle them, but old enough to wish to dress as well as their companions, and weak enough to follow any example, however pernicious, that they may get on.

Now, all this leads up to the question, Where shall they go? What shall they do? It seems to me that, outside of the factories, where children are little better than slaves, there are fields of labor in which the unquestionable intellect and marvelous adaptiveness, physical, of woman

might be utilized. I am not very familiar with spinning and the varied cognate employments connected with it, but I believe that there is a realm in which women could do an immense amount of work, and for which they would receive pay (they would hate to take "wages," I suppose) commensurate with their achievements. Household service, mental service, of necessity, occupy the time and attention of thousands. So far as cities are concerned that class of work is monopolized almost entirely by foreigners, but throughout the great country, on New England farms, on Western ranches, there are opportunities where self-respecting and self-reliant girls could find congenial employment. The great picture dealers of this city tell me that they sell with wonderful rapidity, and at most gratifying prices, crayon sketches and water-color pictures, done by men or women, so long as the subjects are unique and sympathetic. Women's intuitions are quicker, their sentiments are finer, and so they ought to be better able to select subjects which, being pleasant to them, would be agreeable to purchasers. A portion of our city churches have woman organists. Some of our largest concerns have women accountants. The best proof-reader I ever knew was a woman.

Women in a newspaper office, as a rule, are a nuisance. The reason of this is two-fold: First, they insist in terms and in manner upon being treated as women. They want their copy judged more leniently; they want their little episodes of forgetfulness passed over very lightly, not because they were ill, but because they are women. The ordinary woman-writers seizes almost intuitively upon fashions as her topic, as though dress and its idiosyncrasies were the chief thought of their readers, and therefore of themselves. They are unwilling to be directed. They are often petty and small in their comprehension of affairs. They are, as a matter of course, obviously precluded from certain phases of newspaper work, but in the composing-room I have always found them as serviceable as a man, and in the proof-room, as I say, the best reader I ever knew was a woman.

Literature, the world around, seems to be a fair field for women if they would be content to enter before the mast and work their way up irrespective of their sex, or of any special domestic trouble that might be annoying to them. In other words, if they wish to stand shoulder to shoulder with their brothers, receive a man's pay for a man's work, they should be content also to take the risks and to expect the hazards, precisely as their brothers are compelled to; so that, after all, it seems to me the first thing our girls should be taught is the necessity of self-reliance for their own support, the necessity of a training to some special end, precisely as a boy is trained for a special end, and then go ahead with the understanding that their work is a life's work, into which matrimony, if it comes at all, comes as a divertant, and an aid, and a help.

#### HOME COLUMN MISSIONARY FUND.

Sisters of the Keokuk branch, Iowa .....	\$5 00
Sr. Sara E. Olson, Raymond, Wis. ....	30
Sr. Emma Tilton, Lamoni, Iowa .....	41
Sr. M. M. Brooks, Essex Center, Ont. ....	1 00
Sr. Isabelle Seaton, Paris, Tenn. ....	30
Sr. Mrs. J. S. Howard, Moscow, Idaho .....	65
Sr. Martha A. Murray, Rockland, Me. ....	1 00

Sr. Mary J. Miller, Rendville, Ohio.....2 00  
 Bro. John X. Davis, Newton, Iowa .....1 00  
 Sr. F. A. Rosson, Kenton, Tenn. .... 46  
 Sr. H.P. Brown and daughter, Columbus, Kan. 1 00  
 Sr. R. Griffith, Beifast, Iowa..... 75  
 Sr. Anna M. Metz, Malden, Mass. .... 20  
 Sr. Amanda Hall, Cook's Point, Tex. .... 25  
 Sr. Hannah Bardsley, West Coint, Cal. ....1 00

ERRATA.—In *Herald* of March 24th, \$1.00 credited to Sr. Maggie Evans should have been Sr. Mary Piddington.

LAMONT, Iowa, April 6th, 1887.

BEECH LANE, March 9th.

*Dear Sisters:*—I come again asking a little space for my letter among many that might prove more interesting. I see that some of the sisters have been writing on the subject of dress, and as I think it quite an important one I will offer a few thoughts. In my opinion there is too much spent on dress and in encouraging the love of fine array that is inherent in nearly every woman's nature. I love beautiful things myself, and perhaps would give way to buying them if I had plenty of this world's goods. Now if we buy a piece of cloth for a dress, and just buy enough to make it up plain, it will take just as much as though we make it up prettily but not too fashionably, but if we buy trimming for that dress that will cost as much perhaps as the cloth itself, I think that we are doing wrong. How much better it would be to put it in the Lord's treasury to carry on his work. Putting silk and satin on our dresses is not allowing the work of them to be the beauty of the work of our own hands, but neatness and prettiness and graceful drapery can be the work of our own hands. Perhaps I am wrong, but I do not believe that God wants us to do without the nice things that are within our reach, but at the same time he will be pleased, yes and it is his law that we wrong him not in tithes and offerings, and we must not forget the many free-will offerings either. The giver is far more blessed than the receiver. May the peace of God which passeth all understanding be with all the weary and troubled ones in Israel is the prayer of

SISTER CHARLOTTE.

*Dear Sisters:*—In the last number of the *Herald* Sr. Christie Stuart touched upon what to my mind is a most important subject. The young people of the church should endeavor to be as unlike the world in this matter of marriage, as in other respects; and as the world is suffering to day from the results of mistaken marriages, the young Saints should use the greatest care to prevent like occurrences among us. The Home—who can estimate its power for good or evil, according to the influence exerted by the *parents*—not parent—for you all know of homes where the influence of one is almost counteracted by that of the other. If the mother does not teach her children as she should, what can the father do; and if the father, on the other hand, fails to sanction the teaching of the mother, and support it by his authority, how can she alone train her children in the way they should go?

Look to it then, young friends, that when you lay the foundation of your homes you cast out all that would give rise to discord or mar the perfect peace of your little realm.

I wish now to make use of just one injunction, and that not a new one: "Don't marry out of the

church." If you do, there is one great point, already, on which "your house is divided against itself."

We read in the Doctrine and Covenants that "such shall be considered weak in the faith." But some marry hoping to bring the unbeliever to the light. I believe this to be unsafe. Win them in, if possible, but do not step out of the straight path to do it, for you may be the weaker one, and yourself be led away into darkness. "Let him that thinketh he stand take heed lest he fall." These lines are penned by another

SISTER CHRISTIE.

MALDEN, Mass., Mar. 28th.

*Dear Sister Frances:*—I thought I would write a few lines to the Home Column. I think the *Herald* is an interesting paper, and every Saint that can, ought to take it. I send my mite, or birthday offering, to the Missionary Fund, though it is small, as I am but sixteen years old; but every little may help this blessed cause.

Your sister in gospel bonds,

ANNA M. METZ.

ESSEX CENTER, Ont., Mar. 29th.

*Dear Sister Frances:*—It is with a heart overflowing with love and thankfulness to my heavenly Father, that I commence to write to you. My husband has been out of work since fall, till one day last week he had a short job that came to three dollars, that being the first earnings he has brought in since fall. I send you one dollar for the Lord's work, for the greatest desire of my heart is to see this glorious work go on, and to help to do all the good I can; for I realized more every day that indeed the harvest is plenteous but the laborers are few. Where I am living we have no branch, my husband and myself being the only Saints in the place.

Last Friday night, on going to rest, I was kneeling down, going to ask God to watch over me through the night. I did not commence at once to pray, but was thinking over his loving care through the day, when all at once the Spirit of God rested upon me and the words came to me, "Seek first the kingdom of God, and all other things shall be added unto you." Oh how happy I felt. I told my husband with what force those words came to me, and not to be discouraged, for all we had to do was to live near to God and and all would be well. Praise his holy name; I have never doubted his goodness since I commenced to serve him. I have always found him faithful to his promises. Oh that I could be more faithful to him.

I am so glad to see my sisters sending in their offerings. I would like to see more from Canada responding to the call. I find such a comfort from some of the letters in the Home Column. Sometimes I have to put the *Herald* down and fall on my knees before God and weep tears of joy and praise. I look as anxiously for the *Herald* as I do for a letter from my home in England. The Saints that do not take it are missing a great deal.

I am also glad to see the question of dress taken up. I, for one, think there is too much spent upon dress, in the church. I think we can not dress too plainly; yet at the same time I do not think it right to wear anything to attract attention, such as the Salvation Army, and Church of Friends wear.

Dear sisters, time is short, let us live so that we

may not have any regrets when we come to our death-beds. I think with my brother, in the *Herald*, that the regenerate man or woman can not be satisfied with the things of this world, but must soar above. I am going to put away for the cause of Christ what would buy an extra dress for this world here; it will add to the robe I hope to wear in the sweet bye and bye.

Desiring the prayers of the Saints, that I may live faithful to this work, which I know by the power of God to be true, and ever praying for the welfare of Zion.

I am your sister in the ever lasting gospel,  
 MILLBROUGH MARY BROOKS.

#### EXTRACTS FROM LETTERS.

Sr. Maggie E. Thomas writes from What Cheer, Iowa: "I have been a member of the church ever since I was a child, and so far from ever regretting it, I rejoice in it more and more each day. I am strengthened and encouraged by both *Herald* and *Hope*. Bro. J. S. Roth has been laboring with us, and organized a branch here of sixteen members. We would be glad to have the elders visit us often, and will do all in our power to help spread the gospel."

Sr. Sarah E. Olson writes from Raymond, Wisconsin: "I have two little children, and when I have read in the *Herald* how other mothers have striven with kind words, and the love of God in their hearts to raise their little ones before the Lord, I too have knelt with my little ones and asked the Lord for the help of his Holy Spirit, that I might always speak kind and lovingly to them, and bring them up in his love and fear, ever setting a good example before them. The Lord has never failed to hear and answer my prayers; and he never will fail when we are faithful, and come humbly before him. It has been eight years since I have seen or heard a Latter Day Saint, and I often think, Oh that I could meet with some of God's people and sing praises to God with them!"

## Correspondence.

TEMARIE, ANAA, Nov. 7th, 1886.

*Dear Herald:*—It is now two years since we landed in Papeete, (November 6th, '84), and it may not be amiss to give you our views of the condition of the mission and its peculiarities and necessities. I found here three distinct and antagonistic parties, claiming to regard Joseph Smith, the martyr, as the prophet of the latter times. One of these, residing mainly on this Island, (Anaa), ignored Joseph, the son, or (Iotefa te tamaiti) as he is commonly called, and all apostles, except Benjamin F. Grouard; that is they knew only Joseph the father and Grouard; and of course they knew nothing of the prophetic calling of Joseph, only as Grouard taught them. About all they seem to remember is, that Grouard said that Joseph was a prophet, and had translated the Book of Mormon, and that he was sent out here by Joseph as a missionary—a Seventy, I believe. They remember what he said about Ephraim and Manasseh, and Joseph's land, in Genesis, 48: 49, and Deuteronomy 33; and about the "book," in Isaiah 29, and Ezek. 37. So that when I call their attention to these teachings they say, "That is the same as Turuati taught." This party are very few in number, that is, those who heard Grouard, and were baptized by him. I have not found

over twenty in all this mission. The rest are dead, or because of persecution waged against them by Catholics, about 1852; and because they had no shepherd for over thirty years, have gone into the Catholic Church. The local organizations have been kept up, but the great majority of the membership are young people or rather those who were unborn, or very young when Grouard went away; but they talk as glibly about what Tumati taught, as if they had heard him for themselves, but do not know what he taught. There was one oversight on the part of Grouard, and that was a failure to translate the laws of the church affecting the duties of the various officers of the branch, and the duties of the members, and concerning the conferences, etc.

There are some branches, which do not receive the church, and refuses to acknowledge the revelations contained in the Book of Doctrine and Covenants; because as they say, that Grouard did not tell them anything about such a book. They supposed that the formula of baptism, and the prayers in the sacramental service, and the duties of priests, teachers and deacons, which he taught them was learned from Joseph, and not from any printed book, which the Church here was to receive as authoritative, and from which he had learned what he had taught them.

The second class were those who had departed from the faith as taught by brethren Rodger and Wandell in 1873, the few days they were in Tahiti. They had been baptized (most of them) by elders ordained by these brethren, who without thought as to the interpretation that would be put upon it, in their certificates of appointment to missions—called the appointees "elders in Israel," and from this, without warrant of course, they got the idea that Israel was to be part of the church name, and that they were Israelites in the flesh. From this grew the idea of Abraham being their head to the disparagement of the Messiah. From these mistakes grew the title "Israelites," and an antagonism between the Grouardites and them, and the feeling was not far from bitter. The Israelites went to one extreme, and the other party to the other, for while the former gave more prominence to Israel than is justifiable by the Scriptures, the others began to condemn everything Israelish, and forgot the fact that Jesus himself was an Israelite in the flesh, and that "Salvation is of the Jews." I have had to fight both of these parties with the truth found on middle ground.

These people are of Israelitish origin I am satisfied—and for several reason; and like Israel of old, they are a crooked, perverse, stiff-necked generation. I soon got them to see the truth about Abraham and Israel, and I have found them ever since, more humble, teachable, and tractable than these Anaa people, whose cry is eternally, "Anaa te upoo;" "Anaa is the head."

The third class were those whom I found in Tahiti and Maatea, these were squarely with the Reorganization, the good fruit of the labors of Brn. Wandell and Rodger. The wisest, and best informed, and most earnest ones I found in these places. They had indeed an advantage, for they had the *Heralds* coming to them which they now and then had translated by Mr. Barff. I would like to see the *Herald* taken in every branch, but what good would it do, as on but few islands could they get the articles translated, for even if men could be found capable, yet they would in

most cases be Catholics, and they would not translate honestly, and besides they would not know what to select for translation.

The three parties whom I have mentioned are now about one, as much so as this present generation ever will be. Nothing can bring about a perfect oneness except a willingness to receive my teachings, as translated into their own tongue. To give them the Bible as translated by the Protestants would be to say to them, go ahead with your wild and extravagant fancies and interpretations of the Scriptures, and divide and wrangle as heretofore over questions of no moment.

The latest objection those of whom I wrote before, urge against me is that I baptize toward my left hand, while their Grouard baptized toward his right hand, and they even profess to believe that all my baptisms (twelve hundred in all) have been invalid on this ground. It is on just such unimportant matters as these that they contend or argue day after day, and divide, and by so doing drive the young people into the Catholic Church, for they see order, quietness, and peace there; and contrasting that with the love of contention, and the mastery shown by men and women alike, they refuse to unite with such a church, even although they see that the Catholics are not sound in faith and practice. This fact coupled with the license allowed to drink, gamble, break the Sabbath, and to cheat and lie, calls nearly all of the rising generation into the Church of Rome.

I have endeavored to have translated into Tahitian about every thing that I considered necessary to give them a correct idea of our faith and order, and the church history. But few pages of the Book of Mormon remain untranslated, and I should like to see it translated after awhile. I would have to be on hand, to see to the proof reading, as I have not time to copy some seven hundred pages of manuscript; and besides I would not wish to trust the book (as it is translated into a large blank book) by mail, or into any hands; except some one of the church going to America. I have been to great trouble and care, and much expense in getting the translation done. The church has contributed at least one hundred dollars toward the translation. There is one little work that I would like to ask the Board of Publication to print for us, for gratuitous circulation; and that is, a new work, called "Our Faith," a sort of Epitome. It would make about four pages of the size of our tracts. If the Board can not afford print about 500 or 600 of these tracts, I would ask our brethren and sisters to donate something to assist in the matter, for it will be a great help to the native elders in presenting the doctrine of the church.

While there are many extremely discouraging matters connected with this mission and many, very many of the natives seem not to be worth the expense and labor connected with it, I can not conscientiously advise an abandonment of the mission; but think that at least two earnest, intelligent elders be sent out here, and that at once.

Brother Burton is doing excellently, in Australia, but he needs help; I am beginning to feel the same anxiety to get to that field that I had to come here. Understanding the case here much better than any one can do in America, unless I am admonished by the Spirit through Bro. Joseph to remain longer, I expect to leave for Australia by the 1st of February. Of course if I feel constrain-

ed by the Spirit to remain, I shall do so; but I do not expect to be governed by policy, or to stay here till the church gets ready to send some one here, on the expediency question. I have not forgotten that policy as applied to brethren Gillen and Rodger. Time is too short to waste any of it. Bro. John Hawkins can look after the affairs in and around Tahiti, while Bro. Johnsen can keep watch over Anaa, and a portion of the Paumotus, such as Farava, Marko, Hau and other Islands. I shall send him to Tarova and Tapoto from here, and to go to Hau if he can get back here by April next. I baptized some nineteen at Koupura conference.

Your brother in the faith,  
T. W. SMITH.

SALT LAKE CITY, Utah, March 27th.

*Pres. J. Smith:*—I had rousing meetings at Kaysville this week. Came down to city last night; have spoken twice to-day to good audiences, and feel that we are gaining ground. I go to Plain City in the morning, to speak at night and all the week; but to return here for Sunday. Bro. R. J. Anthony requested me to be in the city on Sundays, so I will speak each night during the week in the settlements north or south, and try and keep the camp-fire burning till the boss returns. This week I will review Elder Lamb, and perhaps next week I will continue on the affirmative side of the question. May God bless you in the coming conference.

In bonds,  
J. C. CLAPP.

TEMPLE, Texas, Mar. 25th.

*Dear Herald:*—Brother T. W. Sherrill and myself went to Peoria, Hill county, as I wrote you before. The Adventists backed out and would not let me have their church to preach in. They appointed a committee and sent for me. I responded to the call; answered all the questions asked by them; but they thought it best to lie rather than let me have their church. I gave the committee one of the Epitomes of faith, after they looked it over, I was a Mormon and of course rejected. On the 13th, which was Sunday, Mr. Fields tried to get the school-house, but could not get it. As that was our last chance we gave it up. I felt that we had done our duty. We then spent our time in talking with Mr. Fields and his kind family, every one enjoying the conversation; but the end was not yet. The Methodists held a meeting, and of course partook largely of a spirit that moved them to send a mob of nine good brethren to order me out of the country. One of the number was a preacher, and of course he had a spirit. These nine sanctified mobocrats called for Isaac, the servant of the Lord. I met them kindly, for God was with me. The spokesman of the gang began thus: "Are you the Mormon preacher?" I answered, "No, sir; I am a Latter Day Saint minister." He said it was all the same to them; we want you to leave here; we do not want you here; we don't want you to preach here; we don't want to hurt any body; we don't want to be hurt. I told them as far as I was concerned that I had no fears of being hurt, and if they did they must keep their nose out of other people's business. I gave them to understand I was a citizen of the United States, and protected by the same; when their authority was demanded for such conduct, they left in a hurry. I left when I got ready. I have been informed lately

that they are somewhat scared up about their behavior. It may come before the Graud Jury yet. I also heard that the Adventists say the reason they would not let me use their house was, I would not preach out of their Bible, which I never said.

Peoria must hear the gospel. I will go back there some time this year, if the Lord is willing. The Lord is working with the honest people in that place. I came back from there to this place, began meetings on the evening of the 15th, and on Sunday the 20th baptized two more souls into the fold of Christ; administered to the sick, God giving the blessing, and to him be the glory. I can truly say that I am greatly encouraged in the Master's work; the severer the trials the greater is the blessings. Dear Saints; let us go onward in the love of God, and the victory is ours. I earnestly ask the prayers of all the Saints, to sustain me in this large field of labor. We are working hard here to banish the monster (whiskey) from our country. God help us is my daily prayer. Will the elders of the South-Western Mission take notice? I want to hear from you all. My address is Cook's Point, Burleson county, Texas. Ever praying for the redemption of Zion, I am as ever, your in gospel bonds,

I. N. ROBERTS.

COLD WATER, Mich, March 31st.

*Joseph and Blair*:—I finished my labors for the present at Clear Lake, Indiana, on the 28th inst., came here on the 29th, en route for home. Commenced lecturing same night of my arrival, and shall continue *Deo volente* till April 4th; then off for home, having decided not to attend conference. I baptized five last week in Clear Lake, and prospects are bright for the future. To God be all the glory.

Yours for the right and victory,  
B. V. SPRINGER.

TADMRE, Texas, March 12th.

*Bro. Joseph Smith*:—I will tell you how I became a believer in the Reorganized Church of Jesus Christ of Latter Day Saints. When I was eighteen years old, I took a white swelling in my right arm, which took all of the bone out from my elbow to the wrist. I have to write with my left hand. In April, 1868, I had taken another white swelling in my left hip, and a bone felon on my thumb. The doctors gave me out to die, and said it was impossible for me to get well. I could not turn myself in bed. I kept the Testament there with me, and read it over two times. There in that bed of affliction God opened my eyes; I saw that I was not serving God the right way. I had been a member of the Methodist Church for thirty years. I found by reading the Testament that Christ's Church had the gifts of healing in it. I believed if I would send for the Elder to anoint me with oil I would be healed. I did so, he came and I told him what I wanted. He said, "O brother Grim, that is the Apostolic doctrine; it is done away. He prayed for me, but did not ask God to heal me. But I prayed constantly to God and promised him if he would heal me I would serve him the right way, and he heard my prayer, and answered it. When I got well I returned my sincere thanks to God for healing me, did not forget my promise, but could not find the Church of Christ. I almost quit going to hear any person preach till the fall of 1878, when Bro. James W. Bryan came through this

vicinity, and the people cried out "A Utah Mormon." I got him to preach in this neighborhood, notwithstanding I was an enemy to the name Mormon. When he preached it was my belief exactly. A few days afterward one of my neighbors said to me, "That Mormon preaches what you believe, and what are you going to do about it." I answered that I was going to find out if they believed in polygamy, and if they did not, I was going to join them. I went to work to find out, asking God to help me. I borrowed the Book of Mormon and sat up nights and read it. I found on the page 116 it condemned polygamy. It read as follows; "Hearken to the word of the Lord; for there shall not any man among you have save it be one wife, and concubines he shall have none." It also removed all doubts from my mind concerning polygamy. It explained to me the passage where Christ said, "other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice."—John 10: 16. I saw that it was the same book the prophet Isaiah spoke of, Isaiah chapter 29. I also saw that I could not believe in Christ, if I condemned the Book of Mormon; and that if I condemned the Book of Mormon, I would condemn God's prophets. I read in Mark 16: 17, 18, that Christ said, "these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." And in 1 Cor. chapter 12, I found these gifts to be the operations of the Spirit, and that they were enjoyed by God's people.

Now by believing in the Book of Mormon, I could no longer resist. On the 20th of April, 1879, Bro. James W. Bryan baptized me, and I became a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and then persecution and prejudice commenced. It is needless to say anything about persecution; all the Saints know what persecutions are, especially the early Saints of Missouri. Here I will say to all Saints, Let us turn a deaf ear to persecutions against the Saints. If we were not persecuted we would not be the children of God. Let us live in the way that if we should lack wisdom and knowledge, or any other blessing, we may feel assured that by calling on God for the blessings, he will give them to us. The stumbling block in this vicinity is the Book of Mormon. I can not see how a believer in Christ can stumble over a thing that points out the plan of salvation to man as plain as the Book of Mormon does. I advise every person to lay down prejudice and read it before they stumble, for fear they fall an eternal fall, or one that will keep them from reigning with Christ a thousand years on earth. We read that Paul said, "Prove all things; hold fast that which is good." Therefore we advise all persons to read the Book of Mormon, for it is good; it is the word of God.

About one year ago I preached in a neighborhood about thirty miles from my home; and the 24th of last December I was sent for to be there on that day and unite in marriage Mr. J. W. Grim and Miss Adar Brinkly, which I did. On Christmas night I preached there to a large audience. After preaching I was invited to come back and preach in their church. I went back in January, but did not preach on account of a pro-

tracted meeting going on. I was invited to come back again, and I went the 19th of February, and preached at night. God surely blessed me with a delivery of speech, and convinced the people that we were not the Utah Mormons. I also convinced some of them that baptism was for the remission of sins, and that by the laying on of hands the Holy Ghost was given. A Baptist was there to hear me. The next night I went to his meeting, and he called on me to lead in prayer, which I did. The good man gave out my next appointment there and said, "Brothers and sisters, I want you all to go and hear him; he will do you good, he done me good."

My next appointment there is on the third Sunday of the present month. These good people want me to get one of our elders to come and help me, and give them a protracted meeting. I would be glad if brother Wm. T. Bozarth, could be here and preach a few discourses to them. They are well pleased with my preaching, but I feel to be one of the least elders in the church.

I will here state a vision I had last fall. Before retiring to bed I went to secret prayer, and there I humbly asked God to reveal to me if Bro. Joseph Smith was called of God to reorganize the Church of Jesus Christ of Latter Day Saints, and he showed me that only two hundred and thirty-one thousand would be able to meet Christ. These were grown people. The little children I could not number. He also said, "A long time after you meet Christ you shall see the persecutors of Christ's Church and see them receive their reward." From the above vision the Reorganized Church is the old Ship of Zion; and her timbers are pure gospel. Now I say to the Saints, Cling to the old ship; she is the only one that will land us where sin and sorrow can never come.

I expect to devote the most of my time in preaching the gospel. I ask to be remembered by the faithful Saints, that I may at all times be able to preach the truth as it is in Christ. I received a letter to-day from a lady that lives in Sullivan county, Missouri, to come and baptize her into Christ's Church. She is down with consumption. She was here last November on a visit and heard me preach. If I can raise means to travel on I will go.

Your brother in the gospel of Christ,

HENRY GRIM.

HEARNE, Texas, April 4th.

*Dear Herald*:—The Saints here are getting along spiritually very well. We have our prayer meetings every Sabbath; preaching twice a month by Priest S. R. Hay and Elder E. W. Nunley. Bro. Nunley preached two able discourses here; one on Saturday night, and one on Sunday at eleven o'clock; sacrament meeting at two o'clock, after which we proceeded to organize a Sabbath School, and enrolled fifty-one as members. This is our first effort with a Sunday School here, therefore I ask the prayers of the Saints everywhere in our behalf.

Yours in bonds,

F. C. GOUGH.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence or indolence. When one gets to love work his life is a happy one.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE BAY PORT ROW.

EDITORS OF THE SAINTS' HERALD;  
*Dear Sirs:*—Having heard and read so much about the Bay Port trouble, and as letters have been showering in thick and fast asking so many questions, and so many papers and slips, etc., concerning the debate have been sent, and as I am so busy almost every day, and also the best part of the night, I take this opportunity to reply, and hope that the brethren throughout the different states will take this, and reply to their home papers or any others who have written false statements; and thus assist me, and help take a little of the burden off of me, and set the truth before the people.

I did not talk in an unchristianlike manner at that debate, as stated. I did not abuse Mr. Davis, (my opponent). I was not at all angry in that debate. I did not get up a mob to abuse Mr. Davis. There was no Mormon chairman presiding at that debate. There were no Mormons nor Gentiles knocked down. The Rev. Mr. Davis did not jump out through the window as stated. There are no fears of bloodshed over the debate. I did not baptize any young lady who took sick and died the next day, from a cold contracted at baptism. I did not come from Salt Lake to debate with Mr. Davis. I did not leave three days after the debate, and take three women with me. That debate was not on the Sabbath, (Sunday). I was not followed by a sheriff to Bad Axe, who put the handcuffs on me and locked me up in jail. I was not hung while in Deckerville, Sanilac county, two weeks after the debate. I did not steal a horse while in Lexington, neither was I put in jail in Port Huron, as stated. And in short, I did not do anything of the above, with a host of other evil things, as has been stated through the press and in the pulpit, and from other sources. And there is not one in or around Bay Port who can bring the slightest test case to speak evil of me. And I have no enemies in or around Bay Port, (that I know of), except it be those who are enemies to the gospel of Jesus Christ as found in the New Testament. And furthermore, there is no great excitement in, or around Bay Port, as stated through the papers. And the greatest and the harshest talk is over the many false statement made against the Saints.

The facts in the case are, that while I was quietly preaching in and around Bay Port, Mr. J. W. Snell (a sort of an Infidel living in the place, who it is claimed has challenged every preacher who came around, and all who undertook to meet him got the worst of it, etc.) when he heard I was coming around made his brag of what he was going to do with me.

The time came for the contest, and he got so badly whipped that it made him mad, and he, with a few of the opposers of the truth, sent to Boston, Massachusetts, for the Rev. Mr. Davis, who, when he came preached a few times, boasting of what he was going to do with Cornish, Joe Smith and the Book of Mormon, etc.

In the afternoon of the 27th of February, in one of his own meetings, he put to vote and had every thing arranged his own way, as follows: All who want that I (Davis) should debate against the Latter Day Saints or Mormons, raise the right hand. Carried. And that the debate commence on Tuesday, the 1st of March, [not on Sunday]. Carried. And that J. J. Cornish affirm his doctrine and take the lead, etc. Carried. O yes, of course they could carry any thing they liked in that way, and in their own meeting.

Well I came. The people appointed a chairman, (not a Mormon, as stated), who acted as a gentleman all through that night's debate. I took the lead, which was contrary to all good ruling. Mr. Davis should have taken the affirmative, (coming as he did, all the way from Boston to upset the doctrine), and me the negative. However, knowing that the debate would cause others to see the truthfulness of the doctrine who did not then believe, and that it would also confirm the faith of those who were believing, I went on. The first half hour passed; time was called. Mr. Davis replied the next half hour. I took the third half hour, Mr. Davis the fourth. I stuck to the Bible. Mr. Davis' first half hour was Bible, the second was a little of Bible, and much of abuse to Joseph Smith, J. J. Cornish's doctrine; the men who smoke and chew tobacco, and the ladies who wore bangs, etc., winding up with,—“All the people who joined the Latter Day Saints were bound under all the oaths of Free Masonry to live up to Mormonism, right or wrong.”

I requested that each speaker have another half hour to speak; Mr. Davis refused to speak the half hour. The people then voted that each speaker should speak fifteen minutes each. At that one of the opposite party in the congregation said he was sick, and the chairman gave five minutes for the sick one to be removed; but Mr. Davis and party made other excuses, and the meeting was broken up, with the understanding that the debate would be continued on the following evening.

On the next evening (Wednesday, March 2d) the people began to arrive early, and before the time came to open the meeting the school-house was filled, and several came afterwards. I arrived early at the school-house, because I knew there would be a large crowd there, and thought that we would likely start early, as we did the night before, from the fact that when the house was crowded and others standing outside by the windows, etc., it would be useless to wait for time. Mr. Davis was not there when I arrived, and as several of the community had purchased our hymn books and had been trying to learn to sing some of our hymns,

they commenced to sing, and after singing would wait for the opposite party to sing one of their hymns, as they did the night before. The night before, those who had purchased our books would sing a hymn, then wait until the others would sing one out of their books, and so on, until eight or ten hymns were sung. But this night the leader of the singing on the other side did not come until Mr. Davis came; so only two or three were sung. And I wish to here state that there were only three baptized up to that time, and two of the brethren came from Ubyly, with myself, making six only in all. Pretty small mob amongst perhaps three hundred people!

A few minutes before time Mr. Davis came in, and stood in the aisle about half way up from the door to the stand, and said: “Ah! Order here a minute. If you want to hear me speak to you to-night you will have to clear out two of those aisles here.” Every thing was silent, and one looked at another wondering why he should speak thus, when the night before it was crowded to its utmost capacity, and loads of people who came with teams had to turn around and go home.

I arose and said: “Ladies and gentlemen, just keep your seats and not listen to any thing of the kind. As it would be impossible to comply with that order of things here to-night.”

Mr. Davis then spoke very harshly to me, and abused me and the people, and said that I had come there with my mob, etc. I knew that he was trying to get out of debating, and that he knew from the way he lost ground on the first night, and from what he had said in his last half hour's speech the night before, that he would be entirely beaten and put to shame, etc. But he kept on talking very boisterously, and demanding that the aisles be cleared.

Then one of the school officers arose and said: “Mr. Davis, I think it is unreasonable to ask that we clear out two aisles.”

Davis: “I demand it; it's according to law.”

Cornish: “Such laws may be in cities and large towns, but not in a country school-house like this.”

Davis: “Supposing a fire breaks out, how could the people get out?”

School officer: “But, Mr. Davis, there is no fire in the stove now, and we will not need any, with this crowd of people; you see we have let down two of the top sashes now, and perhaps others will have to be let down before we get through.”

Davis: “I want the aisles cleared out.”

School officer: “Well what will we do with them? They will have to be put out if we clear the aisles.”

Davis: “Well, put them out, I don't want to lay myself liable to the law.”

School officer: “Well, I don't want to go out myself, neither do I want to put any one else out; and if we did, we could not keep them out.”

Davis: “You give me the power to keep the aisles clear, and I will do it.”

A vote to give him the power was then

put by the chairman, and a large number voted in his favor. I said at the same time, in an under-tone, "Don't let a hand be raised against him;" and when it was said by the chairman; "Those who are opposed to Mr. Davis having the power to keep the aisles clear make it manifest by same sign," not one hand went up. Then Mr. Davis said: "Ah, you didn't all vote that I should keep the aisles clear; I won't do it."

Chairman: "But, Mr. Davis, there was no one voted against you."

A vote was then put to the house to this effect: That Mr. Davis be requested to come to the front and stand to the agreement. Carried. But he still kept up his flimsy excuses, after which another vote was taken as follows: Resolved, That in the opinion of this people, Mr. Davis is making excuses only to get out of debating fair and square; and that we request him to go on with the discussion, or back down like a coward. Carried.

"O yes," said Mr. Davis, "How many does it take to lead a horse to water, and how many does it take to make him drink after you get him there?"

Then I arose and said: "Mr. Davis, why don't you tell the people what you mean? Tell them that you are whipped, and that you can not prove the doctrine to be false, and tell them that you want to get out of it." This of course set up a great lot of laughing, etc. The chairman called order, after which Mr. Davis asked me if I would come to the door and debate there. I told him No; I was not a coward, I purposed to face the people like a gentleman would do, and what I had to say I wanted to say it to their faces, and not down by the door behind their backs. This gave rise to a few cheers, and Davis said, "I'll get out of here."

In the past there were one or two men, and one woman of the opposite party who generally had some thing to say in my meeting; these were near Mr. Davis, and as they were about to leave the house with him, one of the men yelled out something to me.

I said, "That's it; let the other man say something too." And so he did.

Then I said, "Now let the old lady say something, and that will settle it."

And sure enough, the old lady did look back over her shoulder, and gave vent to her feelings against me, all of which made much roaring and laughing, stamping of feet and clapping of hands, etc. And as Mr. Davis had said something against the chairman, and cloven-foot, etc., that caused a little excitement, and the trouble of Mr. Davis and his colleagues getting out through the crowd caused excitement.

After a while the chairman said: "Now let us come to order, and we will hear Mr. Cornish answer Mr. Davis' last half hour's speech of last night, etc. But there was so much talk that they did not get to order very soon. Then the school officer got up on one of the benches and called "order." The Justice of the Peace also called "order." The chairman likewise called order. But a few of the opposite party down in one corner, did not come to order,

Then the chairman said: "Well, if I am put in chairman to keep order, I'll see it is kept;" and he did pull off his coat and vest and walk back on the top of the seats and commanded order. At the same time some of the ladies (as they generally do at such times), showed signs of fear. I am also told that five or six went out through the window. But the chairman, school officers, and Justice of the Peace and others, soon obtained order. I then went on with my side of the argument for one hour and forty minutes.

And as so much has been said through the press, and from other sources, I wish to say that the whole thing only lasted about fifteen or twenty minutes, from Mr. Davis' first appearance in the school-house that night, and the time order was gained after he left by the door, (and not by the window as stated). All of which row would not have been, had Mr. Davis stood to the argument like a man. Up to this time fifty-six have been baptized; out of that number are Spiritualists, Infidels, Methodists, Baptists, Lutherans, Catholics, drunkards, fiddlers and dancers, etc., all being baptized into the one Body; and although many were at enmity one with another before, all are now enjoying themselves in unity together. I have stated facts in the above; none of which the opposite party dare deny in the part, and with the people where it happened.

J. J. CORNISH.

BAY PORT, Mich., March 23d, 1887.

#### TYPE OF HOLY BAPTISM.—No. 4.

N A A M A N .

A TYPE OF WATER BAPTISM.

"WASH and be clean."—2 Kings 5: 13. It is a well known remark, that "the Old Testament, rightly understood, is prophetic of the New;" and this is true, not only regarding the strictly prophetic portions of the sacred volume, but also in its various historical personages and transactions. "The relations sustained by the most public characters, the parts they were appointed to act in their day and generation, the deliverances that were wrought for them and by them, and the chastisements that were from time to time given them to experience, did not begin and terminate by themselves. They were parts of an unfinished and progressive plan, which finds its destined completion in the person and kingdom of Christ; and only when seen in this prospective reference do they appear in their proper magnitude and full significance."

We purpose to apply the principle thus enunciated to the history of Naaman, and show how his miraculous cleansing from the leprosy in the waters of Jordan, "is a type of our cleansing in the waters of baptism from the disease of sin. Naaman (as we read in 2 Kings 5) was captain of the host of Benhadad, king of Syria, "a great man with his master, and honorable; because by him the Lord had given deliverance unto Syria;" but he was a leper. Now there was in the house of Naaman a little maid, an Israelitish captive, who told her mistress that there was a prophet of

Samaria who would recover him of his leprosy. When this was told to Naaman he obtained permission from Benhadad to go to Samaria, and took from him a letter to Jehoram, king of Israel. On receiving the letter, Jehoram, probably mistaking its import, in imagining that Benhadad bade him recover his captain of his leprosy, rent his clothes, and said, "Am I God, to kill and to make alive." Now it was so that when Elisha heard that the king had rent his clothes, that he sent to the king, saying, "Let him come now to me, and he shall know that there is a prophet in Israel." Naaman came, therefore, with his chariot and horses, and stood at the door of Elisha's house; and Elisha sent a messenger to him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Indignant at this proposed mode of cure, and at the conduct of the prophet, Naaman was wroth, and went away in a rage, exclaiming, "Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?" But his servants came near, and spake unto him, and said, "If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then when he saith to thee, *wash and be clean.*" Then he went and dipped himself seven times in Jordan, "and his flesh came again like unto the flesh of a little child, and he was clean."

Such is the history, and in considering its typical significance we must first observe the disease with which Naaman was so grievously afflicted. The leprosy was a plague of the most loathsome and detestable character; appearing at first in the form of a single bright spot in the skin of the flesh, its ravages soon began to spread. The spots assumed a white, scaly appearance, and little by little, by a slow but sure and stealthy progress, the disease covered the whole body. The terrible nature of the malady may be understood by the mournful cry, "Unclean, unclean," whereby the Jewish leper testified his woe; and by the prayer of Aaron regarding the leprous Miriam: "Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb."—Num. 12: 12. And the hopelessness of its cure by any human means may be learned by the despairing question of Jehoram in this place, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy."—2 Kings 5: 7. A leper was, as it were, in a state of death; and to effect his recovery was to make him "alive from the dead." Now why may we suppose that this disease was chosen of all others to be thus terrible, why was it so insidious in its spread, so deadly and incurable in its nature, so awful in its punishment?" Why for it alone was there to be exclusion from all society, the trappings of mourning, the covering of the face, the heartrending cry "Unclean, unclean?" Why should leprosy

be stigmatized as the sickness of sicknesses, and the leprous as emphatically, "the smitten?" The answer is manifest. It was intended to be typical of sin; to show, as it were, parabolically, the wickedness of sin, the stealthiness of its progress, the wretchedness it produces, its deadly character, the shame arising from it, compelling the sin-stricken to hide his face, and utter an exceeding bitter cry, testifying that he was an abandoned outcast. (See 2 Chron. 26: 21). The leprous man was an outward and visible representation of the sinner; the leprosy figured the fatal disease of sin.

And if we are thus to see in leprosy a type of sin, so in the history of Naaman may we read the mode of cure which God has graciously provided,—a typical foreshowing of the washing away of sin in the waters of baptism. First, then, observe that Naaman was commanded to perform an outward act, to the due performance of which the promise of perfect cleansing was attached,—“Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.”—2 Kings 5: 10. It was only by doing this outward act, faithfully and obediently, that he could possibly be cleansed; the outward act was necessary for the healing. Not a mere sprinkling, but the immersion of the whole body seven times in Jordan restored his flesh again to him like unto a little child, further showing to us that little children are whole, and free from sin, and of such is the kingdom of heaven. (See Mark 10: 14). Further, observe the simplicity of the outward sign. So simple was it, indeed, that we read that Naaman was offended at it. “Behold, I thought” said he, “he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place and recover the leper.”—2 Kings 5: 11. He expected the act of healing to be accompanied by some striking manifestations of power, through the laying of the hands upon the ailing parts. We have many passages in the Old Testament which go to show that the laying on of the hands was taught as part of the doctrine all through the old dispensation, the same as was preached in the new, by Christ and his apostles. Or how did he, Naaman, expect it to be done unto him. And even if the cure was to be effected by water, he could not see why Jordan was to be chosen out as a laver of cleansing. Why not Abana and Pharpar, rivers of Damascus; might he not wash in them and be clean? And yet, though at first offended at the simplicity of the outward means, he was afterwards led by this very simplicity to see the hand of God in these means. If the prophet had used any of the extraordinary means Naaman had expected, there would have been great danger of the cure being ascribed to him, rather than unto God. But when he was cleansed by means in themselves so manifestly inadequate, he was forced to confess the power of God: “Behold, now I know that there is no God in all the earth, but in Israel.” Now, through obedience having been cleansed, the knowledge given, he fully understood that the cleansing of any is not of the water, but of grace,—“by

obedience to the commands of God” through his chosen servants. (See Acts 9: 6-18). These then, are two leading lessons we learn from the typical history of Naaman. First, the necessity of the outward burial in water, baptism for the inward washing away of sin, and next, that the simplicity of the outward and visible sign is no cause whatever for disbelieving that God should make it the channel for the conveyance of inward and spiritual grace.

There is something apparently humble in the arguments with which some dispense with the necessity of sacraments. “Spiritual healing,” they say, “must come from God, and not from man or water, or any human means. We must go direct to God. We want nothing between us and God. We can not put sacraments instead of Christ.” But the fallacy of this argument is of course patent, for if God has appointed certain ways in which he wills us to come to him; humility is shown in seeking him in those ways, and not in the Abanas and Pharpars of our own choosing. True faith consists in the unquestioning acceptance of those truths which God is pleased to reveal, and acting on them without reserve. Naaman would never have been cleansed if he had not washed in Jordan. His general faith in the healing power of God, which led him to take a long journey and put himself to much expense to find the prophet of the Lord, would not alone have sufficed. He needed, moreover, faith in the means which God, through his chosen servant, the prophet, had appointed for the conveyance of his healing power. And so, not only must we have a general faith in the power and goodness of God, but I may say, that particular faith, whereby we steadfastly believe the promises of God made to us in that sacrament, which he has ordained. If we are bidden, “Repent and be baptized every one of you in the name of the Lord Jesus Christ, for the remission of sins,” we have no right to suppose that we can have remission of sins without baptism. (Acts 2: 38). If it is said, “baptism doth also now save us,” (See 1st Peter 3: 21), we have no right to except salvation without baptism. When Saul (afterwards Paul) received the command, “Arise and be baptized, and wash away thy sins,” (Acts 22: 16), his faith in God was shown in his immediate obedience. Baptism was as necessary for his inward cleansing as washing in Jordan for the outward cleansing of Naaman. “The blood of Jesus Christ” indeed cleanseth us from all sin, but not before we have humbly bowed down in obedience to God’s commands, and been buried in the waters of baptism. (See 1 John 1: 4-7). The blood cleanseth us inwardly, as Naaman was cleansed outwardly, but only on the selfsame conditions, “Wash and be clean.”

The simplicity of the outward or visible form of baptism is no ground for disbelieving that God should make it the channel for the conveyance of inward spiritual grace. And yet the stumbling-block of Naaman is that of thousands to-day, and we may say with the whole Christian world from

the beginning: Thus it was, that “when he came unto His own, His own received him not.” (John 1: 11). Thus “they were offended in him,” saying, “Is this not the carpenter’s son?” (Matt. 13: 55). Thus too, nowadays, people disbelieve the healing virtue of the sacraments, because they, like their divine author, have “no form or comeliness;” and when men see them they have no beauty that they should desire them. They are “despised and rejected of men, despised and esteemed not.” (See Isa. 53: 2, 3). When, with the utmost simplicity, and with no pomp or show or expense, a man goes down into the water and is baptized, while a few words are pronounced over him and he rises up again, not at all or a very little cleaner, his having acquired eternal salvation is deemed incredible.

Alas! wretched unbelief, which denies to God his peculiar attributes, “simplicity and power.” Man rears a noble mansion by the hands of a multitude of builders, and by the employment of piles of massive materials, but God rears the fabric of this universe by the word of his power. Man heals the sick by many medicines, and oftener finds himself utterly baffled; but God cleanses the leprous with his word. Thus: “I will, be thou clean.” (Matt. 8: 3). Him who was blind from his birth, by unction with spittle and washing in the pool of Siloam; (John 9: 6, 7); Peter’s wife’s mother, (Matt 9: 15), and the two blind men (Matt. 20: 34), by the simple touch of his holy flesh; the palsied servant of the Centurion, and the daughter of the woman of Canaan, (Matt. 15: 21), when absent, (Matt. 8: 5-13), and the daughter of the ruler of the synagogue, by taking her by the hand and bidding her arise (Matt. 7: 4). In all these cases the means were utterly disproportionate to the end; but in this very way we are led, as Naaman, to confess that the “excellency of the power” is of God. “For God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are mighty; that no flesh should glory in his presence.”—1 Cor. 1: 27.

But once more: Notice the river in which Naaman washed and was cleansed, the Jordan. Naturally, I suppose, the rivers of Damascus were better than all the waters of Jordan. There was no absurdity in Naaman’s argument. As worldly men would say, he spoke like a sensible man, using his own judgment, and not suffering himself to be beguiled by the prophet. But nevertheless, we know that not in the noisy and rapid rivers of Abana and Pharpar, (for the word Abana means “most swift,” and was given to the river owing to the rapidity of its course), but in the more silent stream of Jordan was he to be healed. And what truth have we here; first, perhaps, an intimation that not in the noisy agitation of the world, but in the quiet working of God’s church are we to seek all good; not in convulsive, excit-

ing efforts, but in the quiet and faithful use of the means of grace, are we to be "made meet to be partakers of the inheritance of the Saints in light." (Col. 1: 12). Not in the wind, the fire, or the earthquake, but in the still small voice uttered, in the sacraments and gifts of Christ's church is God to be sought and found. In these "his word is with power," (Luke 4: 38); in these his "power is present to heal," (Luke 5: 17). And next, there is surely another reason for the choice of Jordan above all other rivers. Jordan was afterwards to be the place of our Lord's baptism, by which "the element of water was sanctified to the mystical washing away of sin." And in accordance with the ordinary method of God's dealing, it was fitting that there should be types announcing before hand this event in our Lord's history, and that the wonders wrought in Jordan, should prepare the way for this glorious restoration in these the last days. As "signs were these things set forth, and by this sort of significant instruction were the realities ushered in." Thus by the use of water, in general, and baptism in this river in particular, clearly pre-signifying what was to be, for Jordan alone of rivers having received in itself the first fruits of sanctification and blessing, became the channel, as it were, to convey in figure that by the same obedience, the grace of baptism to the whole world. Thus again was "baptism to save us," and "make us inheritors of the kingdom of heaven." It was pre-figured by the entrance of the Israelites into the promised land by the river Jordan. Thus was our Lord to be publicly manifested at his baptism in Jordan, and from thence to begin his ministry. So in Jordan did God begin to magnify Joshua (Jesus) in the sight of all Israel, (Joshua 3: 7), and he commenced to govern the people; that Jesus fore-ordained the twelve disciples, the ministers in baptism;" or lastly, was baptism to separate Christians from unbelievers. So was it also fore-ordained that even in its natural situation, the river Jordan should sever the country of the Israelites from that of the Gentiles. But, once more Naaman was commanded to "wash in Jordan seven times." Here again is a mystery. Seven was the number symbolical of rest and sanctification. Seven days, for example, was the leper to be shut out from the camp; seven times was the leper to be sprinkled for the cleansing of his leprosy; seven times was the blood of the sacrifice to be sprinkled on the mercy seat; the seventh day was a day of rest; the seventh year a year of rest and release. Have we not, then, in the washing of Naaman seven times in Jordan a type, first, of the sanctifying power of baptism, when we "were washed, justified, and sanctified, in the name of the Lord Jesus, and by the Spirit of God;" and next, on that blessed rest which follows on the perfect remission of our sins, both original and actual, and our restoration again to the favor of a reconciled God. Or, seeing that the gifts of the Spirit were sevenfold, we may perhaps find here an intimation that not all water, but water consecrated by the Holy Spirit, regenerates and saves. "The

element is one thing," the consecration and operation another. The element is water, the operation is of the Holy Ghost; the water cures not, unless the Holy Ghost has descended and consecrated the water." Whatever grace there is in the water, is not from the nature of the water, but from the presence of the Spirit. And all this is the more important for us, because Naaman was not a Jew, but like ourselves a Gentile, and his cleansing was a type of ours. For as Elijah and Elisha were types and precursors of our blessed Lord, so was Naaman a type of the Gentile world, to whom Christ, leaving the Jews on account of their unbelief, transferred through his Apostles, his church and grace. Our Lord at Nazareth makes allusion to this in his first: "Many lepers were in Israel," he says, "in the time of Eliseus the prophet; and none of them was cleansed, save Naaman the Syrian."—See Luke 4: 27. In the meridian of time, when Christ came in the flesh, Jews as well as Gentiles were encompassed by the leprosy of sin; but while the Jews, from their unbelief, were left in their misery, the Gentiles, believing, were cured of their deceit and wickedness, and by obedience to water baptism, were purged from all filthiness of the flesh and mind.

And who was that little maid who had been brought away captive out of the land of Israel. Her example teaches us that even they who occupy the lowest stations may be the means in God's hands in leading others to the truth; and even the temporary error of Naaman is not without its lesson. When Naaman was wroth he could not receive the truth of God; "he turned away in a rage," and could not discern the divine will. It was only when he came to himself, and listened humbly and teachably to advice, that he understood the deep things of the Almighty. Anger, clamor, and strife, can not understand mysteries; this privilege is reserved for the faithful. Men blinded by party spirit, and angered by all that opposes their pre-conceived notions, can hardly penetrate into the inner signification of holy writ. Mysteries are revealed to the meek, to the humble inquirer listening patiently to the preacher, or kneeling humbly at the footstool of Jesus, saying, Lord, open thou mine eyes, that I may see the wondrous things of thy law. These are such as he shall guide in judgment; to such as these he draws near, and opens their understanding that they may understand the scriptures. Nor is the subsequent conduct of Naaman without its instruction. No sooner was he cleansed than he solemnly testified that he would henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. And so in baptism we solemnly covenant, to serve the true and living God only. Cleansed from our sins, united to Christ, our great High Priest, an holy priesthood, "sanctified" to offer up spiritual sacrifices acceptable to God, by Jesus Christ, by being partakers at the table of the Lord, whereon we show the Lord's death till he come, and offer up the sacrifice as a memorial before God. And if, further, the first thought of Naa-

man's heart was to show his gratitude by offering of his substance, ("now, therefore, I pray thee, take a blessing of thy servant,") so should it also be ours, "to do good and to communicate forget not; for with such sacrifices God is well pleased," Heb. 13: 16. "And having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a living way, which he has consecrated for us, through the veil, that is to say, his flesh, to which we are united by baptism;" and having an High Priest over the house of God, let us draw near with a true heart, in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast our faith without wavering, (for he is faithful that promised,) and let us consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as we see the day approaching for the times of the refreshing," the coming of the Lord," so may we be able to cry, So come Lord Jesus. Amen.

WM. KENDRICK.

88 Diggon St., Stepney, London, England.

(Concluded next week.)

## Conference Minutes.

### INDEPENDENCE.

Conference of the above district convened on March 5th, 1887, in the Saints' Chapel, Independence, Missouri; J. N. White president, T. W. Chatburn clerk. Elders reported:—F. C. Warnky baptized 1, B. Myers, J. McKenzie, S. Maloney, R. Preator, J. T. Clark, S. Crum, E. Curtis baptized 8, H. Holdsworth, M. Shaw, I. N. White baptized 9, D. H. Norton, J. H. Lee, Joseph Luff, C. A. Bishop, S. Hogue, W. S. Loar and T. W. Chatburn. Priests reported:—A. U. Austin, J. Allison, J. Vickery, S. Farrow, A. Munn, R. May, J. F. Clemenson, W. P. Brentz, A. Cox and H. Etzenhouser. Branch Reports:—Independence 480; 5 baptized, 2 received by certificate of baptism, 7 by letter, 1 by evidence of membership, 3 marriages. First Kansas City 27; 2 received by letter, 1 removed by letter. Armstrong 95; 6 baptized, 3 received by letter, 4 removed by letter, 1 died, 1 ordination, 2 marriages. Clinton 36; 8 baptized. Holden, no change since last report. A petition of C. C. Frisby and others, with a purported revelation from God, to the effect that the said C. C. Frisby had been commanded to write to brethren interested for forgiveness and restoration, was read and referred to a committee, consisting of F. G. Pitt, S. Maloney and E. Curtis, to investigate and report to this conference, which after due consideration reported as follows:—"Independence, Mo., March 5th, 1887: We your committee appointed to take under advisement the case of C. C. Frisby, beg leave to report that we have examined the petition and heard the several witnesses upon the matter before us, and according to the evidence presented, we find the petition unworthy our endorsement, and the said C. C. Frisby unworthy of membership in the church." Report received and committee discharged. The office of district treasurer was discussed at length, and on motion declared abolish-

ed, and the moneys on hand turned over to the Bishop's agent, A. White. The following brethren were elected delegates to the General Conference: Joseph Luff, A. H. Smith, I. N. White, F. C. Warnky and A. White. Joseph Luff declined to serve as such delegate, and Bro. Samuel Crum was chosen. Bro. I. N. White's report and letter of instruction to the district was read and adopted as follows:—"Brethren in conference assembled: Cares of the work, and what I call providential hindrances, have prevented me from attending the other conferences that have been held here. I am pleased to be with you to-day. The work you have been pleased to call me to preside over is in more than fair condition in the southern and central part of our district. Kansas City, Armstrong and Independence branches have not been visited by me since last conference, but I learn are in good working order. My time has almost wholly been given to the work. I have directed the laborers (those who have cared to trust me) with care, and trust the work has not received an injury from labor so distributed. I have by no means pleased all, and my management may have been faulty. Brethren A. White, H. H. Robinson, Emsley Curtis, W. S. Loar and C. St. Clair, have all asked to labor, and the work done has been of the nature and kind that merits praise. The first three brethren have labored considerably and all are well liked where they have labored. Bro. Loar's financial affairs have been such that it seemed impracticable for him to be in the field much of the time; while he was out, his labors had telling effect for good. Bro. St. Clair did not labor much; his reasons to me were for want of means to defray expenses to and from appointments. Some difficulty arose in his mind by reason of the way I handled the funds placed in the hands of the treasurer of the district. I believe it is due to the district president, whoever he may be, to appoint a committee at each quarterly conference to audit the claims of the different laborers; the duty of this committee to take into consideration the amount of money on hand, and the necessities and amount of labor done by all the applicants, the president of the district being careful in his report, to give to the conference the names of those laboring under him, and the amount of travel and labor he has called them to do. I have received letters accusing me of partiality and favoritism in distribution of the funds of the district. While I have been acting president of district I have tried to be wise, not only in this matter of distributing the funds, but also in calling the laborers to such parts of the field as would make the funds go the furthest to the good of the work. I am not urging any special complaints, as I have long since learned that there is no man that can please everybody, let him be ever so careful. The work is looking up in nearly every quarter of the district; fields are now opened up that can not be abandoned without great damage to the work. I have baptized nine since January 30th. Many are much interested at Holden, Clinton, Cedar Springs and near Lowry City. On February 25th I received a letter from Dr. E. C. Taylor, of Stockton, the county seat of Cedar county, asking that I come there. He says in his letter:—"I am prepared to say we will be glad to see you here at your earliest convenience. . . . Come prepared to stay a week or more. Your expenses here will be paid. Stop at 'Tennessee House.'" Stockton is twenty miles north of

Cedar Springs. This doctor was on business at Cedar Springs in February, when the brethren and myself were holding meetings there, and only heard us twice. His residence is at Stockton. He says they have a union church house there, and if I will inform him when I can come, he will see that the appointment is well circulated. I consider this an important call, coming from the source it does. Many such calls are coming from other points, and all of worthy note. Can laborers sit idly still and see these calls go unanswered? Saints with their means should step forward and assist worthy and good men to the front. If there is any place that should be wisely and thoroughly canvassed with wise men as laborers, it is this Central District. Wise men are needed to preside both in district and branch. If you put incompetent men into these positions that are aspiring to climb into "Moses' seat" the good you might do is greatly retarded. I have just closed a week's meeting at Holden. I had good congregations, and a marked interest is manifested in the work there. The work should be early renewed. These are some features of the work at Holden that are not found in many places, and that is polygamy. There is one Mr. Thomas who is a polygamist Mormon, and he attends nearly all of our meetings. He tries to throw discord in among our people, but in this he utterly fails. Some good minds are investigating, and these are privately visited by him, and the tales he tells poison their mind against the truth. He never fails to tell that Joseph Smith was a polygamist and had many wives and they now live in Utah. This has caused people to say we were all one and the same body with the Utah people. Thursday evening I had occasion to preach on polygamy. We had a good house and God enabled me to "set up" this "twin relic of barbarianism" in such light that our polygamist man at one time cried out, "Read on," while I was reading from the Book of Mormon, on page 116. I did read on to his great chagrin. This man got a letter only a week ago from two Utonian elders now in Tennessee, stating they would soon be in Holden, and would hold meeting. Mr. Thomas told me Thursday he had the promise of the same room I was occupying, for them to speak in. I have fully paved the way for them, and when they withdraw the wedge of truth that I left well planted in the minds of the people in Holden, we will give them a "free pass" to the happy hunting grounds of their leaders, Taylor and Cannon. My debate with Elder W. W. Blalock was all that I anticipated. It opened a great inquiry for the truth. Whether the debate will be renewed I can not say now; there are some signs of it, but not at the same place. The Campbellites want no more debate there. The cause is being assailed by Elders Price and Jones (Campbellites) in Cedar county. Jones spoke against us six times; Price a number of times. I heard Elder Price in one of his efforts and answered him the same day in a two hours' effort. Other places are threatened. I think this is no bad omen for the work. Elder Price tried hard to excite a spirit of mobocracy against our people. Arrangements are being made among these people to put men in the field to follow up our efforts; so I have learned. Our elders have nothing to fear if living faithfully and studying to show themselves workmen. I would press upon the conference the need of system in our labor. Without system

many places will be neglected that need the labor and time now spent where it is of but little benefit. I pray that God may lead us wisely." Statistical report so far as reported shows a gain of 36 members during the quarter, 27 baptisms, 9 received by letter, 5 removed by letter, and one death; a net gain of 30 members. I. N. White was chosen president, E. Curtis, vice-president, and T. W. Chatburn, clerk, for the next quarter. The authorities of the church were sustained in righteousness, together with local authorities. Delegates to General Conference were instructed to vote for the convening of the General Conference at this place in 1888. Preaching Sunday morning by A. H. Smith, on the subject of tithing, which was well received. Prayer-meeting at two p. m., in charge of Brn. Pitt and E. Curtis. Preaching in the evening by I. N. White. The Spirit prevailed during the several meetings and was well received by the large audience in attendance. Adjourned to meet in Independence, Saturday, June 4th, 1887, at 10 o'clock a. m.

#### POTTAWATTAMIE.

A conference of above district was held in the Saints' Chapel, Hazel Dell branch, Iowa. H. N. Hansen president, R. Kirkwood secretary *pro tem*. Council Bluffs, Crescent and Hazel Dell branches reported. No report from Wheeler's Grove and North Star. Elders John F. Drebis, B. Harding, H. N. Hansen, and Priest John Evans reported labor done. C. A. Beebe was appointed delegate to the General Conference. The present officers of the district were sustained. The authorities of the church were sustained. All elders and priests were requested to labor as circumstances may permit. Preaching on the Sabbath by H. N. Hansen and B. Harding. An hour was spent in testimony, and many strong ones were borne by the Saints. A collection was taken up to aid our brethren in Texas, suffering from the drought, amounting to \$10.65. A two-days' meeting was appointed to be held at Wheeler's Grove, commencing April 9th, 10:30, a. m. Adjourned to meet at Crescent the last Saturday in May, at 10:30 a. m.

#### SOUTH SEA ISLANDS.

The semi-annual conference of this mission was held at Panau Korikura, October 6th to 10th, 1886. As many of the brethren are compelled to go to conference from a week to a month before the time or run the risk of not reaching the place of meeting in time, we make it a rule to have preaching, and other services daily up to the day of business; so that on Sunday, October 3d, Pohemiti, president of Niau branch, preached. At 10 a. m. preaching by T. W. Smith and H. Jonsen, at two p. m. by Metuore, president of Ziona branch, Tahiti; after which the sacrament of the Lord's supper was administered, and a testimony meeting followed. After the 10 o'clock meeting five men and three women were baptized by Bro. T. W. Smith, and were confirmed at the beginning of the afternoon service. On Monday and Tuesday mornings a school was held at 7 a. m., at which various scriptures were explained by Bro. Smith. Preaching at 10 a. m., Tuesday, by Tahito, of Avatoru Rairoa. Prayer meeting at five p. m., Tuesday. Wednesday, October 6th, preaching at 7 a. m. by Tehopea, of Taronia branch, Tahiti. Business commenced at 10 a. m. Bro. T. W. Smith, president of the mis-

sion, presided. D. M. Pohemiti, president of Niau branch, was chosen clerk, and Pofatu, of Panau branch, and district clerk, was chosen to assist. Minutes of April conference were read by Bro. John Hawkins, as they appeared in the *Herald* and were translated by him. Reports from missionaries were read: Teahi, of Maihi branch, who did not report last April, reported the baptism of 18 at Taega, 9 at Makemo, 42 at Raroia, 11 at Takume; in all 80. A branch was organized in each place, with an elder, priest, teacher, and a deacon. H. Jonsen baptized 3 at Avatoru Rairoa. Tehopea had baptized 2 at Taronā. T. W. Smith had baptized 21, among them Bro. John Hawkins, formerly an elder of the church in the days of Grouard. He was re-ordained at the conference. Afternoon session.—After singing and prayer, reports of branches were read. Ziona, Niau, Panau, Apatai, Manihi, Moturaa, Avatoru and Taronā branches reported. No reports from Maatea, Tikahau, Taroa, Tapoto, Rotoava, Makemo, Roroia, Taega, Takume, Tamarie, Tuuhora, Matahoa, Faite, Hau, Amanu, Tauere, Teirei, and Tubuai. It is almost impossible to get the idea into the heads of these people that they should send the branch report, if the president of the branch does not attend the conference, but they think that if he does not go, they can do nothing. Preaching on Thursday morning at 7 o'clock, by Tamaru, president of Avatoru branch, on Friday morning by Teahi, of Manihi, on Sunday the 10th, at 7 a. m., by Tane, president of Manihi branch, at 10 a. m. by Elder John Hawkins, and at 2 p. m. by Elder H. Jonsen. The following rules were adopted by the conference. 1. That there shall be two general conferences each year, one to begin April 6th, the other on October 6th. 2. That there shall be two district conferences each year in each district, one on January 6th and the other on July 6th, and that no district shall meet when the general conferences meet; in other words, that there shall be no district conferences on April 6th or October 6th. 3. Each branch shall collect a franc from each member and forward to the general conference to help defray the expenses thereof. 4. Each branch in the district where the general conference is held shall assist with food of different kinds. A number of rules to govern the land owned by the church in Ziona were adopted. A church recorder for the mission was elected; D. M. Pohemite of Niau was chosen, and Tehu of Papeete was chosen to assist. The April conference of 1887 was appointed to be held in Tamarie branch, Anaa. Teahi and Tane Tarau (elders) were appointed to visit and strengthen the churches at Taega, Makema, Roroia, Takume, and elsewhere in that region. Herman Johnsen was appointed to the oversight of the mission to Hau, Tauere, Amanu, and that region, Marau to assist. Metuao and Tehopea were appointed to Raiatea, Huahine, Borabora, and other islands near by. A number of brethren and sisters from other branches having removed to Aratua, a branch was formed at that place, the members being all present at conference. There are twenty-six branches fully identified with the Reorganized Church. The following presiding elders were present: Putoa, Metuao, Pohemiti, Tane, Paite, Tetaira, Poiatu, Tamaru, and Tare. Elders present: H. Jonsen, John Hawkins, Tehopea, Teahi, Tane Tarau, Viriama, Toofa, Vaiarea, Mataitaria, Temere, Tuu, Taruia, Faito, Tamu, Tufaanui, Pofatu, Tukairoa,

Moe, Rifai, Hiva, Faruia, Tupoa, Toroa, Huoi, Tahererau, Gauta, Tahito, Manaua. Priests present: Teiva, Vaea, Tairohia, Tevaiatua, Temanava. Teachers: Tehutu, Tetohu, Tevivi, Tarata, and deacons Mopu, Mika, and Temaharo were also present. The different branches are to hold a school for the study of the Scriptures on Monday, Tuesday, Thursday and Friday mornings, at seven o'clock, and a Sabbath School after the close of the ten o'clock meeting on Sundays. The meetings for prayer and testimony are to be held on Tuesday and Friday evenings at three o'clock, and after the evening meeting on the Sabbath, if desired by the president, there can be a prayer and testimony, or speaking. At the Tuesday and Friday evening meetings there can be short hymns sung between the first and last hymns as there may be time and opportunity.

T. W. SMITH, *Pres. of Conference.*  
D. M. POHEMITE, *Secretary.*  
POFUTA, *Assistant Secretary.*

#### NORTHERN CALIFORNIA.

Conference of the above district convened in the Saints' Chapel at Sacramento, California, March 11th, 1887. Thomas Daley, president of the district, in the chair. Morning session spent in prayer and testimony. Afternoon session.—H. P. Brown was unanimously elected president of the district, John Parson vice-president, George S. Lincoln secretary, Leslie Darrow assistant, William Hart treasurer. Minutes of last conference read and corrected to show membership of San Francisco branch 57 instead of 75, and Oakland branch 95 instead of 97 as printed in *Herald*. Minutes then accepted. Elders' reports.—Thomas Daley, of the seventy, baptized 6. J. R. Cook baptized 1. John Nightingale, George S. Lincoln, G. W. Harlow, J. H. Parr and Charles A. Parkin reported. John Parson has been called by the Spirit of God to unite and labor with the Reorganized Church; was called by the same Spirit through Joseph Smith to take hold and work. In accordance with the voice of the Spirit went to Oakland, met with the Saints there and in San Francisco, where the Spirit testified of God's acceptance of him. Has united with the Oakland branch, and labored there and in San Francisco, with the Spirit continually acknowledging him and his efforts. Preaching in the evening by H. P. Brown. Second day.—Met at nine o'clock for prayer and praise. Business resumed at ten o'clock, H. P. Brown in the chair. Elders' reports continued.—James Steele, Owen Dinsdale, Albert Haws and H. P. Brown; by letter: William Anderson, C. W. Hawkins, William Hart (has served as treasurer of district, received funds, leaving cash on hand at date \$7.85), and Heman C. Smith. H. P. Brown, chairman of committee on re-unions, reported nothing done in that direction; he had waited to hear from similar committee from the other districts. Priest Samuel Weldon reported by letter. Teacher John Bennet reported. Afternoon.—Priest Israel Davis reported by letter. Bishop's agent, Sr. T. J. Andrews, reported by letter: Cash on hand last report \$1,038.37; received from tithings \$183.15, from offerings \$20.25, total \$1,241.77; expenditures, missionary \$85, to the Bishop \$300, poor \$106; total \$491; leaving cash on hand at date \$750.77. Reports of branches.—Sacramento 109; 4 baptized, 1 received by letter, 3 by vote, 3 expelled, 2 died. Oakland 80; 1 ordination, 1 received by vote, 2 by letter, 18 removed by letter.

Stockton 66; 2 confirmations, 3 children blessed, 2 baptized. Santa Rosa no change. San Francisco 57. Lower Lake 25. J. H. Parr and John Parson were recommended to the General Conference for a general appointment as missionaries. The authorities of the church were sustained in righteousness. Preaching in the evening by John Parson. Prayer and praise meeting on Sunday morning; preaching in the forenoon by Thomas Daley; sacrament meeting in the afternoon; preaching in the evening by H. P. Brown. Priest J. A. Stromberg reported by letter. The following preamble and resolution was read and unanimously adopted: Whereas, the Northern District of California has from time to time, by tithing and free-will offerings, placed in the hands of the Bishop's Agent in said district large sums of money, and whereas, very much of said money has been used from time to time by the Bishop to assist to carry missionaries to distant fields, and to be used east, thereby depleting the treasury in this district, to the extent that the work of the Lord in this district has been badly crippled for want of funds to place the elders, or considerable part of them, in the field and properly sustain them, and whereas, it is the sense of this conference that the interests of the church, in this district have not been properly attended to, and that we believe that a large portion of the money paid into the hands of the Bishop's Agent in this district is absolutely needed here, and ought in justice to us be used here, for the support of our poor and the work of the ministry; therefore be it resolved by this conference here assembled, that we do respectfully, yet earnestly petition and pray the Bishop and the Twelve to allow the money in the hands of the Bishop's Agent, and whatever may be hereafter paid into his or her hands to be used for the benefit of our own poor, and the work of the ministry in this district, until such times as it shall be just and equitable to divert it to other purposes and other plans. Thos. Daley was given a vote of thanks for past services as district president. By request of the Sacramento branch Bro. W. A. Skinner was ordained to the office of a priest. Adjourned to meet Oakland, California, October 6th, 1887, at ten o'clock.

#### NORTHERN NEBRASKA.

Conference convened at Omaha, Nebraska, January 7th, 1887, at 7:30 p. m., N. Brown president, Isaac Sylvester secretary. Prayer meeting was the order of the first session and good feeling was shown. Elders Reports: J. Caffall (baptized 4), Wm. Rumel (baptized 1), N. Brown (baptized 1), H. J. Hudson, R. M. Elvin (baptized 7), J. Armstrong reported. Bishop's Agent's Report: Cash on hand last report \$88; received since, for tithing \$14; freewill offering \$4; total amount received \$18, making total amount \$106.10. Expenditures \$34. Balance on hand to date \$72.10. A committee to audit the agent's books, was appointed. Services for Sunday were as follows: Preaching in the forenoon and evening, prayer meeting in the afternoon. District president and secretary were sustained until next conference. Appeal from decision of elders' court read from O. H. Brown. W. M. Rumel and H. J. Hudson were elected delegates to General Conference. Bro. Wm. Rumel was requested to labor as much as possible in this district. Bro. N. Rumel was appointed to labor at Elkhorn and Leach School-house. Bro. M. H.

Forscutt reported. Recognizing the good being done through the efforts of Bro. Forscutt in this city, it was resolved that he be appointed to labor in Omaha. Resolved that each branch president be notified that it is the wish of this conference that they contribute toward bearing the expense of the delegates to the Annual Conference to be held at Kirtland, Ohio, and the same be forwarded to the district clerk at Omaha, Nebraska. Statistical Report: Omaha 103, 2 baptized, 3 received by letter, 2 removed. Wm. Rumel was sustained as Bishop's Agent. Committee on case of O. H. Brown reported. Brn. H. J. Hudson and J. P. Ogard presented majority report and E. Paulsen a minority report; majority report adopted. Adjourned to meet at Fremont, Nebraska, the last Friday in June, 1887.

#### KEWANEE.

A conference of the above district met pursuant to call of the president, at Rock Island, Illinois, March 12th, 1887, Pres. J. W. Terry in the chair. He explained his reasons for changing the place of holding the conference. Branch reports:—Buffalo Prairie, 64; 1 baptized, 1 removed, 1 died. E. T. Bryant, president; J. W. Hutchins, clerk. Millersburg, 41; 1 baptized. James W. Terry, president, Jos. L. Terry, clerk. Kewanee, 71; John Chisnall, president. Henderson Grove, 37; 1 expelled, 1 died. Lewis Tryon, presiding priest. Bishop's Agent, R. J. Benjamin, reported:—On hand last report \$20.93, collected \$32.50, total \$53.43; paid the Bishop \$25. For mission work, \$28.43. Elder D. S. Holmes reported by letter. Sickness in his family prevented his attendance at conference. Elders M. T. Short, T. F. Stafford, I. B. Larew, C. Reynolds, J. Chisnall, Priest F. G. Dungee reported in person, and showed a marked zeal for the work, coupled with strong desires to continue faithful. Pres. Terry gave an interesting account of his labors during the quarter among the branches. Elder Terry was sustained president of the district, and J. Chisnall, secretary. The several sessions were marked with peace and good will for all. The fellowship and communion of the Holy Spirit was with the Saints in the testimony meeting. The preaching of the word was ably done by elders Short and T. F. Stafford. The Saints of Rock Island, under the care of brother Dungee, are to be congratulated in this their first conference so ably cared for. Adjourned to meet at Henderson Grove, July 2d.

#### SOUTHERN INDIANA.

The conference of the above district convened at Eden, Floyd county, March 12th, 13th and 14th, 1887, Elder J. G. Scott presiding, and Elder M. R. Scott, secretary. Branch Reports:—Union, 37 members, including 1 priest, 1 teacher, 1 deacon. Eden 25, including 4 elders, 1 priest. Elders reports:—James M. Scott had labored in several places, but not much in the branch; desired to do more in the future. Elder James G. Scott had labored but little, owing to home duties. Desired to visit the district soon. M. R. Scott had, since the holidays devoted much time in the ministry, had traveled considerably, and had opened up the work at some new points. Opposition was strong. Proposes to press the battle to the gates of the enemy. Never felt more encouraged than now or at present. Elder M. R. Scott was appointed delegate to General Conference. Resolved that the district president

request all the branches in the district to forward means to the treasurer of the Eden Branch, Sr. Sarah Goss, for defraying the expenses of delegates. All reports must be received on or before the 25th of March. Preaching Sunday 13th, at 10:30, by James G. Scott, to a large audience. In the afternoon had a spiritual and edifying sacrament and testimony meeting in charge of Elder M. R. Scott, in which God's Spirit was present to cheer the Saints. At 7 p. m., preaching by Leonard Scott, M. R. Scott, assisting. Monday the 14th. Priest Leonard Scott had labored in northern Indiana and southern Michigan, at times, with Elder C. Scott. Bro. Leonard Scott was chosen to accompany Bro. M. R. Scott to the General Conference as a delegate. James G. Scott was sustained district president and M. R. Scott, secretary. Conference requests General Conference, through her delegates to appoint missionaries for this district from their home talent. The general church authorities were sustained. At 7:30, p. m., preaching by Bro. Leonard Scott, assisted by James M. Scott. This ended a cheering conference. Adjourned to meet with the Union Branch, September 3d, 1887, at 10:30 a. m.

### Miscellaneous.

#### BORN.

Bro. James Caffall, reports the following births and blessing of children, but fails to state where they were born.

Claude C. born May 22d, 1881, and Homer H., born July 6th, 1876; sons of Bro. Albert and Sr. Eliza I. Emley, blessed March 29th, 1887, by Elder James Caffall, at Wisner, Nebraska.

Leroy Holland, son of Bro. Reuben H. and Adelia Cain; blessed March 20th, 1887, by Bro. James Caffall, at Davies county, Nebraska.

Charles Monroe, son of Bro. James F. and Sr. Julia C. Sheppard; blessed March 6th, 1887, by Elder James Caffall, Sheriden county, Nebraska.

#### MARRIED.

OLSEN—RODGER.—At the residence of the bride's mother, Lamoni, Iowa, April 5th, 1887, Bro. Austin Olsen, to sister Dollie Rodger, all of Lamoni. Bro. Asa S. Cochran officiating.

#### DIED.

CUNNINGTON.—At Davis City, Iowa, April 2d, 1887, Elder William Cunnington, aged 81 years, 6 month and 16 days. He had been feeble for many months but a paralytic stroke was the immediate cause of his death. He was born at Preston, Lancashire, England, in 1805; obeyed the gospel as restored in latter days some time in the "forties," came to America in 1847; was in Utah and later in California; returned eastward in 1872 and came into Iowa in 1875. He joined the Reorganized Church at Stockton, California, in 1864, remaining faithful and true to the Lord's work and having nothing to do at any time with the evils instituted by men. He was a member of the Third Quorum of Elders. His wife survives him. Two sons live in Utah, one daughter in Montana, and two daughters in Iowa, one the wife of Bro. E. Robinson of Davis City. The funeral sermon was preached by Elder H. A. Stebbins in the Union Chapel, Davis City.

EVELAND.—At Pekin, Illinois, March 10th, 1887, of quick consumption, Eva L. Eveland, aged 19 years, 3 months and 17 days. She had been sick for the last five months; she rallied for

a time, but the seeds of early death were too firmly planted in her constitution, and she closed her eyes in death while yet in the morning of her womanhood.

TEETERS.—At Clear Lake, Indiana, March 24th, 1887, of old age, Sophia Teeters. She was born February 27th, 1806, near Wilksbarre, Pennsylvania, aged 81 years and 26 days. She was a faithful wife, a good mother, kind and generous to all; she fell asleep in Christ with the hope of a glorious resurrection, and awaits the coming of Jesus the King. Funeral service by Elder B. V. Springer, in presence of a large gathering of friends.

We laid her away in the old church yard,  
From the labors of earth now set free;  
Where the sweet birds sing and the wild flowers  
spring,

'Till we all come, dear mother, to thee.  
Sleep on, dearest mother, and sweet be thy rest,  
Thy trials and cares are all o'er;  
We patiently wait for the summons to come,  
To meet on the evergreen shore.

ALLEN.—At Cleveland, Iowa, March 25th, 1887, of heart disease, Betty, the beloved wife of Bro. Thomas R. Allen, in her sixty-fifth year. She was born in Little Lever, Lancashire, England, about January 12th, 1823; baptized into the Reorganized Church May 23d, 1866, at Alton, Illinois, by Henry Cuerden. She leaves a husband, two sons, and two daughters, eight grandchildren, and many friends to mourn her loss. She lived in full assurance of the truth of the latter day work, and ever bore a strong and powerful testimony to that effect to her last breath. She passed away out of this life suddenly, and seemingly without pain or a struggle. Funeral services was conducted by John Watkins, Sen., and sermon by George Spencer.

HASKINS.—Near Crescent, Iowa, March 22d, 1887, Sr. Mary Haskins, aged 78 years, 10 months, and 13 days. She embraced the gospel through the labors of W. W. Blair and E. C. Briggs, in Decatur county, Iowa, in the early days of the Reorganization, and since then her life has been in keeping with her profession. Funeral service by H. N. Hansen.

EMLEY.—At Wisner, Nebraska, February 12th, 1887, after two weeks' illness, Bro. Joseph Emley, husband of Sr. Mary Emley, who died May, 1886. They were baptized in Indiana, 1843, whence they came in 1865, living in the above locality until their death. Some time after this, Bro. C. Derry was preaching here, and both expressed a desire to unite with the Reorganized Church. Their union was blessed with fourteen children, eleven of whom are living. Their names and works are held in respectful remembrance by all who knew them.

Sister Ellen Fisher, writing from Eight Mile Grove, Oregon, says:

"I would not know how to do without the *Herald*; it is my only preacher since I came to this place. I have not seen one of our faith in this State, but have heard of one, Sister Rush, about fifteen miles from here, who is doing all she can in the way of distributing tracts; she has a good reputation among her neighbors. I hope to see her soon."

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, April 23, 1887.

No. 17.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, April 23, 1887.

### PERSONAL CLEANLINESS.

PERSONAL cleanliness is one of the best of Christian virtues, and must go largely with cleanliness of mind. Uncleanliness of person too often betokens a careless, listless, and indolent condition of mind. Laziness is a perverse weed, and needs careful cultivation against it, to prevent injury to the nobler qualities of the human brain and heart. Any excellent quality held in check by indolence loses in intensity, and is finally overcome. Perverse habits kill out and destroy good intentions; and no matter how much regret may be indulged after the mischief is wrought, the ruin can not be repaired; pardon may be obtained, but reparation is impossible. Men ought to guard against indolent ways as against a thief in the night. So, also, ought Saints to guard against personal uncleanliness.

Not many months ago it was our privilege to attend a public place, where young men assembled for study, to prepare themselves for ministerial labor for one of the several popular sects; and in the hall where the word was preached, we noticed that the floor where many of the seats were, was badly stained with tobacco juice. Our thought was, Here, on this side do congregate those of unclean lips. We remarked to the man kindly showing us over the building: "This is the tobacco chewers side of the house." "Yes, he replied, 'the boys will some of them use the weed.'" In another public building, where courts are held, in a popular city, we encountered a similar condition of things. In

still another, in a country county seat, the floor, the aisles, the bar, all reek with the fumes of decayed tobacco spittle and stale smoke, to such an extent that the nostrils of a sensitive man tingle and smart with the fumes, and breathing after a time becomes oppressive. Men lounge in and complacently masticate tobacco, and eject the spittle everywhere; the windows are kept closed, and the atmosphere becomes foetid and foul; how can clean lips bear such contamination and escape free from hurt.

It is pleasant to think that there has been a very marked change for the better in regard to cleanliness in personal appearance, clothing, and habits in public, and the places where the Saints congregate. These are regarded with a cleaner thought, and a greater respect is shown to the place where it is hoped that the Good Spirit will meet with those who gather there. We feel encouraged, and hope that when the Angel Messages come more freely than heretofore, we may have an army of men of clean lips to herald them abroad.

### BRIGHAM VS. JOSEPH.

IN Nauvoo, April 6th, 1845,—nearly ten months after the murder of Joseph Smith, Brigham Young in a speech delivered to the church, and printed in the *Times and Seasons* for July 1st, 1845, vol. 6, page 952-3, deliberately uttered the following words, in which are plainly seen his ambition for extra influence and power with the Saints, also his cunning craftiness in paving the way for the introduction of polygamy, secret oath-bound endowments, and their kindred anti-gospel doctrines and doings. These are the words:

"When you receive *all* that is for you, you will say, O the blindness of Christendom! O the ignorance of the world!! Even the Latter Day Saints that have assembled themselves together at the April Conference in the year eighteen hundred and forty-five will say, What am I? *Joseph in his life time did not receive everything connected with the doctrine of redemption;* but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the celestial kingdom. . . . If we improve upon the small things, greater will be given us."

In this quotation Brigham claims sub-

stantially (1), that Joseph "in his life time" was ignorant of some things "connected with the doctrine of redemption;" (2), that the Saints up to 1845 had not received "all" that was for them to learn of that "doctrine;" (3), that these things which neither the Saints nor Joseph had received, others would "obtain and teach this great people;" (4), for the reason that Joseph "left the key with those who understand how to obtain and teach this great people all that is necessary for their salvation and exaltation in the celestial kingdom of our God," which things, mark you, he asserts neither Joseph nor the Saints knew of.

He further asserts that what Joseph and the Saints knew in Joseph's "life time," were "small things" when compared with what would be taught "this great people" by those with whom Joseph "left the key . . . to obtain and teach" the Saints.

What *new thing* did Brigham and his fellows teach the Saints, after June 27th, 1844, as being "necessary for their salvation and exaltation in the celestial kingdom?" It was polygamy—"celestial marriage"—and his system of secret oath-bound endowments! In proof of this, please read what he afterwards, in the same speech said, after having thus prepared the minds of the Saints for some of the promised "greater" things which "Joseph in his life time did not receive." Brigham said:

"I would now call your attention to some of the sayings of the Apostle Paul. I hope you will not stumble at them. Paul says:—"Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord; for as the woman is of the man, even so is the man also by the woman, but all things of God." The same apostle also says:—"The woman is the glory of the man." Now brethren, these are Paul's sayings; not Joseph Smith's spiritual wife system sayings. And I would say, as no man can be perfect without the woman, so no woman can be perfect without a man to lead her. I tell you the truth as it is in the bosom of eternity; and I say so to every man upon the face of the earth; if he wishes to be saved *he can not be saved without a woman by his side. This is spiritual wifeism;* that is, the doctrine of Spiritual wives."

This, then, is some of the "greater" things that belonged to the Saints' "salvation and exaltation in the celestial kingdom," according to the teaching of Brig-

ham Young. Brigham in these teachings "let the cat out of the bag," as to what himself and his fellows intended to teach the Saints as principles essential to salvation. And this he teaches as new doctrine to the Saints, that which he claims, "Joseph in his life time did not receive," and that which the Saints had not previously known.

How cunning; how crafty to assume that others besides Joseph held "the key" by which "to obtain and teach" the Saints principles pertaining to "salvation and exaltation" that "Joseph in his life time did not receive!" Verily; if Brigham's claims were true, Joseph and the Saints had not received what would save and exalt them in the celestial kingdom of God, but it remained for himself and his fellows, by virtue of "the key" left them, to "obtain and teach to this great people" those wonderful things of which Joseph and the Saints had been ignorant, and which were "necessary for their salvation and exaltation."

In this Brigham flatly contradicts the authorized books of the church, for all of them teach that "salvation and exaltation" are attained by the gospel, and that the gospel is taught in each and all of these books. Besides this, the Lord said, "I will show unto my servant Joseph *all things* pertaining to this house, [Temple in Nauvoo], and the priesthood thereof."—Doc and Cov. 107:13. And yet Brigham had the audacity to claim that he and his fellows would teach the church what Joseph and the Saints had not received up to 1844!

Well, they have done so; and the result is, they and those who follow them are made, like rebellious Israel, "a bye word, a taunt, a proverb, and a reproach." Brigham and his co-workers, in their efforts to be greater and wiser than those who preceded and were once over them in the ministry, ran rapidly into error from 1844, since when their church has been widely different in doctrine and principle from what Christ's Church was at any time in the history of ancient or modern times, as that history is found in the sacred books of the church.

BRO. JOSEPH F. BURTON sends us copies of the *Wallsend and Plattsburg, N. S. W., Sun* for the 5th and 12th of February, in each of which is a digest of a discourse delivered by him, at a hall in Plattsburg. We give place for one of them for the matter which it contains.

"Last Sunday evening Elder Burton of the Reorganized Church of Latter Day Saints

preached to a fairly large audience at the Mechanics' Institute, Plattsburg. Following is an outcast of his discourse:

There is a spirit of unrest in the religious world. . . . Old doctrines are being revived and doctrines venerable by having received the sanction of our fore-fathers, are dismissed the creeds of to-day by reason of research, investigation, and light. For instance, the "Theological Seminary" of Andover, Massachusetts, is in trouble over the doctrine of Probation after death, so also the doctrine of future punishment has been considerably modified. The last few centuries have given us a host of reformers, who have endeavored to expurgate the churches of doctrines which to them seemed erroneous. The doctrines, perhaps, which called for reformation more than all others was that of "justification by works" alone; thence came the cry of the reformation "justification by faith," which gradually has taken upon itself this expressed thought, "Jesus has paid it all;" and so persistently has this statement been urged that to-day Christianity is lifeless and the spirit of the age is pre-eminently Universalistic. The expression, "No works needed," was perhaps not intended to be taken in its absolute sense, and may not be so used now, only that thereby the thought is expressed that any works of righteousness which man may perform could never have given the race salvation; therefore could never give it to an individual. While this is admitted there must always be this thought that as "Christ has paid it all," not only now—not only from Calvary—but from "the foundation of the world." He then has done *all* that he intends to do, and man to be saved must accept individually of the offer of eternal life made by Christ to all persons *upon the terms he has made*.

If there are no terms of acceptance of necessity, we must be Universalists, for God is no respecter of persons. If there are no terms or conditions, may we be saved while rejecting them? We will find it difficult to continue the distinction between "justification by works" and "justification by faith;" but if we accept the thought that the faith by which a man is justified is of that character which demands action, and thus unite the two, we may see our way clear. We hear it stated that ALL that is necessary is, "believe in the Lord Jesus Christ and thou shalt be saved." Do those who use that expression mean that they are willing to trust to Christ to save them, because of *their belief* that He is the Christ; or that because they say I believe, therefore I am saved. Are they saved? If so, are not they saved by their *belief*—and is it not a fact that such persons Christ has *not* paid it all in the sense that the terms of salvation need not be complied with by them, for unless "*they believe*," Christ has not saved them—and they make that proposition the condition of salvation. But if "Christ has paid it all" and I am saved *if I believe*, will I continue in a saved condition, if I do not continue to live righteously. No; but if I sin I must repent if I would continue in such a state, then I find a law of salvation affecting me after I become a Christian, which was not operative before I was saved, that is, repentance, for *all* that a sinner needs to be saved is to *believe*, but after that he must add repentance to belief to be saved; but if it is stated that the sinner must also repent then we have as two conditions of salvation—belief in Christ and repentance.

There are are some notable cases recorded in the New Testament which may throw some light upon these questions. Christ says (Luke 24:47) that "repentance and remission of sins should be preached in his name in all nations." In Mark 16:16, He says "He that believeth and is baptized shall be saved." If I am saved because of my belief in Christ alone, this statement of Mark is incorrect, for he puts salvation after and contingent upon belief *and* baptism, and so in answer to the question of the thousands on Pentecost day. "What shall we do? Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38). Also in the case of the eunuch, "what doth hinder me to be baptized," and the answer, "if thou believest thou mayest," and the affirmation of belief "I believe that Jesus Christ is the Son of God." Philip then baptized him. When was this man saved? When he believed; if so, what of Christ's statement "he (a Eunuch) that believeth, and is baptized shall be saved." If he was saved before baptism, evidently baptism was not for the remission of sins, and the statements of the rule of action as made by Christ and the Apostles are incorrect. We do not think that Christ was wrong when he said "he that believeth and is baptized shall be saved," or that St. Peter was wrong in answering the question "what shall we do?" by saying "repent and be baptized every one of you;" or that Philip was in error when teaching the Samaritans "concerning the kingdom of God, and the name of Jesus Christ," he baptized both men and women. So then the faith by which a man is justified is of that active nature that produces works, and by works faith is made perfect; therefore a man is justified by a perfected faith, or as James (2:17) says: "faith if it hath not works, is dead being alone." "Ye see then how that by works a man is justified, and not by faith only.—24v. Then a man is justified by a faith which causes belief in Christ, repentance, and baptism for the remission of sins.

#### SIGNIFICANT STATISTICS.

THE following may help you to determine which class of men you will array yourself with, those whose chances are the better or those whose chances are worse. Choose, but remember the conditions when called upon to meet the consequences.

Mr. Nelson, the most distinguished of English actuaries, after long and careful investigations and comparisons, ascertains by actual experience the following astounding facts:

Between the ages of 15 and 20, where ten total abstainers die, eighteen moderate drinkers die.

Between the ages of 29 and 30, where ten total abstainers die, 31 moderate drinkers die.

Between the ages of 30 and 40, where ten total abstainers die, 40 moderate drinkers die.

Or, expressing the fact in another form he says:

A total abstainer twenty years old has the chance of living 44 years longer, or until 64 years old.

A moderate drinker has the chance of living 15½ years, or until 35 years old.

A total abstainer 30 years old has the chance of living 36½ years longer.

A moderate drinker 30 years old has the chance of living 13½ years longer, or until 43¾ years old.

A total abstainer 40 years old has the chance of living 28¾ years longer, or until 68½ years old.

A moderate drinker 40 years old has the chance of living 11½ years longer, or until 51½ years old.

## EXTRACTS FROM LETTERS.

Bro. J. W. Vernon, writing from Oakland, California, April 3d, says:

"The reading of the *Herald* pages affords me some of the happiest moments of my life. Bro. Derry gives the skeptic his due, and Bro. T. W. Smith is splendid on the fruits of the Spirit. They have the law in their hearts instead of in their pockets. Our new church and Sunday School is a credit to the branch."

Bro. P. B. Seaton, writing from Paris, Tennessee, April 5th, says:

"Bro. Griffin and myself are trying to spread the work here as best we can; prejudice is subsiding, and interest increasing. We are making new openings, and holding the fort at the old ones, and desire to still press on in this glorious latter day work, being assured that it is of God."

## Official.

### REVELATION.

#### TO THE ELDERS OF THE CHURCH—

Thus saith the Spirit:

1. It is not yet expedient that the Quorum of the Twelve shall be filled; nevertheless, separate my servants, James W. Gillen, Heman C. Smith, Joseph Luff and Gomer T. Griffiths, unto the office of Apostles, that the quorum may be more perfectly prepared to act before me. I have still other men of my church who shall be designated in their time if they still continue faithful unto me, and in the work whereunto they are now called.

2. There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented it is enjoined upon them that they shall not only be kind of heart and of a lowly spirit, that their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit, but they shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor of speech and courtesy of manner, that as ministers of the gospel they may win souls unto Christ.

3. The elders and men of the church should be of a cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed. It is therefore not seemly that they indulge in loud and boisterous speech, or in the relating of coarse and vulgar stories, or those in which the names of their God and their Redeemer are blasphemed. Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be effectual by your example.

4. That the work of restoration to which the people of my church are looking forward may be hastened in its time, the elders must cease to be overcareful concerning the return of those who were once of the faith but were overcome in the dark and cloudy day; fearing lest they should bring in hidden heresies to the overthrowing of the work; for verily there are some who are

chosen vessels to do good, who have been estranged by the hindering snares which are in the world and who will in due time return unto the Lord if they be not hindered by the men of the church. The Spirit says "Come;" let not the ministers for Christ prevent their coming

5. And the Spirit saith further: Contention is unseemly, therefore, cease to contend respecting the sacrament and the time of administering it; for whether it be upon the first Lord's day of every month, or upon the Lord's day of every week, if it be administered by the officers of the church with sincerity of heart and in purity of purpose, and be partaken of in remembrance of Jesus Christ and in willingness to take upon them his name by them who partake, it is acceptable to God. To avoid confusion, let him who presides in the sacrament meeting, and those who administer it, cause that the emblems be duly prepared upon clean vessels for the bread and clean vessels for the wine, or the water, as may be expedient; and the officer may break the bread before it is blessed, and pour the wine before it is blessed; or he may, if he be so led, bless the bread before it is broken and the wine before it is poured; nevertheless, both bread and wine should be uncovered when presented for the blessing to be asked upon it. It is expedient that the bread and wine should be administered in the early part of the meeting before weariness and confusion ensue. Let him that partaketh and him that refraineth cease to contend with his brother that each may be benefited when he eateth at the table of the Lord.

6. The service of song in the house of the Lord with humility and unity of spirit in them that sing and them that hear, is blessed and acceptable to God; but song with grievous sadness in them that sing and bitterness of spirit in them that hear is not pleasing to God. Therefore, in all the congregations of the people of God, let all strife and contention concerning song service cease and that the worship in the house of the Lord may be complete and wholly acceptable, let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service, and use therein instruments of music of the reed and of the string, or instruments of brass in congregations that are large, and as wisdom and choice may direct. Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit and remember that Saints should be cheerful in their warfare that they may be joyous in their triumph. Nevertheless, let the organ and the stringed instrument, and the instrument of brass be silent when the Saints assemble for prayer and testimony, that the feelings of the tender and sad may not be intruded upon. To facilitate unity in the song service of the church those to whom the work of providing a book of song has been introduced may hasten their work in its time.

7. And the Spirit saith further: Inasmuch as there has been much discussion in the past concerning the Sabbath of the Lord, the church is admonished that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the Saints are to observe the first day of the week, commonly called the Lord's day, as a day of rest; as a day

of worship, as given in the covenants and commandments. And on this day they should refrain from unnecessary work; nevertheless, nothing should be permitted to go to waste on that day nor should necessary work be neglected. Be not harsh in judgment but merciful in this, as in all other things. Be not hypocrites nor of those who make a man an offender for a word.

8. Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.

9. Be clean, be frugal, cease to complain of pain and sickness and distress of body; take sleep in the hours set apart by God for the rebuilding and strengthening of the body and the mind; for even now there are some, even among the elders, who are suffering in mind and body, who have disregarded the advice of the Spirit to retire early and to rise early, that vigor of mind and body should be retained. Bear the burdens of body of which the Spirit of healing from the Lord in faith, or the use of that which wisdom directs does not relieve or remove, and in cheerfulness do whatever may be permitted you to perform that the blessing of peace may be upon all. Amen.

KIRTLAND, O., April 11th, 1887.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"How sweetly come the holy psalms  
From saints and martyrs down;  
The waving of triumphal palms  
Above the thorny crown!"

### A RETROSPECTIVE GLANCE.

At this particular period in the history of the "Home Column" it seems to us that a brief glance of retrospect may not be amiss. In regard to some affairs of this life we knowingly premeditate, fit ourselves for them and work for the accomplishment of that which we aim to do; but in regard to others we arise in the morning perfectly unconscious that the day will bring any change to us, and before the sun has passed its meridian we find ourselves suddenly brought face to face with events for which we have made no preparation, and we turn our steps into new and untried paths. Thus the event of taking charge of the department in the *Herald*, now known as the "Home Column" came to us, and after having said to "Bro. Joseph," We will do the very best we can, our thoughts took a hasty glance over the field, and instantly we began to question, "Are you sufficient for this?"

Time was not required in order to answer this question definitely, once and forever. In us there was no sufficiency, and never were we enabled to realize it more fully than after our promise was given and we began to question ourselves as to the full extent of that which it involved. No instruction had been given us, no line of demarcation or boundary, neither was it a field in which others had labored into whose labors we might enter. In saying that this particular work came to us unpremeditated, we said truly; but we had for some time been impressed that there was a work for us to do and had been so told by the Spirit through others, therefore our first thought

was of reliance upon God. If indeed he had sent us the work he would fit and qualify us for it, and give wisdom as we needed it. Feeling this we went to God in earnest prayer, that as he had brought the work to our hands, he would direct us in regard to it, and through the communications which should from time to time be sent in, he would put us in a relation with the needs of the work, the wants of those for whom we should labor, so close that it would not be possible for us to go astray in regard to it. This was our constant prayer, and as time moved on we became stronger in our faith, more abiding in our trust, until to-day we feel an assurance, amounting almost to certainty, not only that we have been guided in the past, but that we are doing the work of the Master, and so long as we keep ourselves humble and prove worthy before him, he will guide us still.

Day by day the vastness of the work opens before us, and in the silent watches of the night the Spirit presents to us, thoughts which chide our grasp by day, and while we wait that we may more fully consider and digest the matter, the same Spirit bids another, "Write," with an authority which can not be resisted, and in many cases the young members are bidden by the Spirit, to write, and also to take action upon subjects which have heretofore been tolerated, not by the young of the church only, but by parents, guardians and the ministry, who if not approving, have at least never censured or stamped with that disapproval which we believe God requires at their hands. This is not said with any disposition to cast blame upon any one, but is spoken as the honest conviction of our own soul, and we believe that whoever lives to see the closing of the next decade will see a mighty change for the better in this church, and that change will be inaugurated and brought about largely by those who to-day are youths and maidens in Zion. If, as a people we are true to the work we are entrusted with, this will be the case, for, if God has not set his hand to prepare a people to meet him at his second coming, then is there no adequate cause to be assigned for the manifestation of his Holy Spirit to that people, neither for those events in the world which in their sure and rapid development are being heard as they shake the earth with their ominous tread.

When God made choice of a people to be the guardians of his law and truth, his commandments to that people were very strict in regard to the way in which they should separate themselves from the nations by whom they were surrounded. The sons should not take wives of the daughters of the unbelieving, neither should they give their daughters to them for wives. This was the commandment of God, and why was it? Because the unbelieving would estrange their hearts from the true God. Notwithstanding this, the Lord left right in the midst of Israel, remnants of these nations; and for what purpose? *To prove them* and know if their hearts were fully set to serve the Lord their God. Many a Dalilah ensnared the heart of a Hebrew Sampson, but only grief came of it, for few like Ruth are mentioned, who were heard to say, "Thy God shall be my God, and thy people my people!" God chose Abraham and commanded him to leave his father's house. As a nation Israel was chosen, but we read that the Holy Spirit through Simeon declared, "God visited the Gentiles to take out of them a people for his name." When the

Gentiles received the gospel, they did not receive it as a nation, neither was there tribal relations, but they became Israel by adoption. Christ was a light to lighten them, but He was the glory of Israel, and we must be graft in and partake of the fatness of the root.

The very definite command of the apostle was, "Be ye not unequally yoked with unbelievers." Why? How knowest thou whether the believing wife shall win the unbelieving husband, or the believing husband win the unbelieving wife. And what if this be not the case? "Then are your children unclean." Just what Paul meant by this phrase we are not prepared to say, but we know, as our young sister said in her letter last week, that here at the very beginning, into the home where unity of thought and sentiment should exist, is introduced an element of discord, and one which may never be banished. More than one sister has written us, "I can not have my children baptized because my husband will not consent. Poor children, was it not a hard thing to have their birthright sold before they were born, and has not the mothers time to repent and see the folly of what she has done when it is too late?"

Just here we wish to ask a question. Who did sin, the mother of these children, or the careless, unthinking parents, who raised this mother without any reference to her responsibility as the probable mother of immortal souls? Are we as parents guiltless in the sight of God with reference to this matter? Do we train up our girls and boys, judiciously striving to impart to them as far as we have the ability an abiding sense of the obligations they are under both to God and society, to fit themselves to become fathers and mothers of a race of freemen, to say nothing of sons and daughters of God?

We have heard of crying sins in the world, but have been very slow to admit the possibility of such existing in the church; but the letter to which we give place in this issue comes from a source not to be gainsaid. "Write! write!!" was the command of the Spirit to this God-fearing woman, and had we the power to reach the heart of every mother in Zion we would entreat you to listen, and if it can be that you have so far forgotten the holy feelings of motherhood, as to have fallen down before this most abominable idol of the Gentiles, remember the solemn declaration of the inspired pensman when he says, "No murderer hath eternal life abiding in them." Oh, daughters of Zion, if indeed any of you have not been taught of your mothers the sin and crime attaching to such deeds as these, then listen to the voice of One who has said of his people, "Though the mother forget her sucking babe, yet will God not forget you," and repent e'er it be forever too late. Can we wonder that the anger of a just and holy God is kindled against this nation when such crimes exist, and in their bold shame facedness women will talk of them as lightly as they would discuss an ordinary matter. Oh, if the meek and lowly Nazarene were here to-day, would not the Spirit which ever flashed forth from his indignant heart when brought face to face with wickedness in high places, lead him again to say: "The publicans and Harlots go into the kingdom of God before you."

"For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children."—Ps. 78: 5.

## HOME COLUMN MISSIONARY FUND.

Sunday School, Independence, Missouri. \$11 98  
 Sr. E. B. Edson, Blaine, Iowa.....1 00  
 A sister, Iowa..... 50  
 A sister, Lamoni, Iowa .....1 00  
 A sister, Lamoni, Iowa .....1 00  
 A sister, Good Intent, Kansas .....1 00  
 Sr. Huldah O. Fogg and baby, Somonauk, Ill. 35  
 A sister, Cormorant, Minnesota .....1 00  
 Sr. D. Jones and family, Webster, Neb.....1 00  
 Sr. Peacock, Soda Springs, Idaho.....1 00  
 Sr. Emma Randall and others, Garner, Neb.1 00  
 Sr. Lucy F. Barrett, Pittsburg, Pa.....2 00  
 LAMONI, IOWA, April 13th, 1887.

*Dear Sisters:*—The march of time is onward, and ever and anon comes the pleasant opportunity of feasting from the crumbs that fall from the lips (pens) of the experienced ones. The food from the Mothers' table grows more and more tempting, is savory and palatable, served up in various styles, with now and then a sprig of the home practical—to grace the dish; and while it has been so delicious, I have felt to draw back in the shade, impressed with the littleness of my own poor morsel, and how insignificant compared with those whose energy and God-given talent hath enabled them to excel. But, says one, have we not all a work to do, great or small? Yes, truly, and perhaps we who are not so well qualified and thoroughly schooled, will be able, by dint of perseverance, to fill in little nooks and crevices that perchance have been overlooked; and when at last the grand work is completed and the good counted, there may be a tie; and as I have pledged myself to aid, as best I can, in this good work, this finds me once more casting in my mite.

I can not begin to tell the good I have received, the lessons I am continually learning, and the comfort I have taken to myself from the timely letters of my sisters, coupled with the editorials which come to us laden with balm adapted to the nature of our every wound or ailment (spiritual-speaking). And while I read and ponder, I sing,—way down in my heart—Dear Home Column—blessed comforter. But my joy is not unmixed with pain and regrets, however, for duties which have been—shall I say—neglected? Ah no, but rather, unperformed; for it was not through a wilfulness, but ignorance, that they were left undone; and how often I am led to cry out in my soul: "Where, oh where have we been, in the years gone by, that we have laid so dormant as touching our maternal duties?" If we could have stood in our earlier days where our young mothers stand to-day, and have received the instructions and help they are now receiving, what onward strides we might have made, and how much better prepared our boys might have been to take the places of the dear old veterans that are one by one passing on to victory! Perhaps it was God's will thus to be. However, the past we can not redeem,—the future is not ours, we can only make use of the present, and how thankful I am, this glorious day has dawned ere my sun went down, that I have the opportunity of improving the little time remaining to me.

I feel much encouraged as I watch the workings of the Spirit, and its strivings with both old and young, and the interest manifest by them, which bespeaks for the church a glorious future. Young mothers, yours is a grand opportunity; do not let it pass; cherish in your hearts the

beautiful lessons that are sent to you from time to time; hang the lovely pictures in halls of your memory, where you can gaze upon them at your pleasure, and when not even the sheriff's hammer would dare attempt to wrest them from you. You will find in them a continual source of pleasure and instruction.

Much has been said on rearing the young; nor must we be passive. As mothers and prospective mothers are constantly coming into existence, and as it will be so while time shall last, these lessons (like the alphabet before the young), must be kept before them.

Many and varied are the opinions as to the proper time that training should begin. I believe, as some others do, the exact time to begin is before the little one is born; yes and I may say as soon as it is thought of; for even then, with all our care, our might, mind and strength brought into requisition to subdue our passions, control our evil natures, that our offspring may not imbibe thereof—I say even then will we find it inheriting some of the evil propensities of the father; and to this end will only add that if you do not want to transfer any of your moral deformities to your offspring, let the father as well as the mother exercise the necessary precaution over his own evil disposition, and bring it into subjection, that your little ones may be formed and fashioned (morally speaking) in the likeness you would have them to be.

There is one point I would lightly touch upon; and were it not so fearfully prevalent I would fain throw around it the mantle of charity, and delicacy would forbid my even writing upon it, but there is a duty to be performed; some one must do it; who shall it be? I would that I had language to more forcibly and indelibly stamp it upon the hearts of my sisters, but I trust there are few who need this short lesson. Among the many evils engendered in the heart of the unborn babe is that of a desire for the destruction of life; and can we wonder when so fearfully prevalent, is the practice of putting an end to the life of unborn babes. How many there are who are ignorant of its consequences. I do not know, but there are hundreds of women to-day who secretly practice this sin. Some of these are brought to light, and even mothers are known to educate their daughters in such practices, and then boast of their wisdom. This is not all, but they seem so lost to all sense of the purity of womanhood, as to point the finger of scorn at those who will not join hands with them in their unholy deeds, or who are so ignorant in this enlightened age as not to live for a purpose more refined than the one God created them for. This is not only immoral, but criminal, being destruction of both health and life. Let no one flatter themselves that time has anything to do in mitigating this sin. Let any sisters remember that from the time they place themselves in a position to become mothers, their responsibility before God begins. How many of our sex have recourse to petty nostrums which are nothing but frauds. Young mothers who love ease and dislike responsibilities, older ones who having borne some children, but want no more, will waste their means upon these things only to meet with disappointment; and in their disappointment have they not created within that little immortal soul a murderous desire; and who is to blame? This is strong language; nevertheless, the facts are staring me in the face.

Oh, my sisters, we who have taken upon us the name of Christ; in the name of him who created us, let us stand clean and pure before him, and all the world, of this accusation. All creation seems to be groaning and travailing in pain; the world is already reeling and tottering on its axis, with the weight of its sins and corruptions; shall we who profess to walk in the light add one drop to its already running over cup of abomination? Verily no; let our acts accord with our profession, and our lives be as symbolical of the life to come as we can possibly make them. True, we are called at many times to drink to the very dregs the cup of bitterness, but will not our days of sorrow and suffering soon be at an end? Yet a little while, and ye shall see me, saith the Lord. Oh, that the eye of faith might be more intently fixed upon his glorious appearing! Then would the world, with all its gilded fascinations, and its soul destroying influences, loose its power to dim and obscure our one blessed hope. Let the distant beacon light cheer us on; and though tempest tossed and rough are the billows that dash over us, yet will it not have a tendency to draw us nearer to God, and that desired haven of rest? Even here we may, if we will, enjoy a foretaste of the coming bliss, by walking closer and closer to God. Then will he give us strength, when self must be sacrificed, hardships and trials be borne, to say thy will be done.

AUNT PATIENCE.

Kansas, 1887.

*Dear Column:*—I have a son sixteen years old. Like many other young men he thinks it looks very manly to be seen with a cigar in his mouth. When I found it out I said, "O, my son, you surely do not smoke cigars, do you?" "Yes some times, mother." I said, "Don't you know what the Word of Wisdom says?" He answered, "Yes, but there are lots of Latter Day Saints that smoke and chew, too. If it is wrong for me, is it not wrong for them?"

O fathers and brothers, see what a stumbling block you are casting in the way of the young; and they stumble over it. May the Lord open your eyes to see your error. I will do as Hannah of old, I will give him to the Lord, and say, "Do as you think right with him, O Lord!" Oh, that the Lord may show one and all the right way.

From your sister.

COOK'S POINT, TEXAS, March 29th.

*Dear Sister Frances:*—I feel this evening that I was the servant that had the one talent and hid it up for his Master. I have been waiting for others more able than I to write for the Home Column; but I have delayed long enough. I believe every sister ought to be up and striving to help move on this glorious work. No matter how weak, if they will work, trusting in the Lord, he will bless their labors. We don't know how much good we can do until we try. If we only do our part the Lord will certainly do his. I feel the time is here for the Master to prune his vineyard, and all that do not bring forth good fruit will be cut down. Look at the scourges all over our land and country. Earthquakes, storms, pestilence and famine; but we have the promise, if faithful, to be spared. What a glorious promise! I fell to thank God every day for the privilege of hearing the blessed gospel; like many others, the first Latter Day Saint I heard preach I said, Oh, they are Mormons. I was so prejudiced I would

not listen until my father laid hold upon the rod of iron, and my mother, who had been a Methodist for some thirty-five years requested baptism. I was bound to admit then that there was something in it, after all; and laying aside prejudice, I began to investigate; and the consequence was when the day appointed for my mother to be baptized arrived, I was ready, too. And though we have been called Mormons, derided, and evil spoken of, I can truly say I have never *once* regretted the step. I am comforted when I think of the Scripture which says: "Blessed are ye when man shall revile you and persecute you, and say all manner of evil against you falsely, for my name's sake." I love to read the letters in the Mothers' Home Column, and hear what the sisters are doing, and especially those in Texas, for this is a broad field and but few laborers. It seems that this is not a very inviting field for most elders, but Bro. Roberts is not daunted at all, and is putting in his time with good results. I think he is a noble saint. We are expecting him home in a few days.

Your sister in Christ,

A. H.

## Correspondence.

STAUNTON, Ills., March 30th.

*Bro. Blair:*—My first conversion with the latter day work took place in the winter of 1862, at which time I was a bitter enemy to the Latter Day Saints. My mind was first attracted by reading the 13th of first Corinthians: "Charity never faileth, but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away. For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known."

I desired to know the full meaning of the above passage of scripture; it was the first thing on my mind in the morning, and the last at night. This continued for about two or three weeks, when all at once every mist of darkness was cleared away from me. This caused my soul to thrill with exceeding great joy in the work of inspiration. I was at this time a member of the Christian Church. The question was now asked, which of all the churches is right? When the day came so that my faith was strong enough to go before the Lord, I did not ask which of the churches was right; but the true and living way that leadeth to eternal life. I asked the Father in the name of his Son Jesus Christ. The Spirit of the Lord came upon me in mighty power, testifying to me that Joseph Smith was a prophet of the Lord, and that the Book of Mormon is the word of God. This filled my soul with such exceeding great joy that I shouted out aloud in praises to God and the Lamb.

However my faith may have been tried in the past, my testimony in regards to Bro. Joseph Smith being a prophet of the Lord, and the Book of Mormon being the word of God, has always been the same, and is to-day; for which I feel to say, Bless the Lord, O my soul, for the great love wherewith God hath loved me. Shortly after receiving the above revelation, I was bap-

tized and confirmed; but I experienced no change, spiritually speaking, after baptism. In the following spring we emigrated for Utah; after reaching Florence, Nebraska, I stayed in the camp about a week; by this time I became disgusted with the ways and manners of my brethren, the Brighamites. I did not know of any other Latter Day Saints in the world but these, for they kept me in the dark in regard to other Latter Day Saints, and a Book of Mormon could not be had. The Lord blessed me often in secret prayer.

In going to Florence from the camp, I hardly knew what to do; but the first store I stepped into, a new feeling came over me, and I felt so happy I could not tell why; but presently the man of the store came to me, as though he was led by the Spirit, saying to me, "Well, dear sir, did you come on the emigration train?" I told him I did. He inquired then if I was going to Salt Lake. I told him I did not know. He advised me not to go, telling me that he was the only true Latter Day Saint in town, and many other good things in regard to the latter day work, inviting me very kindly to come and stay with him a week or so, and read the Bible, Book of Mormon, and take the word of God for my guide, giving me his name, George Medlock.

I accepted the kind invitation, and in about three days after, Bro. Medlock had the pleasure of baptizing me. I can not tell how happy I felt after I was baptized; but one thing I do know, my soul was filled with Heavenly love towards all men. These were days long to be remembered. Bro. Medlock, and Bro. George Hatt and their families, and the saints, were very good and kind to me.

My testimony in regards to Bro. Joseph being the anointed of the Lord, October 29th, 1876, on the Lord's day, in going out where prayer was wont to be made, about four miles from Austin, Texas, a place where I thought no one would hear me, I commenced calling upon the Lord. While I was praying, I asked the Lord to bless Bro. Joseph, the anointed of the Lord. At this moment I was so overcome with the Spirit of God, I could not pray out. This was done twice in succession. On the following day, at the rising of the sun, the Spirit of the Lord came upon me again, and remained with me, in power all that day till the sun set, testifying to me in regard to Bro. Joseph being the anointed of the Lord. I never passed such a Heavenly day on the earth before. In writing of the above outpouring of the Holy Spirit, my heart is still filled with joy and comfort in the Holy Ghost. The very thought by times produces the same effect.

It is several years since I have been able to visit the St. Louis conference. The real cause is, a little over four years ago, I was prompted by the Spirit in regards to some things; but I neglected to do as I was commanded, and for about twelve days I was apparently delivered over to the buffetings of Satan, and for about three years after this, I had one stream of trials, one after the other to pass through; and had it not been for the grace of God to help me at times, I should have gone down to perdition. The above grieving of the Holy Spirit, I have repented of many times. I never passed through fiery trials, till I had to encounter with the above. Surely the saints will not blame me for making this frank acknowledgement, for I am only do-

ing as I am lead to do, and notwithstanding I have had to pass through these many trials, the Lord has blessed me with very many rich and glorious blessings, for which I feel to thank and praise his great and holy name. I have never felt better, spiritually speaking, than I have for several months back, and I feel better now in the latter day work, than I ever felt before, thank the Lord. I desire an interest in the faith and prayers of the saints.

Your brother in the one faith,

JAMES HOUSTON.

SILVER CITY, New Mexico, April 3d.

*Bro. Joseph:*—You will see that I am quite a long distance west from my home. I came here January 29th. I do not intend to remain long in this place. This is quite a warm climate, and very dry, as it seldom rains here. Cattle raising and silver mining are the principal industries here; the former seems to be the most remunerative. There are about 2,500 inhabitants here at present, whilst four years ago they had about 4,000, which shows that this city with its mining interests is on the decline. There are three churches: the Catholic, Methodist and Presbyterian. I have not found any Latter Day Saints here, but I would be much pleased to meet with some of our brethren. I am termed a full-blooded Mormon here, already. I take it as a good advertisement, and that I should honor the name by preaching the fulness of the gospel to all who are willing to listen.

There are many evidences remaining all around this city that show that the Lamanites had extensive works of industry, in which they manufactured earthenware, which was finished equal to similar earthenware of this day; they also had extensive stone works, of which many remaining pieces evidences the use of the chisel to hew and smoothing intruments to dress the stone and cut it in many shapes for which it was intended. Methinks they had times of peace and quiet when they were engaged in this industry, and that the mountains then abounded with all kinds of game, on which they could subsist and feel at home.

But alas, their surroundings has been changed to their great sorrow and grief. The white man pushed his way in amongst them as a trader of merchandise first, and afterwards as a hunter after their game on which they principally lived. As the white man poured in hunting for silver and gold, they ate up and destroyed the game. Then the cattlemen came in and took possession of their best pastures and watering places, which are scarce in this country, and because the poor Indian indicated his disapproval of these things, he was at once considered hostile, and the Government was called upon to send her troops out to put down the hostile Indians. The call is complied with, and troops are sent forth to guard the Indians, who are now considered hostile, when in fact they are only trying to take care of their own interests; and the more they try the more desperate the white man gets, and demands the Government to move the Indians. The Indians are moved or drove further back by the force of arms. His happy home is now broken up; he is robbed and insulted; and feels it keenly. He has no power at command to get redress for the wrongs committed against him, and so he suffers and wanders to and fro as if he was not a part of the human family, and as if he was to be starved and murdered by the peo-

ple of this nation, whom the mighty Jehovah, the God of Jacob, permitted to come from the lands of other nations to this most choice land, and has blessed them with great liberty, and with the abundance of the good things of this land, and yet they are not willing for the poor Indian to hold his possessions and to enjoy his liberty and peace as in bygone ages. Methinks if their father Lehi, and their noble young brother Nephi, who led them out of the land of Jerusalem into this land, and whose blessing was left on the land for the Gentiles when the time came that God would bring them unto this land; if they now know and behold the works and doings of the Gentiles, would they not speedily seek to turn their blessing into a curse, because of their ungratefulness, after having received such choice blessings which were prepared for them to enjoy in common with the Indians or Lamanites; but instead of enjoying with the Lamanites they stand ready to destroy them and capture what little remains.

Who is there now that is ready to stand up and plead the cause of the poor Lamanites, and hold in check those who stand ready to destroy them? And again, who is there amongst all the household of faith who is willing to put on all the armour of righteousness, and who is willing to be sent forth amongst and to preach the fulness of the gospel to them, and to bring them back to a knowledge of the covenants which God made to their forefathers? May God bless such.

Your brother in Christ,

JOHN BEAIRD.

FARWELL, Mich., April 7th.

*Dear Herald:*—Realizing the great and solemn work that we as Saints of the Most High have entered into, and the shortness of time to accomplish that work, before we shall have to stand before our Judge and give an account of our stewardship, with this thought in view I am prompted to pen a few lines for your pages, which are full of comfort and consolation to the afflicted and careworn soul. My husband and myself are the only Saints in this vicinity that we know of. We are feeling very lonely here without the Saints we left in Bay City; but we are striving to strengthen and build one another up in the faith of Jesus, and live our religion before the world. We feel that we have been called here for some good purpose—for what we do not know; but we are striving to live so before God that he will make us the humble instruments in his hands of bringing some precious souls to the light and knowledge of the glorious gospel; for He often uses the weak and foolish things to confound the mighty. We ask your prayers, that God would bestow upon us his Spirit, and that he may give us wisdom to be the means of convincing this people of the truth of the gospel. As we have been here but a few weeks, and are not acquainted much with the people, we can not tell so well; but think that if an elder could come in here and preach, some honest ones would be gathered. The appearance of the people are intelligent and moral; there is but one saloon in Farwell, and they are taking steps to put that one down. There is an old lady, a neighbor of ours, eighty-four years of age, whose father was one of the first pioneers in Kirtland. She said she had heard Sidney Rigdon lecture a good many times. If any of the elders should be passing this way, we would be very glad to have them stop at our

home, and they would receive a hearty welcome. Enquire at Farwell station for the John Brown farm, and they will direct you to us. We are not taking the *Herald* at present, but intend to soon as we are a little better able to, for we feel that we can not do without it. Some kind saints lent us theirs to read in Bay City. We are now reading over our old *Heralds* that we took some years ago. We have the Inspired Translation, Doctrine and Covenants, and the Life of Joseph the Seer, and we read them and receive great light and comfort and establishment in the truth. I am glad to see in late *Heralds* a portion devoted to mothers in home training; may God speed them in their glorious mission and labor of love for the rising generation. This is a healthy location; high, rolling land. There is a beautiful stream of water running back of our house. With love for all the Saints, and a desire to see the gospel spread far and wide, I remain your sister in the bonds of the gospel,

M. B.

PETROLIA, Ont., March 30th.

*Bro. Joseph*:—We are having quite a lively time here with a Methodist divine, by name of D. Pomreoy. Bro. Arthur Leverton and him has had a discussion through the *Petrolia Topic*, and although he has used the blackest falsehoods to misconstrue the position of the church, it has resulted in doing good, and has showed to the unprejudiced mind the corrupt principle of his nature. And Bro. Arthur's able and lengthy replies has made friends to the cause. The Saints are numerically small here; but are striving to show by their daily walk and conversation that they have been with Jesus and learned of him. It is about five years ago now since I obeyed the truth, and I have never regretted it, and have no desire to draw back; but my determination is to press with vigor on. It is a glorious work; may it roll on, till the stone that was cut out of the mountain without hands fills the whole earth. Desiring an interest in your prayers, I remain yours for truth.

GEORGE C. TOMLINSON.

CLINTON, Mo., April 3d.

*Editors Herald*:—While reading the testimonies and experiences of others, it makes my heart rejoice, for I have had like experiences and testimonies. I was sometime investigating this work, and finally convinced of the truthfulness of the same, by the manifestation of the gifts, and the Spirit of God. I was baptized some three years since, and have had no cause to regret the step I took; for I was healed at the time of my baptism of catarrh, which had been afflicting me for several years, and for over three years have only been sick but once, so as to call on the elders, and in this instance I was healed. I believe I have one of the best gifts, which is faith, and I am continually praying for wisdom, which I consider a gift greatly to be desired; and I believe if we would ask more for these gifts, we would be better off. When I am away from home, where I can't get the *Herald* to read, I am almost at a loss to get something to fill its place, as the papers of the world are so filled up with evil.

I am trying to keep all the commandments, and live up to the law of tithing. I am glad to see that prejudice is giving way, and people are beginning to investigate our faith. I believe that if we had pamphlets with our faith and belief for

general distribution throughout the country, they would do away with a good deal of prejudice, and bring a good many to a knowledge of the truth. I love the work, and am trying in my weak way to push on the same. I believe God will bless us according to our works, and as far as we can stand prosperity he will bless us in this world's goods. I am willing to be governed by his over-ruling power. I have found him the best Master I could serve, and am still willing to trust him. Ever praying for the advancement of the cause and kingdom, I remain your brother in Christ.

WM. C. CUMMINGS.

ALLISTON, Ont., February 11th.

*Editor Herald*:—We are trying to keep the candle burning that we lighted thirty-nine years ago. Bro. Willard J. Smith gave us a flying visit and one sermon. For the benefit of those who are afraid to join the Latter Day Saints, for fear there would not be room enough in heaven, I send you a clipping that will allay all fears.

Your brother,

THOMAS STUART.

## DIMENSIONS OF HEAVEN.

"And he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal."—Rev. 21:16. The Statistician finds:—Twelve thousand furlongs, 7,920,000 feet, which being cubed, 499,793,088,000,000,000,000 cubic feet. Half of this we will reserve for the Throne of God and the Court of Heaven, and half the balance for streets, leaving a remainder of 124,193,272,000,000,000,000 cubic feet. Divide this by 4096, the cubical feet in a room sixteen feet square, and there will be 30,321,843,750,000,000 rooms. We will now suppose the world always did and always will contain 990,000,000 inhabitants, and that a generation lasts for 33½ years, making in all 2,970,000,000 every century, and that the world will stand 100,000 years, or 1,000 centuries, making in all 2,970,000,000,000 inhabitants. Then suppose there were one hundred worlds equal to this in number of inhabitants and duration of years, making a total of 297,000,000,000,000 persons, and there would be more than a hundred rooms sixteen feet square for each person.

OSAKOSH, Wis., April 4th.

*Bro. J. Smith*:—I will write you a few lines to let you know that the Saints though scattered, are yet alive. I visited Bro. J. M. Wait at Aniwa; while there held four meetings; went up to Antiga, stopped over Sunday with Sister Pickel; could not get a public place to hold a meeting, so had a meeting at her house—only one came in; he will join us in the spring. Sister Pickel is a live Saint; she lets her light shine before all; the sects are afraid of her. I also visited Birnam wood, six miles from Aniwa; preached five times, one young man, the school teacher, seemed very much interested. I think he will investigate for himself to see if the doctrine is true. On my return home I stopped at New London, and went out eight miles, to Royalton and visited brother Cornell's family; while there held four meetings at the school-house; had very good attendance. There are quite a number of Seventh-day Adventists there, some of them attended; our doctrine rather disturbed their soul-sleeping and annihilation theory; they began to look about to see if their foundation was sure. I had very good liberty in presenting the truth; shall try and preach some the coming spring and summer. Bro. Wait is doing what he can to set forth the truth; the field is large here, and no laborers; may God send forth more laborers. When I look at this part of the field I feel that

unworthy as I am, I must go and try to warn this people, and it seems at times that the troubles that I have are upon me to drive me in to the field. My prayer is that God may give me strength to do my duty. May heaven's choicest blessings be poured out upon the Saints, and may they all live in that way that they may be worthy to receive them.

Your brother in the covenant,  
W. S. MONTGOMERY.

PROVIDENCE, R. I., April 4th.

*Dear Brother*:—As I was reading the *Herald*, and seeing how the work of God is prospering and God blessing his Saints, it makes my heart rejoice. I thought I would send you word how God is blessing his Saints in this part of his vineyard. I was in Boston, Massachusetts, on Sunday the 27th, and I never was in a better meeting in my life, for the Spirit of God was there in power, and several spoke in prophesy, and some of the brethren who had not been at meeting for some time, and were slaves to the tobacco, made strong resolutions to leave it off, and attend to the meetings. My prayer is to God that he will help them to keep their promise. With kind regards to you and all in the office.

T. H. MOORE.

## THE DAYS ARE NOT ALWAYS CLOUDED.

What tho' the days that come to us are clouded;  
What tho' we count the hours in weary pain;  
What tho' the night seems somewhat dark and lonely,  
And sleep forgets to soothe the throbbing brain?  
Are there no blessings round our hearthstone crowding?  
Doth fall no loving tones upon our ear?  
Are there no treasures 'neath our roof-tree gathered?  
And is our pathway always dark and drear?  
Oh, thankless heart! We murmur so at crosses,  
We fret because some clouds obscure our sky;  
We want our path hedged in with blooming roses,  
With not a thorn to sting as we pass by.  
We crave one round of ease and wealth and pleasure;  
We long to wreath our brows with glowing fame,  
And nigh forget that dear sweet hands are twining  
Home flowers for us, upon love's golden frame.  
What tho' those hands are horned by sun and labor,  
And some have only learned love's sweet caresses?  
They cull no thorns to weave among the garlands  
They link together for our silver tresses.  
Ah! we forget a Savior's hand is leading  
Us in the path best fitted for our feet;  
And we forget the love to us extending  
Is all sufficient when with storms we meet.  
For as the sunshine and the pelting shower,  
And summer's heat, and winter's storms that rave,  
Make the whole year so perfect in completeness,  
So should our trials make us strong and brave.  
Rise up, O heart! thy burdens may be heavy;  
Lie down, thou wilt be crushed, forever lost;  
Rise up, thy load will seem to thee much lighter,  
And life's extremest summit soon is crossed.  
Our duty is our own, and not another's,  
And there is work for us 'mid toiling lands;  
Good seed to sow, lest we no sheaves to garner,  
Go up to meet our Lord with empty hands.  
And there are some who with bright days have parted;  
Who see no rays of gladness round them shine;  
To whom we may speak words of love and comfort,  
And cheer them with the light of truth divine.  
We may ourselves have long since ceased our singing,  
We may have grief we do not care to tell;  
And like the Shunamite of old, when questioned,  
Our trembling lips have answered, "All is well."  
But we will gather healing balm for others,  
And so forget the pain God only knows;  
The oil we use to heal our wounded brother's  
May fall on us, and we find sweet repose.

Selected by Sister LILLIE.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE HOME CIRCLE.

EDITORS HERALD:—As we can not admit to the Home Column, articles from the brethren, will you kindly give this a place in your columns, and we earnestly trust your readers will find a place for it in their hearts.—M. W.

[For the Mothers' Home Column]

As I am very much interested in whatever tends to make better mothers (in whom all real reforms must have their beginning), and that being the design of the Home Column, I have read with more than ordinary interest the good advice and instruction given through the Mothers' Column. And I believe it to be a move in the right direction; and this Mothers' Column should become the great educator of the mothers and daughters of Latter Day Israel, and not simply a place for correspondence. Every writer should endeavor to educate their readers to a higher plane, as it is of the utmost importance to us, as the Church of Jesus Christ, that should be, and is, the light of the whole world, if we live up to our calling. And we should let our light begin to shine out through the mothers in the church to the world, as a beacon light in these perilous times; and mothers and daughters should be educated up to the highest standard of motherhood and womanhood, and in the great designs of their creation; that they may become queens in the kingdom of our God and his Christ, which is their privilege as the daughters of God, if they do not forfeit their adoption.

And, because I am deeply interested in this subject, I ask for a place in your columns for a few thoughts, and I ask the dear, good mothers and daughters to carefully read, and carefully consider as they read, this subject. It is an admitted fact by all writers and thinkers, that the family and the home circle is the great reservoir and character-former for nations, states, churches, and future generations; and it is further admitted by these same writers and thinkers, that mothers, being so inseparably connected with the family and the home circle, are the factors right there in the home, that bounds and forms the characters of nations, states, churches, and rising generations. In fact, the family and home circle are all of these in miniature, morally, mentally, and physically. Now these are logical, indisputable, and admitted facts; and reason, common sense and philosophy say, in thundering tones, to the nations, states, churches, and future generations, keep your mothers pure, and give them the best and highest character that can be obtained, morally, mentally and physically; keep the great fountain-head, the reservoir, pure and holy in character, and the

whole stream will run clear to its very mouth. It may at times become impure, and a little muddy in places, but this is only an evidence of the perturbed conditions of the great fountain-head, the mothers, the homes, the family circles; and wisdom would dictate the purifying of the fountain-head, and the stream of nations, states, churches, and future generations will soon run pure and holy.

And right here let me give a timely and prophetic warning to all nations, kindreds, churches and people, See to it that you keep your mothers and the home circle pure and holy, or prepare yourselves to say farewell to national, state, and church government, as it is only a matter of time when disintegration and self-destruction are inevitable. The apostle looked forward with a prophetic eye and saw the effects of a terrible falling away in the character of mothers, families, and the home circles. In 2 Tim. 3: 1-4, the "perilous times" there described never could have obtained if parents, but more especially mothers and the home, were kept pure and holy, and controlled by natural affections. Would children become unnaturally "disobedient to parents, unthankful [and] without natural affections," if parents had retained natural affections for each other and their children? Could these terrible characteristics of the present day have obtained? I answer no; most emphatically no. Reform, reform; is the cry of nations, states and churches, and will be the cry of future generations until reform commences at the great fountain-head, the mothers, the family, the home circles. There are many inventions of men and women brought to bear to accomplish a reform; but all to no avail, for these unnatural conditions are largely on the increase, and are indubitable evidence of a muddy fountain-head. Think of it, and see to it, you fathers and mothers of Latter Day Israel, who expect to become kings and queens in the kingdom of our God and his Christ; are you spending your time, money and talents in following the pernicious habits and fashions of ruming, smoking, chewing, pleating, frilling, puffing, chuffing, powdering, banging and snuffing, or any other unnatural or unlawful use of your money, time and talent; if so, see to it that you commence to reform one person right there and then when you read this warning; and step up on a higher plane, and by example first, and then by precept, endeavor to reform, and bring up your families in the fear and admonition of the Lord.

Again I say, think of it, you dear good mothers and unthinking fathers, who love your dear children so well, should not your time, talents and money, be spent in reforming yourselves first, and then reaching out and helping others. Could one of you, having the pure love of God in your souls, think of enjoying the kingdom of God, who have never sacrifice one rum, one smoke, one chew, one pleat, one frill, one puff, one ruffle, one powder, one bang, one snuff, or any other unlawful way, habit or custom that is of no manner of use to you. Again I say, have you ever sacrificed any

of these things upon the real altar of reform. Do you not realize that the great sacrifice upon Calvary's Cross was made in the interests of reform. Can you expect to enjoy the privileges, powers, dominions, and blessings of the kingdom of God without sacrifice? And can others make sacrifices for you? No they can not.

This subject will be continued at some future time.

A. H.  
OAKLAND, Cal.

### TYPE OF HOLY BAPTISM.—No. 5.

#### THE POOL OF BETHESDA.

##### A TYPE OF WATER BAPTISM.

"FOR an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had."—John 5:4.

As in gold mines, one skilful in what relates to them could not endure to overlook even the smallest vein, as producing much wealth, so in Holy Scriptures it is impossible without loss to pass by "one jot or tittle." We must search into all. For they are all "written for our instruction," that we may search out the ways, and will of God, and do them." "And nothing useless is written in them." "These things were not written carelessly, or without a purpose, but as by a figure and type, they show in outline things to come." It is in the same spirit we would desire to examine the same miracle, searching in it for another type of the healing power of water baptism. Nor is it unreasonable that we should expect to find the clearest indications of the sacrament of Christ in a miracle wrought even in the time of our blessed Lord. If the great realities of the gospel had burst upon men all at once, they might not have been able to bear them. Their faith might have been staggered by the unexpected revelation of "the wondrous things of God's law;" and hence in mercy God prepared the way for the realities, by types and figures, the meaning of which they would afterwards understand. But as these realities drew nigh, it was natural that the types should be more luminous and significant; and that as guards (to use an illustration) near the person of the prince, are more splendid than those afar off, so should it also be with the types; that as the fulness of time approached, the typical foreshowings of Christ and his kingdom should be more pregnant with instruction.

A baptism was about to be given, possessing much power and a mighty gift; a baptism purging all sins, and making men alive from the dead. (See Col. 2: 12). It would be strange, therefore, if the tokens of this were not richer in meaning as the day approached when the Sun of righteousness arose with healing in His wings. (See Mal. 4: 2).

With still greater confidence, too, do we look in the pool of Bethesda for a type of Divine baptism, because it was ever so regarded in the early days of the Christian church. The very name the primitive Christians gave to their baptisms was the same as the word translated "pool," both

here and in John 9: 7. So natural was it to them to consider "the pool of Bethesda," and "the pool of Siloam," as types of holy baptism, that they found no fitter appellation for the place where it was wont to be administered. In the first place, then, the name of the pool arrests our attention. The names of the principal places in the gospel seem to shadow forth great truths in Christ's history. Let us for a moment glance at these places. Christ was born at Bethlehem. The bread of life was given to the world at Bethlehem, (the house of bread). The Man whose name is Nester, (the branch), grew up at Nazareth, (whose name, derived from its branching shrubs and trees, may have shadowed forth this circumstance in his life). He chose his apostles, who were to be "fishers of men," from Bethsaida (the house of fishing). He dwelt at Capernaum (the town of consolation). He healed the impotent man at Bethesda, (the house of mercy). Bethany, (the place or house of palms), speaks of the palms and hosannas of his triumphal entry into Jerusalem on Palm Sunday, and of the victory and triumphal glory of his ascension. In Bethpage (the house of figs) we see a momento of the warning that he gave to Jerusalem and the world by the withering of the barren fig tree. And now Gethsemane (the press of oil) is witness of the agony in which it "pleased God to bruise him" for our sakes, that oil might flow from his wounds to heal our souls. At Golgotha he rolled away our shame, and on the Mount of Olives Christ went up to heaven, whence he holds forth the olive branch of peace between God and man. And the fact that occasionally interpretations are given by the evangelists, makes us look for some hidden teaching in a name. Not without reason, therefore, was this pool here (where the water healed the diseases of those who washed in it) called Bethesda, whether we take it as a "house of mercy" or "house of washing." For thus the very name seems to call our attention to that "washing of regeneration" (see Titus 3: 5), whereby God, according to his mercy, saves us, to the answering of a good conscience towards God, by the resurrection of Jesus Christ. (1 Peter 3: 20, 21).

In John 5: 2, it reads:—"Now there is at Jerusalem, by the sheep market, a pool which is called in the Hebrew tongue, Bethesda, having five porches." Wherever they read of the number five, it turned their thoughts to the five books of the law; so the five porches represent the people of the Jews shut up in the five books of Moses. These books but disclose the ailing, not healed them; the law convicted sinners, "not absolved them." Therefore the letter brought men in guilty, "whom on obedience grace delivered." For thus saith the Apostle. "If there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Gal. 3: 21, 22). The porches served to display the "wounds and bruises, and putrifying sores" (Isa. 1:

6.) of the sufferers, but they could not cure them. This could only be effected by the pool situated by the gate; which typifies the church, wherein the waters of baptism, with the godly sorrow of repentance, and firmness of our faith in Christ Jesus to obey his holy commandments, cures all sorts of diseases, and they are healed and are saved if so be they abide in the truth. Water here, therefore, as in so many other places of Holy Scripture, is made instrumental for healing, yet it must be remarked that it is not water simply, but "water endowed with power from above, which healed." For an angel (we read) went down at a certain season into the pool and troubled the water." (John 5: 4). In all probability the angel was invisible to mortal eye, and men only became aware of his approach by the perturbation of the water. Yet though not visible, the ministry of the angel was not the less real.

The Bible contains the revelations of God, and here of his mercy and love he reveals again in these the last days to his obedient children, his mind and will concerning them, thus making known unto mankind that he is a God that changeth not, but unto those that do his holy will, them God heareth. (See John 9: 31). He draws back the veil from his word, and sheweth them spiritual things; God to the eye of faith shows the "angel of the waters" (Rev. 21: 4-6) doing "wondrously," (Judges 13: 19), and communicating life and salvation to him who enters within the door of baptism for the remission of sins. When the Holy Ghost moves the water, then it becomes a laver of regeneration.

This angel announced the descent of the Holy Ghost, which consecrates the waters. Sacraments are "heavenly ceremonies which God has sanctified, and ordained to be administered, "in his church, first, as marks whereby to know when God doth impart the vital, or saving grace of Christ unto all that are worthy thereof; and secondly, as means conditional, which God requireth in them to whom he imparteth grace. For, since God in himself is invisible, and can not by us be discerned working; therefore, when it seemeth good in the eyes of his heavenly wisdom, that man, for some special intent and purpose should take notice of his glorious presence, he giveth them some plain and sensible token whereby to know what they can not see. For Moses to see the whole glory of God and live, was impossible; yet Moses knew by the burning bush where the glory of God was present, when the Lord spake from the bush. (Ex. 3: 4). So the angel by whom God endued the waters of the pool of Bethesda with virtue to heal, was not seen of any; yet the time of the angel's presence was known by the troubled motion of the waters themselves. The apostles by "fiery tongues" were admonished when the Spirit, which they could not behold, was upon them. (Acts 2: 3, 4). As God is no respecter of persons, and saith "that whosoever doeth the will of God, he will baptize with the Holy Ghost and with fire," then why men should think it strange when we declare that God hath, through Jesus Christ, poured out upon us

this same blessed gift, through our obedience to his holy gospel, restored in these the last days. In like manner it is with us. Christ and his Holy Spirit, with all its blessed effects, though entering into the soul of man in a manner we are not able to express or apprehend, do, notwithstanding, give notice of the time they make their entrance, because it pleased God to communicate by sensible means those blessings which are incomprehensible.

These signs shall follow the believer only? No; but was for those who believed and were baptized. (See Mark 17: 16, 17; also Acts 2: 38-41). With these words of Christ and his apostles in the pages of holy writ before our eyes, we stand condemned in the sight of God through non-obedience to them. (See 1 John 2: 3-5). Next mark the greatness of the power of healing. "Whosoever then first, after the troubling of the water stepped in, was made whole of whatsoever disease he had." There was no disease so grievous as not to be cured in this "pool of mercy;" and this may be well taken to signify that there is no sin which baptism does not wash away, if we but come unto God in his own appointed way. (See Acts 22: 16; also Acts 17: 33, 34).

This type of baptism, then, being nearer to the truth of the things typified, set forth a greater manifestation of might; and yet, in comparison with the reality it was sadly stunted. The baptismal waters in the Church of Christ heal at all times and all seasons. The angel "went down and troubled the pool" and one was healed; but now, the Lord of heaven and earth having gone down into the river Jordan as an example unto the whole world to do likewise, has, unto such that obey, sanctified the elements of water, to the washing away of all sins. For no man can "fulfill all righteousness" without obedience to God's commandments. (See Matt. 3: 15). At Bethesda he who descended first was healed; but by the grace of Jesus Christ, who hath called us out of darkness into the glorious light and liberty of his holy gospel unto obedience, it is made known unto us that not only one, or ten, or twenty, or hundreds, thousands, or tens of thousands, but the whole world can receive the knowledge that all their sins are remitted, or washed away, and they are cleansed through the operation of the Spirit of God by their obedience. The laver of regeneration never faileth when the name of God is duly invoked upon the waters; at all times and in all places, they cure all persons of all spiritual diseases, whatever they may have, as it was on the day of Pentecost. (Acts 2: 41).

But what shall we suppose to be the reason one only was cured; now all; or rather, only the one people in Christ Jesus. It might seem little in itself that he who possessed all power in heaven and in earth should cure one only in a multitude; but the Almighty chose but one as the recipient of his gift. So is "the church of God one," throughout the world; unity is salvation. Depart not, then, from unity, if thou wouldst not be without the saving

cure. There is one body, and one Spirit, one Lord, one faith, one baptism, one God and Father of all. (Eph. 4: 3-6). "And whosoever departs from this unity can not obtain the salvation which is of one. "Whosoever, then, first after the troubling of the waters stepped in, was made whole." The lesson we seem to be taught here is an important one; that even in the reception of the divine gifts which are bestowed upon us without any merit on our parts, "diligence is of much avail." "Grace is given to them that seek and strive after it, and use the appointed means of grace." They which run in a race run all, but one receiveth the prize? So run that ye may obtain." (1 Cor. 9: 24). Cleanse thy vessel, that thou mayest receive the gift more abundantly; for remission of sins is given equally to all, but the communication of the Holy Ghost, is bestowed according to each man's faith. If thou hast labored little, thou shalt receive little; but if thou hast wrought much, "ample the hire." And herein, also do we learn the Spirit with which we are to draw near to the fountain of cleansing. "Exalt not thyself." If thou wilt be cured, go down; he that first "stepped down" was healed; therefore is no cure without humility. (See 1 John 1: 1, 7).

But now let us turn to the sick man whom the Lord singled out of the crowd. "And a certain man was there which had an infirmity thirty and eight years." Why is the time of his infirmity noted? First, doubtless, to magnify the miracle, which would appear greater in proportion to the deep-seated nature of the ailment to be overcome. Thus, as the power of Christ was shown forth specially in the cure of the woman which had a spirit of infirmity eighteen years. (See Luke 13: 11). In that of the woman having an issue of blood twelve years. (See Luke 8: 43). In the raising of Lazarus when he had already been four days dead. So here all these things doubtless tended to show forth the miraculous power of our great physician, who could overcome so inveterate a disorder. But perhaps we may consider that the number thirty-eight was not mentioned without another reason. Thirty and eight years was the time of the affliction of the children of Israel in the wilderness, (Deut. 2: 14); and we may see in this man, who had been undergoing chastisement for the same number of years, a type of Israel after the flesh. Whoso cometh in humility to the fountain opened to the house of David "and to the inhabitants of Jerusalem," for sin and for uncleanness, should receive remission of sins, and be made whole of whatsoever disease they had. "When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool."—John 5: 7.

From out of the depths of misery this poor sufferer spake a great truth. He wanted a man to help, but there was no man to afford relief. For "the Lord God revealed his secrets unto his servants the

prophets." (Amos 3: 7). Till the advent of the Mediator between God and man, human nature lay helpless, like this impotent one, pent up in the porches of the law, till He came, baptized into whose body we attain salvation and sure cure. Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up "my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."—Isa. 49: 22. If the little children (Mark 10: 13) had not had friends to bring them to Jesus they would have lost the inestimable privilege of his heavenly blessing. He takes them up in his arms and blesses them; not that they had any sin to be repented of, for little children are without sin, being made whole from the beginning; and of such is the kingdom of heaven. And "their angels behold my Father's face which art in heaven." And so by blessing and bestowing upon them the power of the Holy Ghost, they may be able to withstand the tempter of their souls in the day when he shall tempt them, and endeavor to draw them away from the path of God.

In verses eight and nine Jesus saith unto the man, "Rise, take up thy bed and walk. And immediately the man was made whole." He was the true healer; and this was he who baptizeth with the Holy Ghost, and he will visit all who obey him, and keep his commandments. And where there is a hearty desire to receive them they can be had. But it is the height of folly to expect to know the truth while we neglect the way of Christ's own appointing, and wilfully deny his doctrine, for such to expect to be saved out of due time, and who are continually looking for a miraculous interposition of providence in their behalf. Though God is not tied to sacraments, we are. For God requires all men to come unto him, "and whosoever cometh," he saith, "I will in no wise cast out." (See Matt. 12: 47-50). Again, in Mark 2: 9 we read of Jesus saying unto the sick of the palsy, "Arise, take up thy bed, and walk." He gained the blessing and healing through their determination to overcome every thing that stood in their way, having exceeding great faith to accomplish the task they had undertaken, and having full confidence in the Lord Jesus, that he would heal and make him whole. (See verses 3 and 5). May we not see an injunction to the performance of good works after baptism, where we are "created in Christ Jesus unto good works," (See Eph. 2: 10). Wheresoever he pardons sin, he also makes the soul able and nimble to "run in the way of his commandments." "Take up thy bed" signifies, "Love your neighbor," "Bear ye one another's burdens, and so fulfill the law of Christ." But this is not all; love to our neighbor must not be without love to God. Hence in loving our neighbor we must be having a view to God's commands, walking heavenward—"Carry him, therefore, with whom ye walk, that you may come to Him with whom ye desire to remain." (See 1 John 2: 2-5. "By looking for the blessed hope and appearing in glory of our

Lord Jesus Christ, leave your old sins; and in all that you do, see that you fix not your thoughts on the world, but hasten to behold the face of your Redeemer."

The place where Jesus found the impotent man "was the temple," (John 5: 14), and the place where the baptized should often be also. It can not be doubted that he hastened thither to pour forth his gratitude and praise. Not into the public haunts of luxury and ease, went the restored man, but to the temple; though about to endure a violent attack from the enemies of Jesus, nothing would keep him from the house of prayer, the place of sacrifice. There Jesus found him, there he gained strength to confess Christ before men. "The man departed, and told the Jews that it was Jesus, which had made him whole." (Verse 15). So with the baptized into Jesus Christ, in the temple must they seek him. There will they find him. There will he find them. There will they gain strength to fulfil their baptismal covenant, and not to be ashamed to confess the faith of Christ crucified, but manfully to fight against sin, the world, and the devil, and continue Christ's faithful servants unto their lives' end.

To "continue." For we must conclude this miracle with the solemn typical warning the words our Lord gave to those who have once been made whole: "Behold thou art made whole: sin no more, lest a worse thing come unto thee." Thirty and eight years had the malady lasted. The ruthless might of the disease had withered up his limbs, and hope deferred had made his heart sick. Year after year had he crept to the porches of the pool to wait the coming of the angel, and as often, in bitter disappointment had he seen another step down before him. What could be worse than this? Thirty and eight years of a wretched life, unfriended, powerless in body, and sick in soul. And yet our Lord speaks of some "worse thing." What an awful idea does this convey to us of the terrible punishment which sin draws on its victims? What a solemn warning to beware of sin after baptism of the water and of the gift of the Holy Ghost, the baptism of fire, the gift of God to all that will obey him, and keep his holy commandments. What a call to watchfulness and constant prayer, and holiness of life and conversation, when once we have had "our hearts sprinkled from an evil conscience and our bodies washed with pure water." But if we hold "not fast the profession of our faith without wavering;" if we neglect the performance of good works; if "we forsake the assembling of ourselves together;" if we "sin wilfully after that we have received the knowledge of the truth;" what can we expect? "Alas," says the apostle, "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation." "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was

sanctified, an unholy thing, and hath done despite to the Spirit of the living God and his begotten Son, Jesus Christ."

I pray that God will give to the readers of these few lines grace to understand the necessity of obedience unto the plan of life and salvation, which God in his love and tender mercy hath again sent unto mankind upon the earth in these the last days, the gospel of our Lord Jesus Christ, which is the power of God unto salvation to all that will believe and obey it. We cry as did one of old, "Arise and be baptized, every one of you, in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Ghost." And so be prepared in holy separation from the world, with our bodies filled with light, be looking, watching and waiting for the coming of our Lord Jesus Christ in the clouds of heaven. So by thus looking we may go on day by day, purifying ourselves against the day that he, the perfect one, shall come, that we may be found worthy of entering into His rest.

WM. KENDRICK.

83 Diggon St., Stepney, London, England.

#### SIMONY, OR CHRISTIAN SCIENCE.

BROTHER M. T. SHORT, of Millersburgh, Illinois, goes for the Christian Science people in the following forceful manner, in the Aledo, Illinois, *Democrat*, for the 11th of March, a copy of which he has kindly sent us:

I am credibly informed that it is the design and intention of some party or parties, styling themselves "Christian Science Healers," to give a dozen lessons, in Aledo, beginning next week, upon the above named topic, for the simple sum of \$100 per scholar.

Barnum's humbugging for one dollar per head, in worldly matters, is thrown sadly in the lurch by these portentous frauds, vagabond exorcists, systematic blasphemous robbers, wily knaves, unsuspecting spiritual parasites, and general self-righteous egotistical deadbeats. Simon Magus, of olden time, bewitched the people for a great while, and thereby secured both gain and veneration; but when he sought to purchase the gift and power of God he was officially declared to be in the "gall of bitterness and in the bond of iniquity."

You common sense people let me advise you, as a firm, undaunted friend, to keep your money, and live devoted lives for spiritual blessings, prestige and power. Naaman, the Assyrian leper, proffered Elisha rich rewards for a wonderful interposition of Providence, but the man of God answered nay, verily; whereas Gehazi, his servant sought and obtained some of the proffered aid, and with the ill-gotten gain the leprosy fastened on the guilty wretch. Daniel refused the chain of gold saying to Belshazzar, "Let thy gifts be to thyself, and give thy rewards to another," but this is not at all akin to the policy of the associates of Mary Barker Glover Eddy, of Boston, who is the hub, heart, soul and divinity of the entire concern. If selling

doves in a temple would bring down the curse of Jesus Christ, what about "merchandise" of "slaves and souls of men," professedly in the name and by the authority of the lowly Nazarene, that had not where to lay his head—For detailed blessings, all of and elementary, temporal and physical character, as also curses of an offended God (see Deuteronomy 2: 8, and Leviticus 26.) The conditions are set forth that will bring the plague, famine, ague, mildew and premature death, as well as the happy converse in all the walks of life.

In 1st Corinthians, 12: 9, the gifts of healing" are a factor among a constellation of "spiritual gifts," and amid other "signs," our Savior said the obedient believer "shall lay hands on the sick and they shall recover." The inspired apostle James catches up the glad refrain and echoes forth as follows, viz:—"Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick; and the Lord will raise them up, and if they have committed sin it shall be forgiven them."

You see I have given you the key to the healing art as intended by our Heavenly Parent, and that too without money and without price. Wine, milk, honey and salvation, are free as the tireless winds, or the gentle sunbeams. Gross and all the like stripe to the contrary. Avoid all such pusillanimous villainy, as you would shun an oriental plague, the simoon of the desert, or the deadly Upas. If you have faith, knowledge and piety to be healed, and it is God's will to bestow this particular blessing when you honor and magnify the gospel law, all right. All, of even the faithful, were not healed, in the good old days of accredited miracles; but, for all of that grace was forthcoming till life's latest breath. "The Jews require a sign," and "except ye see signs and wonders ye will not believe," said the long-suffering Messiah to that untoward age, and so say I to many of our day.

Will you follow Christ for the loaves and fishes, or will you bear the cross and despise the shame, and say in sunshine and shadow, in prosperity and adversity, in pain, disgrace, poverty, and death, "Thy will be done." Let us be patient, resigned and devoted; when chastened, refined and purified, if need be in the very crucible of affliction and suffering, nor think to thwart the firm and fixed purposes of the Almighty by applying to the black arts of modern charlatans.

I have written the above in the interest of humanity at large and my friends and neighbors in particular. Should these delectable "healers" wish to arraign me before the courts for damaging their "craft," I will be easily found. In both a human and divine sense I am my brother's keeper. Hence let me say make haste to go slow and look well where you are to alight ere you give the fatal leap. And now let me exhort these fine fed, sleek swindlers to cease the unhallowed traffic of perverting the ways of the Lord, and making merchandise of the gospel pearls

of great price. With well defined charity, unbounded pity, and a painful sense of my own weakness, I remain an uncompromising enemy of darkness, a lover of all mankind and a worshiper of the Supreme Being.

#### DRIVE THEM OUT.

BRO. JAMES CAFFALL sends us a copy of the Hay Springs, Nebraska, *Alert*, for March 25th, in which he replies to some over zealous religionist, in the following vigorous fashion:

During the forty-eight days of my sojourn in Hay Springs and vicinity, in the prosecution of my ministerial labor, which I thought I could do without interfering with or spoiling the coveted equanimity of the orthodox portion of your community, or unnecessarily arousing the ire of those choosing to be skeptical, nor is there to my knowledge any such results growing out of my labors, attendant upon the delivery of forty-two discourses at different points, illustrative of the religious faith and practices of the Reorganized Church of Jesus Christ of Latter Day Saints, save in one instance as on-dit. I heard of one Mr. ——— who was visiting Mrs. ——— when the conversation turned on the Latter Day Saints, (vulgarly called Mormons), the gentleman said they ought to be driven out. I need not pause to enquire as to his proclivities, but it is fair to presume that he is a religionist, for past history shows that religionists have prosecuted religionists.

Drive them out, might have met with a ready response ere the news of Luther's protestation against the usurpation of the Pope had sped its way to earth's remotest bounds. But in the light and guarantee of liberty of the 19th century the sound savors too strongly of mobocracy, with little or no conception of the supremacy of the law, and would be as inimical to good morals, law and order, as an infringement upon known or recognized laws by religious fanatics.

My observations during my brief sojourn reveals to my mind the fact of a preponderating liberal element, though with varied proclivities. There is therefore, no apprehension that human rights will be jeopardized by a few narrow minded bigots.

And I would respectfully inform the gentleman, as also the balance of your readers, that the few Latter Day Saints at or near Hay Springs, are hard fisted sons of toil availing themselves of the liberal provisions of the government, to secure themselves homes amid the romantic hills and fertile valleys in the beautiful Sheridan and Dawes counties of Nebraska.

Furthermore, our church discipline is as explicit in imposing loyalty on its members to Constitutional laws as any ever obtained. And should the gentleman ever know of overt acts being perpetrated by Latter Day Saints, and will take a legitimate course for their arrest and punishment, he will exhibit sound manliness,

prove a benefactor to the people who would suffer by the overt act, and the Church of Latter Day Saints would applaud the act and admire his good sense and loyalty.

But perhaps, Mr. Editor, we, in consideration of the low estimate had of our intellectuality ought to be apologetic for assuming to even offer suggestions amid the glare of modern orthodoxy, which has become so famous by being dangled on the knees of kings and queens. But having exceeded my limits I will consider about the apology business on my return, and if further information is desired I may be addressed 137 Benton street, Council Bluffs, Iowa.

Respectfully,

JAS. CAFFALL.

#### NEWS FROM PALESTINE.

EXTRACTS from a letter written by Mrs. Abigail Alley, at Jaffa, Palestine, to Mrs. S. M. Norton. Mrs. Alley went to Palestine with the colony that sailed from Jonesport, Maine, in the year 1866. She says: The changes that have taken place since she first went there are truly wonderful, and no one can help seeing in them a beginning of the work of restitution in literal fulfillment of prophecy. She further states: "When I came here the doctors said I could not live two years; but by the goodness of God I have lived twenty years and am still enjoying the best of health. This is indeed a heavenly country, now it is being restored to its former beauty and fertility. While I am writing the rain is pouring down so hard that it looks like smoke in the air, which is what is needed to make the grain grow, large fields of which you can see as far as the eye can reach. Now we shall have a good harvest, thanks be to God who gives us all things needful. I wish you could be here to enjoy with us the continual summer that we have; there is no cold winter to freeze the marrow in your bones; it does not become cold enough to stop the grass and flowers from growing. On one side of the house that we live in is a large vine filled with red flowers, of which I send you one; and in front are three large trees filled with sweet smelling white flowers; and then the orange groves all around us that fill the air with perfume. You have only to open the window and the house is filled with the most delicious odor; and the view is most beautiful. I was invited out to a picnic a short time ago in one of their gardens. It was filled with pomegranates, figs, date and palm trees, apples, peaches, oranges, apricots, quince, cherries, and last but not least, grape vines. The people here are very kind, and always treat me with great respect. The houses are being built here very fast all through the country. They dig down hills and level them off into the valleys for the stones that are in them; the stone is then built into houses; for you must know the houses here are all built of stone. The old colony is being filled with German Jews, and they are gathering here every year to inherit their own land according to prophecy."

S. M. NORTON.

WEST JONESPORT, Maine.

### Selected Poetry.

#### THE LOVED AND THE LOST.

The loved and the lost! Why do we call them lost?  
Because we miss them from our onward road?  
God's unseen angel o'er our pathway crost,  
Looked on us all, and loving them the most,  
Straightway relieved them of life's weary load.

And this we call a "loss;" oh, selfish sorrow  
Of selfish hearts! Oh! we of little faith!  
Let us look round, some argument to borrow  
Why we in patience should await the morrow  
That surely must succeed this night of death.

Ay, look upon this dreary, desert path,  
The thorns and thistles wheresoe'er we turn;  
What trials and what tears, what wrongs and wrath,  
What struggles and what strife the journey hath!  
They have escaped from these, and lo! we mourn.

Ask the poor sailor when the wreck is done,  
Who with his treasure strove the shore to reach,  
While with the raging waves he battled on,  
Was it not joy where every joy seemed gone,  
To see his loved ones landed on the beach?

A poor wayfarer, leading by the hand  
A little child, had halted by the well  
To wash from off her feet the clinging sand  
And tell the tired boy of that bright land  
Where, this long journey past, they longed to dwell;

When lo! the King who many mansions had  
Drew near and looked upon the suffering twain,  
Then pitying spake: "Give me the little lad;  
In strength renewed, and glorious beauty clad,  
I'll bring him with me when I come again."

Did she make answer selfishly and wrong—  
"Nay, but the woes I feel he too must share!"  
Or, rather bursting into joyful song,  
Go on her way rejoicing and made strong  
To struggle on, since he was freed from care?

We will do likewise; death has made no breach  
In love and sympathy, in hope and trust;  
If outward sign or sound our ears ne'er reach,  
There is an inward spiritual speech  
That greets us still, though mortal tongues be dust.

It bids us do the work that they laid down—  
Take up the song where they broke off the strain;  
So journeying till we reach the Heavenly town,  
Where are laid up our treasures and our crown,  
And our lost loved ones will be found again.

—Church of England Magazine.

### Selections.

#### CHRISTIAN FAITH AMONG THE HINDOOS.

By the kindness of Bro. J. Crossett, lately returned from Peking, China, and now at Hinsdale, Illinois, we are able to give the HERALD readers the following, which will be very interesting. In sending a letter dated March 9th, brother Crossett says:

I believe all the Tartar tribes, like the former Americans, are of the children of Israel. The Mongols and Tibetans have a peculiar interest to me, because of this belief. I hope to go into Tibet (D. V.) some day.

It will surprise you, as it did me, to learn that London is the headquarters of the extensive Moravian missions. Herrnhut in Saxony may be the spiritual centre of the Moravian Church, if it has any, but London has the Moravian publication office, 32 Fetter Lane; the office of its mission, 29 Ely Place, Holborn, (E. C.), and the office of the London Association in the aid of the Moravian mission at the

latter address. If you visit London and are at all desirous to know of the missions or philanthropies of the Moravians call on secretary B. La Trobe, 29 Ely Place, Holborn, (E. C.). His father is Bishop James La Trobe, Victoria-square, Cotham, Bristol, who is the especial friend and helper of the Leper Hospital at Jerusalem. If you wish to learn about that interesting hospital at Jerusalem, address either the father or the son for printed statements, reports, etc.

My especial object of enquiry were relating to the Tibetan Missions in Central Asia, which I wish to visit at some time, and the Leper Hospital at Jerusalem, which I have already visited.

Regarding the mission, I find that there are three stations occupied by four German missionaries on the borders of Tibet, and that they reach them *via* Bombay, India. The oldest is Kyelang, where mission work was begun in 1856. The city is in Kangra district, reached *via* Kullu *via* Bombay and North India.

The next is Poo (begun in 1865) in Upper Koonawar Valley, whose post office address is Kotgurh, near Simla, the summer capital of India. The third is Leh the capital of Ledak, begun in 1885. Its address is *via* Sealcote and Cashmir, North India. As you may not be able to travel to these mission stations, you will find by writing letters in English, addressed to Moravian mission at either of the three places, that you will receive replies also in English. May you be profited by such information as you seek.

#### AN INTERVIEW WITH CAPT. VALJI BAHI.

BY AN EX-TOPEE-WALA.

E. T. W.—I am told that you have found many interesting traces of Christianity among some of the Indian religions.

Capt.—Yes, I firmly believe that at one time Christianity must have flourished over a large part of India, but afterwards from fear of persecution it was so altered and concealed that at last the worshippers themselves became ignorant of this fact.

E. T. W.—To what religions do you especially refer?

Capt.—I have devoted my special attention to the sect of Kabeerees, and also to the Seekhs, and in both these religions there are the clearest traces of Christianity.

E. T. W.—What about the Kabeerees?

Capt.—This sect sprung into existence about three or four hundred years ago. Their leader is named Kabeer. This name is in itself very singular, not being of Indian origin. It is from an Arabic root meaning the Mighty One. I have no doubt that it was really another name for Christ. Many of the facts in his life exactly tally, the only difference being that his birthplace and life are described as having taken place in India, owing to the extreme prejudice against foreign religions.

E. T. W.—But is there any definite clue which points to Kabeer being really intended for Christ?

Capt.—Look at this paper. It is a commission which was given to a preacher of this sect. You see it is written in the Hindi character, and they have strict orders to keep it private and not to show it to any one. Now you see this seal at the head of it. Look at these Arabic characters right across the centre of the seal. Here you have actually the very name of Christ "Isa Masih!" This then is the real key to their religion.

E. T. W.—How strange! Do you think they really worship Christ.

Capt.—I met one of their teachers once, and he told me that privately among themselves when telling their beads upon their rosary they were accustomed to repeat the following words—

"Isa Masih sattan,  
Aur asattan."

that is, "Jesus is true and the rest are untrue."

E. T. W.—In what way do you suppose that the Kabeerees became acquainted with Christianity?

Capt.—I believe that their teacher was himself a Christian, and that his writings were a sort of popular versified tract on Christianity. He himself says that his religion came from Southern India, the Dravid,—where we know that St. Thomas preached and had many followers.

E. T. W.—Is there anything of the same kind among the Seekhs?

Capt.—Yes, among them the traces are even more distinct and interesting. The name is literally "Shish," which means a disciple. They call their sacred scriptures the "Granth Sahib," which is just equivalent to our "Holy Bible," and they treat this book with great reverence. To me there is no doubt that this also is a popular tract on Christianity, being also written in a sort of Native metre.

E. T. W.—Do you think this is likely to be any help to us in reaching these people?

Capt.—Yes, they are very pleased when they find that we do not pooh-pooh their scriptures and are well acquainted with them. Besides there are some things which are particularly interesting among the Seekhs to the Salvation Army. They have a military organization, and their special distinctive colors are exactly those of our own flag—red, yellow and blue. Look at these pictures and you will see how constantly and remarkably these three colors, especially the red and yellow, are repeated.

E. T. W.—But don't you think this may have been accidental?

Capt.—No; they are evidently emblematic, and that of the same things as among us. Look for instance at this yellow. Do you notice these marks upon it. They are tongues of flame referring evidently to Pentecost.

E. T. W.—But what about the red?

Capt.—Listen to this passage from the "Granth Sahib,"—their scriptures;—

"Iha tana maya pahiya piyare,  
Litara labi rangae;

Mere kanth na bhavai cholara piyare;—

Kyun dhan sejai jae?

Hun qurabanai jaun, miharwana,—

Hun qurabanai jaun!  
Hun qurabanai jaun tinankai  
Laini jo tera nau!  
Laini jo tera nau tinankai,  
Hun sad qurabanai jaun!  
Kaya rangani je thi, ai piyare,  
Paiyai nau majith!  
Ringanwala je rangai sahiba,  
Aisa rang na dit!  
Jin ke chole rattare, piyare,  
Kanth tinankai pasi;  
Dhuri tinanki jo milai ji,  
Kahu Nanaka ki ardashi!  
Ape saje, ape range,  
Ape nadari kareyi,  
Nanaka, kami kanthai bhavai,  
Ape hi raveyi."

The meaning of this passage is as follows:

"Satan seized his body, oh beloved!  
Having stretched it (*i. e.*, on the cross) he fully colored it.  
My Lord desired not (to buy in the bazar) a red garment, oh beloved!  
Why should he waste money?  
I will be a sacrifice, oh merciful (Father)!  
I will be a sacrifice!  
I will be a sacrifice for those,  
Who take Thy Name!  
For those who take Thy Name  
I will be a perpetual sacrifice!  
The color with which his body is dyed, oh beloved,  
Is named crimson.  
Like that with which my Lord is dyed any dyer  
Has not seen such a color.  
Those who have their robes dyed red, oh beloved,  
The Lord is near them!  
That he may get but the dust of their feet,  
Such is the prayer of Nanak.  
Robed by himself, dyed by Himself,  
Put upon her by himself,—  
Oh Nanak, the bride of my Lord's choice  
(is she),  
Proclaimed such by himself.

E. T. W.—Who is this Nanak?

Capt.—He is the founder of the Seekh religion. His name like that of Kebir is not of Indian origin. I am inclined to think it is a corruption from the word 'nuncio,' or 'nuncius,' the name given to a Papal delegate. There are several things in these pictures which seem to show Nanak to have been such. For instance he is represented as having a halo round his head,—a thing which is never seen in any purely Native picture, but which is common enough among Roman Catholics. Again in this other picture you will notice that he is represented as standing upon a fish, the common emblem of Christianity, the reason for it being that the letters of the Greek word "ikthus" were taken to represent their creed. Iesou Christes, Theo Uios, Soteer," that is "Jesus Christ, God's Son, Savior." You will see also that in several of the pictures there is a cross. For instance this man is leaning upon one.

E. T. W.—Do you suppose these pictures to have been very old?

Capt.—No doubt they must be so, and hence their meaning is not now clearly

understood. But look at this other one. Here is a Seekh Priest giving the Lord's supper to a Raja. Here are the very vessels which you commonly see used in a Church, and which are unlike Indian ones. Not only so, but it is well known that baptism is also commonly practised among the Seekhs. So that here we find these two distinct rites practised among them to this day. They have also an expression "Sat Guru Parshad" which they constantly use and which means that 'The true Priest (or Savior) is our Food.' There is another common expression "Wah Guru!" which just reminds one of the passage, "His name shall be called wonderful."

E. T. W.—Does the name of Jesus occur at all?

Capt.—Yes, sometimes. For instance in one passage it says—"Jesus is God. He, full of truth is the equal of Hari (Savior)."

Another passage from the "Bawan Akhari Granth" is as follows—

"He is the truth, the truth, the truth!

Not by any means is He separate from God!  
Let no doubt nor unbelief overspread thee  
at all.

Openly, boldly proclaim Him."

E. T. W.—What use would you make of these facts?

Capt.—I would let them know that the One whom they ignorantly worship is the very Savior whom we proclaim to them; and I would urge them to search their own scriptures and to believe their testimony if they will not ours. In this way much interest has been aroused among the Kabeerees, a large number of whom come purposely to visit me lately and to inquire about these things. They were not only interested, but also very much softened, and we had several of them profess conversion lately. I have little doubt that if we make a push large numbers of them will be convinced and converted.

## Conference Minutes.

### NODAWAY.

This district conference convened as per appointment of the president, at the Ross Grove School-house, Holt county, Missouri, on Saturday the 19th of March, 1887; President James Thomas in the chair, Joseph Flory secretary. Branch reports.—Platte branch 79; 4 baptized, 1 ordained. Ross Grove report referred back to branch for correction. Elders Joseph Flory, R. K. Ross, Jr., Peter Rasmussen and J. Thomas, reported. Priest Wm. Stocks, and Teacher R. K. Ross, Sen., reported. Bishop's Agent reported having received since last report \$43, paid out \$42, on hand \$1. C. C. Nelson, sub-agent for the Platte branch, reported having received \$112, and having paid the same to Bishop G. A. Blakeslee. Resolved, that the district be reported to the General Conference by letter, and that we send no delegates. And that the secretary in his written report to the conference request the conference to take into consideration our need of laborers in the district, and provide for the same to the extent of their ability to do so, by sending missionaries to labor in the district. President James

Thomas offered his resignation, but on motion he was continued as president of the district for the next six months. On separate motions Joseph Flory was sustained as secretary of the district, and R. K. Ross, Jr., as Bishop's Agent. Resolved that each branch president be authorized to solicit means to be used as a home missionary fund; the treasurer of each branch to have charge of said means, to be used as he may be directed by the officers of the branch. President Thomas reported having received donations to the amount of \$16.15. Preaching in the evening by Elders J. Flory and J. Thomas. Sunday forenoon and evening preaching, preaching by Elder J. Thomas. Sacrament and social meeting in the afternoon. Adjourned to meet at the time and place which may be appointed by the president, notice to be given through the *Herald*.

#### UTAH.

The above district conference met in the Saints' Chapel, Salt Lake City, Utah, March 12th, 1887. R. J. Anthony president, C. H. Barrows clerk. Branch reports.—Union Fort 32; 2 baptized. Beaver 27; Springville 35; Kaysville 7; Provo 26; Heber 15; Wanship 33; Lehi 47; Elsinore 16; Richfield 18; Salt Lake Mission 96; 6 baptized, 3 received by letter. Elders reports—R. J. Anthony had labored ten months in this mission, four of which were spent in Montana and Idaho. During the fore part of the season it was almost impossible to get a good hearing anywhere; but after returning from Montana in the fall, I discovered in Idaho especially, a feeling quite different from what I ever experienced before. In Kamas and other parts of Utah, a like feeling was manifested, so much so, that we found good public houses open with fair audiences to listen. In Kamas four were added, three on original baptism. Promised to go back, but not receiving word in time, did not do so. I then went south to Piontown; had a school-house for several evenings; good attention was shown. Also held forth in Provo to good congregations. During all of this time have added 29 members to the church. John Larson had baptized six, preached about 45 times. Had labored mostly in settlements visiting the members and trying to save what we have got. Am convinced that we have got the truth, and so try to hold it up to the people. P. Anderson had labored in the Territory since our last conference except three months I was back East. Have preached in ten or eleven settlements, with fair interest. Think the prospects are better now than they have been, some are believing. I urge the necessity of all being fully satisfied before coming into the church; have baptized one. J. C. Clapp had been engaged in the ministry continually for the last year, preaching in various parts of Utah, Idaho and Montana. The outlook is encouraging; the Spirit manifested where I have labored would indicate that the people are desirous of hearing. Don't know what the result of my labors may be, it must be left to future developments. Have baptized four, blessed 16 children. I feel greatly encouraged as to the advancement of the cause. R. J. Anthony was elected delegate to General Conference. It was the desire of the conference that R. J. Anthony be returned to this mission. All local officers and spiritual elders were sustained in righteousness, including brethren Larson, Anderson and Clapp. Preaching in the evening. Bishop's Agent's report.—

Received \$404 07, paid out \$386 37; balance on hand \$17.70. Peter Anderson was appointed president of the district; and C. H. Barrows as clerk. Oliver Johnson requested to be forgiven, after making a full confession of his fault. Moved that Oliver Johnson be received back in full fellowship. Carried. Preaching service in the evening; J. C. Clapp occupying the stand.

#### WESTERN MAINE.

Conference of the above district convened with the Green's Landing branch, March 5th and 6th, 1887; W. G. Pert, president, and U. W. Greene, clerk, *pro tem*. Elders W. G. Pert, S. S. Eaton, George W. Eaton, John B. Eaton; Priests J. B. Knowlton, L. C. Gray, U. W. Greene; Teachers J. H. Robbins and Peter Eaton reported. Branch reports:—Bray's Mountain 25, Brooksville 45, 2 added; Green's Landing 33, 2 added. Bishop's Agent reported on hand last report \$1331, received since \$26.25; paid out \$30.12; on hand now \$9.44. Bro. F. M. Sheehy was appointed delegate to General Conference, and instructed to obtain laborers for this district, brethren U. W. Greene and G. W. Eaton, being recommended. Also, that conference return Bro. F. M. Sheehy to this State as missionary. Resolved that all the elders of the conference constitute a court of appeal. Resolved that the time and place of the next conference be left with the district president. Resolved that the order of the meetings be left with the president. The committee on case of Thomas Ames refers him to the Twelve. Preaching in the evening by W. G. Pert, on tithing. Preaching on Sunday forenoon by G. W. Eaton. In the afternoon by U. W. Greene. In the evening prayer meeting in charge of Bro. U. W. Greene. The weather was stormy throughout, yet in all our sessions the peace of the Holy Spirit was present, and all were blessed.

#### EASTERN IOWA.

The above district conference was held in the church in Nashville, Iowa, March 11th, 12th and 13th, 1887. Preaching on the evening of the 11th by Bro. J. S. Roth. Jerome Ruby president, William T. Maitland clerk. The president represented the impoverished condition of the district, and advised the securing of a permanent laborer for at least one year. Branch reports.—Jackson 15, of whom 8 are scattered. Davenport 7. Buffalo, in sorry condition. Butternut Grove not reported. Apostolic, returned for correction. Elders reports.—J. S. Roth had labored some and baptized four, and blessed several children. Jerome Ruby had preached forty-one discourses in addition to other district labor. C. C. Reynolds had preached four discourses. I. B. LaReu had preached some and assisted other elders. Priests reports.—James Bradley, James R. Johnson and D. W. Clow had all assisted others in public meetings in and out of branches. William T. Maitland had preached fifty-five discourses, and assisted elders in other meetings. Bishop's agent, C. C. Reynolds, reported. Jerome Ruby was elected president till next conference, and Wm. Maitland secretary. Motion prevailed, asking the General Conference to appoint Elder J. S. Roth to labor in this district during the ensuing year. Elder J. S. Roth was chosen as delegate, to the General Conference and instructed to vote for General conference to adjourn to meet at Independence, Missouri, in April, 1888. On motion,

the *Herald* is hereby asked to notify the Saints of the silencing of Jobe Brown, for heresy; also that the said party delivered up his certificate of membership voluntarily. In the evening met in Bro. Larkey's house for prayer and praise meeting, in charge of J. S. Roth; an excellent time was had. Met on Sunday forenoon in church in Nashville; preaching by J. S. Roth, assisted by Priest David Clow. At three o'clock, met in vicinity of Peter Larkey's for baptism service, in charge of J. S. Roth; ordinance performed by Wm. T. Maitland; four were baptized, and immediately after, at Peter Larkey's house, confirmed by Bro. J. S. Roth. After confirmation the sacrament was administered, and the Saints continued some time in prayer and testimony, enjoying much of the Spirit of God. Adjourned subject to call of president, who was very sick at the time; prayer was offered, his healing asked for. On the morning of the 14th, the president arose well and called the conference; met at eight a. m. The authorities of the church were sustained in righteousness. Vote of thanks tendered to Saints and friends for kindness and hospitality, and especially to friend Isaiah Crane of Nashville, for his services, and the hospitality of his house. Adjourned subject to call of president.

#### FLORIDA.

Conference called to order by Bro. G. R. Scogin in the stand; I. M. Beebe, clerk. The Hy-note branch reported no change since last conference; no other branch report. No report from elders except Bro. G. R. Scogin; he stated that he had labored some in all the branches, and had held a series of meetings in or near the town of Milton, in which quite an interest was manifested; some expressed a determination to unite with the church. The Bishop's agent reported he had received nothing since last report. Bro. Scogin arose and offered his resignation as district president; he was sustained by vote. Adjourned to meet at eleven o'clock Sunday morning. Sunday forenoon Bro. Scogin preached to a very large congregation. In the afternoon Bro. Scogin told the people what the Lord has and is doing for the salvation of the human family; after preaching he again proposed to resign his position. A motion then entertained and carried by vote that the matter be referred to all the branches in the district to see whether they would sustain him by their means. Adjourned to meet at the Pleasant View branch on the first Saturday and Sunday in June, 1887.

### Miscellaneous.

#### MARRIED.

DAVIS—POWELL.—At Stewartville, DeKalb county, Missouri, at the Saints' church, on March 27th, 1887, Bro. John Davis, of Lucas, Iowa, formerly of Nortonville, California, to sister Mary E. Powell, of Clinton county, Missouri; Elder J. T. Kinnaman officiating.

#### DIED.

DAVIS.—At Juniata, Michigan, March 20th, 1887, of consumption, Sr. Sarah, daughter of Bro. Robert Davis. She was born in Chipiway, Canada, near the Niagra Falls, August 10th, 1852; was baptized by Elder John H. Lake, in the township of Moore, in the river St. Clair, in the year 1870. She always remained a firm believer in the doctrine taught by the Latter Day Saints,

and passed away peacefully. She only regretted that she had not lived more devoted to God. Funeral discourse by Elder Delong.

**BENJAMIN.**—At her father's residence, Princeville, Illinois, Sr. Hattie A., daughter of Bro. and Sr. R. J. Benjamin. She was born January 15th, 1860; died April 3d, 1887, aged 27 years, 2 months, 19 days. She was baptized October 20th, 1872, by Elder W. W. Blair. Funeral service by Elder J. A. Robinson.

#### CONFERENCE NOTICES.

Mobile district conference will be held with Bluff Creek branch, Jackson county, Mississippi, at Ebenezer church, commencing at ten o'clock, on Saturday before the third Sunday in May, [14th], 1887. F. P. SCARCLIFF, *Dist. Pres.*

#### TRADITIONS OF THE ESKIMOS.

BUT speaking of traditions, I might say that these people possess a great many of them. It is, however, very difficult to induce an Eskimo to speak of such things or of his religious beliefs. The only way of extracting such information from an Eskimo is to make him your friend, and then getting him away from his companions promise that you will not tell them what he may tell you, and having done this to draw him step by step into the line of conversation you want to get at.

One of their traditions is about the flood, and I think it is particularly interesting, as it is one of many similar legends held by the savage tribes. The Eskimos say that a very long time ago there was a great rain which flooded the earth and destroyed all men except a few, who constructed a large boat out of a number of small ones and used it as a means of escape. After a while the poor creatures, being exposed to the fury of the storm in their open boat, began to be cold and uncomfortable; so their chief, standing up, threw his spears and ornaments into the waters, and this was sufficient to pacify them and they subsided. They have also a romantic legend about the origin of the sun and moon.

#### LATENT FORCE.

SOME events seem purposely sent for the development of character. The little stream murmuring along its way, dreamily and happily, through green meadows and sunny slopes, makes no change in its course until it meets some impediment. Then it rouses and wakes to action, roaring and gathering itself into white foam, wholly changing its current and character. So with ourselves, lives move on calmly and evenly, with scarcely more than ripple to show that latent force is there.

Some business misfortune comes with a crash, almost without warning. The first sensation is paralysis of all the energies, then the reaction, and we find ourselves strong to do and dare. The death-angel enters the home-circle, the one place we had considered too sacred for its intrusion. Both brain and body seem about to sink beneath the terrible crushing weight; suddenly the dormant faculties awake. We must do or die.

"The gods in bounty work up storms about us,  
That give mankind occasion to exert  
Their hidden strength, and throw out into practice  
Virtues that shun the day, and lie concealed  
In the smooth seasons and the calms of life."

The easiest places in life fail to draw out the richest part of our nature, we are even capable of

better things. The most precious metals are found deeply imbedded in the dark, cold earth, and much toilsome action is required to force her to yield up her treasure. Yet each stroke, though laborious, causing great drops to start, brings us nearer the coveted prize.

The experience of others may be brought to bear upon our lives, but only as signposts indicating the right road. No great achievement can be accomplished by following aimlessly a beaten path. We are cowards doubting our ability outside of our daily routine. We are fearful of the world, its smile or frown means so much, almost more courage than we possess is required to buckle on the armor of independence and make war on this very cowardice.

#### WORDS FITLY SPOKEN.

A WORD spoken at one time may have an effect exactly opposite to what it would at another. The impression may be lasting. It often takes only a word to ruin a man, and it often takes only a word to save him.

We should not make too much of a bugbear of this fact, for it would take away all the pleasure of conversation. One might as well be dead as feel that every word he said was freighted with the fate of a human soul. Besides it would be a huge mistake. Still on rare occasions a single word is charged with saving or fatal electric power.

Sometimes the subject does know where the shock came from—does not know that it was in the word spoken, and never thanks the speaker for it. When the influence is recognized and acknowledged the result is most pleasant. Words are not such cheap things as they are supposed to be. They do not always come easy. We often find it utterly impossible to speak the word we want to.

Hence gratitude for a word spoken fitly and in season may be increased by a realization of how hard the word was to say. It may have almost stuck in the throat of the person who said it. And yet it was said, and saved a soul, who never knew it and gave no thanks. The amount of that kind of ingratitude that there is in the world is quite shocking.

#### FOOD IN THE SPRING.

IN the springtime of the year there is great occasion for care in the matter of food. The kind that has satisfied and supported the body during the winter has served its purpose and is no longer fit for use. In cold weather the human system can assimilate materials that would clog and derange it in spring. There is no need for drugs to make people feel well when the things which have remained dormant in the ground begin to give signs of life. A judicious change of diet is required; that is all. It is better to take the materials for health from the grocer than from the druggist.

Begin the morning meal with an extra allowance of fruit. Take two sound oranges or apples if you have been eating only one, or three if you have been eating two. Be sure there is no decay in the fruit employed in this manner. Eat good bread and butter. If you are a coffee or tea drinker, moderate the usual allowance. If you are a hot water drinker take as much as you like. If you are a flesh-eater, take half as much as you do in winter. Pork is unfit for human food at any season. Eat less butter and grease

of all kinds in spring. If potatoes are sound and mealy they are not objectionable; cheesy potatoes are unfit. There is the utmost need for the exercise of caution in the use of vegetables of every kind. Unless they have been well preserved and have a wholesome flavor, the part of wisdom is to avoid them. Raw cabbage that has been spoiled by freezing is often served in oyster houses of a certain class. The odor is disagreeable and readily marks it.

In spring it is important that the heaviest meal should be eaten in the middle of the day. The warm rains produce an atmospheric condition which causes drowsiness. Eating a hearty meal in the midst of this pressure adds to the weight upon the system. In daylight the demands of business or duty will enable you to cope with it. In the evening there is no such stimulus, and the result is injury to the health. The evening meal should be light and easily digested. Don't eat buckwheat cakes or doughnuts. If you are a meat eater be sure that the meat has been broiled or roasted. Don't eat fried food of any kind. It is not desirable to feel that you have eaten enough. Moderation is the best doctor.—*Herald of Health.*

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 728.

Lamoni, Iowa, April 30, 1887.

No. 18.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, April 30, 1887.

### KIRTLAND CONFERENCE.

ONE of the best sessions of conference we ever attended was held in Kirtland from April 6th to 14th inclusive. Unity, with but slight exceptions, prevailed from first to last, and the peace and love of Christ seemed to pervade every heart. The topics treated by those who preached were timely, and were delivered with divine grace and wisdom. The prayer and testimony meetings were seasons of gladness, and were marked by a large endowment of the Holy Spirit. The council meetings proved fruitful of good results and tended largely to expedite conference business. The Saints and friends vied with each other in making the occasion most pleasant to all.

The repairs on the Temple rendered it neat and attractive, making it a significant type of the work of restoration going on among the Saints in cleaning away the filth and rubbish of the latter day apostacy, and in repairing the breaches made by unfaithful builders on the foundations laid of God in the organization and establishment of his church in this last dispensation. "Great events cast their shadows before." When the revelation of April 11th was read, explained, and then adopted by a rising vote, quorum after quorum, and then by the entire assembly; and when after that the entire assembly, standing, sang "We thank thee, O God, for a prophet," followed by "Old Hundred," the very dome of the temple answered back the swelling, heart-felt melody that poured forth in one inspired volume, and the Holy Spirit

bore witness of heaven's acceptance of the work of that important and blessed occasion. God was there.

The reports of the ministry from nearly all quarters were most encouraging, and all indications pointed forward to a glorious future for the church near at hand.

We have no hesitancy in saying that the outlook for the church was never before so bright as now, and that if the ministry and membership press steadily forward as best they can, in the spirit of love and godly zeal, wonderful victories for Christ and his people will be won in all parts of the land. The following clipping from the Willoughby (Ohio) *Independent* of April 15th, will enable the Saints to see themselves as others see them:

#### THE RELIGIOUS GATHERING AT KIRTLAND AND OTHER NOTES.

The attention of a large portion of the religious world has been centered the past week upon our neighboring town of Kirtland, as the Mecca to which hundreds have turned their feet by reason of the Annual Conference of the sect known as the "Reorganized Church of Latter Day Saints," which held sittings daily in the Temple of historic and world-wide fame. Numbers of the faithful had been gathering for a week previous to the opening, which took place on the morning of April 6th—being the fifty-seventh anniversary of the day on which "The Church of Christ of Latter Day Saints" was organized at Palmyra, New York. The conference was attended by representatives from various portions of the states and territories, and as the sessions were all public, numbers besides adherents of the faith have taken advantage of the open doors; but the gathering of strangers was not so numerous as the one held four years ago, probably in consequence of the passage of the inter-state commerce bill by Congress, some railroads declining to grant special round trip rates to delegates or others. None of our older readers need to be informed that Kirtland is the original home of the Mormons, settling here as early as 1831, and commencing the erection of the present structure in 1833. When the schism in the church occurred, some years later, the building came into the possession of the followers of Brigham Young, who after locating at several points, finally pitched their tents in Utah. After much trial and tribulation the present branch was organized about 1852, and in the year 1880 obtained by litigation in the courts of this county the present property, which had largely fallen into decay and become the refuge for owls and bats; since which, under the supervision of Elders W. H. and E. L. Kelley, the Temple has undergone extensive repairs at a large outlay, and we believe it is the intention to restore it as far as

possible to its pristine condition. This branch has no fellowship with the Utah Mormons, and must not be confounded with them—the 'Josephites' being hostile to the monstrous doctrine of polygamy upheld and practiced there under the name of religion.

The conference is presided over by Joseph Smith, jr., a gentleman a little past the prime of life, of commanding presence, force of character, and more than average ability. He is assisted by his counselor, Elder W. W. Blair, a gentleman of dignified appearance and high intelligence. Both are residents of Lamoni, Iowa, and are joint editors of *The Saints' Herald*, a paper devoted to the dissemination of the distinctive views of the sect. After the President's opening address, which was largely of a personal character and a review of the work, several short talks were made, and later in the day the proper officers made their report, showing that twelve months ago there were 17,928 members; to-day there are 19,236 registered members. During the past year 1,710 members were baptized for the first time, 990 were admitted by letter and vote, 918 were lost by letter, 157 by expulsion, and 317 by death, leaving a net gain on record of 1,306 members. Iowa has the greatest number of Saints, 4,227, and Missouri comes next with 2,085. Besides membership in the United States, England, Scotland, Australia, Denmark, the Society Islands, Switzerland, Wales, Canada, Manitoba, and Nova Scotia all furnish adherents to this faith. Twenty-one new branches have been started during the year, and about \$30,000 in cash has been received by contributions to the general treasury.

Embracing the opportunity we were driven over to Kirtland on Friday by Mr. Durban, where the day was spent. At nine o'clock a social meeting was held in the lower room of the Temple, which was probably two-thirds full, presided over by Elder Rogers. It differed little in character from an old-fashioned Methodist prayer and experience meeting. The various testimonies of both men and women were positive and direct, the prayers earnest, and the singing hearty and inspiring. Among the speakers was Elder M. H. Bond, whose testimony to his faith was clear and emphatic. It was evident that dreams were regarded as of significance, and that the healing of the sick, the gift of tongues, and the working of miracles generally were not regarded by the speakers as lost to the true church.

During the day we were introduced to many of the delegates and became interested in their conversation. The business manager of "*The Saints' Herald*" is Mr. David Dancer, a gentleman of massive frame and pleasing manners. We learned that the *Herald* was flourishing, and circulated in nearly all the states and territories, besides portions of Canada, England, and other points abroad. In case of any disturbance in the office by persons aggrieved, by calling in Mr. Dancer quiet might be the result, for an exercise

of his physical abilities in a certain direction would land the disturber some rods on the outside. We have seen the time when muscular christianity proved of great utility in a printing establishment. Typographically speaking the *Herald* is the most neatly printed paper on our exchange list.

On Sunday the weather was magnificent—as indeed it had been since the opening day—and the temple was crowded at all the services with attentive listeners from all parts of the country. In the morning Elder Joseph Lambert spoke from these words: "My doctrine is not mine, but his that sent me;" and at the close Elder W. H. Kelley officiated at the marriage of Mr. John Lake of Canada, to Mrs. Woods of Pittsburg. At one o'clock three ladies were baptized near the bridge by Elder E. L. Kelley, in the presence of a large concourse. At 2½ o'clock Pres. Joseph Smith preached on the subject of polygamy, of which system he was very severe in condemnation. In the evening the sermon was by Elder Joseph Luff of Independence, Missouri, and is said to have been one of the very ablest.

#### JOSEPH SMITH AT BOND'S HALL.

The announcement made by us last week that Mr. Joseph Smith would speak on Temperance on Monday night, was sufficient to fill Bond's hall. He was introduced by Mr. Bond, and for over an hour discussed the topic in an interesting manner—taking altogether a new position and arguing from a practical stand-point. It was not a tirade against the traffic, but an appeal to man's better judgment, and to that consideration which invariably touches all—the pocket—and was not only temperate in language but evinced a zeal born of pure philanthropy. His premises were clearly and skillfully drawn, and so logical and sensible that had a vote been taken it would have resulted in a unanimous endorsement of his position. Mr. Smith was warmly applauded throughout.

#### PERSECUTION AND ITS CAUSES.

(Continued from page 50).

THE following letter from Governor Dunklin will enable the reader to see he held that the Saints were persecuted without any justifiable cause, and that his sympathies were in their behalf, though he was in a measure helpless to redress their wrongs.

"CITY OF JEFFERSON,  
April 20th, 1834.

To Messrs. W. W. Phelps, E. Partridge, John Corvill, John Whitmer, and A. S. Gilbert:

GENTLEMEN: Yours of the 10th inst. was received yesterday, in which you request me, as Executive of this State, to join in an appeal to the President of the United States for protection in the enjoyment of your rights in Jackson county. It will readily occur to you, no doubt, the possibility of your having asked of the President protection in a way that he, no more than the Executive of this State can render. If you had asked for that which I may be of opinion he has power to grant, I should have no objection to join in urging it upon him. But I could no more ask the President, however willing I am to see your society restored and protected in their rights, to do that which I may believe he has no power to

do, then I could do such an act myself. If you will send me a copy of your petition to the President, I will judge of his rights to grant it, and if of opinion he possesses the power, I will write in favor of its exercise.

I am now in correspondence with the Federal government, on the subject of deposits of munitions of war on our Northern and Western borders, and have no doubt but shall succeed in procuring one, which will be located, if left to me, (and the Secretary at war seems willing to be governed by the opinion of the Executive of this State), some where near the State line, either in Jackson or Clay counties. The establishment will be an 'Arsenal,' and will probably be placed under the command of a Lieutenant of the army. This will afford you the best means of military protection the nature of your case will admit. Although I can see no direct impropriety in making the subject of this paragraph public, yet I should prefer it not to be so considered for the present, as the erection of an Arsenal is only in expectancy.

Permit me to suggest to you that as you now have *greatly the advantage* of your adversaries in public estimation, that there is a great propriety in retaining that advantage, which you can easily do by keeping your adversaries in the wrong. The laws, both civil and military, seem deficient in affording your society *proper protection*, nevertheless public sentiment is a powerful corrector of error, and you should make it your policy to continue to deserve it.

With much respect, and great regard,

I am your obedient servant,

DANIEL DUNKLIN.

Times and Seasons, vol. 6, page 1059.

We now add another proof that the Saints designed to act strictly within the provisions of the laws of the land as interpreted by those having authority to execute said laws:

"LIBERTY, Clay county, Mo.,  
April 24th, 1834.

Dear Sir:—In our last communication of the 10th inst., we omitted to make enquiry concerning the evidence brought up before the Court of Enquiry in the case of Col. Pitcher.—The Court met pursuant to adjournment on the 20th February last, and for some reasons unknown to us, we have not been able to obtain information concerning the opinion or decision of that court. We had hoped that the testimony would have been transmitted to your Excellency before this, that an order might be issued for the return of our arms of which we have been wrongfully dispossessed, as we believe will clearly appear to the Commander in Chief when the evidence is laid before him.

As suggested in your communication of the 4th of February, we have concluded to organize according to law and apply for public arms, but we feared that such a step, which must be attended with public ceremonies, might produce some excitement, and we have thus far delayed any movement of that nature, hoping to regain our arms from Jackson that we might independently equip ourselves and be prepared to assist in the maintenance of our constitutional rights and liberties as guaranteed to us by our country, and also to defend our persons and property from a lawless mob when it shall please the Executive, at some future day, to put us in possession of our

homes, from which we have been most wickedly expelled. We are happy to make an expression of our thanks for the willingness manifested by the Executive to enforce the laws, as he can consistently "with the means furnished him by the Legislature," and we are firmly persuaded that a future day will verify to him whatever aid we may receive from the Executive has not been lavished upon a band of traitors, but upon a people whose respect and veneration for the laws of our country, and its pure republican principles, are as great as that of any other society in the United States.

As our Jackson foes and their correspondents are busy in circulating slanderous and wicked reports concerning our people, their views, &c., we have deemed it expedient to inform your Excellency that we have received communications from our friends in the East, informing us that a number of our brethren, perhaps two or three hundred, would remove to Jackson county in the course of the ensuing summer, and we are satisfied that when the Jackson mob get the intelligence that a large number of our people are about to remove into that county, they will raise a great hue and cry, and circulate many bugbears through the medium of their favorite press. But we think your Excellency is well aware that our object is *purely to defend ourselves and possessions against another unparalleled attack from the mob*, inasmuch as the Executive of this State can not keep up a military force "to protect our people in that country without transcending his power." We want, therefore, the privilege of *defending ourselves and the Constitution of our country*, while God is willing we should have a being on his footstool.

We do not know at what time our friends will arrive, but expect more certain intelligence in a few weeks. Whenever they do arrive, it would be the wish of our people in this country to return to our homes in company with our friends under guard, and when once in legal possession of our homes in Jackson county we shall endeavor to take care of them without further wearying the patience of our worthy Chief Magistrate. We will write hereafter, or send an express. During the intermediate time, we would be glad to hear of the prospect of recovering our arms.

With due respect, we are, sir,

Your obedient servants,

(Signed,) A. S. GILBERT,  
EDWARD PARTRIDGE,  
JOHN WHITMER,  
W. W. PHELPS,  
JOHN CORRILL.

P. S.—Many of our brethren who are expected on, had made arrangements to emigrate to this State before the outrages of the mob last fall. We hope the painful emergency of our case will plead an excuse for our frequent communications." Times and Seasons, vol. 6, page 1072.

From what we have already seen, and what will soon appear, we must conclude that the Saints intended to use only "legal," honorable, justifiable means in obtaining redress and redemption in respect to the land of Zion, and also that we should interpret and explain, in the light of these historical facts, the revelations of August 6th, 1833, December 16th, 1833, February 24th, 1834, and June 22d, 1834, in

Doctrine and Covenants. To further confirm this position we add this:

"About the last of the month I received by letters from friends in the East, and of brethren in Kirtland, &c., the sum of two hundred and fifty one dollars and sixty cents towards the deliverance of Zion.

May 1st, 1834.—More than twenty of the brethren left Kirtland for Missouri, according to previous appointment, accompanied by four baggage wagons. They traveled to New Portage and there tarried with the church until the remainder of the Kirtland company arrived, who were not in readiness to start with them.

The following letter from Elder Phelps to us clearly shows the necessity there was of the saints in Missouri receiving assistance from afar:

LIBERTY, May 1st, 1834.

Dear Brethren:—There are great moves in the west. Last week an alarm was spread in Jackson county, the seat of iniquity and blood-shed, that the 'Mormons' were crossing the Missouri to take possession of their lands, and nearly all the country turned out 'prepared for war' on Saturday, and on Sunday took the field near old McGees, above the Blue. But no Mormons came, neither did Arthur go over to see about his *spill whiskey*, so that the scene closed by burning our houses, or many of them. Our people had about one hundred and seventy buildings in Jackson, and a bonfire of nearly all of them at once must have made a light large enough to have glared on the dark deed and cup of iniquity running over, at midnight.

The crisis has come; all who will not take up arms with the mob and prepare to fight the 'Mormons' have to leave Jackson county. I understand some have left the county because they refuse to fight an innocent people. It is said the mob will hold a 'general muster' this week for the purpose of learning who is who. They begin to slip over the Missouri and commit small depredations upon our brethren settled near the river, so we have reason to believe.

It is said to be enough to shock the stoutest heart to witness the drinking, swearing, and ravings of the most of the mob. Nothing but the power of God can stop them in their latter day crusade against the Church of Christ.

Our brethren are very industrious in putting in spring crops, and they are generally in good health, and the faithful in strong faith of a glorious hereafter.

I remain yours, &c.,

W. W. PHELPS."

Times and Seasons, vol. 6, pages 1072-3.

#### THE REBELLIOUS.

'ELI WHIPPLE arrived at Benson, Ariz. Ter., a few days ago, with a train of Mormon emigrants on their pilgrimage to Chihuahua, where a colony has been instituted under the direction of apostle Erastus Snow. The location of the new colony is to the north of Casas Grandes, Mexico, which town will be their present post office. They have been granted large bodies of land, and will undoubtedly convert the same into a flourishing garden in the course of time. They are traveling with teams, and are now over the bad part of the trip. From now on plenty of grass will be found for stock, which will leave them free from further hardships."—*San Francisco Chronicle*.

The Lord said by Joseph the Seer, Sep-

tember 11th, 1831, that "the rebellious shall be cut off out of the land of Zion, and shall be sent away," as may be seen in the following:

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold, I the Lord, have made my church in these last days like unto a judge sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known."—*Doc. & Cov. 64 : 7*.

OUR Baptist puritans are sorely exercised over Mormonism in general and the Reorganized Church in particular. The *Examiner* thinks the Baptist Church a hard field for Mormon proselyting except where the Scriptures are not understood. The reverse of this is nearer the truth, for the ministry of the Reorganized Church preach and teach Christianity as contained in the Scriptures, which, when sensible Baptists understand, they of course unite with that church.

#### MORMONISM IN THE EAST.

When we speak of Mormonism we at once think of Utah and the adjacent territories as the only place where it is a dangerous institution. But Mormonism has always been a missionary religion. Its emissaries have for many years been busy in all parts of Europe, as the constant stream of European converts has testified. The portentous growth of the system has been due, mainly, to this missionary activity. There are indications that this system of proselyting, while it has not been abandoned in Europe, is being vigorously pushed in New England and the Middle States.

A Baptist pastor in Maine testifies that Mormon elders have been at work in his section, and that two members of his own church are proselytes to their faith. Rev. M. T. Lamb, who has given much attention to the Mormon problem, was lately lecturing on the subject in New Bedford, Massachusetts, and was challenged to a public debate by a Mormon present. He found on inquiry that a church of the Latter Day Saints numbering thirty-five members is in that town. Another church of a hundred members exists in Fall River. These churches belong to the "Reorganized Church," a secession from the Utah Mormons led by one of Joseph Smith's sons. Their headquarters are in Iowa. They denounce polygamy, and so obtain access to communities and to a class of people who would not tolerate the polygamous Mormons of Utah.

If this growth continues, it is evident that the Christian churches of our Eastern States will soon be face to face with a "Mormon problem" of their own. Indeed, some of these churches already have to face the problem. It should

seem that the worst recruiting ground in the world for a church founded on a supposed new revelation would be a Baptist church, whose members profess to accept the Bible, and the Bible alone, as an authoritative rule of faith and practice. But such does not prove to be the case. What can we infer but that many church members are so little instructed in the Scriptures that they fall an easy prey to plausible missionaries of another faith, who have a show of Biblical knowledge and considerable facility in quoting texts that seem to confirm their views? One who is deficient in Scripture lore is naturally much impressed by this free handling of the Word of God, and this opening once gained, victory is comparatively easy for the proselyter.

It would be well if the ministry could be instructed in the tenets of Mormonism, so as to be able to meet the arguments of its emissaries convincingly. Something may need to be done by our Seminaries in this direction. Something is done, we believe, at Louisville by Professor Whitsitt, who has given special attention to Mormonism. But the defense most to be relied upon is not, after all, anti-Mormon polemics, but the more faithful and complete preaching of the gospel by the pastors of churches—not mere emotional harangues, but the exposition of Scripture teaching in its breadth and fullness. Of such preaching there is far too little, as is amply proven by the growth among us of such bodies as the Reorganized Church of the Latter Day Saints.—*The Examiner*.

THE press, generally, has given prominent place to the following statement of President Joseph Smith at the late Kirtland conference:

"Joseph Smith, Jr., son of the great Mormon prophet, and himself a leading Mormon, lectured to a session of the 'Church of Jesus of Latter Day Saints,' at Kirtland, Ohio, recently, in which he said: 'I have no belief in this philosophy of polygamy. I am identified with a people, many of whom have gone over with the extremists, and cast their lot with the advocates of plural marriages. I desire to state publicly, that I am not of their number. This question of polygamy has bothered the American nation for years, and it is the ambition of every statesman to solve the problem. As a people, we, the members of the Church of Jesus Christ of Latter Day Saints, have not believed it. It is now a matter of bitter controversy between us and polygamists. I need make no personal onslaught on those who accept the polygamous clause in the Mormon religion, nor shall I. We ought to take it for granted that

#### GOD KNEW WHAT HE WAS ABOUT

when he created the world. When the earth was ready for man God placed man upon it. He placed Adam and Eve in the Garden of Eden. If he had intended two wives for Adam he would have given them to him. When Adam and Eve were joined together they were immortal and the marriage was celestial. When Eve wandered away from the beaten track Adam followed her—and I don't blame him. Now, there came a time when it was necessary to begin populating the earth again. Men and women had sinned, and God wished to crush wickedness out of the world. If he had made a mistake at the creation n giving Adam but one wife, here was a grand

opportunity to reverse the order of things and give Noah two wives or more. Did God do so? No; he commanded Noah to take one wife and his sons one wife. Do not you, my brethren, believe that God is wise enough to have improved that opportunity to rectify any error in judgment in parceling out to man but one helpmeet? But God had another opportunity to correct the mistake, if one had been made. When he led Lehi and his wife out of the land of Judea to America, if God had desired to revise his judgment in giving Noah but a single wife, he could then have put himself right. But he did not do it. I take these three great events as proof positive, unanswerable and overwhelming that God intended man to have but one wife. But men say that this is an age of progression, that men are becoming more liberal and broad minded. Aye; but God's laws never change. The law of 6,000 years ago is the law of to-day. God has no right to lie to us, and he will not. We believe that when he gave Adam and Noah and Lehi but one wife each, he intended that for all time man should have but one helpmeet."—*Utica Globe*.

#### LEVERTON VS. POMEROY.

BRO. ARTHUR LEVERTON, of Bothwell, Ontario, in a recent newspaper discussion in the *Topic*, with a Rev. D. Pomeroy, gets in some telling blows on his adversary, both in respect to his veracity and logic, to say nothing of his flimsy theology and ministerial sincerity. Mr. Pomeroy, like most of his kind, asserts that Joseph Smith and Sydney Rigdon stole Spaulding's Romance and made the Book of Mormon out of it, and argues that because Joseph Smith was charged with crime and murdered, therefore he was a wicked man, and his teachings were delusions. How wise! Here are some of Bro. Leverton's replies:

"But if the doctrine I believe in will not stand the test of Bible proof and other good evidence let it fall; I do not want it. Come to the front, Mr. Pomeroy, and let us see whether it will or will not. I have not found the man yet that can bring Bible proof to condemn it, and I have had a number try. It may be that Mr. Pomeroy is more expert and better posted than the common run of ministers, but it seems to me that he has lost confidence in himself when he will not meet me before the public or before a committee. But I think he should have disposed of the Latter Day Saints in some way or other before he brought the Baptists, Mohammedans, Swenborgians and Spiritualists into the controversy. Mr. Pomeroy makes a number of statements that he can not prove, which is the true cause of his not coming to the front. Why do you misconstrue my statement in regard to the Solomon Spaulding romance? Smith, Rigdon, or any other Latter Day Saint never had it in their possession; and now it has come to light and proves that all the statements and oaths made in regard to it were based upon falsehood. I stand ready now and at any time to prove the coming forth of the Book of Mormon in fulfillment of the prophecies of the Bible.

"The Rev. gentleman still thinks that if Smith was a bad man, that Mormonism (as he calls it)

must fall. But he has brought no proof that he was bad, nor yet can he. What about Methodism upon the same standpoint. For it was reported, and is in history, that John Wesley was a bad man. The people of England rotten egged and stoned him on the streets because, they said, he was a bad man. I will give you a small portion of history found in Hale's History of the United States, chapter xiii, page 106. 'In 1736 John Wesley, a celebrated Methodist, made a visit to Georgia for the purpose of preaching to the colonists and converting the Indians. Among the former he made some proselytes, but more enemies. He was accused of diverting the people from labor, of fomenting divisions, of claiming and exercising high and unwarranted ecclesiastical authority. His conduct towards the niece of one of the principal settlers was highly resented by her friends. Thirteen indictments for alleged offences were found against him, but before the time of trial he returned to England.

"So, according to the above, John Wesley, running from his trials looked like his being guilty. But *Joseph Smith stood his trials like a man and was honorably acquitted every time*. So now you see, Mr. Pomeroy, that if you interpret right the Methodist Church must fall; yes sir, and Christianity must fall too; for the pious religionists of 1800 years ago had Christ put to death because they believed him to be a bad man, an impostor and a devil. But my dear sir, let it be the last time you ever come before the public with such weakness and lack of wisdom and you will save a great deal of reproach coming on the name of the Rev. D. Pomeroy. I have no ill will towards Mr. Pomeroy; I wish him well and hope and pray that the day may soon come when he may be brought out of the delusion in which he is. In conclusion I will say that I am willing and ready at any time to meet Mr. Pomeroy either before the public or before a committee upon the conditions I stated in my former letters. Hoping the blind may see, the truth be triumphant and error be exposed. I am as ever,

ARTHUR LEVERTON."

#### EDITORIAL ITEMS.

TO CONTRIBUTORS.—We again admonish writers for the press to write on only *one side* of each sheet of paper, make your letters plain, "cross your t's and dot your i's," otherwise you will puzzle the printer and perplex the editor, and they may make you say what you don't want to. Make your quotations exact, and put them in precisely the same form as you find them in the text from which you quote. When you have written, review your work and cut out every needless word, and add nothing but what is really essential. Don't bury your ideas out of sight in a pile of unnecessary words. Be plain; be direct; be neat; be attractive. Do not make abbreviations; write all words in full.

Our readers will please bear in mind that both of the editors were absent near twenty days at late conference time. Our correspondents also will please note this

fact and take it as an explanation for our seeming tardiness in replying to them. We shall seek to "catch up" on all lines of duty as soon as practicable.

Send us letters and articles on living and timely topics, and see that they are carefully prepared in matter and style. Write all business matters on sheets separate from other affairs. Send all *business* letters to D. Dancer, box 82, Lamoni, Iowa.

Bro. James G. Scott wrote from New Providence, Indiana, March 29th. He had preached some of late in Washington county and baptized an intelligent, worthy man. He says the Mt. Eden branch is prospering.

Bro. W. W. Hodge sends us from Beaver Falls, Pennsylvania, a paper with notes on Kirtland Conference. It is gratifying to find secular papers all over the land publishing facts in respect to our work.

A Mrs. R. C. Cato writes of late that an elder will find welcome at the home of herself and husband. They are believers in the doctrine of the church. They reside in Fort Scott, Kansas, about half a mile west of the rail-road depot.

Bro. J. J. Cornish preached the word of God at Bayport, Michigan, baptized a few score, and as a consequence "the heathen rage and the people imagine a vain thing." Yet in the midst of this the Lord has raised up friends and fair-minded persons who defend Bro. Cornish against the false and slanderous attacks of his opposers, and the newspapers of that region are redolent with hotly worded articles, some of which are more noted for perversity and bitterness than for the gentle graces of Christian controversy. Bro. John is gentle as a June zephyr until roused up by evil doers, and then, like a faithful soldier, he neither fails nor falters.

Bro. E. Delong wrote from Vassar, Michigan, March 25th, that he lately baptized two at that place, and that the Lord's work was moving on well in that region, the Saints were united and zealous, and prospects good. Bro. Delong speaks highly of the Saints at Tawas and of their substantial aid given him when laboring there.

Bro. J. H. Lambert, of Adrian, Illinois, asks the prayers of the Saints in behalf of Bro. John Simpson of Montrose, Iowa, that he may be healed. He also says there is an invitation extended by the keeper of the City Hall in Nauvoo, to our ministry to preach there. Bro. Thomas Revell is helping on the work by distributing tracts, etc.

Bro. John Burlington of St. Joseph, Missouri, writes that he has a few copies of "Lost Israel Found," or "The British Nation Identified with Lost Israel," which he will sell at \$1.25 per copy. We thank him for copy sent us.

Bro. D. W. Murphy writes us from Kit Carson, Colorado, to change his address, but fails to say where from. Will Bro. Murphy please explain. He says he would be pleased to have the ministry call and preach there.

Bro. J. F. McDowell has been preaching of late at Dow City, Galland's Grove and Missouri Valley with fair success.

President Joseph Smith was still at Kirtland on the 20th instant, and there was some probability of his going to Cleveland, on call, to lecture. He may not be home for some days yet.

Conference minutes were sent us by express, but they have not come to hand yet, and we therefore can not give them to our reader till our next issue, which we regret. In another place will be found a list of missionary appointments.

#### EXTRACTS FROM LETTERS.

President Joseph Smith writes us as follows from Kirtland, Ohio, April 21st:

"It has been determined upon by brethren Kelley, Briggs, Lambert and Griffiths, that an effort should be made in Cleveland, on Thursday night next, in the new Tabernacle, and I have consented to stay, God willing, and do what I can."

#### MISSIONARY APPOINTMENTS FOR 1887.

Owing to the delay in publishing the conference minutes, we insert the list below: The following appointments were made to missionary fields:

T. W. Smith, Australian Mission.  
James Caffall, Kansas, Nebraska, Colorado and Wyoming Territory.  
W. H. Kelley, E. C. Briggs, and G. T. Griffiths Michigan, Indiana, Ohio, Pennsylvania, New York, New Jersey, and New England.  
J. R. Lambert, Missouri and Iowa.  
Alexander H. Smith, Illinois, Wisconsin, Minnesota, Dakota and Manitoba.  
Heman C. Smith, Pacific Slope.  
I. N. Roberts, Southwestern Mission.  
I. N. White, Independence District, Missouri.  
R. J. Anthony and J. C. Clapp, Rocky Mountain Mission.  
Thomas Taylor, English Mission.  
Thomas E. Jenkins, Welsh Mission.  
Joseph F. Burton, Australia.  
James W. Gillen, St. Louis District.  
Willard J. Smith and R. C. Evans, London District, Canada.  
W. T. Bozarth, Far West District, Missouri.  
J. S. Roth, Eastern Iowa and Des Moines.  
John C. Foss, Minnesota until fall, and then to Missouri.  
B. V. Springer, Michigan and Northern Indiana.

Henry Kemp, Fremont District, Iowa.  
R. S. Salyards, Pittsburg and Kirtland District.

M. H. Bond, Massachusetts District.  
Duncan Campbell, Decatur District, Iowa.  
A. J. Moore, Nodaway District, Missouri.  
L. R. Devore, South-Eastern Ohio and West Virginia District.

W. M. Rumel, Nebraska.  
S. A. Davis, referred to Bishopric.  
Thomas Dailey, referred to Bishopric.  
M. T. Short, Northern Illinois.  
F. M. Sheehy, Maine.  
C. Scott, Michigan and Northern Indiana.  
C. Derry, Little Sioux and Galland's Grove Districts, Iowa.

J. H. Merriam, Kent and Elgin District, Ontario.

A. White, Independence District, Missouri.  
G. T. Chute, released by request.  
Emsley Curtis, referred to Bishopric.  
H. C. Bronson, Far West and Central Missouri district, if satisfactory to Bishop and missionary in charge.

E. A. Davis, Spring River District.  
James McKiernan, Nauvoo and String Prairie District, Illinois.

Peter Anderson, Rocky Mountain Mission.  
Thomas Whiting, Massachusetts District.  
E. C. Brand, Des Moines District, Iowa.  
J. A. McIntosh, London District, Canada.  
D. S. Mills, Southern California District.  
Joseph Luff, with J. R. Lambert.

J. J. Cornish, Northern Michigan.  
J. W. Wight, Little Sioux District, Iowa.  
W. E. Peak, Galland's Grove District, Iowa.  
I. M. Smith, Southern Illinois.  
R. M. Elvin, Nebraska.  
H. Rathbun, Michigan.  
G. H. Hilliard, referred to Bishopric.

A. F. Parsons North-West Kansas District.  
James Brown, Kirtland and Pittsburg District.  
H. H. Robinson, Independence and Central Missouri Districts.

E. Steadman, Southern Minnesota.  
A. Haws, Pacific Slope.  
J. R. Badham, Southern California.  
Leonard Scott, Northern Indiana and Michigan.

N. Stamm, Central Iowa.  
J. A. Curry, referred.  
A. J. Cato, referred.

F. C. Warnky, referred to his district.  
S. Crum, referred to his district.  
James Thomas, Nodaway District, Missouri.  
S. Brown, Kent and Elgin District, Ontario.  
G. W. Chute, Kansas.

C. Coombs, Massachusetts District.  
J. R. Cook, Pacific Slope.  
U. W. Green, Western Maine and Nova Scotia.  
F. P. Scarcliff, Mobile District, Alabama.  
Thomas Matthews, South-Eastern Ohio and West Virginia.

James Moler, South-Eastern Ohio and West Virginia.  
F. M. Cooper, Northern Illinois and Southern Wisconsin.

J. D. Jones, Wales.  
James Carpenter, referred.  
J. G. Scott, Southern Indiana.  
S. Maloney, Indian Territory and South-Eastern Kansas.

John Smith, Massachusetts.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The exultation, the divine  
Insanity of noble minds,  
That never falters, nor abates,  
But labors and endures and waits,  
Till all that it foresees it finds,  
Or, what it can not find, creates!"—*Keramos.*

#### WATCHMAN, WHAT OF THE NIGHT?

WHEN we concluded our last editorial we did not intend that this should be retrospective in its character, but as we sit down to write to-night, memory is busy with thoughts of the faces we saw, and the sweet converse we held with brethren and sisters at the conference one short year ago. We remember how eagerly we watched for their coming, and with what feelings of sadness we saw them depart. How the hands would linger in the close clasp of regretful parting, while the lips gave utterance to the words of benediction welling up from the heart. How it came home to us in those days, the tender effort made by the Master to comfort his sorrowing disciples whom he was leaving, with the assurance of the need there was that he should go away. "If I go not away the Comforter will not come unto you." Before those brethren was stretching out the broad harvest field of the world; the grain was ripening to the sickle, the Master was calling, and they must labor while the day lasted. But thanks be to Him who in his going away long centuries ago "Sent another Comforter," which, binding our hearts in one, bids us be of good cheer while we labor in our different spheres, each with our eyes bent upon that polar star of our faith, the glorious appearing of our Lord and Savior Jesus Christ. But this "Other Comforter," which must abide with his people until the time of his return, what of it? How the words linger around the heart strings as we repeat, "He shall take of the things of the Father and show them unto you." Between the Father who hath sent me and you my poor struggling disciples there shall be an interchange of comforting messages—of assurances of approval, as well as chidings and rebukes when your hearts wander from me. Long centuries ago was this promise made, and yet, to-day, the message comes to us, and we are bidden to "Listen to the voice of the Spirit," conveying to us the mind and will of the Father. To receive this message is cheering, but there is sadness in the retrospective glance which our soul is taking over the field of the past, to-night.

If any ask why is this, we answer in the words of Jesus: "O, Jerusalem, Jerusalem, thou that stonest the prophets and killest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." How often in the past has the word of the Lord come to us, we have listened and heard it, but like one beholding his face in a glass, we have straightway forgotten what it is like, and instead of conforming our lives to the will of the Lord,

seeking to live by every word of God, we have gone back to our old ways, forgetting and passing by unheeded, the message sent us by the Comforter; and like the swine, after trampling them beneath their feet, we take up the cry of the daughters of the horse-leech, *give, give*.

"Better not to ask for revelation from me, than not to obey it when received," was the admonition of the Spirit at Kirtland on Sunday morning last, and on Tuesday the revelation was read to the conference. Sisters, in that revelation there is much to cheer and encourage us, though our names were not mentioned. Have we been striving to gain and wear humility as a garment, we are exhorted to be humble. Have we earnestly believed and advocated that all the talent we have should be cultivated? in that we have all the sanction of the Lord, for what is true in regard to music, is equally true in regard to all other talents bestowed upon us. Have we entreated the elders to be "clean who bear the vessels of the Lord," and not to defile their bodies with tobacco or liquor; God has set his seal to this also, and the command to the ministry is direct and imperative. Have we advocated simplicity and neatness of attire; will not that which is said to the elders apply to us as well?

But just here comes to our mind the query: Will we be gathered? How often in the past have we received the instruction of the Spirit, only to refuse to obey it. Will we still in our blindness continue our strife and contentions one with another. Because perchance we have but one talent committed to us, will we continue to envy our brother or sister who possibly has more, and if we see them diligent in striving to improve upon it, will we misconstrue their motives, misrepresent their intentions, and strive to tear down all which they would build up?

Will our elders make straight paths for their feet lest that which is lame be turned out of the way, or will they continue to go up to the house of God and stand to declare the unsearchable riches of Christ and him crucified, while their breath and garments are tainted with that which God has commanded them not to use? In brief, will we as a people be the better for God's having spoken to us again, or will we be the worse? Justification if we heed him who speaketh, condemnation if we heed not. Surely in the past we have had enough of strife and controversy. It is time God came to the help of those who are weary, even unto death, of it, both in the columns of our church paper and outside of it. Will we be gathered? O, the sheltering love of the wings spread out to cover us! Will we nestle close up against the bosom of our Savior, beneath the shelter of his wings, or will we refuse his gentle admonition, his tender care?

Watchman what of the night? What of the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood? Shall they have the food convenient for them, or must they be fed with that which the ancient apostle tells us, comes of lusting for that which we have not, but desire to have? God is loving, plenteous in his mercy, full of grace and truth. Let not the faithful fear, for nearing us, in the valley of years, we hear the glad refrain wafted back to us, "Behold I come quickly and my reward is with me to give to every man according to his works."

## HOME COLUMN MISSIONARY FUND.

Little Ethel Taylor, St. Louis, Mo. ....	05
Sr. Bergetta P. Keldal, Kearney, Neb. ....	13
Sr. Birchell, Cleveland, Ia. ....	00
Sr. Ella Jones, Cherokee, Kan. ....	30
Sr. Sarah A. Cotton, Newton, Iowa. ....	00
Sr. R. J. Yocum, Logan, Iowa. ....	33
Sr. M. J. Ryerson, Malvern, Iowa. ....	00
Sr. J. M. Fletcher, Nickle, Kan. ....	30
Sr. M. Rarick, Sandwich, Ill. ....	00
Sr. Hannah Sailsbury, Sandwich, Ill. ....	50
Sr. P. Pelton, Persia, Iowa. ....	00
Sr. John Thornton, Leverton, Mo. ....	00
Sr. Arty E. Stephens, Green River, Wyo. ...	00
Sr. F. S. Cross, Dow City, Iowa. ....	00

LAMONI, IOWA, April 20th, 1887.

## CONTENTMENT.

THIS is indeed a priceless gem, for it is the most peaceful state of mind to which any one can attain, and is like the influence of the sun upon the frozen earth, imparting warmth and comfort to the lonely soul; and as a sweet savor, scattering its fragrance upon all around. Go to the home where contentment dwells and behold the fruits! Poverty may be there, affliction may have brought low the beloved and the blest, but what do we see? Hearts that are willing to bear without a murmur all that God in his infinite wisdom sees necessary for their perfection. What do we hear? Father not our will but thine be done! Oh, what an expression of perfect submission when the last faint hope is fled, and in extreme agony of spirit, resigned to the will of heaven, saying, All is well. Thorns and briars may be strewn along their pathway; clouds may sometimes hover over them, but through faith the eye can penetrate the darkness and view the beautiful light that ere long will burst forth as at noonday, filling them with unspeakable joy. Who is there (with experience), by taking a retrospective view, that can not discern the hand of God through scenes most distressing? Persecution may have followed their footsteps, trials and temptation may have pierced to the center of their hearts, but the blessings derived therefrom are of greater worth than the gold of Ophir; yea, more precious than rubies. Faith has been strengthened, hope confirmed, knowledge and wisdom increased, then why are we oftentimes bowed down with sorrow, refusing to be comforted? Look up; lift up your heads, for he in whom you trust with a full purpose of heart, is mighty to save, full of love and compassion, and will not suffer you to be tempted above that which ye are able to bear; but the dross must be consumed; the gold refined!

Contentment, thou art a jewel! The very essence which flows from that living faith possessed by the child of God. Paul says, "Godliness with contentment is great gain." Let it be entwined around the heart, and not only roses and lilies will be found cheering your pathway, but it will be to the home what a drink of cold water is to the weary, thirsty traveller. All are travelling through the sandy desert of life, and need that living water which cometh down from above to comfort and enliven the fair ones of earth. Dark and gloomy the road would appear, were it not for that sparkling stream, ever refreshing and enlightening the soul. Contentment does not always garnish the halls of the rich and great, but is seen far more frequently in

the cot, garbed in poverty. The toiling one, whose hard hands earn his bread by the sweat of his brow, moves onward. The eye that is quick and powerful, searching the inmost thoughts of the heart, is ever upon you, weighing in the balance the motives prompting action, holding in his hand the rod of justice, and judgment will be passed upon all as their works shall be.

C. ACKERLY.

DAVID CITY, Neb., March 9th.

Dear Sr. Frances:—My faith is growing stronger in the Lord's work of these latter days. As the gospel is unfolded to me, I exclaim, O, wonderful words of life. What a comfort to know we have a heavenly Father who is nigh at hand and not afar off. I was very much blessed in reading Bro. Daniel Shirk's letter in the *Herald*, as I believe his coming into the church was in answer to my petition. After I had obeyed the gospel there arose scoffers, and many turned against me, which cut very sensitive nature sharply; and feeling my loneliness, I went to God and asked him to raise up one more in the place, to stand up as a witness that the church I had joined was the true church of Christ restored in these last days, and I was not deluded as some supposed. Time moves on, and God seemed pleased to call an old settler of that place, well known and respected, (that had removed to other parts), into his vineyard to bear testimony with me, and now they are reading his strange testimony, which makes me rejoice.

Brother Shirk, it pays to be persecuted for the truth, doesn't it, as the knowledge of Israel's God is revealed to us?

As the Mother's Column is one of the needfuls, I rejoice to see so many sisters like Sister Eleanor coming to the front, that can wield the pen, putting the shoulder to the wheel, the Spirit leading them on into the battle of the Lord.

Your sister in Christ,

MRS. JENNIE KRAHL.

ESCANABA, Mich., March 15th.

Dear Sr. Frances:—I have a great love for the Saints and for our church, because I believe it is Christ's church. I regret that I have not done more for the church in the past; may God forgive me and help me to do better in the future. I try to live right and do right, but I find that I fall short of keeping God's commandments in many things. Oh, that my faith may be increased and that I may strive harder to gain the crown!

I wish every mother knew just how to deal with her children. I loved my children, and taught them to pray; but I was too indulgent, and let them have their own way too much. I would even help them dress to go to balls; you see, dear sisters, my faith and works were not what they should have been. I felt that I was not doing right; still I let the adversary lead me on, and at the same time I bore the name of Latter Day Saint. Oh, how wrong, after any one has taken the name of Christ upon them, to be so easily overcome as to let the adversary have place.

God was pleased to take three of my dear children away from me in their infancy. I have three daughters, one son and my husband, left to me. One daughter in the church with me; the others, I am pleading with God for the welfare of their souls.

I would say to the young mothers and also

fathers, Be very careful not to let your children rule you, but go to God for strength and guidance. His grace is sufficient, if we will trust him as we should. Love your children; be kind and affectionate, and help them to see that you know better than they do what is for their own good.

L. FULLER.

## Correspondence.

DOW CITY, Ia., April 15th.

*Bro. Blair:*—I have been reading a little book of about 370 pages entitled "The Wonders of Prayer," designed to show God's willingness to hear and answer prayer. Some of its statements are wonderful indeed. How strange that so many testimonies are given showing that God is willing, in answer to the prayer of faith, to feed the hungry, clothe the naked, supply money and fuel for the needy, heal the sick and dying when all other help has failed, and yet none ask, "What must I do to be saved?" Or, "Which is the way, that I may walk therein?" It has brought forcibly to my mind the experience of the "Palmyra Seer" when first desiring to know what to do. In that we have an illustration of the wonders of prayer in the highest and fullest sense of the word.

How many of our people there are who could bear a clear and positive testimony to God's goodness in showing them "the way of truth," the church of his own building by his divine power, and his willingness to rebuke fevers, cure cancers, cause the blind to see, the lame to walk, and the deaf to hear, and that, too, in harmony with the plan laid down in his word.

How many can testify to the fulfillment of promises made to them through the Spirit that would be marvelous and soul-cheering to many who would read them if they were in print. If these testimonies were collected, compiled, and printed in book form, it would be a choice volume indeed, one that would create faith in the mind of the unbeliever and increase that already in the mind of the believer. I believe it would be a book that would sell readily and pay well, and be a source of strength to the church in many ways. Our branch is doing quite nicely.

Your brother in Christ,

C. E. BUTTERWORTH.

MECOSTA CITY, Mich., April 4th.

*Editors Herald:*—I am still striving by the help of God to prepare myself for that great day when Christ shall come to dwell on this earth, that I may be ready to meet him at his coming. Last Wednesday night I had a vision, I was not asleep, nor yet awake. It seems I started to go a journey; the road was a long, dark, dreary one, for a great ways; then as I walked along, it began to grow lighter, and on my way I met some people, and the road being very narrow, it seemed almost impossible to pass; but they stepped aside and held to my hand as we passed by each other. Still further ahead of me the road became wider, and more people; but all going the same way as myself. And three or four asked where I was going; I said to the judgment seat, and two of them directed me where to go; then I came to where the road forked, and I met another man; he said you are all right, go on and you will meet the chariot soon. It seemed as though I walked for most a day, and then I met

the chariot. It was the prettiest thing my eyes ever beheld. The man asked me to ride, for it was free, and good for my salvation. We rode quite a ways, and came to the judgment seat. It was the largest building that I ever saw, and all seemed to be made of dove-colored pearl. Three men met me at the chariot, and went with me into the bar to be examined. I stood in front of a man that was called the book-keeper; he opened a very large book, larger than I ever saw before; he asked for my book, and fear came over me, for I thought I had forgotten my book; but to my great relief and joy my book seemed to come from my heart, which I opened and handed to him. My book had apartments like a pocket-book; but very small. He took it, began to read aloud, and I remembered every thing that was written in the book. Mine read just the same as his did; he then said you are free, your sins are all forgiven. Then was given me a pass to go in and see and talk with the Lord; he was dressed in a long dove-colored gown or robe. The Lord told me that through obedience I could come back and remain for a term of years; but did not say how long. Then I went in to the feast. I eat, walked, and talked with the Saints; many of them I knew. How happy we all were. The floor was as bright as gold. There was four gates to the city; it was lighted by the presence of God. There were many that wanted me to stay; but I was told to come back and finish my work; talk to and persuade all to come to the Lord. Will you please interpret this for me, it may do great good in this great and glorious latter day work.

Pray for me that I may ever be faithful. Your brother in the great latter day work,

WM. BRACY.

FORSTER, N. S. W., Feb. 27th.

*Bro. G. A. Blakeslee:*—Our meetings are held twice a week, Sundays and Thursdays, and are conducted by Bro. Wright, who is very persevering and instructive. The Saints are very zealous and growing stronger and firmer in unity in the faith, notwithstanding the prejudice and opposition with which we are besieged.

The ministers of the various denominations were very indignant at the result of Bro. Burton's teachings and for a short time were rather energetic in their attempt to reclaim their lost ones, but have now apparently become reconciled to the circumstances.

I regret to have to record the death of one of our sisters, Rachael Seaburg. She was baptized on Sunday, August 8th, and died on the sixth Sunday after (September 26). She was an anxious seeker for the truth; and an ardent lover of the gospel, and her death was a sad bereavement to the Saints. Bro. Burton left us about the middle of last month, (January), bound for Newcastle where he is now laboring. During his stay amongst us he won the respect of all with whom he became acquainted, and the Saints, who were all warmly attached to him, rather reluctantly parted with him. Our sympathies are with him and the glorious mission which he is on; and we look forward to the time when we shall again have the pleasure of his presence, before taking his final departure across the Pacific. I forwarded our tithing to Bro. Ellis, your representative in Sydney. Wishing our noble cause Godspeed,

I remain yours in faith,

CLAUDE L. McLAREN.

MACHIAS, Maine, April 9th,

*Dear brothers and sisters:*—When I was a child I wanted to be a Christian but put it off, and the devil told me to wait until I was older, for he always desired to have my soul. The Lord wanted me to do right, but the devil always stood ready to help me not to. When I was quite young I read in the Scriptures how the Lord blessed his children, and often thought if I had such religion as that it would be worth living for. I was told by man I could not attain such blessings. But I was all the time looking for something I did not know of; time rolled on, and in this dark age as it seemed, I read a book about a sect called Mormons; I kept these things to myself. Some years after this I heard there was a Mormon preacher coming to our town, then I wondered what he would say and do, and what was he like. I could hardly wait, I was troubled in mind. A brother who had joined them came first and brought some tracts, but that did not seem to satisfy me, so I asked the Lord to help me, and was directed to a man that always opposed religion. When I asked him he said, "if there is a religion to live and die by, they have it." This brought me peace and joy. But Satan desired me, and he took all the good feelings out of my heart and hindered me from going to meeting for two nights. I broke away from him and went the third night. I never can forget the feelings that came over me. The first words that servant of God uttered was food and drink to my hungry soul. I ought to have obeyed it the same hour. While some said it was "Mormonism." I was converted to the truth; and I could say it was the truth as it was in Christ, I was ready to obey it, caring only to do the will of my Father in heaven, for then I had the promise I should know for myself. I knew that the Spirit I already had could do much for me, but if there was another measure of the Spirit for us by obeying the word, it would have something more to do. On this promise I went forth, knowing I was honest in heart, and believing the Lord would do his part. I was baptized, and how happy I was! Some might say I ought to have been satisfied. But I was not. I was looking for the promise I knew when I was born of water, and believed I should know when I was of the Spirit. So I did; and many others who were present could testify to the same. Some may say, "What did the Spirit do for you?" It did wonderful things; it took the things of the Father and showed them to me; and while in the Spirit I testified by the Spirit, that Jesus was the Christ, and at the same time, that Joseph Smith was a prophet. This was the first I knew about Joseph Smith. But I got very much acquainted with him that evening, and with many more precious truths. I did not know there was such a book as the Doctrine and Covenants; and when it was presented to me I was asked if I could believe it. The answer was, "How can I help believing it." I had received the Spirit of it; and it has always been precious to me ever since. I testify to all who see this, that I know it is true. I often think how men can deny these things. Though I have been in darkness many times, I could not doubt it, even if Joseph Smith should turn away and deny it. I should still hold it up to the world as truth. I love it the best of the three books. It seems nearest to me. I wish I had lived nearer to its teachings. What joy and comfort while living by it. I often think of what

the apostle said when he told some Saints they did "run well for a season." And what hinders us? The evil one crept in unawares, seeking whom he may destroy. Many times he has had me in his grasp; but the goodness of God saved me. He never tempted me to deny the work, but many times to find fault, which caused darkness. Then I would rally again, and say let others preach as they liked, I would hold to the old foundation. The apostle Paul said he had laid the foundation and others had built thereon. Bro. T. W. Smith laid the foundation here, and I can never forget the doctrine that he preached, the Lord confirming the word by signs following. But what a change since his last mission. Of myself I am speaking, not of others failings. I have had plenty of them ever since I obeyed the gospel. God knows I always wanted to do right, but have come far short of it many times. To-day while writing, my desire is to do right. \* \* \* The church of Jesus Christ of Latter Day Saints is my home; I still have faith to believe that all will come out right, just as it has been spoken by the Spirit to me. I once more bear my testimony that the gospel is true. The doctrine as taught by Joseph the Seer, and the law laid down in the Doctrine and Covenants prove themselves to be true.

Yours,

E. C. Foss.

ROSSVILLE, Texas, April 12th.

*Editors Herald:*—We are passing through one of the severest and most continued drouths we have any recollection of. The oldest settlers say they have had nothing like it before. We have had no rain since the 20th of last August to wet the ground three inches. A good many have had to leave their homes and take their families in search of work. It was so dry last year that there was only about a half crop made, so you see this year's drouth has struck us bad. We have not yet been able to plant, nor even plow my land for want of rain, and it is now time to plant cotton. The cattle are also about to die for want of grass, and they will die if it don't rain soon, as it will be impossible to feed any longer, and the cattle are not able to drive. However, some portions of the State are faring better than we are, as rain is falling in some places.

But we feel very thankful that we do not feel quite so discouraged spiritually. I am living about fifteen miles south of Oak Island and the Oak Wood branch, with no other family belonging to the church but my sons and a gentleman that I baptized on the 30th of March. He is an old resident of this place, a man of family, an intelligent and well educated man, of extensive reading, and the best of it is, he came into the church without ever having heard a sermon preached by one of our elders. I furnished him the Book of Mormon and the Doctrine and Covenants, *Heralds*, and other church periodicals. He read and compared them with the Bible, and gave the books a thorough investigation, and the result was, when he came to bring the books home he demanded baptism, not wishing to wait for any preaching, saying he was satisfied, had counted the cost and desired to be baptized without further delay. Accordingly I went to his house on the 30th and we repaired to a place that he had already prepared, in the creek, and there I baptized him, with his family and one of my sons to witness the sacred ordinance. We feel

confident he will be of use to the church. He was a zealous member of the Christian Church. There are others about here who are reading, and have been for some time, but are wanting to have a discussion held, and waiting for a thorough investigation of the doctrine of the church.

The Oakwood branch is doing better than it has been, but not as well as we would like to do. Some of the members are alive and doing all they can. There are a good many others who have not met with us in so long a time, I really can not say how they are doing. Bro. A. J. Murry, the gentleman baptized on the 30th, met with us at the Oakwood branch, Sunday a week ago, and attached himself to the branch. We have not heard from Bro. Roberts since he left Oak Island. The people here are anxious to have him, or some other elder, meet a Christian minister in discussion here. We hope Bro. Roberts or Bro. Curry will come as soon as possible and give them a chance for an investigation of the claims of the Reorganized Church. I think a branch would be organized here. Pray that the work in this part of the Lord's vineyard may prosper.

ABSALOM KUYKENDALL.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE PRESENT TRUTH.

"WHEREFORE the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be administered to you abundantly into the everlasting kingdom of our Lord Jesus Christ. Wherefore, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."—2 Peter 1: 10-12.

History shows, and present observation demonstrates that the common sin of humanity has been and is that of rejecting "the present truth," or in other words, in overlooking the work of God in their own time. It requires but little effort, seemingly, for people to believe in the manifestations of God's goodness and power in the enchanted past; but to give credence to his word and work now, is altogether another consideration.

We are led to enquire after the cause of this mental and spiritual phenomenon, and conclude that one of the causes is that "the present truth" makes a demand upon every sane being who hears it, necessitating a reformation of character in order to avail themselves of the benefits of that truth, and to escape the consequences of an indulgence in those things forbidden by it; while the work of God in the past may be believed without forcing the conviction so strongly of such demands upon those living now. Indeed, our present array of Christians find no fault with the economy of God administered in the primitive church. It was well enough for that age, they think, but are they willing that such an economy shall be enforced now? No. Why, the enforcement of primitive methods would utterly demolish modern orthodoxy, chaste, pious, and respectable as it claims to be. A faith that lays hold on the blessing and power of God; repentance

in which the whole soul is absorbed in turning from error and doing the whole will of a benign Creator; baptism in water by divine authority, for the remission of sins; laying on of hands to confer ministerial authority and power, and for confirmation of the membership by the reception of the Holy Spirit, also for the healing of the sick; the administering of the eucharist or Lord's supper by those set apart holding the priesthood; a literal resurrection, in which the spirit and body shall be reunited and consigned to a condition of celestial glory if prepared for it; a judgment in which all men shall be judged and rewarded according to the degree of good or evil they have done—these things the Bible teaches and the Saints believe.

The Saints have, do, and will "contend for, the faith once delivered to the Saints;" but alas for modern orthodoxy, so called! The actual facts of history showing how God has manifested his power in the ages past, is used now by the talented clergy as a *symbol* only of God's grace administered to the faithful of the present time. For example: God delivered the Israelites from Egyptian bondage; this symbolizes how he will deliver us from sin. The Lord called Noah and his family into the ark—he calls us into the ark of his love, &c. Men who see nothing more than this in the teachings of the word, and examples of the past, are blind to the important realities of the "present truth." This peculiar condition of things in the religious realm is in perfect keeping with Paul's prediction to Timothy:

"For the time will come when they will not endure sound doctrine; but after their own lusts [desires] shall they heap to themselves teachers, having itching ears, and they shall turn their ears away from the truth, and shall be turned unto fables."—2 Tim. 4: 3, 4.

The Bible shows plainly that present revelation is a factor in the economy of the gospel, and without it the church and its membership are in the dark,—blind leaders of the blind. The Lord told Abram to arise and go to a country that he should show him; called Lot out of Sodom; commanded Noah to build an ark; the Spirit said to Philip, "Go join thyself to that chariot." The Lord told Saul of Tarsus to go into the street called Straight, and enquire for Ananias; an angel said to John, "Come up higher." Revelations from Jesus Christ were given to the seven churches in Asia.

Now all these commands were specific in their application. They constituted the "present truth" necessary to be known and observed by those to whom the commands were given. In all the dispensations past, prominent among which is that in which Jesus and his apostles ministered, present revelation was a necessity, not only to inaugurate but to conduct the work of God. The Almighty supervised the work of his own planting. The ministry were comforted, guided and aided, by the indispensable ministrations of the Holy Ghost. In fact they were forbidden to go into the world and preach until they were endowed with this power. It was not required of them to preach the word of life until their

own souls had been quickened and made alive by its transforming power. Hence the religion of Christ as known to these men, taught by them and received by others, was a vivid reality of regenerative forces, a vital experience in the things of God, an actual conversion to the Lord and an acquaintance with his power. Not merely a tradition of what others had seen, realized, and known. They drank from the crystal fountain themselves, they ate of the bread of life, and knew of the joys of adoption as children of God. Thus they were "established in the present truth," and were alive to the interests of the work then being done under the supervision of the Almighty.

The preaching of the gospel is a declaration of God's will, and must be done by the consent, authority and co-operation of the Holy spirit, otherwise it is not the work of God, but of men. The Jews lauded Moses and extolled the prophets; but rejected Christ, thus sinning against the "present truth."

This generation of people usually concede that primitive gospel ministration was expressive of the will of God then, and attended with the manifestations of divine light and power; but unfortunately it contents itself with a mere skeleton of that primal form, and the faintest rays of that burnished sun that shown with such brilliancy upon the era of the Christian Church.

Thousands of men of no religious profession at all admit their belief that Christ wrought miracles, and that he was the Son of God; also that the apostles and seventies were endowed with grace and power from the Lord; but do they anticipate anything of this kind now? Oh no. It is too near home. A traditional belief of wonders past is quite natural and easy, as such belief makes no special demands upon them; but to accede that God has spoken again, "and now commandeth all men every where to repent, "is troublesome—annoying in the extreme. There are exceptions, however, to the general rule, as is shown by the number embracing the gospel. God's elect are being gathered preparatory to the Lord's coming.

"God has spoken from on high,  
This the light, this the light,  
And now bids the world come nigh,  
To this light of God."

The Lord promised through the prophet Isaiah (29th chapter) that he would do "a marvelous work and a wonder" among the people at some time after that of writing the prediction. A "book" was to come forth, and so marvellous was to be the manner of its coming, that "the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid," which shows that this book was not to evolve as the result of man's wisdom and learning. The contents of the sealed book were to be read, "and in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."

The Book of Mormon being a history two distinct races of people who settled this continent,—the first coming from the

Tower of Babel at the time the language of the people was confounded, the second from Jerusalem, six hundred years B. C., during the reign of Zedekiah king of Juda,—was translated by the seeric gift of God, by the use of the Urim and Thummim. As early as 1830 this Book was published and its contents made known to all who chose to read it. The prophet says:—"Is it not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest."

Let us arrange in order the prominent facts as they are connected in this chapter, beginning with the ninth verse. Verses nine and ten show the world to be in a condition of fearful degeneracy from the high altitude of the gospel plan. "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered." Evidently the result of transgression as represented in the 24th chapter of the same book, where he says: "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" which is the unchangeable gospel of Jesus Christ.

Now because of extreme wickedness "the spirit of deep sleep" has fallen upon the people, their eyes are "closed" to the plain, precious things of God. The prophets and seers are covered, though the prophetic office is a fixture in the Church of Christ, thus showing the terrible apostasy which has occurred, so that darkness has reigned supreme over all the earth known to present civilization. The Lord declared by the mouth of Amos:

"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."—Amos 8: 11.

Then follows in Isaiah 29 the statement concerning the sealed book, which is "delivered to him that is not learned, saying, Read this I pray thee; and he saith, I am not learned." Joseph Smith was unlearned at the time he translated the Book of Mormon. Wherefore the Lord said, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men; therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish." &c. Following this is the statement of the return of Palestine or Lebanon, to a condition of fertility. It is a matter of history that since the coming forth of the Book of Mormon, God has smiled upon the landed patrimony of the Jews. Remarkable has been the change in the condition of the soil and of the elements conducing to the growth of vegetation. I remember of hearing Bro. John A. Robinson state that a minister of the United States sent to Palestine from Fort Madison, Iowa, reported that so remarkable was the blessing of God upon that land, that five acres cultivated in the interests of a convent, (I believe it was),

not only supplied the inmates of this institution; but they were enabled to sell two thousand dollars worth of vegetables in one season.

The bringing forth of this "sealed" record by the wisdom of the Almighty, the organization of the church by command of God, the restoration of the priesthood and the primitive gospel, the gifts and graces bestowed upon all the faithful who have loved and honored this work, are features of the "present truth," which are far more important to this generation than are matters of antiquity.

Yes; the Lord has spoken from on high, and commissioned men to organize his kingdom, and to preach the word of his power as in days of yore, to administer the ordinances of his house, and to bless humanity who will believe these things and obey the gospel of Christ. Every one who hears this gospel is subject to the grand test of character. Those who take it to the Lord in earnest devotion and are willing to know the truth, will see the force of these evidences, and God will help and bless them in obedience to his word and work, while those who depend upon their own wisdom and do not seek the Lord for counsel, will reject the truth and jeopardize their own souls, bringing them into the bondage of sin. This one fact alone proves the work to be of God—that those who go to him for testimony concerning it get the evidence desired, as thousands can testify. This work is encompassed with a cloud of witnesses, not one of which have been made by men trusting to their own sagacity for discrimination in matters of religion. These testimonies have been purchased by intense anxiety of mind to know whether these things were so, which led the one concerned to ask God in sincerity of heart for knowledge concerning them. And any one who desires with full purpose of heart to know and do the will of God, and will continue to bow in humility before him, will be led to a knowledge of these things and receive a fulness of joy.

The gospel as restored by the instrumentality of Joseph Smith is God's greatest gift to man, it is the power of God unto salvation; hence it should be encouraged, not opposed; it should be loved, not hated.

I pray that we may all be established in the "present truth."

GEORGE S. HYDE.

#### SPIRITUAL COMMUNICATIONS.

IN a religious paper, under the caption of "Jesus' words," I find an article based upon the subject matter as contained in St. Luke 16: 19-31, inclusive, and among the conclusions arrived at by the author, the following is one of them.

"III. There is and can be no such thing as spiritual communications. Whatever assumes to be so impugns the word of Christ."

If the above statement is a just and truthful statement of the case, and the words of Christ as found in the New Testament will sustain such conclusion, we ought to know it; and on the other hand, if it is but a chimera of the author, that also should be understood. Man setting

limits to God and his words, as manifested in Christ and his love to humanity, has the appearance of presumption, or ignorance of the height, depth and width of the marvellous works of that God who "made heaven, and earth, and the sea, and the fountains of waters." Instead then of passively accepting as true the conclusions, the better plan is to do as the Master directed, "search the scriptures." In so doing we obtain this revelation and promise: "The secret of the Lord is with them that fear him; and he will shew them his covenant." With this heavenly encouragement, we, with the fear of the Lord, and with the holy unction from on high, enter into the sacred presence of our Lord and in humble, childlike simplicity enquire; O Lord, reveal unto us the truth. Are all thy "*spiritual communications*?" ended? Is there now no answer to our earnest, faithful agonizing prayer? Ah, blessed Savior, we hear thy word coming down the ages, as the cadence of sweet music to cheer our drooping spirit. Like the oasis in the desert to the weary pilgrim, the beatitudes of the mountain sermon still retain all their life, freshness and power to beatify the soul that puts their trust in thee. Thou hast said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Here is not only the instruction for us to "ask," "seek" and "knock," but the same is supplemented with the promise, that those who do so shall be recognized and rewarded. Surely, never were teachings more simple and plain. The child may understand them; and yet the theologian is muddled and clouded.

Once more let us ask at the feet of the Divine Teacher. "Of whom shall we ask? To whom shall we seek? And where shall we knock?" All these questions are answered in the sermon we have quoted from, namely: "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and on the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. [Yes, of men; but they are strangers to God.] But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Thus are we informed of the manner of our praying, and how we are to conduct ourselves so that, proving acceptable before God, we shall be found worthy of his kind care and blessing. "After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name."

Here are positive and explicit replies to our threefold query. 1st, Our *asking* must be addressed to God. 2d, Our *seeking* must be unto God, and 3d, Our *knocking* must be unto God in heaven. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the

Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Shall we believe these words of Jesus, and go to the Father in prayer and be blessed from the unwasting fulness, even unto the obtaining of *spiritual communications*? or be soured, saddened and finally discouraged by some uninspired man, with the fallacious idea that God is partial and changeable. Who can be reconciled to the palpable contradiction, that to believe and obey the word of God in the first century it would bring unto those believing, *spiritual communications*, then God was truthful and both willing and ready to bestow such gifts and blessings as were asked for in the name of Jesus. But in this age, while men are required to profess a belief in the word of God, and give a tacit obedience thereunto, and should any such one confess that God was mindful of the word of promise, and gave spiritual guidance and divine light, he is profoundly informed that he impugns the word of Christ. Wonderful logic that reaches such conclusions, declaring harmful and unholy that which anciently was to be sought after, earnestly contended for, and was considered praiseworthy.

In our last quotation the "Spirit of truth" is promised to abide as a comforter in lieu of Christ himself; and as our absent Lord is our only hope of salvation, and as the "Father may be glorified in the Son," wherein we obtain eternal life through fellowship with Christ, which can only be accomplished by the same Spirit that is in Christ, being in us as is plainly taught in this,— "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine; ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." This unity, in the body of Christ is the result of our having the Spirit to abide with us, otherwise we can not become an integral portion of the body of Christ. No limit to time or locality is fixed by the Master in which there shall be a cessation of the attendance of the "Spirit of truth" to those who believe and seek to live by the word of God; but contrariwise, the commandments and promises of God are unto all men in every nation, kindred, tongue and people, in every land and clime, thus being of a general application, and the only pre-requisite that is imposed that the spiritual gifts may be received, is that we abide in the word of Christ. So doing, whatever we ask of him, he has promised to give. So fades away the false deductions of men, as cobwebs before the broom of the house-clean-

er, or the hoar frost before the rising sun.

As we have to pass the crucible of Christ's words, and at the last day be judged by the same, it would be well to make no mistake in our present interpretation of the privileges and blessings of the true citizen of the Church of Christ. And if by the word we are permitted spiritual communications, let us contend for the same and stand in the dignity of disciples in very deed, and as they who anciently waxed bold in telling of what Jesus did for them.

We take new hope in this conflict by the perusal of this word: "And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you." Man for many ages has wholly depended upon his own wisdom and learning, to the exclusion of any divine interposition in the affairs of eternal life and the preparation therefore, mistaking their calling and duty, and arrogating to themselves the responsibility of the salvation of the people. God's word is the seed that will produce eternal life. Now what is the process by which such a grand result may be obtained.

God certainly is unconditionally the author and finisher of our salvation. He gave the word. He calls the minister (who if otherwise called, is not God's minister) who is thereby made an agent of God. The word is preached by the agent, faith springs up in the heart of those who hear, (for faith cometh by hearing), and thus the seed is planted. One agent may plant and another water the seed, but God *alone* can give the *increase*.

To illustrate; a kernel of corn is put in the ground. What are the essential elements necessary to produce an increase? 1st. The ground is prepared. 2d. The kernel of corn is put into the soil, and should there be no moisture in the soil, the kernel will not germinate. 3d. Without the genial rays and warmth of the sun, the kernel would rot in the ground, and without the moisture and the warmth of the sun, the kernel would remain in an unchanged condition for an unknown length of time. So it is with the "word of God," the seed of eternal life. The agent by preaching the word prepares the candidate for accepting the word and complying with the requirements thereof. If the proper developments ensue, the person will give evidence of faith in the *word*, and will bring forth fruits meet for repentance, and will immediately seek for the cancelation of sin. This will be obtained by either the agent who preaches the word, or some other agent administering baptism. That is, one may plant and another water; but if the applicant for eternal life proceeds no farther, the crown of glory he can never wear, worlds without end. He would be in the same condition as the kernel of corn with-

out the warmth of the sun. But thanks be to Jesus who giveth us the victory, we, having been planted in the likeness of his burial, have a right to expect a fulfillment of the promise "ask and it shall be given;" or, "whatsoever ye shall ask the Father in my name, he will give it you."

Let all the meek and humble of earth send up a glad anthem and alleluia of praise and devotion, that the mighty God of Jacob is not bound, nor prohibited by the narrow mindedness of short sighted, uninspired man. As the light and warmth of the sun to the kernel of corn, so is the Holy Spirit to the struggling pilgrim on the journey to the home beyond the tide.

Christ vividly portrays the importance of *spiritual communications*, in these expressions: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." How are we to know God, or Christ, without direct and immediate revelation and that to each individual who shall inherit eternal life? For thus it was that Christ did predicate the possibility of gaining the greatest gift that God hath promised the offspring of Adam. Once more hear the voice of him that spake as man never spake: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." O vain man, wilt thou still contend against the only means that God hath established whereby our union with God and Christ is found.

The word is inexorable and unalterable, that man, to obtain eternal life, must know both the Father and the Son; and no man can know either the Father or the Son but by revelation. Why should we be constantly invited to come to Christ, and make heaven our home, and then be told that, if we believe in the only means ordained and appointed of God, and obtain the object of our labor, that we thereby *impugn the word of Christ*. The very idea of so perverting the truth as it fell from the lips of Christ is enough to make the angels weep.

When our Savior was so severely and bitterly tempted by the arch-deceiver, this was the invulnerable and pointed reply: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In this verse continuous revelation from God is plainly taught. There is a parallelism that no amount of cunning can disprove or make nugatory. Man, as used in this text, is a representative word, and comprehends the whole human family, it being a generic term.

We do not exaggerate when we say no person can live godly in Christ Jesus without communing with the Father. "Proceedeth," is indicative of a continuous flow of the word from the mouth of God—not that he spoke to Adam, Moses, Amos, Malachi, Christ and Paul, and then made an abrupt and absolute end of all revelation of himself to his servants. Just as well say that when we had eaten we never need eat again. No, no; our spiritual nature needs food as much as does the

physical nature; and as these wants recur there is an adequate supply to meet them, so that man need not live by bread alone, neither upon the husks of speculation on the principles of life and immortality taught by the Messiah.

I have assiduously avoided the introduction of any evidence from either prophet or apostle, and tenaciously clung to the words of Christ in this investigation, and believe that sufficient has been presented for this time. I rest satisfied to take shelter within the bulwarks which God has provided, believing that they will survive the ravages of time, and weather the severest storms of skepticism. I am not an enthusiast concerning spiritual things, still I have an abiding confidence that our God will be as mindful of us as he is of the sparrows. Neither do I believe that spiritual manifestations are in harmony and accord, with the convictions, will and desire of the one through whom those gifts are manifested, or to the one the manifestation is given. That some such may have been in the past, and may continue, still that does not confirm it as the rule. But on the contrary, the true Spirit is granted that we may have protection from all impositions.

May we escape all the wiles of the devil and abide, until Christ fulfill his promise, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." And again,—"If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." To be worthy of the love of God and Christ, is to insure the attendance of the Holy Spirit; "and if this be treason make the best of it."

ROBT. M. ELVIN.

## Selections.

### RUSSIA, BULGARIA, AND THE EASTERN QUESTION.

BY THE REV. T. J. MALYON.

CONSIDERING the important part which Russia is predicted to play in the solution of the Eastern Question, her present policy and proceedings in Central Europe demand attention. The mystical Euphrates is rapidly drying up; Turkey is being almost daily dismembered or weakened; and Russia is casting covetous eyes on the city of Constantinople, and should it fall into her hands for a prey, she will then in all probability aspire to supremacy in the Mediterranean, and thus bring nearer the point of realisation the designs she has long been known to meditate on Syria and the Holy Land. Any frivolous circumstance may furnish the longed-for pretext to Russia to "cry havoc, and let slip the dogs of war," when she will hurl her thunderbolts at the Porte; and, if permitted by the allied Powers of Europe, will advance without any further notice, into the very heart of the Turkish dominions, and the imperial city of Constantinople will fall before the rapacity of the Russian eagles. The marvellous

modern development of Muscovite prestige, audacity, and territory, combined with the mercurial and highly combustible character of current political events, may at any moment result in a tremendous climax and catastrophe, such as will imperil the thrones—the most stable thrones of Europe—at least will make them tremble to their very centers. Happily, however, amidst the din and tumult of war, and the heavy tramp of millions of men armed to the teeth, and panting for the fray, the Bride of Christ expectant, hears the footfall of her Lord and rejoices. She lifts up her head with grateful confidence, knowing that her redemption draweth nigh. Events such as are now transpiring on every hand, are to her as forerunners and harbingers of the Lord's return as the blossoming of the primrose, or the blithe carolling of the lark are prophetic of advancing summer.

#### THE STATE OF BULGARIA,

owing to the recent autocratic domination, and hectoring behavior of Russia, is pitiable in the extreme. But events are moving on, though but slowly. General Kaulbars has left Sofia, taking the road to Constantinople, and the fact produced quite a fresh outbreak of excitement and speculation on the Eastern Question. A St. Petersburg correspondent telegraphed that "general surprise is expressed in this city, where people do not seem to know much about the intentions of the Czar." The understanding between the Czar and the Sultan has, however, long ceased to arouse any other emotion than wonder at the readiness and simplicity with which the fly walks into the spider's web. In St. Petersburg, confidence in the preservation of peace augments from day to day. If the Czar is prepared either to disavow General Kaulbars, or to acquiesce in the failure of his own designs in Bulgaria, this sanguine estimate of the future may be justified. But there is more than ordinary virtue in this "if," and nothing in the Czar's recent conduct bears out so favorable an expectation as that he will be governed by reason, justice, or common sense. If his desire was to furnish the Constitutionalists of Europe with a striking caricature of absolute monarchy, he could not have carried out his object in a more effective manner. Alexander III. has, as a Paris correspondent remarks, done much to promote the scheme of a Balkan Federation. He has shown himself the enemy of freedom in the East, and has ostentatiously refused to recognise the status of authority of the National Assembly in Bulgaria. Neither Servia, nor Montenegro, nor yet Roumania, can be certain whose turn will come next. So soon as they all realise

#### THE IMMINENCE OF THE DANGER

which threatens them from the North, they may be expected, in self-defense, to combine against the common enemy of them all. We do not believe that they would be without allies. No one can deny that if Russia had been left to herself, with nothing to fear foreign opposition, she would long since have occupied the Principality. Prince Bismarck, who holds the key of the situation, is manifestly pre-

pared to give the Czar a certain amount of license, and no more. A man may be a complete autocrat within his own dominions, subject always to the fear of assassination which tempers every tyranny, and yet be cribbed, cabined, and confined the moment he steps outside them.

Russia has now a splendid opportunity. She, or rather he, may abandon Bulgaria to her own resources, and leave her to extricate her own way out of her financial difficulties. There is much talk in Russia about peremptorily ordering the Prince of Mingrelia to accept and ascend the Bulgarian throne. There are limits to human omnipotence, and the Russian Empire is not quite like the Roman, where "to resist was hopeless, and it was impossible to fly." If the Prince preferred some other exotic residence to Sofia, it is difficult to see what the "Divine Figure" could do. Moreover, he would be a bold man who should undertake to obtain the assent of the Powers to the election of a Russian subject.

In Vienna, which is the focus of all rumors, true or false, on this Bulgarian question, the latest intelligence last month was of a highly colored and sensational type. "The Czar," said the Vienna *Tagblatt*, "is going to Moscow accompanied by the Grand Dukes, there to make an announcement which shall cause the ears of mankind to tingle. Moreover, M. de Staal is to be recalled from London, and Prince Lobanoff from Vienna." M. Katkoff's organ, the *Viedomosti*, rages more furiously than ever, and has already begun to talk about privateering. We attach very little importance to these speculations, for such they really are, which the Vienna correspondent transmits for what they are worth. M. Katkoff is generally believed to be more imperial than the Emperor, and to have recently received from the highest quarter a gentle rebuke for excess of zeal. As to the agreement which is said to have been formed by England, Germany and Austria, it is a much more serious affair. We should be glad, and so would the vast majority of her Majesty's subjects, if by purely peaceful and diplomatic means this country could save, not only Bulgaria, but all the Balkan communities of the East, from Russian aggression. The South Russian Press, which discusses foreign affairs with much greater freedom than the journals of St. Petersburg or Moscow, regards with complacency, if not with satisfaction, a new Quadruple Alliance between England, Germany, Austria, and Italy. Such a league would no doubt, so long as it lasted, be able to impose terms upon Russia, even if Russia were assisted by France. But how long would it last? These

#### COMBINATIONS ARE PERILOUS THINGS,

as modern history has repeatedly proved.

It is apparent that no amount of exposed falsehood on the part of Russian statesmen has hitherto prevented the credulous Powers of Europe from giving the perfidious Muscovite another chance to deceive them as often as it has been demanded. In this matter particularly, history has at frequent intervals repeated itself in the most startling manner during the past 120 years.

Let us give a few illustrations of this fact. About 1766 Russia was, or pretended to be, the champion of a portion of the Polish nation, as she afterwards was, or affected to be, the friend of the Turkish Slavs. On both occasions Russia posed in the simulated garb of the purest disinterestedness, and went through the preliminary pantomime of waving the palm branch of peace. Then also, as well as since, the seizing upon certain guarantees was explained as being for the good of the people despoiled, rather than for the enrichment of the Russian monarch. At the date just alluded to,

#### THE EMPRESS CATHERINE DECLARED,

with the impious because insincere solemnity which has become traditional among her successors, and which would be more truthfully characterised as reckless levity, "that she only desired peace." She then added, "only envy and malignity could suggest that she coveted Polish territory; I will never," this bad bold woman asserted, "make any claim to the territory of Poland. I will even secure the integrity of that country if any other Power should attack it." It is probable that in those days some of the other great nations of Europe had not become aware of the crafty and unscrupulous nature of the Northern Octopus, or they might possibly have interfered to save brave little Poland, with all its faults, from extinction. As events resulted, it became known in time that, at the very date the Russian Empress was thus perjuring her evil soul with honeyed lies to an intrepid, if impulsive people, her statesmen in conjunction with those of Austria and Prussia, were secretly negotiating together the partition of Poland, and soon afterwards Russian troops entered the country. One good turn is said to deserve another, but in all human experience one bad action invariably and imperatively demands another for the purposes of excuse or concealment, so at this juncture

#### FURTHER FRAUDS WERE RESORTED TO.

It was given out that the Russian troops were not in Poland to conquer or even to overawe, but simply for the purpose of "preventing any disturbances which might be caused by the grant of concessions to the malcontents;" and it was further alledged that "The Empress' motherly heart\* would be deeply grieved if any blood were shed unnecessarily." Under these circumstances it was expected that the troops would withdraw as soon as the apprehended troubles subsided, and quiet restored. What happened? The Russian motherly protestations, like those at the present moment being hourly whined throughout the Balkan Peninsula, especially for the benefit of the Bulgarians, were only so much tainted breath. A large slice of Poland was immediately annexed, and when the Poles objected, they were assured by the

\* History relates that this amiable individual had her husband, Peter III., arrested for intending to disinherit her son, and divorced herself on account of her infidelities. This little matter was managed with great decision: the unfortunate monarch was immured within the palace of Robscha, and on the 17th July, 1762, he was strangled by Alexis Orloff—the Empress' favorite lover—and other conspirators, while that most motherly lady caused it to be spread abroad that Peter had perished from colic.

Russian Ambassador that "while the Empress still preferred the interests of Poland to her own, the annexation being an accomplished fact, it could not be reversed by metaphysical arguments." Every reader of history knows what subsequently happened to Poland: few persons can be ignorant of the continual encroachments accomplished and attempted by

#### THE CZAR NICHOLAS;

and all the present generation of politicians must be perfectly conversant with the landgrabbing performances of his son and grandson in Central Asia, Turkey, and elsewhere, and all prefaced by *multitudes of barefaced* falsehoods, evasions, duplicities, and prevarications. Coming to a more modern period, it will be recollected that in the year 1873 the Czar Alexander gave "the most solemn assurances" to the British Government "that he desired no conquests, that he aimed at no aggrandisement, and that he had not the smallest wish or intention to be possessed of Khiva." Noting could have been more impressive than the air of truthful gravity with which these words were uttered in the presence of a British official by the Russian Goliath, and yet the utterance could have been nothing else than a deliberate untruth, for, spoken as it was in the month of February to lull the unsuspecting officials of the British Foreign Office to sleep, by August the act of thievery was completed, Khiva was annexed, and remains to this day a beacon of Russian falsehood and fraud. On the 21st of November, 1876, the *London Gazette*, at the request of the same veracious Emperor, published the substance of a conversation held shortly before between His Majesty and the British Ambassador, Lord Augustus Loftus. This conversation formed the text of a despatch by the latter to his chief, the Earl of Derby, and was dated from Yalta, 2d November, of which the following is an extract: "His Majesty then said . . . he regretted to see that there still existed in England an inveterate suspicion of Russian policy and a continued fear of Russian aggression and conquest. He had on several occasions given the most solemn assurances that he desired no conquest, that he aimed at no aggrandisement, and that he had not the smallest wish or intention to be

#### POSSESSED OF CONSTANTINOPLE.

All that had been said or written about a will of Peter the Great, and the aim of Catharine II. were nothing more than illusions and phantoms; and never existed in reality; and he considered that the acquisition of Constantinople would be a misfortune for Russia. There was no question of it; nor had it ever been entertained by his late father, who had given proof of it in 1828, when his victorious army was within four days march of the Turkish capital. . . Intentions, continued His Majesty, are attributed to Russia of a future conquest of India, and of the possession of Constantinople. Can anything be more absurd? With regard to the former it is a perfect impossibility; and as regards the latter, I repeat again

the most solemn assurance that I entertain neither the wish nor the intention."

After reading the above quotations, and having a knowledge of later events, the student of Russian diplomacy may well be excused if he or she adopts the opinion that Muscovite rulers and statesmen are

UNABLE TO SPEAK OR WRITE THE TRUTH;

that the Russian *yea* and *no* are to be understood in exactly the contrary sense to that in which they are spoken or written; that in short, when a responsible official of that country gives an assurance to the representative of another, in a peculiarly solemn and awe-inspiring tone, it is to be regarded as utterly false and untrustworthy. We know that Russia has already lied, beyond the power of ordinary reckoning, about Poland, Turkey, the Khanates and Afghanistan, and is busy at the present moment hatching fresh plots, and daily manufacturing new falsehoods, to the detriment of the struggling nationalities of the Balkan Peninsula. Will any one of her clumsy romances be now believed? It is sadly to be feared that the statesmen of Europe are as culpably credulous as ever.

In the above quotation, mention is made of the will of Peter the Great, which the Czar Alexander endeavored, in the usual solemn manner peculiar to Russians when about to indulge in lying, to impress upon Lord Augustus Loftus, "never existed." The authenticity of this testament has doubtless been questioned, both before and since, by Russian agents and their foreign dupes, but always with a similar show of indignation and emphatic denial which characterized the speech of His Majesty. It is certainly a very extraordinary and suggestive document, and read in the light of past Russian attempts, achievements and failures, seems to carry on its face an air of truth which must be very annoying to a government conscious of its mendacity. For the sake of our readers who may not have seen the curious production, we give below a copy of this will, premising that the original is said to have been deposited among the treasures of the palace of Peterhof, near St. Petersburg. Copies are also reported to have been given to the Abbe de Bernis, Minister of Foreign Affairs in 1757, and to Louis XV. It was probably the latter which was found in the Archives of France in 1859, from which the following translation was made:—

"THE WILL OF PETER THE GREAT.

"Preliminary considerations.—In the Name of the Most Holy and Indivisible Trinity, we Peter the First, Emperor and Autocrat of all the Russias, etc., to all our descendants and successors to the throne and government of the Russian nation:

"God, from whom we derive our existence, and to whom we owe our crown, having constantly enlightened us by His Spirit, and sustained us by His Divine help, allows me to look on the Russian people as called upon hereafter to hold sway over Europe! My reason for thus thinking is, that the European nations have mostly

reached a state of old age, bordering on imbecility, or they are rapidly approaching it; naturally, then, they will easily and indubitably be conquered by a strong people in youth and vigor, especially when this latter shall have attained its full strength and power. I look on the future invasion of the eastern and western countries by the north as a periodical movement, ordained by Providence, who in like manner regenerated the Roman nation by barbarian invasions. These emigrations of men from the north are as the reflux of the Nile, which, at certain periods, comes to fertilize the impoverished lands of Egypt by its deposit. I found Russia as a rivulet, I leave it a river: my successors will make of it a large sea, destined to fertilize the impoverished lands of Europe; and its waters will overflow in spite of opposing dams, erected by weak hands, if our descendants only know how to direct its course. This is the reason I leave them the following instructions. I give these countries to their watchfulness and care, as Moses gave the Tables of the Law to the Jewish people.

I. Keep the Russian nation in a state of continual war, so as to have the soldiers always under arms and ready for action, excepting when the finances of State will not allow of it. Keep up the forces: choose the best moment for attack. By these means you will be ready for war even in the time of peace. This is for the interest of the future aggrandisement of Russia.

II. Endeavor, by every possible means, to bring in, from the neighboring civilized countries of Europe, officers in times of war, and learned men in times of peace, thus giving the Russian people the advantages enjoyed by other countries, without allowing them to lose any of their own self-respect.

III. On every occasion take\* a part in the affairs and quarrels of Europe; above all, in those of Germany, which country, being the nearest, more immediately concerns us.

IV. Divide Poland, by exciting civil discord there; win over the nobility by bribery; corrupt the diets, so as to have the influence in the election of kings; get partisans into office—protect them;† bring to sojourn there the Muscovite troops, until such times as they can be permanently established there. If the neighboring powers start difficulties, appease them, for a time, by parcelling out the country, until you can retake in detail all that has been ceded.

V. Take as much as you can from Sweden; and cause yourselves to be attacked by her, so as to have a pretext for subduing her. To accomplish this, sever Denmark from Sweden, and Sweden from Denmark, carefully keeping up their rivalries.

\* "To steal and to lie," said Bulharyn, one of the best Russian writers, "are the two auxiliary verbs of our language." Certainly Peter I. has made good use of them in his will, adding now and then the verbs to extend, to advance, to divide, to share, to dominate, to hector, to bully, to subdue, to corrupt, etc.

† Stanislaus Poniatowski, lover of Catherine II., and last king of Poland, was elected by the influence of the Princess Augustus and Michael Czartoryski, his parents being declared partisans of Russia.

VI. Always choose as wives for the Russian princes German princesses, so as to increase family alliances, to draw mutual interests closer, and by propagating our principles in Germany, to enlist her in our cause.

VII. England requiring us for her navy, and she being the only power that can aid in the development of ours, seek a commercial alliance with her in preference to any other. Exchange our wood and the productions of our land for her gold, and establish between her merchants, her sailors, and ours, a continual intercourse; this will aid in perfecting the Russian fleet for navigation and commerce.

VIII. Extend your possession northwards along the Baltic; and towards the south by the Black Sea.

IX. Approach as near as possible to Constantinople and its outskirts. He who shall reign there will be the true sovereign of the world. Consequently, be continually at war—sometimes with the Turks, sometimes with Persia. Establish dockyards on the Black Sea; getting entire possession of it by degrees, also of the Baltic Sea; this being necessary to the accomplishment of the plan. Hasten the decline of Persia; penetrate the Persian Gulf; re-establish, if possible, the ancient commerce of the Levant through Syria, and make your way to the Indies—they are the emporium of the world. Once there you can do without the gold of England.

X. Seek, and carefully keep up an alliance with Austria; acquiesce, apparently, in her ideas of dominating over Germany; at the same time clandestinely exciting against her the jealousy of the neighboring provinces. Endeavor that the aid of Russia should be called for by one and the other, so that, by exercising a kind of guardianship over the country, you prepare a way for governing hereafter.

XI. Give the House of Austria an interest for joining in banishing the Turks from Europe; defraud her of her share of the booty at the conquest of Constantinople, either by raising a war for her with the ancient states of Europe, or by giving her a portion which you will take back at a future period.

XII. Attach to yourselves and assemble around you, all the united Greeks, as also the disunited or schismatics which are scattered either in Hungary, Turkey, or the south of Poland. Make yourselves their centers, their chief support, and lay the foundation for universal supremacy by establishing a kind of royalty or sacerdotal government; the Slavonic Greeks will be so many friends that you will have scattered amongst your enemies.

XIII. Sweden severed, Persia and Turkey conquered, Poland subjugated, our armies reunited, the Black and Baltic Sea guarded by our vessels, you must make propositions separately and discreetly—first to the Versailles, then to that of Vienna, to share with them the empire of the universe. If one of them accept—and it can not be otherwise, so as you flatter their pride and ambition—make use of it to crush the other; then crush, in its

turn the surviving one by engaging with it in a death-struggle, the issue of which can not be doubtful, Russia possessing already all the east and a great part of Europe.

XIV. If—which is not likely—both refuse the propositions of Russia, you must manage to raise quarrels for them, and make them exhaust one another, then profiting by a decisive moment, Russia will bring down her assembled troops on Germany; at the same time two considerable troops will set out—the one from the Sea of Azov, the other from the port of Archangel—loaded with Asiatic hordes, under the convoy of the armed fleet from the Black Sea and the Baltic. Advancing by the Mediterranean and the Atlantic Ocean, they will invade France on one side, while Germany will already have been invaded on the other. These countries conquered, the rest of Europe will easily pass under the yoke without striking a single blow.

XV. Thus Europe can and ought to be subdued.

(Signed),

PETER I.

Autocrat of all the Russias.

True or false—more like the former than the latter—this is the singular, one might say atrocious, bequest of concentrated wickedness left by a Russian monarch for

#### THE GUIDANCE OF HIS POSTERITY;

the mention of which by the intelligent foreigner seems to exercise a similar effect upon the Russian Czar of the period, and on his high officials which the display of a red rag before the eyes of a bull accomplishes. Why this feeling of antipathy if the will and its phraseology are forgeries? Why such an expenditure of periodical indignation if the terms of the documents are in no sense an epitome of Russian policy? Fortunately for the future well-being of Europe, and notwithstanding the occasional state of anesthesia into which the governing bodies are temporarily thrown by the soft clumsy motions of The Bear, the bulk of the people are wide awake, and are never again likely to trust to the false tongue of Russia. Meanwhile her past history of fraudulent annexation on every side perfectly justified the suspicion of the people of Great Britain complained of by Emperor Alexander in 1876. The will of Peter the Great and the aims of Catherine II., may possibly be but phantoms, but certainly Russian soldiers on ordinary occasions bear

#### NO RESEMBLANCE TO GHOSTS.

Since the days of these illustrious personages the troops of the Czar have every year drawn nearer and nearer to our greatest Eastern possession, as well as to Constantinople. Nevertheless, in order to please the Czar, we are to shut our eyes and smilingly believe that Russia desires possession of neither. Plain speaking under such circumstances is best, so it is well that the Emperor should know once for all that the days for such bungling evasions are past and gone for ever. He lusts for India, the whole of Turkey, and the Balkan Peninsula, and the period seems quickly approaching when united Europe,

anticipating the Apocalyptic Armageddon will be constrained to combine in driving back the great Brigand of the North.

Referring to this question, Mr. W. J. Ross, of Derry, an intelligent student of prophecy says with much sagacity:—"From many circumstances it would seem to be a warrantable conclusion that the flag of Russia will yet unfurl itself over the splendid

#### 'GATES OF THE EAST,' CONSTANTINOPLE.

"In 1854, the Czar made a move towards what seems the ultimate destiny of the Muscovite. The massacre at Sinope was a blow struck at the vitals of the Porte. Then followed the Crimean War; but Europe shook her mailed hand in the face of the Autocrat, and compelled him, for the time, to desist from his design to annihilate the 'unspeakable Turk.' The Treaty of Paris was then wrung from the Czar, but though stained with some of the best blood of France and England, and purchased with priceless treasure, that Treaty only sealed the peace of Europe for a few short years. By that Treaty the neutrality of the Black Sea was then secured, and Russia was forbidden to float a war vessel, on its waters. Now more proudly than ever the Russian flag floats over the Euxine, and Sebastopol, demolished by the allied armies in 1856, is fortified, and made stronger than before.

#### WAR IS IN THE HEART OF RUSSIA,

neither promises nor entreaties can bind her. She has resolved on obtaining a southern sea-board, and is still intent on pursuing her traditional policy, which determines Constantinople as her prey. That she still intends to seize Stamboul is patent from Russia's acts in the Turkish War of 1878, which was only closed when her armies and the fleet of England were brought face to face before the walls of Constantinople. With the city in view of his troops the Muscovite was obliged, by the arm of England, to relinquish the long coveted prize. The late Lord Beaconsfield at San Stefano checkmated the Czar, and for the time secured the peace of Europe. The Treaty at Berlin will, no doubt, in turn be sacrificed as was that of Paris.

#### DESTINY IS STRONGER THAN PARCHMENT.

For the war of 1878 Russia's pretext was the relief of the Bulgarian Christians; that for the campaign of 1854 was the keys of a church at Jerusalem. What will the apple of discord be which will next launch the Muscovite on the war path?

"Soon, it is believed, whatever be the proximate cause, the 'Golden Gate of the East' will open for the entrance of the Prince of Rosh, and the Czar will spread his purple in the Imperial City of the Eastern Cæsars. Once at Constantinople a basis of operation for adventures in the Levant will be afforded. Want of a southern sea-board cripples Russian advances toward Palestine, but that the Muscovite aims at Zion as well as Pera is too well-known to be disputed for a single moment.

"With the prescience of genius, the master-mind of the great Napoleon grasped the destiny of Russia. While a caged eagle at St. Helena he caught sight of the

political surges that would break over and wreck half the thrones of Europe, he said: 'In the course of a few years Russia will have Constantinople, part of Turkey, and all Greece. This I hold as certain as though it had already taken place. France, England, and Prussia united, could not prevent it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen.

"Constantinople won, one of Russia's earliest efforts would probably be the emancipation of Jerusalem. The Greek church groans at the thought of the crescent crowning the holy places on Mount Moriah. The crescent must be supplanted by the cross. 'The profane and desecrated lands of the East, once hallowed by the tread of angels and blessed by the presence of divinity, must be recovered, and the broad highway to the sacred prize is through the fertile provinces of the Turk. Constantinople is

#### THE GATE TO JERUSALEM.'

Palestine is rapidly growing into the condition described by Ezeziel in the 38th chapter. In the 8th verse it is said:—"It is brought forth out of the nations, and they shall dwell safely all of them." In the 11th verse the happy and peaceful condition of the Jews is forecast, "And thou (Gog) shalt say, I will go up to the land of unwallled villages; I will go up to them that are at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates, to take a spoil," &c.

At this moment Palestine is being re-peopled and colonised. Statistics show that in 1858 there were only 20,000 Jews in Palestine; in 1863, 100,000; now the number is estimated at 200,000 and upwards, and is greatly increasing.

In reply to the query, *When shall these things be?* it may be answered, when the double-headed eagle soars over the Bosphorus, when the crescent has been supplanted by the cross on the Mosque of Omar; when Judah's feet once more awaken the echoes of a temple dedicated to the Lord in Jerusalem (for this must take place before the final catastrophe)—then shall the epochal hour have struck for the Prince of Rosh, Meshech and Tubal to invade the land, and to receive his predicted retribution from heaven (Ezekiel 39th chapter).—*Prophetic News.*

## Conference Minutes.

### CENTRAL NEBRASKA.

The conference of the above district met with the Clear Water Branch, March 25th, 1887, with Elder Barbee in the chair, Levi Gamet secretary. Elder Barbee addressed the meeting and reported his labors. On motion Bro. Rumel was invited to take part in the business. Elders J. Caffall, Wm. Rumel, L. Gamet reported, and R. H. Wight by letter. Priests M. Cain, and C. Derry by letter. Teachers A. Hollenbeck and Joseph Jackson, and Deacon J. Holland reported. Branches reported.—Clear Water; Chelsea 14 members, 2 baptisms; Deer Creek 33. Cedar and Grand Rapids no report. Bishops' Agent reported \$3.35 on hand. Moved that the request

of Bro. Derry be granted and a committee of elders be appointed by the president of the district empowered to act as a court of elders if necessary, to visit Cedar Creek Branch. Levi Gamet was chosen president of district and Jos. Jackson secretary. A two days' meeting was appointed at Deer Creek the 4th and 5th of June. The district president was authorized to appoint two days' meetings at such other times and places as may seem best. After disposing of the business, Bro. Caffall occupied the stand, dispensing the word. At five p. m. a prayer and testimony meeting was held and a peaceful time enjoyed. Preaching at seven p. m. by Bro. Rumel, followed by Bro. Caffall on Joseph Smith's divine calling; closing with a ringing appeal to the Saints to live in peace and harmony. The congregations on Sunday morning and evening were large and attentive. Adjourned to meet with the Deer Creek branch September 3d and 4th, 1887.

Miscellaneous.

SISTERS' AID SOCIETY.

The following preamble and resolution were adopted by the Sisters' Aid Society of Independence branch, at its last regular meeting, held April 8th, 1887. Whereas, we have undertaken to raise means to furnish the Saints' new church, and as we believe the Saints everywhere are interested in the work in Independence, and many are looking forward to it as their future home and would be glad to help us in our work here, and as we are getting up a bazar for that purpose, Therefore, be it resolved that we extend an invitation to the sisters everywhere to assist us by sending contributions of their work, in any line of fancy work or useful articles. We shall not get ready to hold the bazaar until sometime in the fall; so articles suitable for that season will be most acceptable, though none can scarcely send anything that will come amiss. Notice of the time of holding the bazaar will be given in the Herald when it is decided upon. A list of all articles sent will be kept with donor's name attached, and a report of them will be given, either privately or publicly. All donations and contributions should be addressed to Mrs. B. C. Smith, Box 61, Independence, Missouri.

MRS B. C. SMITH.

DIED.

SHEFFORD.—March 30th, about midnight, Bro. William Shefford, the oldest citizens of Platte county, Nebraska, being in the 91st year of his age. The deceased was born in London, England, September 1st, 1796. Uniting with Christ's Church in 1850, he came to Nebraska in 1859, and went to Utah in 1862. He was baptized into the Reorganization in 1869, in Salt Lake, by Elder E. C. Brand, and returned to Columbus, where for the past eighteen years he has made his home with his daughter Sr. H. J. Hudson. He retained his faculties to the last, and was confined to his bed only about thirty hours. He bade the family good bye with a sweet smile, anxious to go to rest. A large concourse attended the funeral, the mayor, two judges and two members of the city council volunteering as pall-bearers. Elder G. W. Galley preached the funeral discourse. Bro. Shefford was faithful in his office, pure in his life, clean in his habits, sunny and cheerful in disposition, enduring to the end, in full faith of the promise to believers.

H. WASS.—At Indian River, Maine, April 8th, 1887, Sr. Betsey Wass, aged 71 years. Funeral services by S. O. Foss.

GEE.—Bro. George Gee, at Reese Creek, Montana, February 28th, 1887.

WYMER.—At Lamoni, Iowa, April 7th, 1887, after a long illness of consumption, Miss Hannah L. Wymer, aged 20 years, 5 months and 22 days. Though not a member of the Church, yet she was a pure-minded young woman, and she learned to call upon the Lord and also had the Elders pray for her. She said that should she recover she would do things that she now saw were necessary to be done. At her request her funeral sermon was preached by Elder H. A. Stebbins.

HARTWELL.—In Hardin township, Pottawattomie county, Iowa, January 11th, 1887, Sr. Susan A., wife of Bro. Hiram C. Hartwell. She was born December 18th, 1843, and was baptized in March, 1869, by Elder Mark H. Forscutt. She leaves a sorrowing husband and nine children, besides many other relatives and friends. The funeral sermon was preached by Elder J. F. McDowell.

HARTWELL.—In Hardin township, Pottawattomie county, Iowa, January 23d, 1887, Margaret E., infant child of Hiram C. and the late Susan A. Hartwell. This little bud was born December 20th, 1886.

GILBERT.—At Fall River, Massachusetts, March 31st, 1887, sister Sarah Gilbert, aged 67 years. Her faith was firm in the latter day work. Elder John Gilbert, M. D., her son, was with her when she died. Funeral sermon was preached by Elder Thomas Whiting.

"She's gone! her work on earth is done;  
Her battle's fought, her race is run;  
Blest is the path she trod:  
For she espoused the glorious cause,  
In prompt obedience to the laws  
Of the eternal God.

NELSON.—At the home of their parents, Omaha, Nebraska, George William, on March 19th, and Laura Amelia, on March 31st, 1887, both children of brother and sister Nelson, taken away thus near together by that terrible Spring-time scourge, lung fever. The boy was born March 3d, 1886, and the girl June 13th, 1883.

'Twas a terrible blow, 'twas hard to resign  
By their parents, their loved ones, to Parent divine,  
Yet with tears and with sobs, as they passed, one by one,  
They cried, yet unwillingly, "God's will be done."

Funeral services at home and grave on Sundays following each death by their brother, in love and deepest sympathy, M. H. F.

NOTICES.

Many of my Welsh brethren may have a Welsh Book of Mormon, and as they have learned the English language perhaps some of them would sell it to me. If this reaches the eye of any who will sell one to me, I will be glad to buy it. I would like a book in good repair. Please address, JNO. R. WILLIAMS, 34 Avenue D., Bellevue, Scranton, Pa.

CONFUCIUS AND HIS BELIEVERS.

CONFUCIUS lived five hundred years before Christ, and his teachings and precepts from the Chinese bible held worldly advancement of little account and sought to obtain rather the moral than the material elevation of mankind. Even now few Chinese will admit that the European standard of morality is equal to their own. Christianity they consider to be a good enough religion in as far as, like Buddhism and other native cults, it teaches men to do good, but they can not see that in practice it has made much impression upon the nations of Europe. Their own country has seldom waged an offensive war, while all Europe appears to them an armed encampment. England prides herself upon her religion and her big ships of war; France sends her missionaries far into the interior, and her torpedo boats cruise around the coast and sink all the offending junks that come in their way. This is, of course, the unfavorable side of European character as it presents itself to the ordinary Chinaman. He does not, however, fail to discern our good as well as our bad points. That we are truthful he knows well by experience, and that no bribe will ever tempt an Englishman is a thing he often regrets, but never fails to admire. Though he does not altogether accept our ideas of progress, still he is willing to adopt some of our inventions. Steamers are rapidly supplanting the clumsy junks, and one very large and flourishing line is entirely supported by native capital and conducted by native talent.—*The Nineteenth Century.*

A DISCOVERY.—Onions inhaled cause sleep, rest, and refreshment. The soldier on his march and the exhausted iron worker get great strength from eating the onion. Tie a fresh onion around the neck and bruise it to make its odor thorough, and you secure sound sleep from its nightly inhalations.

AUTUMN LEAVES.

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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year. Money may be sent by Post Office Order, Registered Letter, or Express on Lamoni, addressed DAVID DANCER, Box 52, Lamoni, Decatur County, Iowa. All matters of business connected with the office should be addressed to DAVID DANCER; communications and articles to the Editor.

# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 729.

Lamoni, Iowa, May 7, 1887.

No. 19.

## THE SAINTS' HERALD:

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

Published at Lamoni, Decatur Co., Iowa,  
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, May 7, 1887.

### BRIGHAMISM IN A CLOSE PLACE.

ELDER Angus M. Cannon, brother of George Q. Cannon, said in the Brighamite conference at Provo, of late:

"It is a question whether ancient Israel was in a closer place than now confronts the Saints. If the latest measure had failed in bringing the people into bondage, this failure was not to be accredited to any change in the feelings and desires of their enemies. If the people wish the incubus of oppression to be lifted and the prisons no longer to hold the servants of God, the families no longer to be scattered abroad, they have but to repent of their sins."—*Deseret News*.

If Mr. Cannon intended the latter half of the above to apply to those polygamists, etc, who by their false teachings and evil practices in the name of religion have brought scandal and reproach upon all who bear the name of Latter Day Saint, with smiting and chastisement upon polygamists and their abettors, then his advice is good and timely. But if he means to say (and he probably does) that polygamous Mormons are suffering persecution because of monogamous Mormons' sins, then he falsifies the plain facts in the case and would blind the people to the real fact that men of his kind have brought the pains, perplexities and tribulations of which the Utah people complain; for monogamous Mormons everywhere are suffering shame, reproach and loss, because of the abominable, criminal course of polygamous Mormons and their abettors. The bare insinuation that the monogamous Mormons are the cause of the persecutions and prosecutions against the Utah Mormons is an unmitigated and unbearable outrage, and the overruling hand of God will open the eyes of the masses of the Mormon people to this fact at no distant day. "The sinners in Zion are afraid; and fearfulness hath surprised the hypocrites;" but they must answer for their own sins and not make scape-

goats of the confiding, long-suffering monogamists.

The Mormon polygamists and their helpers are in a close place, as Mr. Cannon says, and they may blame no one for it but themselves and their blind leaders. Their condition is, substantially, what we have looked for ever since 1860 and before; and knowing that wrath and tribulation awaited them unless they repented and turned heartily to the teachings and usages of the primitive saints as found in the New Testament, Book of Mormon, and Nauvoo edition of Doctrine and Covenants, the elders of the Reorganized Church, at great expense and peril, have faithfully sought to reach and reform those who were either blinded or polluted by the "grosser crimes" of polygamy and priestcraft. And while thousands have already heard them and escaped, the masses there, blinded and cowed by their leaders, have not heard, but are still in bondage and under the rod.

Brighamism is in a close place—just where it ought to be—and sensible Saints will step out of it and be safe.

### EDITORIAL ITEMS.

BRO. J. F. McDOWELL was at Boone, Iowa, April 20th; held meetings in the City hall and Baptist church, with good audiences and some earnest inquirers, and enjoyed excellent liberty in presenting the word.

We thank Brn. David Clow and E. Ladner for papers sent us containing accounts of Rev. M. T. Lamb's attack on the Book of Mormon. That "Rev." and his like may dash their artful periods against that book as they will, yet they and their admirers will ever find them as impotent to harm its divinely planted truths, as are the restless surging waves to beat down the eternal towering rocks of Gibraltar. God is its author; eternal truth its contents, while its purpose and mission are to teach in plain and humble terms, to Gentile and Jew, the fact that Jesus of Nazareth was and is the Messiah, the Son of God, the Savior of all men according to his glorious gospel, and that the immortality and eternal life and blessedness of man is a fact, that to this end man was created, and that in view of this God subjected the same in hope.

Bro. C. A. Bishop writes from Independence, Mo., under date of April 25th, that there is a great building boom in that city, Kansas City, and their vicinities; and that there are pressing calls for mechanics, laborers, and teams, at first-class prices.

Elder D. S. Mills reached Lamoni April the 27th, preached to an interested audience the evening of the 28th, and is under

appointment for further services. He is in good health and spirits, and when he proceeds on to California will do what work he can at Elko, Carson, and their vicinities in Nevada.

Bro. A. H. Smith has moved from Independence to Andover, Harrison county, Missouri; his correspondents will therefore address him at the latter place.

Bro. J. Benner in a late letter from South Gardner, Maine, informs us that he is preparing the way there for preaching the word, and hopes good fruits will result.

By letters from Elder D. S. Mills and Bishop G. A. Blakeslee, dated Galien, Michigan, April 23d, we learn that a Rev. Hicks lectured twice against the Saints, and did much in the way of villifying the character of Joseph Smith and others.

Elder Columbus Scott replied effectively in three lectures, after which Bishop Blakeslee baptized two persons, at whose confirmation the Holy Spirit was poured out in great measure, so that "some not of the church wept and glorified God for the wonderful power which his Spirit manifested."

Bro. Mills says Elder Scott's replies to Mr. Hicks won a glorious victory for the truth, and that "many of the people are pleased and the Saints are jubilant."

God has promised to sustain his faithful ministry when humbly proclaiming his saving truth, and we have never known of a failure except when the ministry failed to comply with the imposed conditions. "When ye do what I say, then am I bound; otherwise ye have no promise," is the word of the Lord to his servants.

IN the Cleveland (Ohio) *Plain Dealer* for April 24th, we find the following in respect to President Joseph Smith and his purpose to lecture in that city.

### "JOSEPH THE PROPHET."

"It is not every day that the people of Cleveland have the opportunity of seeing and listening to a prophet and the son of a prophet. They will have that opportunity the present week, as Joseph Smith, the head and prophet of the Reorganized Church of the Latter Day Saints and the son of the founder of Mormonism, is to deliver three lectures in this city in the latter part of the week on the subject of Mormonism. The first of the three lectures will be given in music hall on Thursday evening, the subject being "The Faith Once Delivered to the Saints." In this he will give an exposition of the Mormon doctrine as it is held by the members of the Reorganized Church and as he claims it was originally held by the Mormons, the tenets so objectionable to the American people having been interpolated by the Brighamites. It is not unlikely that in the

later lectures he will have something to say concerning those interpolations, such as the practice of polygamy and the horrible doctrine of blood atonement which is responsible for so many tragic crimes committed by the Utah Mormons.

"It is but simple justice to the present Joseph Smith to say that he is an intelligent, earnest, conscientious man, evidently sincere in his peculiar belief, of unsullied purity in his life and free from all taint or suspicion of mercenary motives in his connection with the church of which he is the head prophet and seer. He and his followers have no part in the immoral and disloyal teachings and practices of the Utah Mormons, each of the two bodies of Mormons looking on the other as apostate. A searching analysis of Utah Mormonism at the hands of the head of the other branch of the Mormon church, and the son of the founder of Mormonism, would naturally be of greater interest and value than a violent denunciation of the polygamous branch by a Gentile, who could only study the institution from the outside, no matter how long he had lived among the people."

#### EXTRACTS FROM LETTERS.

President Joseph Smith writes us from Kirtland, Ohio, April 26th:

We had a fine meeting morning and evening here, Sunday 24th, though the day was cloudy and dull and cold. There has not been a single day pleasant enough for me to venture to go to Little Mountain.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Human hearts remain unchanged;  
The sorrow and the sin,  
The loves and hopes and fears of old,  
Are to our own akin."

#### "SIMON, I HAVE SOMEWHAT TO SAY UNTO THEE.

ALL day, from the dewy morn until the blazing sun stood high in mid heaven over the hills of Judea, had the Master stood, instructing, comforting, cheering and healing all who came to him, bearing, as the prophet had foretold, our infirmities. Upon beds and crutches they came to him, but returned to their home walking and even leaping in their joy. The blind had come groping their way or led by the hand of friendship, but now they return with beaming eyes gazing in astonishment upon the beautiful world in which they have dwelt so long shut out from all these glorious sights now bursting upon their vision; lepers so long shut out from the abodes of man, shunned and wretched, seek him, and lo, they see their flesh restored to them even as in the joyous days when they dwelt at home surrounded by kindred and friends, and they hasten away to offer the gift for their cleansing, praising God as they go. Groups come and depart, followed closely by others, but still the Savior stands at his post. The air is hot with direct rays from the sun, the sand beneath his feet burns through his sandals and his limbs are weary, but still the multitude throng him and still he heals them with a word from his lips or a touch of his hand. Touched with his patient goodness, one at length drew near him and desired that he should eat with him. Weary and faint the Master obeyed the summons and entered the Pharisee's house and partook of the offered food. While he was reclining at meat there came a woman having a box of ointment, and going behind Jesus she

kissed his feet, and after washing them with tears, wiped them with the hairs of her head and anointed them with the ointment. The Pharisee who had bidden Jesus said within himself, "If this man were a prophet he would know who, and what manner of woman this is, for she is a sinner." No thought crossed his mind of his own neglected duties, no sense of gratitude that the Savior had so honored him as to sit at his table, but instead thereof, unspoken doubts and cold criticism. *If he were a prophet he would know.*

"Simon, I have somewhat to say unto thee."

"Master," was his answer, "say on."

Then Jesus propounded to him the question in regard to whose love would be the greater, one to whom much had been forgiven or one to whom little, and he was constrained to answer, "I suppose he to whom he forgave most." When the Master had commended the truthfulness of this answer, he proceeded to show Simon in what way it had been demonstrated: It is usual for the host to welcome his honored guest with a kiss, but thou hast given me none, neither water for my dusty, aching feet, and my fevered, throbbing head thou didst not anoint, but this woman hath washed my feet with tears, and the kiss which you refused your guest she has not ceased to bestow upon my feet since I came in, "Wherefore I say unto thee, Her sins which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little."

What a lesson is conveyed in these words of our Savior, and with what force it should come to each heart that has ever professed its love for him. Like Simon we invite him into our house, and after refusing him the common civilities offered to an ordinary guest; we criticize those who through greater love, undertake to do the things which we in our cold indifference have omitted to do.

He is with us to-day, just as truly as he was the guest of Simon in that day, long years gone by. With us not only by the power of His Spirit, but by the delegated mystery of his love, which says, "Inasmuch as you have done it unto one of the least of these, my brethren, ye have done it unto me." The voice of the Master has been heard and the command has come for his servants to leave kindred, home and friends to declare the gospel. Shall they and their loved ones be the only ones to sacrifice? Sisters, have we no part and lot in this matter? Let us call to mind the mercies, the tender forbearance with which all our life long He has led us, watching over us by night and by day. Let us remember the times when he has left the ninety and nine safe in the fold, and amid storm and tempest has gone forth following our wandering feet. With what tender love He has folded us close to his warm, pitying heart, nor left us until we were safe again in the fold. Have we no oil for the head which won the crown of cruel thorns, no water for the bleeding hands and feet? Let us not be weary in well doing. God is moving to the accomplishment of his purposes—moving with a purpose not to be misunderstood, and the time has come when the arm of man can no longer stay it, and happy that one who finds himself in harmony with it. It is a time when many are asking, "Shall I be able to stand amid the events of the near future, the day of the Lord's preparation?"

#### HOME COLUMN MISSIONARY FUND.

Sr. Frances E. Wilson, Lower Lake, Cal....	50
Sr. Jane Carlile, Underwood, Iowa .....	1 00
Bro. Joshua Carlile, Underwood, Iowa .....	1 00
Sr. Lilly J. Smith and daughter, Richland, Dakota.....	65
Sr. Lavinia M. Lilly, Elliott, Mo.....	50
Bro. E. A. Shelly, Sugar Grove, Mich.....	50
Sr. Hannah Moor, Cambridge, Ohio .....	1 00
Sr. M. Burlison, Parish, Ills. ....	1 00
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Sr. Sarah Graham, Hutchinson, Colo.....	50
Sr. M. J. Welsh, Vanessa, Ont. ....	1 00
Sr. Charlotte Pearson, Buch Lane, Ont.....	20
Bro. George Johnston, Lamoni, Iowa .....	12
Sr. Charlotte Monroe, Lamoni, Iowa.....	67
Sr. N. W. Smith, Lamoni, Iowa .....	47
Sr. Sarah W. Scott, Lamoni, Iowa.....	47
Sr. Sarah Ladd, Laguna, Cal. ....	1 00
Sr. Mary Campbell, Lutes, Neb.....	1 00
Bro. Henry Schmidt and family, Stewartsville, Mo.....	2 00
Sr. Rachel Carver, Allegan, Mich. ....	1 00
Sr. James Greenwood, Marysville, Cal.....	1 50
Sr. Cora Crane, Luce, Minn. ....	25

LAMONI, IOWA, April 27th, 1887.

ZIONA, Tahiti, March 8th.

Dear Sisters and Mothers:—I have just finished reading Sister Emma's letter, and I with her, believe that the Home Column will be a success, and think it adds greatly to the value and usefulness of the *Herald*. It would be a good thing for the young people to read the thoughts of Mothers concerning them. The mothers are helped by the experience and counsel of others, and it will help them be wise and careful, and exert the right influence over their little ones. I can say for one I have been aided by the counsel given. The *Herald* is very dear to me, and particularly since I came here; as I have no one to converse with in my own language, and when I read the letters of the sisters, as I am personally acquainted with many that write, and I know that their thoughts are worthy of our consideration and respect.

I was surprised when I read that sister Bourgouin had paid so far ahead for the *Hope*, as she is a hard working sister, and earns her money with her needle, and pays rent, and supports her husband, who is afflicted; and she takes the *Herald* and *Hope*, besides lending a helping hand wherever she sees it is needed. When on my way to this field I stopped in St. Joseph and there I got me two lawn dresses suitable for this climate, and I went to her, to cut and fit them, as she is a good dress maker. She not only cut and fitted them, but made them up, with the help of a dear young sister, Thiza Schmidt, (if she sees this letter I hope she will send me her address as I wrote to her, but received no answer; it was nearly two years ago), and as I was saying, she not only made them, but refused to take pay for her work. But she is always doing some kind act, and she will have her reward, if not in this world, in that which is to come. She is afflicted with deafness, and has not the pleasure of listening to the preaching of the word, and understands only as she sees the movement of the lips of the speaker, like sister Kearney. I can not see how they and others can be so patient, unless it is that they live so very near the Lord that they are continually led by the Holy Spirit. The last named sister also did some sewing for me, on my way to this land. I was helped and provided for all along the way by the dear sisters; and not only then, but in times past; and since I have come to this land they have sent papers, and

books, and cards, and the *Hope*. Sister Eliza Dingle, of Montana, continually remembers us in one way or another.

I feel very thankful for all the kindness shown us. I have just seen what sister Frances wrote, "Can we and shall we." I should love to comply with the request, as I have just enough money that I earned this week with my needle, as I made two shirts, and got forty cents, and I am nearly forty-seven years old; but how can I send it; this French money is not good in America, and I haven't other, so I shall have to wait until I come back, or get American paper money.

I am pleased to see the work progressing; and when I read the letters in the *Herald*, and see the fulfillment of prophecy spoken years ago, it gives me great comfort. Six years ago, when in Pittsburg, I had a vision while in church, and saw brother Salyards, then just ordained a Teacher, in the stand preaching, and his face was transparent, and his voice was powerful, and a voice said, "He shall stand as his father before him, blest with the same office;" and you all know that he was appointed last year to the quorum of the Seventies. How can we doubt the word of the Lord, the gifts of the gospel? and I also see that brother Bozarth is doing a good work. In 1883 he was greatly afflicted almost the whole year, so he could not preach, on account of his voice, and he was spoken to by the gift of prophecy, that if he would continue faithful and trust in the ordinances of the house of God, calling on the elders, he should yet preach to many in his own neighborhood and elsewhere, and the work should prosper there, and that he should have many friends there. All these things help to strengthen me, as I ponder over the blessings of God in days that are past.

We do much miss the society of the Saints; that is, those that we can converse with on religious subjects. I can talk quite well with the natives, but, alas, they do not seem to know anything of the power and operations of the Holy Spirit. I can not account for this, unless they do not live worthy of the Spirit; I know that I could never receive that blessing, living as nearly all of them do. There are just a very few in every place who are really deserving of the sacrifices we have to make for their benefit. If we could only see some expression of gratitude, or some evidence that they appreciate our toils, care and self-denial, endured for them, it would help to make the mission more endurable. Discouraging as it is, we both are as confident now, as we were when we first came, that it was God's will that we should come here; and I believe that we have done our duty here.

Our little native girl, Emma, who is about five years old, talks with us now nearly as well as if she was born in America. She is very anxious to go to America, but it is doubtful if her father would give her up. I do not see how that I can part with her either.

I hope you, dear sisters, will earnestly pray for us. Our lot is not a pleasant one here, altogether, I assure you. We have to deny ourselves of many comforts and conveniences, and do not always have everything we need. I believe I would walk a hundred miles, if it took me a month to do it, to attend one good meeting with the Saints, such as you have every week in nearly every branch. Your sister in Christ,

HELEN P. SMITH.

## Correspondence.

PAPEETE, Tahiti, March 4th.

Bro. Joseph:—The steamer "Raiatea," from San Francisco to Tahiti, burned at sea about six hundred miles from here, with all mail that reached San Francisco from the first to the twenty-fifth of January. The first three numbers of *Herald* and of the *Hope*, January *Expositor*, and all letters and papers that reached San Francisco from January 1st to 25th are lost. We did not receive a letter or a paper by the sailing vessel that left California on February 1st, except *Herald* of January 22d, and *Hope* of 27th of January, and the Salt Lake *Tribune* of January 27th, and a package of picture cards from Sioux City, Iowa, we think. I think that we will not remain here longer than the 1st of May. We will go sooner if help comes from Australia to assist in paying our fare.

Your brother in Christ,  
T. W. SMITH.

## Official.

### GENERAL ANNUAL CONFERENCE.

THE thirty-fifth Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints convened at Kirtland, Ohio, Wednesday, April 6th, and continued until April 14th, 1887.

The assembly was called to order by President Joseph Smith at 10:30 a. m. Upon motion, duly made and prevailing, a permanent organization was effected; Presidents Joseph Smith and W. W. Blair were called to preside; Bro. James A. McIntosh, of Alliston, Ontario, was chosen Secretary, and F. M. Sheehy, of Lisbon Falls, Me., and A. B. Kirkendall, of Creola, O., were chosen as assistant secretaries. Brn. John Smith, of New Bedford, Mass., A. White, of Independence, Mo., and R. C. Evans, of London, Ontario, were appointed a committee on credentials.

Hymn, "Guide us, O thou Great Jehovah," was sung; prayer was offered by Bro. J. R. Lambert.

Bro. Ralph Smith, of Pittsburg, Pa., was chosen as organist, and Brn. A. McCallum, of Stewartville, Mo., and Henry Kemp of Independence, Mo., were placed in charge of the song service. Brn. John Gillespie, of Kirtland, O., and E. E. Perthel, of Providence, R. I., were appointed ushers; the Temple being under the charge of Bro. Wm. Burch, of Kirtland, Ohio, janitor.

The committee on credentials retired and Brn. W. W. Blair, E. C. Briggs, J. H. Lake, J. Caffall, J. R. Lambert, G. A. Blakeslee and J. J. Cornish addressed the assembly in short speeches upon topics connected with the general work, after which there was an adjournment until afternoon.

At 1:30 p. m. the assembly was called together by singing "Burst ye Emerald Gates," prayer was then offered by Bro. Joseph Luff, and hymn 19 was sung.

The committee on credentials reported as follows:

### COMMITTEE ON CREDENTIALS.

Your committee to whom was referred the various credentials of delegates to this conference, beg leave to report as follows:

	Votes.
Philadelphia District: Wm. H. Kelley, W. E. Peak.....	5
Pittsburg and Kirtland District: E. L. Kelley, G. T. Griffiths, L. D. Ullom, R. S. Salyards, F. Criley, E. Thomas, Geo. Humes, Joseph Parsons, James Brown.....	17
Eastern Iowa District: J. S. Roth.....	5
Northern Indiana and Southern Michigan District: G. A. Blakeslee, C. Scott, B. V. Springer, W. Lockerby, A. J. Smith.....	11
Southern California District: D. S. Mills....	19
Des Moines, Iowa, District: J. S. Roth.....	16
Western Maine District: Frank M. Sheehy.	5
Lake Crystal Branch, Minnesota: E. H. Steadman.....	1
Massachusetts District: John Smith, A. W. Glover, Myron H. Bond, J. N. Ames, E. E. Perthel.....	25
Independence, Missouri, District: A. H. Smith, I. N. White, F. C. Warnky, A. White, Samuel Crum.....	28
Far West, Missouri, District: J. H. Merriam, J. Jensen, A. McCallum, Wm. T. Bozarth.....	21
Utah District: R. J. Anthony.....	17
Northern Nebraska District: H. J. Hudson, M. Rumel.....	12
St. Louis District: James W. Gillen, W. O. Thomas.....	20
Kewanee District: J. Chisnall, M. T. Short.	8
Fremont District: H. Kemp, S. S. Wilcox, J. Goode, W. Leeka, D. Hougas.....	13
South-Eastern Ohio and West Virginia District: T. J. Beatty, J. A. Moler, S. J. Jeffers, L. R. Devore, L. W. Torrence.....	16
Galland's Grove District: J. Hawley, W. W. Whiting, C. J. Hunt, J. W. Chatburn, E. C. Brand.....	28
South-Eastern Illinois District: I. M. Smith.	13
Kent and Elgin District: J. H. Lake.....	13
Little Sioux District: J. W. Wight, D. Chambers, P. Cadwell, C. Derry, S. B. Kibler...	30
Northern Michigan District: J. J. Cornish, A. Barr, Joseph Shippy.....	20
Southern Nebraska District: R. M. Elvin....	20
Northern Illinois District: F. M. Cooper....	29
Decatur, Iowa, District: J. R. Lambert, D. Dancer, W. W. Blair.....	46
Eastern Maine: F. M. Sheehy.....	8
No. of districts reported.....	23
No. of branches.....	1
No. of votes by delegates.....	414
No. of votes by branches.....	1

By subsequent reports by this committee the following were added:

Wyoming District: Evan A. Davis, Jacob Baldwin.....	2
Malad, Idaho, District: W. W. Blair.....	4
Philadelphia District, additional delegate: J. A. Stewart.....	1
Gallatin Branch, Rocky Mountain Mission: R. J. Anthony.....	1
Pottawattamie District: C. A. Beebe.....	18
London District, Ontario: Robert Brown, R. C. Evans, J. A. McIntosh, W. J. Smith....	18

The report of H. A. Stebbins, Church Secretary and Recorder, was read.

The report of committee on credentials showed that the Eastern Iowa and Des Moines districts were entitled to twenty-one votes; which, under an amendment to the rules of representation stating that no one delegate should be permitted to cast more than twenty votes, would not permit J. S. Roth, delegate present, to cast the full vote of the two districts, it was moved that the delegate be restricted to twenty votes. This was spoken to by Brn. E. L. Kelley and J. H. Lake, and upon vote prevailed.

Question being raised respecting the number of votes to be permitted under the rules to the delegate from Utah, he having been chosen to represent two districts. After which it was moved that the delegate from the Independence district be restricted to the twenty votes provided for in the rules; until other delegates should arrive, there being but one present at the time. This was discussed by Brn. E. L. Kelley and J. Luff, and was passed.

Reports from the field of ministerial labor were received. Of the Twelve: J. H. Lake, Thomas W. Smith, James Caffall, J. R. Lambert, A. H. Smith.

The following communication from the First Presidency was received and read:

To the brethren in Conference assembled, the First Presidency, in Greeting, present:—

We feel justified in congratulating you that there has been a decided gain and advancement in church work during the conference year just past.

The net gain in membership, as the Secretary's report will show is 1,306.

The total of the Bishop's receipts show an increase of property to the value of \$7,542,89.

The cash receipts during the year are about \$30,000, in round numbers. There has been a marked increase in the receipts of the Herald Office of nearly 29 per cent over last year, cash receipts; showing a healthy increase in the subscription lists, and an encouraging growth in the business of the office. The gain in bills receivable is something over five per cent.

These but show the increase of temporalities; but the increase on the spiritual side of the work has not been less marked than on the temporal side.

At the close of the last session there existed cause to fear a considerable loss in membership by defection following in the lead of those brethren who withdrew from us during the session. The loss from this cause has been but slight; though we regret that there has been any, the persons who were affected and withdrew being of good intention and good report, so far as known to us. The brothers Z. H. and E. H. Gurley have done some preaching in and around Pleasanton and Lamoni, Iowa, during the year; but to what result we are not fully prepared to estimate, other than that the effect wrought upon the mass of the members has been to the confirming of their faith in the calling and work of the Reorganization. We think this is the result at Pleasanton, the home of Elder Z. H. Gurley, and at Lone Rock and other points in Missouri, where Elder E. H. Gurley has spoken, and at Lamoni. Whatever else may be said, while the work to be done by the elders of the church may have been made more difficult, the cause has not been checked, nor any serious inroads made upon the numbers and faith of the body.

The effort lately made by Elder David Whitmer, J. C. Whitmer, J. J. Snyder and W. P. Brown, to create a diversion from the faith as held by us has not met the success which it may well be believed those who made it thought it entitled to, though it has been annoying to some and in that sense hurtful. We are informed of but few of the members who have been seriously affected by the statements of Elder Whitmer so far as made. What may be in reserve to be said we are not informed, and can not venture to offer a surmise either as to its nature or the course to be pursued by the eldership in view of it. Elder W. P. Brown baptized one at Lamoni, Iowa, and a number at, or near Cameron, Ontario, from those who were at the time, or had been members with us. Aside from these we are not aware that the faith of the Saints has been turned away from the truth as held by the church.

The outlook as presented by letters to us from every quarter of the field is a very encouraging one.

Australia under the ministry of Bro. Joseph F. Burton offers an attractive field.

The Society Islands, under Bro. T. W. Smith

seems to offer an opportunity for considerable increase, but requires much labor.

The English Mission shows an increased vigor and changed prospects for the better.

If practicable the mission in Germany and Denmark should be strengthened. There are several brethren who are available for the Danish field, if it be decided to prosecute it anew.

From every part of the American field, with one exception, there are the most flattering reports. Alabama presents a stagnant condition. No labor of moment has been done there for the past two years; and there is great need of active missionary work being done there.

The work of the Reorganized Church in Utah never needed more careful and wise effort than now. The events of the past year have been peculiar, and favorable for a better hearing for our cause than for years back; and we believe the work should be continued there.

The circumstances surrounding the laborers in the field during the year have been conducive to an increase of knowledge regarding the history of the church in the past, and of the work demanded of the eldership. They have also tended to a better understanding among the laborers, and consequently to a better unity of opinion and feeling than has heretofore existed.

The attitude of the Government toward Utah calls for the most careful consideration and wise action on our part, that we may avoid undue prejudice against the people of the territory on the one part, and undue zeal as citizens of the United States, on the other part, by which our attitude of advisers of that which is good to those suffering justly under the laws may not be put in jeopardy.

We are not advised of any change to be made in the quorums, not having received direction in this regard.

We do not deem it wise that there should be any change in the mission fields of the general officers of the church, so far as we are informed. In all of them we believe good and efficient work has been done.

Commending the work to the care of the Master we are, in Christ, your servants,

JOSEPH SMITH,  
W. W. BLAIR.

KIRTLAND, Ohio, April 6th, 1887.

#### MISSIONARY REPORTS.

Of the Seventy: Joseph F. Burton, of the Australian Mission. R. J. Anthony and J. C. Clapp of the Rocky Mountain Mission. Heman C. Smith, Pacific Slope Mission.

A short recess was had and the audience rose and sung "Come, come, ye Saints," and the reading of reports was resumed. John Smith, Thomas Daley, E. C. Brand, I. N. Roberts, F. M. Sheehy, B. V. Springer, W. J. Smith, A. H. Parsons, W. M. Rumel, A. J. Moore, R. C. Evans, (Canada), E. M. Wildermuth, Henry Kemp, H. N. Hansen, Peter Anderson.

The presiding officer stated that the order of the meetings would be: Prayer and testimony at 9, a. m., of each day; preaching at 10:30; business session to begin at 1:30 each afternoon, and preaching at 7:30 in the evening, and on Sunday at 10:30 a. m., and at 2:30 and 7:30 p. m. In pursuance of this order, brother Hiram Rathbun, of Lansing, Michigan, was appointed to speak in the evening, to be assisted by brother C. J. Hunt, of Deloit, Iowa.

At the evening service in the audience room on the first floor of the Temple, Bro. Rathbun was met by a fair audience; and despite the weariness of an all night's trip on the cars, preached an interesting discourse from the text, "And now little

children, abide in him." (1 John 2: 28). He was assisted by Bro. C. J. Hunt.

THURSDAY, APRIL 7TH.

The morning prayer service was in charge of Bro. John Chisnall, of Kewanee, Ill., and David Chambers, of Persia, Iowa.

At 10:30, Bro. Isaac M. Smith, of Tunnel Hill, Ill., preached to an appreciative congregation; and was assisted by Bro. W. W. Whiting, of Dow City, Iowa.

The afternoon session for business began promptly at 1:30, Bro. W. W. Blair in charge. The audience sung, "Jesus lover of my soul;" prayer was offered by Bro. R. M. Elvin; the minutes of the session of the 6th were read and some necessary corrections were made.

#### BISHOP'S REPORT.

The Report of Bishop Geo. A. Blakeslee was read; and upon motion was referred to a committee of three, appointed upon nomination and vote, consisting of brethren John Smith, James Moler and R. M. Elvin.

KIRTLAND, Ohio, April 7th.

To the president and brethren in conference assembled:—

Herewith I am permitted to hand you an itemized report of the receipts and expenditures of tithes and offerings to the church treasury for the fiscal year just past.

I would call the attention of the eldership to the request made by those conducting the Sisters Home Missionary collection, through the secretary, Sr. Walker, as all the requirements asked so far as habits of the minister is concerned, are so reasonable, and in harmony with the law, as to make the same happily applicable to all of the eldership, whether they are receiving aid from this fund or not; and while it is hardly practicable even if advisable to undertake, to specially appertain and divide this fund, restricting it to a few chosen elders, we can make the suggestion, as to its use, apply in a general sense to all, and thus a moral as well as a Spiritual growth be attained, that must be specially approved by the Saints everywhere. The letter is herewith presented, to which attention is invited:

LAMONI, Iowa,

BISHOP G. A. BLAKESLEE, *Dear Brother*:—Enclosed you will please find draft for \$411.41, being the aggregate amount of contributions to the "Home Column Missionary Fund" from November 27th, 1886, to March 26th, 1887, a period covering not quite five months. In presenting this to you, the duly accredited steward of the Lord, we wish upon behalf of those who have made up this fund to say a few words in regard to its disposal. It being purely a free will offering we feel greater liberty in so doing than we otherwise should. We wish through you, to state to the conference that we shall be pleased to know who are the recipients of this fund, for as it is given for the sole purpose of spreading the gospel, we desire to know the success attending its recipients and to be encouraged to further efforts by hearing from them occasionally, as opportunity may offer, and we would respectfully request that no elder addicted to the use of tobacco be the recipient of any part of this money. Furthermore, as very many who have contributed to this have expressed an earnest desire that our elders should manifest a greater interest in the spiritual welfare of the sheep and lambs within the fold, we do most earnestly entreat that our color-bearers shall remember that while the gospel is to be preached to the nations of the earth, God never intended his flock to go unfed, as witness John 21:15-18, also Acts 20:28. We as mothers feel that we have need of all the encouragement which can be given us, and nothing would be more strengthening than an occasional sermon from our pastors upon our duties as parents and

as members of His church and kingdom. Finally, through you, Bro. Blakeslee, we wish to entreat our elders in conference assembled, that the home field may be more thoroughly supplied. That each one may at least enter into an examination with his own conscience and answer there-to as to whether he is guiltless upon this point. How many sermons has he ever addressed to the young—how many to the older ones—bearing upon their duties as members of God's church and kingdom? No body or member of a body can grow and thrive unless provided with proper food, and as overseers of God's husbandry, we as mothers in Zion appeal to you that you obey the words of Jesus as recorded in John. Doctrine is good and obedience thereto necessary to salvation, but is there not "a sincere milk of the word" necessary to growth in grace and spiritual life? Trusting to be able to contribute fully as much in the coming months as in those just past, we place this fund in your hands to be used in sustaining in the ministry such elders as the conference in their wisdom may see fit to appoint.

On behalf of the sisters of the "Home Column." I am most respectfully yours,

M. WALKER.

I have had occasion heretofore to call attention of the body to the necessity of making provision for the care of the poor of the church. This necessity is growing day by day and it is hoped that the conference may act upon the matter at once. Asking for the financial showing a careful examination on the part of the Saints.

Annual Financial Report of Reorganized Church of Jesus Christ of Latter Day Saints:—

SUMMARY.

Receipts by Bishop .....	\$9,883 70
Receipts by Agents .....	17,100 16
Receipts by Elders .....	2,635 13
<b>Total collection .....</b>	<b>\$29,627 99</b>

EXPENDITURES.

For Poor, by Bishop .....	\$205 96
For Elders, by Bishop .....	7,232 52
For Poor, by Bishop's Agents .....	760 66
For Elders, by Bishop's Agents .....	12,304 45
Personal expenses of Elders .....	2,635 13
<b>Total expenditures .....</b>	<b>\$23,138 72</b>

SEPARATE REPORT.

Dr.

On hand last report .....	\$5,550 60
Herald Account .....	1,873 39
Tithes and Offerings .....	9,883 70
	<b>\$17,307 69</b>

Cr.

Herald Office for Tract Fund \$500 00	
Errors in Brindley's Report ..	8 70
Cash expended .....	7,438 48
Due Church .....	9,360 51
	<b>\$17,307 69</b>

DUE CHURCH FROM ALL SOURCES.

On hand last report .....	\$5,550 60
Bills receivable, gain this year .....	1,133 20
Cash in Bishop's hands .....	2,676 71
Cash in Agents' hands .....	4,064 69
Real estate last report .....	6,340 00
Methodist Church lot in Kirtland .....	150 00
Herald Office Account .....	1,373 39
	<b>\$21,288 59</b>

LIABILITIES OF CHURCH.

Bills payable, non-interest .....	\$100 00
Bills payable .....	40 00
Due Agents .....	20 64
	<b>\$160 64</b>

Net Balance due Church .....	\$21,127 95
On hand last year .....	13,585 06
<b>Gain for year .....</b>	<b>\$7,542 89</b>

I am your fellow laborer in Christ,  
G. A. BLAKESLEE, *Bishop*.

BOARD OF PUBLICATION REPORT.

The report of the Secretary of the Board of Publication was received, read, and upon motion was referred to a committee of three, to be appointed by the body.

Secretary's report for the year ending March 15th, 1887:—

RECEIPTS.

Cash on hand at last report .....	\$2,142 38
Cash receipts, publishing department ..	10,407 22
On account .....	15,507 25
Money borrowed .....	3,110 00
Bills receivable .....	21 75
Rent and sundries .....	54 76
	<b>\$31,243 36</b>

EXPENDITURES.

Expense .....	\$7,937 05
Paid for Paper .....	1,673 78
Paid for Book Binding .....	602 63
Paid for Books and Merchandise .....	271 46
Paid for Type, Ink, &c. ....	151 74
Bills Payable .....	1,400 00
Interest .....	196 68
On Account .....	16,779 99
Location fund returned .....	100 00
Cash on hand .....	2,130 03
	<b>\$31,243 36</b>

Aside from above, Exchange account amounted to .....

Deposits received .....	\$69,639 82
Paid Depositors .....	65,707 17
<b>Balance due Depositors .....</b>	<b>\$65,707 17</b>

Which amount we have on hand in addition to above amount.

SUMMARY.

Inventory .....	\$22,439 34
Accounts Receivable .....	2,516 09
Cash .....	2,130 03
	<b>\$27,075 46</b>

LIABILITIES.

Bills Payable .....	\$6,318 57
Accounts Payable .....	3,979 07
	<b>\$10,297 64</b>

Net Capital .....	\$16,776 82
Net Capital last report ..	\$14,868 34
Less Location Fund re- turned .....	100 00
	<b>\$14,768 34</b>
Net Gain .....	<b>\$2,008 48</b>

ASA S. COCHRAN, *Secretary*.

On motion brethren M. H. Bond, of Lisbon Falls, Me., A. Barr, of Sanilac, Michigan, and R. S. Salyards, were appointed such committee.

Bro. M. T. Short and others discussed the propriety of there being a more explicit statement of the wages of the employees at the Herald Office; as it had been suggested that some were receiving a higher rate of compensation than was necessary, or than was in proportion to the support received by their brethren in the ministerial field. It was thought that the committee ought to be instructed to make inquiry and report to the body at this session in regard to the matter of wages, &c. The following was moved:

That the committee on the Report of Secretary of Board of Publication be instructed to enquire into the amount of wages paid to employees in the Herald Office by the Board, and report to this body any undue or excessive sums in the wages so paid.

On separate motion, J. H. Peters, of East Lake, Mich., and R. M. Elvin were added to the above named committee.

The committee on compilation and publication of Resolutions of General Conference reported; and by proper motion by R. M. Elvin and E. L. Kelley was made the special order for Saturday, April 10th, at two p. m.. The report is as follows:

LAMONI, Iowa, March 28th.

To the General Conference of April, 1887, Greeting:—As your committee appointed last April to examine the compilation of acts and resolutions of the General Conferences, and to recommend action, we hereby report, namely, That upon considering the matter and the historical worth of this record of past proceedings, we recommend that the whole compilation be published, either in a book by itself or bound with the next edition of the "Rules of Order." If this latter method is practicable we favor it.

We further recommend that the first "Rules of Representation" be inserted in the proper place, so that the steps the church took in that direction may also be at hand with other matter, together with the amendments that were made, a copy of all which we enclose herewith.

We also copy the resolution adopted at the conference of 1886, that they may be compiled with that which has gone before, if it meet your approval to so compile and publish.

We do not think it necessary to include in this book the acts in regard to the boundaries of Missions and Districts, for in the possible chance for controversy upon the subjects the rules can be easily found, and the interest in the matter is limited, as we think, and only local.

Our opinion is that the whole should be printed in the order of their dates, not divided into two parts, as proposed by the former committee, because it is not possible with some resolutions to tell just which class they should be placed with. Further, their reading will be consecutive as we propose them, will take no more space, and also a thorough index of them will readily show every reader just where to find what he seeks, as well as if classed in two parts.

Respectfully submitted,  
H. A. STEBBINS, }  
J. H. HANSEN, } *Committee.*  
A. S. COCHRAN, }

A communication from the Twelve present, was read, and ordered spread upon the minutes.

To the Presidency and brethren in conference assembled:—

We, of the quorum of the Twelve, report to your honorable body, that we are now ready and willing to transact such business as may be properly referred to us in our present condition, being but five in number. We note with gladness the progress made in the general work, but can but regret our inability to perform important work, which seems so essential to the present and future safety and prosperity of the cause. We earnestly call your attention to the present condition of our quorum. We have but seven members, one of whom is in a distant land. Thus you will see that the second quorum of the church, as a quorum, does not exist in the land of America. Will your honorable body adopt such measures as you may deem proper, with a view to bettering our condition. We deem this as important a matter as can engage the attention of the conference; and we believe that God is willing to hear our prayer, and relieve us from this embarrassment.

JAMES CAFFALL, *Acting Sec.*

The reading of ministerial reports was resumed:—Of the Twelve: E. C. Briggs, Wm. H. Kelley; of the High Priests: C. Derry, D. S. Mills; of the Seventy: L. R. Devore, G. H. Hilliard, J. S. Roth, I. N. White, G. S. Hyde. W. T. Bozarth, I. L. Bear, M. H. Bond, J. C. Foss, M. T. Short, C. Scott, Evan A. Davies, G. T. Griffiths, R. S. Salyards, Elder Alfred White.

By request of Pres. J. Smith, the congregation rose and sang "Burst ye Emerald Gates," after which the reading of reports was continued. English Mission and Thomas Taylor of Birmingham, England, Samuel Brown (Canada), J. A. McIntosh, A. Haws (Oregon), J. R. Badham (Cal.), A. J. Cato, G. T. Chute, F. P. Scarcliff,

H. C. Bronson, R. M. Elvin, E. L. Kelley, H. Rathbun, H. H. Robinson, J. J. Cornish, W. E. Peak, J. W. Wight, F. M. Cooper.

Special prayer was requested for Sr. Childs, of New York.

The request of Margaret D. Herrick of Newark, Mo., to be received into fellowship on her original baptism was received, having been sent by Bro. H. C. Bronson, of St. Joseph, Mo. This request was granted by the uplifted hand, and it was ordered that her name be enrolled on the General Record of names.

The name of Almira A. Johnson was presented by Bro. R. M. Elvin, with her request that she be received on her original baptism, and she was received by the uplifted hand, her name ordered enrolled.

Bro. J. J. Cornish was appointed for the evening service, to be assisted by Bro. A. White; which appointment was filled by the brethren named.

#### FRIDAY, APRIL 8TH.

Prayer service at 9, a. m. was presided over by Bro. Hiram Rathbun. At 10:30 Bro. M. T. Short preached to the assembly and was aided by Bro. T. J. Beatty.

At 1:30, after prayer by Bro. J. S. Roth, conference resumed business; Pres. W. W. Blair in the chair.

The minutes were read, corrected and approved.

The following resolution was presented by order of the Seventy.

Whereas, the depleted condition of the Quorum of the Twelve, and the important character of work needing to be done by it, has led the present members thereof to request this body to take some action regarding it, and

Whereas, they have expressed a belief that God is willing to hear and answer our prayers at this time regarding the matter, and

Whereas, the Quorum of Seventy have expressed anxiety in the same direction; therefore, be it

Resolved, that we unitedly ask the President of the Church to present the case again before the Lord, and that we, also, go before the Lord in earnest, humble prayer and fasting, that He may give instruction regarding this matter, and all other matters representing present need for further revelation to His Church.

JOSEPH LUFF,  
G. T. GRIFFITHS.

An appeal to conference for investigation and relief from a ruling by the Bishop was presented by Bro. E. C. Brand, which was upon proper motion referred to a committee of three, appointed by the presiding officer, consisting of brethren A. White, S. Maloney and C. A. Beebe; committee to examine and report.

Bro. D. S. Mills, Santa Ana, Cal., presented a matter of statement and inquiry respecting some property formerly deeded to the church by Sr. Lydia Rebbeck, of Los Angeles, Cal. A paper from Bro. Heman C. Smith, in charge of the mission, concerning the same matter, was read:

I wish to submit for your consideration a matter which has arisen in the Pacific Slope, demanding, I think, some action by your body.

High Priest, H. P. Brown, president of Oakland branch, an attorney at law and member of the State and Federal Courts in the States of Iowa and California, has decided as the result of his legal research that the church can not hold property in California through the Bishop, as

trustee-in-trust; claiming that an incorporation in Illinois does not make them an incorporate body in California; hence the necessity of incorporating Oakland branch before building a church edifice. The church holds considerable property in the State deeded to the Bishop as trustee, and I have been appealed to by several to know what should be done; and not being lawyer enough to decide, I present the matter to your body, praying that you will order an investigation made; and if you find Bro. Brown correct, that you take measures to legally secure other property now held by the church in California; and if you find him incorrect that you take steps to have the Oakland property properly turned over to the church.

Respectfully submitted,  
HEMAN C. SMITH,  
*President Pacific Slope Mission.*

Reports were read from: J. W. Gillen, Duncan Campbell, James Moler, F. C. Warnky; the secretary of the English Mission, including a request that Bro. Thomas Taylor, of Birmingham, England, be sustained in charge:

I am instructed by our last annual conference to write your honorable body, that should Elder Thomas Taylor consent to remain in charge, it is the express desire of this mission that he be continued therein. These requests and views are made with all due deference to your honor and integrity, but in full confidence that we who are on the ground are better able to judge the requirements of the mission than those who know little, if anything of the country. C. H. CATON.

Reports and requests for return of laborers were read. From the Nodaway, Missouri, district, for laborers:

The district has during the past four years paid into the general church treasury, as per records of conference minutes, over \$650. The district is in need of help from General Conference Missionaries; and at the last session of its conference it was Resolved, "That the secretary in his written report to the General Conference, request of the conference to take into consideration our need of laborers in the district, and provide for the same, to the extent of their ability to do so, by sending missionaries to labor in the district.

From the Texas Central district, that Bro. I. N. Roberts be continued in the South-Western Mission; and the appointment of Bro. J. A. Currie to the same mission.

We the Texas Central District of the South-Western Mission, petition your honorable body to continue Bro. I. N. Roberts in charge of the South-Western Mission, and that you appoint J. A. Currie, jr., to a mission under him. Done by order of the Texas Central District on the 5th of March, 1887.

From the Eastern Iowa district, for the return of J. S. Roth to labor in the mission:

The district is in sore need of labor; teaching as well as preaching. The Saints for the most part, desiring the progress of the work and willing to aid, ask this conference to grant the request expressed in resolution at its district conference, viz, the appointment of Bro. J. S. Roth to labor here during the ensuing year. He having labored some for us, baptized four, Warren Turner four, W. T. Maitland four, and M. T. Short five. Many places calling for the word. We sorely need help.

From the Massachusetts district, for the return of Bro. M. H. Bond to labor in that mission:

During the past year we have been favored with the labors of missionaries Frank M. Sheehy, and Myron H. Bond; also with the labors of local brethren, who have been diligent in preaching the word, of whom we may mention: Thomas Whiting, E. N. Webster, C. E. Brown and A. W. Glover; also in the branches the presidents and

branch officers have done what they could to keep up the interest in the work. Never in the history of the work in our district has there been such a demand for preaching as at present. I would ask that you return Elder Myron H. Bond to his former field of labor; and suggest the appointment of Elder Thomas Whiting, to labor in our district; he is a promising young man, sound in the faith and doctrine, and fully capable of representing this work before any intelligent community. His reputation as a laborer is well known by all who have visited the district. Our membership is near seven hundred, and on the increase; and we ask of your honorable body to do what you can to help us to prosecute this great work in the East, to the salvation of our fellow men.

From the Reese Creek, Montana, branch, for the return of Bro. R. J. Anthony to the Rocky Mountain mission:

Resolved, that said branch invite the General Conference to return our Bro. R. J. Anthony to our mission for the ensuing year. The same was duly put to vote and unanimously carried, and secretary duly authorized to notify you.

From the Southren California district, that Bro. Heman C. Smith be continued in charge of the mission:

We your petitioners composing the Southern District conference of California, do hereby most respectfully represent to your honorable body, that whereas our missionary in charge of this field, Elder Heman C. Smith is here in our midst, actively engaged in the duties of his office, and being acquainted with our situation; withal being held in our highest confidence and esteem, we therefore do most positively consider it to be essential for the welfare and prosperity of the work, that he remain and be continued in this field, in charge of said mission. We, therefore, do most earnestly pray your honorable body to so continue him. Trusting that the wisdom of heaven may guide and ever bless you in all your deliberations and acts, your petitioners will ever pray.

From Clitherall, Minnesota, for the return of Bro. H. L. Holt in Minnesota:

We the undersigned Saints of the Northern Minnesota district, do petition and pray you to send Bro. H. L. Holt to this district to labor this year, providing he is at conference. If not, please send some one you think best qualified for this field, as it is a rather hard field for an elder in the Winter, as it is very cold here.

From citizens of Scott township, Northern Indiana district, for the return of Bro. B. V. Springer to that field:

We, the undersigned citizens of Scott township, petition you to send B. V. Springer back to this work, another year at least.

From Box Elder, Colorado, for laborers.

The following paper from the Northern California district was read:

The following preamble and resolution were read and unanimously adopted at our district conference, held at Sacramento, March 11th to 13th, 1887.

Whereas, the Northern district of California has from time to time, by tithing and freewill offerings placed in the hands of the Bishop's Agent in said district large sums of money, and

Whereas, very much of said money has been used from time to time, by the Bishop, to assist to carry missionaries to distant fields, and to be used east, and thereby depleting the treasury in this district, to the extent that the work of the Lord in this district has been badly crippled by lack of funds to place the elders, or any considerable part of them in the field and properly sustain them. And,

Whereas, it is the sense of this conference that the interests of the church in this district have not been properly attended to, and that we believe that a large portion of the money paid into the hands of the Bishop's Agent in this district is

absolutely needed here, and ought in justice to us, be used here for the support of our poor and the work of the ministry. Therefore, be it

Resolved by this conference, that we do respectfully, yet earnestly petition and pray the Bishop, and the Twelve, to allow the money in the hands of the Bishop's Agent, and whatever may be hereafter paid into his or her hands, to be used for the benefit of our own poor, and the work of the ministry in this district, until such times as it shall be just and equitable to divert it to other purposes and other plans.

Brethren W. H. Kelley and M. H. Bond moved that it be referred to the Twelve and Bishopric; which was spoken to by brethren W. H. Kelley, D. S. Mills, E. L. Kelley, G. A. Blakeslee, John Smith, M. T. Short and J. Luff. Brethren J. R. Lambert and W. W. Blair moved to amend by adding: "And that they be required to report to this body." This amendment was adopted, upon the call for the previous question; and upon the same order for the question, the motion to refer was put to vote and was denied.

Brn. E. L. Kelley and M. H. Bond then presented the following:

Moved that the request of the Northern California District touching a lack of ministerial aid be supplied at the earliest time those in charge of such work find it practicable; and that it is the mind of this conference that all moneys coming into the church treasury are to be expended at the discretion of those who are held responsible before the Lord therefor; subject to inquiry by the body in cases of misappropriation.

This motion prevailed.

A list of names of priests, teachers and deacons, who desire to be enrolled in quorums sent by the Secretary of the Church, was read and the action of conference asked for.

**Priests:**—Walter H. Barrett, Newton W. Best, E. D. Bennett, Wm. F. Clark, B. W. Dempster, F. G. Dungee, Ulysses W. Green, J. L. Gunsolly, Asel Hall, Hugh Havey, C. N. Hutchins, David E. Lander, Samuel Lovett, George W. Parks, Curtis Randall, D. S. Seavey, J. A. Stromberg, P. W. Surbrook.

**Teachers:**—J. B. Cline, John Coiner, D. S. Condit, Isaac Cramer, J. W. Dumbauld, George W. Leach, Lyman Little, J. F. McKenna, J. M. Mills, C. C. Nelson, F. W. J. Ode, J. T. Richards, W. B. Thatcher, A. R. Wilcox, John F. A. Smith.

**Deacons:**—John M. Bass, C. J. Nethercott, Charles Householder, A. B. Pierce, Thos. D. Raper, B. F. Renfroe, Loren D. Sperry.

Bro. E. C. Brand and others moved that the secretary be instructed to enroll the names; but S. Maloney and E. L. Kelley thought it better that it be referred to the Twelve for their examination and recommendation, and so moved; which motion to refer was on successive votes adopted, and the matter so referred.

The resolution presented from the Seventy was taken up on call of members, was re-read and adopted.

The following was then moved by R. S. Salyards and W. T. Bozarth:

Whereas, we have by resolution decided to petition the Lord to manifest his will concerning the condition of the Quorum of Twelve, and other matters, etc., therefore;

Resolved, That we as a body observe tomorrow, Saturday, as a day of fasting and prayer to that end.

It was thought by some that it would be better to observe Sunday, but the resolution was agreed to without change, after consideration, and it was so ordered.

A statement from Bro. Wm. Leeka, of the Fremont District, asking that Bro. H. Kemp be appointed to that district, was read and on motion referred to the Twelve.

Statistical reports were read from South-Eastern Ohio and West Virginia, Far West, and St. Louis, Missouri, and South Eastern Illinois districts, and ordered placed on minutes.

Far West district contains eight branches: St. Joseph, Stewartsville, Dekalb, Pleasant Grove, German Stewartsville, Far West, Delano, Center Prairie; 548 members. A general state of harmony prevails among the Saints. Among the world there are many calls for preaching, with some excellent openings for presenting the word. The elders are striving to labor as opportunities permit. John T. Kinneman president, Charles P. Faul clerk.

The St. Louis district contains 9 branches, and the fragments of several disorganized branches, with a total membership of 515; including 2 high priests, 31 elders, 21 priests, 14 teachers, and 6 deacons. During the past year 10 have been baptized, and 15 received by letter and vote, making a total increase of 25. During the same time 12 removed by letter, 3 died and 1 was expelled, also a loss of 6 not accounted for, making a total decrease of 22; leaving a net increase of 3 for the year 1886. William Jaques president, John G. Smith clerk.

The South-Eastern Ohio and West Virginia district consists of 11 branches, as follows: Liberty, Morgan, Vinton, Highland and Milton, Syracuse, Ohio; Wayne, Union Grove, New Hope, Cabin Run and Clarksburg, West Virginia. There are 1 seventy, 20 elders, 7 priests, 11 teachers, 2 deacons, 359 members, 50 scattered members; total 409. T. J. Beatty president; A. B. Kirkendall clerk.

The South-East Illinois district contains five branches: Brush Creek, Dry Fork, Springerton, Tunnel Hill and Alma. Officials: 1 high priest, 1 seventy, 13 elders, 6 priests, 9 teachers, 11 deacons; scattered members 34, total membership 335. George H. Hilliard president, Isaac M. Smith, clerk.

Requests for the conference of April, 1888, from Independence, Missouri, Lamoni, Iowa, and Plano, Illinois, were presented and laid over for consideration.

At the evening preaching services Bro. James W. Gillen addressed the people from the stand; being assisted by Bro. John Chisnall.

#### SATURDAY, APRIL 9TH.

The prayer meeting at 9 a. m. was in charge of Brn. F. C. Warnky and David Dancer; a very excellent feeling prevailed.

At 10:30 Bro. W. W. Blair occupied the stand, assisted by Bro. Joseph Luff. Bro. Blair speaking from the text: "Examine yourselves, whether you are in the faith."

Business session began at 1:30 p. m. Brn. Smith and Blair presiding. Bro. J. S. Roth led in prayer. The minutes of yesterday's session were read, corrected and approved.

The Fifth Quorum of Elders reported:

The work during the year as represented by the Fifth Quorum of Elders is cheering; and the Quorum is in good working order. The number of reports to this conference is 67; number in quorum 91. Over 1,940 sermons are reported, besides many not kept account of. Baptisms 124, confirmations 133, ordinations 10, sick administered to reported 198, many not kept account of; children blessed 65, marriages solemnized 15. E. A. Steadman, pres. pro tem.; J. A. McIntosh, secretary pro tem.

#### The Seventy reported:

The Quorum of Seventy have held three morning sessions in unison, concord and love, and received many encouraging reports from those both present and absent. The quorum, as a whole, have been blessed and prospered in the outgoing year in an encouraging and unprecedented manner, both through the co-operating power of the Spirit and the augmenting of our numbers. A large proportion have been in active field service, and others partially or occasionally engaged. A few have presided over districts or branches, while a very few are superannuated. No new difficulties have arisen in the expiring year, and nothing dark and complicated distresses the brethren of the quorum. A special service of one hour, previous to entering into regular work, was ordered April 8th, for prayer and supplication that God may speak peace to his people, in regard to the church, its organization, growth and work. Fervent invocations went up from the heart and mouth of many, while all joined in spirit and felt mutually comforted and encouraged. With gratitude to the Lord of Hosts and undying love for mankind, this band of ministers are toiling away.

The committee upon the request and appeal of Bro. E. C. Brand in regard to the Bishopric reported; the report was received and read:

The committee to which was referred the appeal of Bro. Brand from the ruling of the Bishop reports:

That the claim made by Bro. Brand is for arrearages extending from the year 1881 to 1886, and aggregating \$171, being the amount Bro. Brand says his family should have received during these years, but did not. On the part of the Bishop it is claimed that it was in the fall of 1882, that it was recommended that the Elders should make out a probable estimate of the means that would be required for their families, and that in the Spring of 1884, there being no means in the treasury, which fact was well known to Bro. Brand and others, as shown by the report at the time the announcement was made to the conference, that the families of elders who went out would be supplied if the means came into the treasury; thus leaving the elder to a test of his own faith, as to whether he would go into the field or remain at home. During these years the Bishop claims that Bro. Brand's family shared equally with the other Elders of the church, all things considered, and that there is no proportion due him that is not equally applicable to every other Elder; and that whatever amounts may be claimed by them, it would not be justice to those making the offerings, or right for him to assume to pay them. This committee is of the opinion that wisdom and justice require that these back claims be not assumed.

A. WHITE,  
S. MALONEY,  
C. A. BEEBE.

Upon motion the report was adopted and the committee discharged.

The communication from Bro. H. C. Smith in reference to property in Los Angeles, was called up, and after discussion by Brn. Blair, McIntosh, Short, and statements from Brn. Blakeslee, Lake and others was referred to the Bishopric with instruction to make the necessary inquiry and take such steps as might be deemed best by the following resolution.

Whereas, the late sister Lydia Rebbeck, of Los Angeles, California, did on the 3d day of February, 1886, bequeath and deed to the Reorganized Church of Jesus Christ of Latter Day Saints a certain piece of real estate in Los Angeles, California, then valued at \$5,000, and now estimated to be worth \$10,000 to \$15,000.

And whereas, the executors of the last will and testament of the said Sr. Lydia Rebbeck, by their attorney, have notified Bishop George A. Blakeslee, trustee-in-trust for said church that they will contest the validity of said deed; therefore be it resolved;

That this conference advise the Bishopric of the church to take such legal steps for the maintenance and defense of the interests of the church in its title to the said property as shall to them seem wise and proper.

W. W. BLAIR.  
D. H. PROPER.

This resolution prevailed after being amended to include all other states of the United States and other countries in the inquiry to be made.

The delegates from the Decatur, Iowa, district presented the following resolution and request, being instructed to do so by resolution of their district:

Resolved, That the Decatur district requests the next General Conference to release Elder John Shippy from silence, and restore to him the privilege of an Elder.

Brethren J. A. McIntosh and R. C. Evans moved that the resolution and request from the Decatur, Iowa, district be entertained and that the request be granted.

This was spoken to by Bro. Short; and an explanatory statement made by Bro. Joseph Smith. The previous question was moved, but on request of several was not urged. The subject was then spoken to by brethren W. H. Kelley, J. H. Lake, J. R. Lambert, W. W. Whiting, R. C. Evans, E. C. Brand, J. J. Cornish and J. A. McIntosh.

F. C. Warnky and S. Malony moved the previous question, which prevailed, and vote upon the motion was ordered. Upon being put to vote, the motion to grant the request of Decatur district was adopted.

The committee on the amendment to chapter 13 of Book of Rules, and on appeals, reported.

Report was read and was referred to the April session of 1888, and made the special order of the third day of that session, and ordered spread on minutes.

The committee on church trials and appeals respectfully recommend to the body the following rules as an amendment to chapter 13, Book of Rules:

1. In cases of offense or transgression, where redress by church trial is sought, or discipline required for the purpose of reclaiming the erring, the following rules of procedure should be observed.

2. Any person, a member of the church, who shall have been offended by another, whether such offense shall have been publicly or privately given, or any officer whose duty it is to examine into and settle differences between brethren, shall be entitled to proceed against the person so offending before any court of the church having jurisdiction, providing that such proceeding shall be commenced within one year from the time such offense shall have been committed; except in cases of felonies, as provided by the laws of the land, and where the statute of limitation does not run.

3. No member shall be entitled to proceed against another for an offense before any church court whatever, unless he shall first have made efforts to reconcile, or become reconciled to the member offending, as directed in the scriptures.

The steps required are:—

The member offended shall seek opportunity to state his matter of grievance to the one offending as said by the Savior, "between him and thee alone." If explanation, apology, restitution, or reconciliation is not effected after candid and fair effort has been made by the one offended, then he shall take with him some teacher of the church, or if such teacher is no obtainable, or is an interested party, a member, and shall try a second time to secure an adjustment of the difficulty existing; but shall not state the matter of grievance

to such officer, or member, except in the presence of the party offending.

If no reconciliation shall be effected by this second visit and effort, the offended if he shall so choose, may lay the matter before the presiding officer of the branch; or if such presiding officer be not an Elder, or other officer in the Melchisedec line of authority, before the presiding elder of the district, or mission if it be not in an organized branch or district, who shall appoint from the eldership of the church such persons as may properly sit to examine and try the case.

4. When it shall be determined to call an offending member before a court of the church, the officer appointing the court, shall cause to be prepared the charge, or charges made against the accused in writing, stating definitely and specifically what the offense is charged to be, a copy of which charge shall be furnished the accused, so that he may if he so desire, make settlement of the difficulty by reconciliation or otherwise, and avoid further action; this copy may be given to the accused by any teacher, or member in the absence of a teacher, or if left at his usual place of residence with a member of his family over eight years of age, it shall be held as given to him. Upon the failure of the accused to make restitution, or explanation, the court shall be appointed, and shall proceed to examine and try the cause upon the charge, the original of which, or a copy thereof, shall be furnished them by the officer appointing them; they shall, also, give due notice to all parties of time, and place when and where the trial shall be had as provided in "Book of Rules." Where in cases persons can not meet together by reason of great distances between them of travel or other obstacle over which they have no control, and which is sufficient to prevent meeting in person, the work toward reconciliation and labor referred to herein may be done by written correspondence between the parties.

5. In case satisfaction shall not be given upon the examination and decision of any cause before an Elders' Court, an appeal from such decision may be had by the party aggrieved to the conference of the district, if the court was appointed by a branch officer, or to the Bishop's Court; or if the Bishop was present at the trial by the Elders' Court to the High Council if the matter has been first tried before the district authorities.

In all cases of appeal, the person making the appeal must set forth clearly to the court to which appeal is made the reasons for such appeal. In case the appeal is made to the conference of the district, or to the Bishop's court, the court from which appeal is taken; or the branch or conference to which an Elder's Court have reported shall send at once upon receipt of notice of such appeal being taken, the papers and minutes of evidence and a copy of the proceedings of the Court and cause the same to be filed with the Court to which the appeal is taken.

In cases where a member has been adjudged guilty of an offense, for which the penalty has been suspension from Church fellowship, or Church privileges, such person shall so remain as affected by the decision until a rehearing and reversal of the decision shall have been had upon the appeal.

In cases where appeal is taken to the High Council, the rule laid down in Doctrine and Covenants, governing such appeals shall obtain. In all such cases notice of appeal should be made to the Presidency, by filing the notice in the office of the secretary of the church, and courts, branches and districts from which appeals to the High Council are made should upon notice of such appeal being taken, at once prepare minutes of evidence and copies of all the proceedings had of record by them.

6. In all cases where the court upon proper inquiry finds the accused not guilty, or that there is no just cause for action the decision is to be final; and no member against whom charge has been made so examined and decided as herein provided shall be liable to further action upon said charge and offense. A new trial or rehearing of a case may be had by any defendant or by either party to the action of the same is between two members, upon the discovery of fraud or new evidence the existence of which was not known to the party suffering thereby nor the

court at the time of the trial. Application for a new trial or rehearing upon this ground must be accompanied by a statement of the character of the fraud or evidence, and the same set forth clearly before the Court, or the officer appointing the Court, or his successor who shall then proceed to the examination of the case, as at the first, he being first satisfied that the evidence relied upon is new and sufficient to justify such procedure.

7. Nothing in the foregoing rules shall be construed to interfere with the rights and duties of those whose calling is to regulate the affairs of the church in all the world, as is provided in the law of said church.

8. All rules, resolutions, or parts of the same contained in the Book of Rules, and which are contrary to the foregoing provisions are hereby declared inoperative and void.

JOSEPH SMITH, *Chairman*.

KIRTLAND, O., April 9th, 1887.

Upon call by Bro. J. Luff for the regular order, the report of the committee on the compilation and publication of resolutions and acts of conference, H. A. Stebbins chairman, was taken up, being made the special order for the hour.

It was moved to adopt the recommendation of the committee to publish in a book by itself; this was amended to publish in the Book of Rules; but it was finally referred to Board of Publication with authority to compile and publish if deemed best by them. The committee was discharged.

The following was moved by brethren E. C. Brand and Wm. Rumel:

Resolved, that we request the Board of Publication to publish in pamphlet form, "The History of Persecution and its Causes," as it appeared in *Herald*.

It was spoken to by W. W. Blair and W. T. Bozarth, in favor, and by E. L. Kelley against; when upon motion it was deferred until next session of conference.

Brethren F. M. Sheehy and John Smith moved:

Resolved, that the Board of publication be requested as soon as practicable to publish a cheap edition of Hymns and Tunes, for use by the church.

This resolution passed.

The following was moved:

Resolved, that elders and priests refusing to act when called upon by proper authority, without sufficient cause for such refusal, should be silenced and dealt with for unchristianlike conduct.

This was spoken to by Brn. Wm. Rumel and W. W. Whiting in favor, and by D. S. Mills and E. L. Kelley against; and on being put to vote was lost.

On motion the sustaining of the officers of the church was made the special order for Monday, the 11th, at two p. m.

The committee appointed by the session of April, 1886, to visit and confer with Elder J. W. Briggs, former Church Historian, respecting manuscript and data in his hands, presented their report, which was received, ordered spread on the minutes and the committee discharged. The report is as follows:

We, your committee appointed to wait upon Bro. J. W. Briggs, church historian, with a view to get possession of the manuscript in his possession of Church History, beg leave to report as follows:

That two of the committee waited on Bro. Briggs, immediately after the April session of conference of 1886. They were kindly received

by him, and he appeared to be in a pleasant mood, and talked freely on church matters.

Regarding the manuscript in his possession he manifested a willingness to put it in the hands of the church; provided he had security, or assurance, that it would be published substantially as written; but entertaining a suspicion, or belief, that it is the determination of some that it shall not be so published, he declines in the following language in a recent communication to give up the manuscript:

"Your kindly expressions of good wishes are appreciated; and were it your committee with E. L. and others of like spirit and purpose I could easily comply with the wishes expressed in regard to the manuscript of history. But it is the conference, whose majority I have hitherto (and still do) arraign for inconsistency and injustice. That majority, the creature of caucus and intrigue, is the party you represent and to whom you must report and deliver whatever is delivered to you. Under these circumstances I must decline to accede to your wishes, but with nought but kindly feelings towards your committee.

Respectfully,  
J. W. BRIGGS."

WM. H. KELLEY, }  
J. R. LAMBERT, } Committee.  
E. C. BRIGGS. }

A resolution concerning the sacrament was read and laid on the table subject to call.

Notice was given than an appeal from the action of the London, Ontario, branch, by Bro. Wm. Burch would be presented, and conference was adjourned for services until Monday at 1:30 p. m.

The fast agreed to on the 8th was faithfully observed until the evening meal; an excellent spirit prevailed among the Saints and they assembled at 7:30 when they were addressed by Bro. R. C. Evans, of London, Ontario, Bro. F. M. Sheehy being in the stand to assist him.

#### SUNDAY, APRIL 10TH.

Sunday morning prayer service was presided over by Bro. George A. Blakeslee and John Smith.

At 10:30 the Temple was filled, all available space being occupied.

Brethren W. W. Blair, Joseph R. Lambert and Joseph Smith were in the stand. "All Hail the power of Jesus' name," was sung; prayer was offered by Bro. Blair; Bro. Smith read the lesson from Matthew 25th, and the sermon was delivered by Bro. Lambert, at the close of the sermon Bro. John H. Lake and Sr. Martha Wood, of Pittsburgh, Pennsylvania, were united in marriage; Bro. W. H. Kelley officiating.

Bro. Lambert spoke from the text "My doctrine is not mine." The benediction was pronounced by Bro. Joseph Smith.

At 2:30 Bro. Joseph Smith spoke upon the subject of Polygamy, according to a previous arrangement; and set the position of the church on this subject before the people. The Temple was packed full, and the speaker was listened to with apparently great interest.

At 7:30 Bro. Joseph Luff preached an effective discourse from the text "Beware of false prophets."

There had been four baptized during the intermissions, and these were confirmed

at the opening of the evening service. Laura Paden, Allan Irvine, Anna B. Shafer, and Maria A. Falk.

#### MONDAY, APRIL 11TH.

Prayer meeting in charge of Brn. J. Chisnall and Joseph Shippy.

At 10:30 preaching was by Bro. J. S. Roth, Bro. W. T. Bozarth assisting him. Subject, The Resurrection.

The business of conference was resumed at 1:30 p. m. Bro. James Moler leading in prayer. Minutes were read and approved.

A report from the Fourth Quorum of Elders was received, read and ordered put in minutes:

There were 33 elders reported; baptized 50, confirmed 50, solemnized 7 marriages, blessed 15 children, ordained 2, preached 277 times, administered to 87 sick—in many cases with immediate relief; 18 of the 33 in reporting state that they have preached many times and performed other ordinances, not giving any number, only mentioned many times. Actively engaged as presidents of districts 2, secretaries of districts 2, presidents of branches 4, secretaries of branches 6. Only two from the quorum have appointments from General Conference.

The committee on Bishop's Report reported that they had examined the report and found it to be correct. The report was received and the committee discharged.

Report of Presidency on the appeal of Bro. E. C. Mayhew was presented, received and ordered spread on the minutes:

The Reorganized Church of Jesus Christ of Latter Day Saints: Before the First Presidency:—  
E. C. Mayhew, appellant,

vs.

David Dancer.

In the matter of appeal between these parties; it appears from the showing of the Appellant that the matters in issue were first submitted to arbitration before Asa S. Cochran, C. W. Hammer and Wilson Hudson, upon an agreement that the finding was to be final. That this arbitration was had September 19th, 1883, and an award was made. That Appellant appealed therefrom. That proceedings were had in the Courts of the County subsequent to the Arbitration. That the Lamoni Branch proceeded against the Appellant; from the findings of which inquiry Appellant appealed. That on August 14th, 1885, the matters appealed came on for trial before the Bishop's Court; that the findings of the Bishop's Court were laid before the branch at Lamoni, and were appealed from by the Appellant to the High Council on two Petitions, the last one dated April 6th, 1886, and setting forth averments of facts occurring subsequent to the trial before the Bishop's Court.

It also appears, upon inquiry, that at the time the matter was being tried before the Bishop's Court and subsequent thereto, there were actions between the parties pending in the courts of the county, in which the matters set forth in the petition for an appeal to the High Council, were in whole, or in part involved, and were being adjudicated by said courts, and over which the courts of the Church had no jurisdiction to dismiss, or to enforce the decrees thereupon when rendered.

We find further, that the matters in controversy are of such a nature that they have been placed before the courts of the land for adjudication; and that under the provisions of the law of the land the rights of the Appellant could have been conserved and he be secured from pecuniary injury; and that the trials before the Elders' and the Bishop's Courts of the Church were the outgrowth of the matters pending in the courts of the land; and we are of the opinion that the end

of the controversy should have been reached before the Arbitrators, for the pecuniary side thereof; and before the Bishop's Court for the spiritual side. For these considerations, we deem it improper to convene the High Council of the Church for the further hearing of the matters alleged in the Appeal.

JOSEPH SMITH, } Presidency.  
W. W. BLAIR, }

LAMONI, IOWA, March 7th, 1887.

The question of where the next conference should be held was taken up. It was spoken to by brethren M. T. Short for Plano; Brn. Luff and Warnky for Independence, and Brn. Dancer and Gillen for Lamoni; and upon being put to the question was decided in favor of Independence, Missouri, and it was ordered that when this conference adjourns it does so to meet at Independence, Missouri, April 6th, 1888.

The committee to which the report of the secretary of the Board of Publication was referred reported. Report was read:

We, your committee, appointed to examine the financial statement of the Board of Publication, and to also inquire into the amount of wages paid to the employes of the Herald Office, beg leave to submit to your honorable body the following as our conclusions upon a careful examination and enquiry.

First. In the absence of the books and papers of the Herald Office we could only pass upon the subject matter appearing upon the face of the secretary's report, which we found to be correct, with the exception of an error of \$11 in the footings of the summary, which would increase the net gain \$11.

Second. We made the inquiry as directed in the resolution of the conference, as to the number of employes of the Herald Office and the wages paid: There are eleven persons employed, and we believe that is not practicable to successfully continue the power of the press for good with a less number.

Third. Concerning the question of wages, we believe them to be not excessive.

Fourth. We submit for your consideration the propriety of having an annual examination of the books, and management of the Herald Office, by a committee duly appointed by the body for that purpose.

Signed,

M. H. BOND, Chairman,  
ROBT. M. ELVIN,  
ANDREW BARR,  
J. H. PETERS,  
R. S. SALYARDS.

It was moved by brethren Bond and Mills to adopt the report and discharge the committee. This motion prevailed; and upon separate motions to appoint the committee recommended in clause four of the report at this session, and limiting the number of the committee to three, Brn. J. H. Peters, W. C. Cadwell and Joseph Luff were appointed such committee; and were instructed to proceed upon the duties of their appointment at the close of the conference year and report at the session of 1888.

The sustaining of the officers of the church having been made the special order for the hour, it was taken up, Bro. Blair presiding.

All the officers of the church except the Board of Publication were then sustained by a rising vote, with great cordiality and unanimity.

It was moved to sustain the Board of Publication, brethren J. W. Gillen and J. A. Stewart being the movers.

A question was asked by Bro. Short. The question of sustaining was spoken to by Brn. Blair, E. L. Kelley, G. A. Blakes,

lee, W. H. Kelley, and question asked by Bro. Joseph Smith and others. Bro. E. L. Kelley then moved as a subsidiary motion that the resolution of the conference of 1885 be re-affirmed as the opinion of this body. The resolution referred to was read:

The committee to which was referred the resolution presented by the Pottawattamie District conference, relative to the adoption of certain measures which shall govern in the publication of articles through the *Saints' Herald*, submit the following:

1. That in its opinion, the enforcement of iron-clad rules and arbitrary decisions by persons who were not governed in their work by broad and liberal principles of toleration, as is shown by the history of societies in the past, has had such a tendency to subvert the liberties and retard the progress of the race, as to make the enactment of any set rules to be followed under all circumstances of doubtful propriety and final good.

2. That in our opinion there is a just and proper line to be drawn between the positions of permitting a fair hearing of the views of any and all through the church paper, and the abuse of the sacred principles of toleration and freedom adhered to by the church by using to excess the columns of the church paper, in making a series of attack upon the life of the body, or an undue effort to enforce personal views upon the people, when they are clearly in parts antagonistic to the accepted faith of the body; and that the responsibility is upon the Editor and Board of Publication to see that this line is truly made in their discrimination, the improper exercise or abuse of such discretion, or agency, to be remedied by the selection of such persons for these positions as will fill them in wisdom and fairness to all.

3. That where radical differences of opinion occur between leading representatives of the body, the discussion of them should take place in quorum capacity, and not through the columns of the *Herald*.

4. That in our opinion in the acceptance of articles for publication through the *Herald*, the parties doing the same should exclude all such as make special attack upon the supposed private views and character of the dead, or that impugn motives and question the integrity of the living; there being neither sound argument nor wisdom attained by such methods.

5. The committee has not deemed it within its duty to pass judgment upon the right or abuse of the exercise of privileges in the extended controversy of the past few months, but to point out the proper steps to be taken in case the rights of the body are left unguarded in the future.

E. L. KELLEY,  
J. T. KINNEMAN,  
J. W. GILLEN,  
C. SCOTT,  
G. T. GRIFFITHS.

This was spoken to by brethren E. L. Kelley, W. W. Blair, J. R. Lambert, when by vote for the previous question, the resolution was put upon its passage and prevailed.

The discussion upon the motion to sustain the Board was resumed. It was spoken to by brethren W. H. Kelley,—and the discussion was arrested by the motion to adjourn made by brethren Brand and Griffiths, which motion prevailing, adjournment was ordered until 1:30 the 12th for business.

Adam Benner presented for baptism. Ephraim Thomas was requested to perform the rite at the close of the session for the afternoon.

At 7:30 the Saints and visitors were addressed by Bro. F. M. Cooper of Plano, Illinois, who was assisted in his labors by

Bro. F. C. Warnky, of Independence, Missouri. Bro. Cooper's effort was an excellent and instructive one.

TUESDAY, APRIL 12TH.

The morning service of prayer was in charge of brethren D. S. Mills and E. A. Steadman. Bro. Adam Benner, baptized on the 11th, was confirmed by brethren Mills, Warnky and Steadman. Four were administered to, and a pleasant season was enjoyed; the gifts of tongues, prophecy, singing in tongues were had in the midst, God's name was glorified and the Saints comforted and strengthened.

The forenoon preaching service was presided over by Bro. R. M. Elvin; the sermon was by Bro. R. J. Anthony, from Matt. 12:30, "He that is not with me is against me."

At 1:30 p. m. after the call to convene, the brethren sang "Redeemer of Israel our only delight." Prayer was offered by Bro. J. H. Lake; the minutes were read and approved.

The following was presented by brethren J. Luff and J. W. Gillen, moved and adopted:

Resolved, that during the remainder of this conference, all members speaking upon questions before the body shall be limited to ten minutes, and shall not be permitted to speak a second time on the same subject, until all others who wish have spoken; and not then except by permission of the body.

A letter and request from Bro. M. H. Forscutt, of Omaha, Nebraska, were presented and read, and upon motion duly made, the letter was ordered spread upon the minutes.

OMAHA, Neb., April 7th, 1887.

To the Presidents and brethren in Conference assembled:—

Many, many years ago, I gave myself wholly, unreservedly to the Lord, promising and expecting to spend my entire life, and what little talent I had, to aid in promoting His cause. One year ago, the Twelve said they had "no recommendation for brother Forscutt." Laboring then under the double burden of ill-health, and terrible depression of spirits, I offered my resignation as a High Priest in the church, and asked to be released from all public ministerial responsibility other than that belonging to the office of an Elder. I thought then, and have thought ever since that I did exactly right, up to this day. To-day it has been so signally and strongly impressed upon and manifested to me that I did wrong in resigning all official trust. Now I am so thoroughly convinced that I have been in a serious error, firstly in offering such resignation, and secondly in sustaining my action argumentatively and otherwise. I am not worthy to be restored, hence do not ask it; but I do ask, and most humbly and earnestly ask that this conference will forgive my action of last conference.

During the year past, I have labored even beyond my strength, as desired by local authorities, and will still labor as desired, and as the Lord may give me strength and his Spirit. I now assure you that the experience of this day has not only showed me my own error, but removed from my heart all feelings before occupying it against my brethren, with every one of whom I hope hereafter to labor, so far as permitted to labor, in perfect unity of spirit, and to do my utmost to sustain each man in the position it has pleased God to place him.

My health is far from good; and in consequence of this, if I had still been actively engaged in ministerial work under General Conference

appointment, and had the means to take me there, I should ask for a mission to the Pacific Coast, as I believe that the salubrity of the climate of Southern California, and the sea-breezes—always of great benefit to me—would, if anything can, contribute most effectively to my restoration to health. But by my own action removed from this sphere, and without recommendation from the appointing authority of the church, I can not do this. I name it however, as should I not improve in health, it will be necessary for me to seek such climatic aid as that country affords, and should I do so, or should I remain here, I want to labor with the fullest approval of General Conference, though unworthy to be one of its appointees.

Some have written me that they understood that there were differences between my former co-High Priests and myself. I name it here, and to correct that impression will unequivocally state that the brethren of that quorum and I have labored in perfect unity and brotherly love, without a break of friendship or unkind feeling. God bless them, and every quorum of his church, and lead you in this conference to his glory.

Yours very fraternally,  
MARK H. FORSCUTT.

It was moved that the request of Bro. Forscutt for forgiveness be granted. This motion prevailed. In connection with the foregoing the following was presented by brethren J. Luff and W. W. Whiting.

Whereas, Bro. M. H. Forscutt has asked for and received forgiveness of this body for whatever offence was given by his action at the conference one year ago; and

Whereas, he has expressed anxiety to serve the church as it may hereafter direct; therefore, be it

Resolved, that he be and is hereby relieved from whatever disability may have been placed upon him by the acceptance of his resignation at that time.

This resolution was adopted; and in answer to questions the chair stated that his resignation from the Quorum of High Priests, his standing as an officer would depend upon the action of that quorum.

A report from the First Quorum of Elders was received and ordered put in the minutes:

We herewith report that we have held two meetings during the present session of conference; peace, good will and desire for the cause of truth were expressed.

Reports by letter: Wm. Anderson, James R. Badham, John W. Brackenbury, J. Boswell, H. C. Bronson, John Beard, J. F. Burton, John D. Bennett, Eli Clothier, J. P. Dillen, G. E. Deuel, D. K. Dodson, Lehi Ellison, E. J. French, G. H. Hilliards, Thomas Hougas, Hans Hansen, D. L. Harris, George Hicklin, J. P. Johnson, James Kemp, John S. Kier, Robt. Lyle, A. W. Moffett, Wm. A. Moore, M. McHarnes, F. G. Pitt, C. C. Reynolds, J. S. Snively, Edwin Stafford, F. P. Scarcliff, Henry C. Smith, C. Sheen, J. M. Stubbart, Mahlon Smith, J. Thomas, N. Van Fleet, Robert Warnock, V. White, S. Wood, S. O. Waddel, C. Williams, S. F. Walker, T. Whiting, G. S. Yarrington, R. R. Dana, Asa S. Cochran, J. W. Terry, and David Williams.

Present and reporting: C. A. Beebe, J. Chisnall, R. M. Elvin, G. H. Hulmes, E. L. Kelley, I. M. Smith and A. White.

In the case of Jobe Brown, it was concluded to hold his license. The following elders were enrolled: Thomas J. Beatty, James Moler, L. W. Torrence, Charles Coombs, John Taylor, Ephraim Thomas, David S. Holmes and Marcus Shaw. Licenses were granted to the above.

The following was unanimously adopted:

Whereas there has been published in the *Herald* an appeal in behalf of the publication of a magazine furnishing such instruction in character in advance of that contained in the *Hope*, and more suited to the youth than that which appears in the *Herald*. We, therefore, heartily endorse and co-operate in the efforts of Sister "Frances" and others, in their labor of love.

Resolution adopted: That the law as defined by the Bishopric and accepted by the church be the rule in all matters pertaining to finance, be accepted by us, and wherein there is any misunderstanding relative thereto, the question regarding the same be submitted to the Bishopric for explanation.

The reports show that considerable labor has been performed. There has been eleven present, and 169 baptisms reported.

Submitted in gospel bonds,

ROBT. M. ELVIN, *President.*

A communication from the Twelve was received, and upon separate motions the three clauses thereof were adopted:

We, the members of the Quorum of the Twelve, believing that the President of the church should be furnished with additional facilities for the performance of important duties made imperative by virtue of his high and holy calling; respectfully suggest to your honorable body, that the Bishop be requested to confer with the President concerning this matter; and that he be authorized to expend means from the church treasury, so far as it may be prudent to do so for such facilities at the earliest possible time which in his judgment shall be practicable and wise.

We further suggest the propriety of relieving the presidency from editorial labor, except that which is necessary in the exercise of a supervisory watchcare as soon as it can be done, without jeopardizing the welfare of the work.

JAMES CAFFALL, *Acting Secretary.*

A recommendation from the South-Eastern Ohio and West Virginia district for the ordination of Bro. A. B. Kirken-dall to the office of elder, was on motion referred to the branch where he resides, with the request that he be ordained.

It was moved that we now proceed to vote upon the sustaining of the Board of Publication. This motion prevailing it was further moved that the Board as now constituted be sustained; which motion also prevailed.

President Smith here asked leave and retired, President Blair being in charge.

The following communication, having been presented to the Twelve and the Seventy for their examination and decision, and having received their approval, was presented to the assembly and read by Bro. Blair:

TO THE ELDERS OF THE CHURCH—

Thus saith the Spirit:

1. It is not yet expedient that the Quorum of the Twelve shall be filled; nevertheless, separate my servants, James W. Gilien, Heman C. Smith, Joseph Luff and Gomer T. Griffiths, unto the office of Apostles, that the quorum may be more perfectly prepared to act before me. I have still other men of my church who shall be designated in their time if they still continue faithful unto me and in the work whereunto they are now called.

2. There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented, it is enjoined upon them that they shall not only be kind of heart and of a lowly spirit, that their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit, but they shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor in speech and courtesy in demeanor, that as ministers of the gospel they may win souls unto Christ.

3. The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed. It is therefore not seemly that they indulge in loud and boisterous speech, or in the relating of coarse and vulgar stories, or those in which the names of their God

and their Redeemer are blasphemed. Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.

4. That the work of restoration to which the people of my church are looking forward may be hastened in its time, the elders must cease to be overcareful concerning the return of those who were once of the faith but were overcome in the dark and cloudy day, fearing lest they should bring in hidden heresies to the overthrowing of the work; for verily, there are some who are chosen vessels to do good, who have been estranged by the hindering snares which are in the world and who will in due time return unto the Lord if they be not hindered by the men of the church. The Spirit says "Come;" let not the ministers for Christ prevent their coming.

5. And the Spirit saith further: Contention is unseemly, therefore, cease to contend respecting the sacrament and the time of administering it; for whether it be upon the first Lord's day of every month, or upon the Lord's day of every week, if it be administered by the officers of the church with sincerity of heart and in purity of purpose, and be partaken of in remembrance of Jesus Christ and in willingness to take upon them his name by them who partake, it is acceptable to God. To avoid confusion let him who presides in the sacrament meeting, and those who administer it cause that the emblems be duly prepared upon clean vessels for the bread and clean vessels for the wine, or the water, as may be expedient; and the officer may break the bread before it is blessed, and pour the wine before it is blessed; or he may, if he be so led, bless the bread before it be broken and the wine before it be poured; nevertheless, both bread and wine should be uncovered when presented for the blessing to be asked upon it. It is expedient that the bread and wine should be administered in the early part of the meeting before weariness and confusion ensue. Let him that partaketh and him that refraineth cease to contend with his brother that each may be benefitted when he eateth at the table of the Lord.

6. The service of song in the house of the Lord with humility and unity of spirit in them that sing and them that hear is blessed, and acceptable with God; but song with grievous sadness in them that sing and bitterness of spirit in them that hear is not pleasing to God. Therefore, in all the congregations of the people of God, let all strife and contention concerning song service cease; and that the worship in the house of the Lord may be complete and wholly acceptable, let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service, and use therein instruments of music of the reed and of the string, or instruments of brass in congregations that are large, and as wisdom and choice may direct. Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit; and remember that Saints should be cheerful in their warfare that they may be joyous in their triumph. Nevertheless, let the organ and the stringed instrument, and the instrument of brass be silent when the Saints assemble for prayer and testimony, that the feelings of the tender and the sad may not be intruded upon. To facilitate unity in the song service of the church those to whom the work of providing a book of song has been entrusted may hasten their work in its time.

7. And the Spirit saith further: Inasmuch as there has been much discussion in the past concerning the Sabbath of the Lord, the church is admonished that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the Saints are to observe the first day of the week commonly called the Lord's day, as a day of rest; as a day of worship, as given in the covenants and commandments. And on this day they should re-

frain from unnecessary work; nevertheless, nothing should be permitted to go to waste on that day, nor should necessary work be neglected. Be not harsh in judgment but merciful in this, as in all other things. Be not hypocrites nor of those who make a man an offender for a word.

8. Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all.

9. Be clean, be frugal, cease to complain of pain and sickness and distress of body; take sleep in the hours set apart by God for the rebuilding and strengthening of the body and the mind; for even now there are some, even among the elders, who are suffering in mind and body, who have disregarded the advice of the Spirit to retire early and to rise early that vigor of mind and body should be retained. Bear the burdens of body of which the Spirit of healing from the Lord in faith, or the use of that which wisdom directs does not relieve or remove, and in cheerfulness do whatever may be permitted you to perform that the blessing of peace may be upon all. Amen.

KIRTLAND, O., April 11th, 1887.

It was then voted upon, the presiding officer first asking the Twelve whether they had accepted the document and endorsed it. They replied that they had unanimously.

He then asked the Seventy whether they had considered the communication; to which they replied that they had and had accepted it by a unanimous vote.

He then stated that the Presidency were at unity in regard to it, and presented it to be acted upon; and suggested that it be voted upon by the quorums represented separately; whereupon:

Brethren R. M. Elvin and Alfred White, for the First Quorum of Elders, moved that the Revelation be received and adopted by them, to which by vote they agreed.

Brethren S. Maloney and F. C. Warnky, for the Second Quorum, made the same motion, which was agreed to.

Brethren Samuel Crum and Hiram Rathbun made the same motion for the Fourth Quorum, which was also agreed to.

Brother James A. McIntosh, for the Fifth Quorum, made a similar motion, and it also was agreed to.

Brethren D. S. Mills and C. G. Lanphear, on behalf of the High Priests, accepted and endorsed, which was agreed to.

The Bishop, G. A. Blakeslee, voted with his quorum of High Priests, and his counsellor, E. L. Kelley, with the Elders, he being an elder.

The vote of the enrolled Elders whose quorums were not present as an organization, and the Elders present and not enrolled, voted as a body to accept, and endorse.

The Priests, upon motion by brethren E. E. Perthel and L. D. Ullom, voted to accept and endorse; as did also the Teachers and Deacons; upon motions by C. J. Hunt and F. J. Reese for the Teachers and F. Criley and G. A. Blakeslee for the Deacons.

The following was then presented:

Resolved, that this conference as a body accept and endorse the Revelation presented to us as being the Word of God, and additional direction by which we should walk in faith and truth before him.

Moved by E. L. Kelley and W. W. Whiting.

This was spoken to, in favor, by Brn. J. R. Lambert and J. H. Lake of the Twelve; E. C. Brand, of the Seventy; G. A. Blakeslee, of the Bishopric; D. S. Mills, of the High Priests; J. Gillespie.

Bro. Alfred White asked that the Revelation be read again; this was done, and the vote being then taken, resulted in the revelation being accepted and endorsed by a unanimous affirmative vote; the membership voting with the conference members by request of Pres. Blair.

The congregation then rose and sang with great feeling, "We thank Thee, O, God, for a Prophet."

Thus closed one of the most remarkable scenes ever witnessed in the Reorganization. The greatest of unity prevailed, and the Spirit was felt to be present in great power.

Brethren D. S. Mills and E. L. Kelley moved:

That the Board of Publication be and is hereby requested to print as soon as practicable this revelation upon sheets of a suitable size to be inserted in the Doctrine and Covenants we now have, and in such quantities as may be required.

This motion prevailed:

Brethren W. H. Kelley and E. E. Perthel moved:

Resolved, that brethren J. W. Gillen, Heman C. Smith, Joseph Luff and Gomer T. Griffiths be ordained to the office of apostles as provided for in the revelation; and that brethren J. W. Gillen, Joseph Luff and Gomer T. Griffiths be ordained at this conference; and Bro. Heman C. Smith as soon as practicable.

By motion of brethren J. Luff and H. Rathbun, the Saints sang "Praise God from whom all blessings flow," and business was resumed.

Brethren J. W. Gillen and G. T. Griffiths, upon request of the presiding officer, made statements concerning their acceptance of the call made, and expressed their willingness to abide the call and the decision of their brethren.

Bro. Joseph Smith returned to the assembly in time to hear the statement of Bro. Joseph Luff, who spoke after his brethren, Gillen and Griffiths. Bro. Luff spoke feelingly and submitted himself to the will of God and the voice of the church.

The resolution to ordain was then passed by unanimous vote. And it was ordered that the ordination should be attended to at the morning preaching service of the 13th.

Appointments for evening service were made and the assembly was adjourned by officer in charge.

The evening sermon was delivered by Bro. R. M. Elvin, who was assisted by Bro. W. M. Rumel.

#### WEDNESDAY, APRIL 13TH.

The prayer service was in charge of brethren R. M. Elvin and D. Dancer. Many prayers were offered, many testimonies borne; a child of Bro. Henry I., and Jennie A. Holt was blessed by brethren Joseph Smith and R. C. Evans.

At 10:30 the audience sang, "My faith

looks up to Thee." Prayer was offered by Bro. Joseph Smith. Ordination hymn, 601, "O Thou in whose eternal name," was sung, after which the rite of ordination was administered as follows:—Bro. Gomer T. Griffiths, by brethren Joseph Smith and W. H. Kelley; James W. Gillen, by brethren W. W. Blair and James Caffall; and Joseph Luff by brethren Joseph Smith and W. H. Kelley.

The ceremony was impressive, the Spirit being present in great degree, the Saints were sympathetic and responsive, and the brethren ordaining blessed in their administration. The remainder of the morning hour was occupied by Bro. Blair in an acceptable address of testimony, cheer and encouragement to the Saints. Bro. Smith closed the service by a brief charge, and the assembly was dismissed by benediction and song.

Afternoon session, 1:30 p. m. Presidents Smith and Blair in the stand. Bro. M. T. Short led in prayer. Hymn 666 was sung: After the reading of the minutes, upon motion of brethren E. C. Brand and J. A. Stewart, the Church Secretary and Recorder, H. A. Stebbins, was sustained by rising vote.

Brethren J. Luff and J. S. Roth moved to sustain Bro. John Scott, Librarian, which was agreed to by rising vote.

The following was moved by brethren Brand and Stewart:

Growing out of the regular routine of business of yesterday; that the revelation of yesterday be printed for insertion in the Doctrine and Covenants; we call attention to the fact that the last revelation concerning the Twelve and the Chicago Mission has not been printed; therefore, be it

Resolved, that that also be printed to make the appendix to Doctrine and Covenants perfect.

This resolution after having been spoken to by Bro. Lambert, and questions asked and answered, was upon the motion of brethren Blair and Blakeslee referred to the conference of 1888.

Petition from brethren J. J. Cornish and Joseph W. Shippy, delegates from the Northern Michigan district was received and read:

Inasmuch as the license of Bro. Robert Davis of the Northern Michigan District has been taken from him over five years ago. And whereas, the members of that district have on two occasions, petitioned the missionary in charge to grant him license as an elder and that he be permitted to labor with his brethren in that district, all of which has been denied.

Therefore, we the undersigned, delegates from that district, desire the brethren at this session to take the matter under consideration.

J. J. CORNISH,  
JOS. W. SHIPPY.

KIRTLAND, O., April 13th, 1887.

Brethren Warnky and Chisnall moved that this petition be referred to a committee of three; which motion prevailed, and the chair appointed brethren David Chambers, D. S. Mills and Hiram Rathbun, said committee, with instructions to report to this conference.

An interval occurred here, during which short speeches on topics connected with the work were made by brother M. T. Short, on the needs of the work in his field; by Bro. A. White, on the efficacy of following the advice of the Lord in finan-

cial affairs as in spiritual—citing his own experience in proof. By brother George Masters on the same subject. By brother J. R. Lambert on the directness of the answers to faithful service done by the Saints in temporal as in spiritual affairs. Bro. John Smith on the practical profits arising from obeying the law of tithing—illustrated by affairs in his district. Bro. W. W. Whiting in regard to the want of ministers in his field to care for the branches, while laborers are building up abroad. Brethren Brand and McIntosh followed upon the same and kindred topics respecting the work and prospects in their respective fields.

The committee on repairing the Kirtland Temple presented their report. This was read:

KIRTLAND, Ohio, April, 10th, 1887.

To the president and members of the Annual Conference in session at Kirtland.

We, your committee on Kirtland Temple repairs, beg leave to report as follows:—In August last we renewed the work of repairing the Temple, but with so small amount of means on hand that there was little hope of being able to continue it to anything near a completion. The wages asked by professional workmen as a rule were much higher than the committee felt warranted in paying; they secured the service, however of Bro. Wm. Burch to do the mason work, who proved to be a good workman. With so little means available, the committee did not feel warranted in securing sufficient help to prosecute the work to any considerable extent at once, but worked according to their ability to do with the means at hand. Thus, by being able to employ but little help, it took time proportionately to perform the work; and no one could tell certainly what the incoming contributions would be. They came in slowly, but in a sufficient amount to encourage the committee to keep the work moving rather than abandon it. It was necessary to advance means, however, at times, to support the work, or suffer great loss by causing it to cease. The mason work formed a large proportion of that which was to be done, and when once the plastering was begun, there was no place to stop without leaving the house in a sad plight, and unfit for use; so that there seemed to be but one consistent course, and that was to keep the work moving to something near completion if possible.

It was essential to begin work in the upper rooms too, and work towards the lower, and when the old plastering and other material were removed, preparatory for the new, it was necessary to carry it to as near completion as possible. This seemed to be imperative, in order that the house might be fitted as a suitable place in which to hold the ensuing conference, and hence necessary to be done in a given time. It was much cheaper to plaster the whole of it at once, than to make preparation to do a part and then abandon the work for a season. It was also expedient, as a matter of economy in some respects, and necessity in others, to arrange partitions, seats, rollers, and pulpits, as the other work progressed; and do the painting while the staging and material for staging was already at hand.

The estimates of expenditure made by the committee came out quite exact, except that of the painting. This greatly exceeded their expectations in point of expense. The building is old, and it consumed paint proportionately, and the workmen made slow progress in spreading it, and this no fault, as we know, of theirs. But the painting being the final stroke, it was necessary that it be done.

Further; a furnace, or some other mode of heating better than the stoves in use, and fuel was necessary in order to warm the rooms in the cold weather, in order that the work might be continued, and that the house might be used for religious services. This will explain why the committee advanced means in a considerable sum beyond the contributions in their hands,

They believed it to be almost a universal desire that the house be refitted in a manner that would give credit to the church, and make it a place in which to worship, pleasant to the eye and and feelings of those who worshipped; and that it would be a great saving of time and means to do it now. And they were inspired with the thought that this was the wise expedient course, and that it would be acceptable and pleasing to God to thus regard his dwelling and perform the work.

The following is an exhibit in items of the work done in detail:

1. The plastering on the outside walls of the building has been replaced where needed, in order to protect and preserve the house.
2. The building has been newly plastered throughout except that part of the walls where the plastering was put on the stone wall, and this was pecked and a new putty coat put on.
3. The doors, windows and partitions are restored in the third story, and doors in the second.
4. The pulpits, seats and ornaments in the second audience room have been restored, and the room painted and finished, except the gold leaf on the pulpits.
5. The stairway has been fully restored, with its ornaments, and newly painted.
6. A furnace has been placed in the building, ample to warm it, and pipes and flues and registers arranged for use.
7. New chimneys were built, and out of new material.
8. Glazing of all of the windows in the building.
9. Ten dozen chairs for seating it.
10. A hundred and one things which no one can think of, only as they come up and demand attention as the work is proceeded with.

Respectfully submitted,

WM. H. KELLEY,  
G. A. BLAKESLEE.

Upon motion of brethren Blair and Whiting, the following was moved:

The report be received, ordered spread upon the minutes, the committee discharged and the entire matter be turned over to the Bishopric, with instructions authorized to solicit donations to pay the amount due on the repairs made, and to continue the work unto completion.

This was discussed by brethren W. W. Blair, E. L. Kelley, M. H. Bond, F. C. Warnky, W. H. Kelley, John Smith; and by call of the previous question, was ordered to a vote and passed.

Bishop Blakeslee stated to the assembly that there was a sum aggregating \$500, now due from the committee on repairs, for which he thought some provision should at once be made. And to provide for this exigency, it was moved by brethren Blair and Anthony:

That the Bishopric be authorized to pay from the general fund of the church the sum of \$500, to liquidate said debts; said sum to be refunded by donations to the repairing of Temple.

Brethren Bond, Blair, Blakeslee, W. H. Kelley, Stewart, Crum, Mills, spoke to the motion; when upon call for the previous question by brethren Hulmes and Hunt, the vote was ordered and the resolution was adopted.

Upon motion of brethren Warnky and Luff, a vote of thanks was tendered the committee on Temple Repairs, for the faithful discharge of their duties.

The chair recalled the report of the committee on Church History, and presented the communication of Elder J. W. Briggs, concerning assurance respecting the publication of the manuscript as they were written by him. The report was read; and the subject spoken to by brethren Bond, E. L. Kelley, John Smith,

Short, W. H. Kelley and Lambert. It was moved by brethren John Smith and E. L. Kelley, that the committee be discharged and the report spread on the minutes. This motion prevailed and it was so ordered.

The appeal of Bro. Wm. Burch, was presented and by motion of brethren — and Griffiths, the matter was referred to a committee of three composed of brethren John Smith, W. T. Bozarth and F. C. Warnky, with instructions to examine and report to this conference.

At 7:30 p. m., Bro. F. M. Sheehy occupied the stand, with Bro. S. Maloney to assist him. It was a good effort.

#### THURSDAY, APRIL 14TH.

The morning prayer service was presided over by brethren J. Chisnall and E. E. Perthel. Many testimonies were borne as to the truth of the work. Some testified to having been blessed with dreams, visions, &c. Prayers were offered in fervency by several, and songs of praise were sung at intervals during the session.

At 10:30 a. m., Bro. James A. McIntosh preached the morning sermon, Bro. J. H. Merriam being in charge of meeting.

Business session convened at the hour appointed. The brethren sang "Come thou fount of every blessing;" Bro. F. C. Warnky led in prayer; the minutes were read, corrected and approved.

The following report from the Seventy was received and ordered put on the record of minutes:

We have held 8 sessions at this conference, all of which were characterized by marked unanimity and brotherly love; and we have indeed enjoyed the presence of the Holy Spirit to a great degree.

Statistical report:—At opening of session 59, with J. F. Burton appointed but not yet ordained making 60. Members present 17, members reported 27, members not reported 16. Number taken from quorum:—By ordination to the Apostleship 3; dropped for cause 2, with one appointment, total 6, leaving our present number at 54. Restored to fellowship 2; baptisms reported by Seventies in the field in the past year 336.

The following items of business are presented as of interest to the general body: Whereas, this quorum referred the case of J. L. Adams to his district for further action; and whereas, that district has removed from him all disabilities, therefore, be it Resolved, that he be restored to his place in his quorum.

Resolved, that we receive the report of the committee, and adopt their recommendation to sustain Bro. Joseph F. McDowell in the quorum; inasmuch as he has in his written statement made satisfactory explanations of the causes that impelled the quorum to censure him.

Resolved, that we endorse the efforts of Sr. "Frances" and others toward the publication of a Magazine for the instruction of the young, such as are not reached by the *Hope*.

By resolution Elder John S. Patterson was expelled from this quorum for good and sufficient reasons. By resolution, Elder Robert Davis was dropped from the quorum by order of quorum.  
E. C. BRAND, president.

The committee on the appeal of Bro. Wm. Burch reported as follows:

We your committee on appeal of the case of Wm. Burch, beg leave to report as follows:—After examining the case we find that offense by word had been given by Bro. Burch to Bro. Mottashed; that Bro. Burch had also made apology for

the same, and asked forgiveness, but the offended party refused to forgive him; that in the absence of Bro. Burch from Cannada, a court was appointed without his knowledge, and sentence passed against him. We recommend, therefore, to the conference that the action of the district conference be declared void, and that the forgiveness asked for by Bro. Wm. Burch be granted. We hereby append the confession of Bro. Burch: "Inasmuch as I have given offence to brother Mottashed and the church by using language unbecoming a member of the Church of Christ, I hereby ask forgiveness of all you who are offended by my error."

JOHN SMITH,  
F. C. WARNKY, } Committee.  
W. T. BOZARTH, }

This report was on motion received, adopted and the committee discharged. Brethren W. W. Whiting and I. M. Smith moved:

Resolved, that the Bishop be instructed to pay to Bro. W. H. Kelley the \$20 expended by him in visiting Bro. J. W. Briggs, to procure the manuscripts of History in his hands.

This passed and payment was ordered. The Twelve presented their report as follows:

We submit the following appointments for the missionary field, by and with advice of the First Presidency and Bishopric, which may fall below the expectation of many; but which in our judgment is the best, under the circumstances, that can be done. And we advise elders and priests not receiving General Conference appointments, to labor in their respective districts as they may find it practicable.

And to appointees we respectfully suggest that your special labor consists in opening up and occupying fields outside of branches; but you may co-operate with branch officials when necessity demands.

If any names that were forwarded have been overlooked, please notify missionary in charge.

JAMES CAFFALL,  
*Acting Secretary.*

1. T. W. Smith; present charge of Australian Mission.
2. James Caffall; Kansas, Nebraska, Colorado, and Wyoming Territory.
3. W. H. Kelley; Michigan, Ohio, Indiana, Pennsylvania, New York, New Jersey, and New England States.
4. E. C. Briggs; associated with W. H. Kelley in his field.
5. J. H. Lake; Canada Mission.
6. J. R. Lambert; Missouri and Iowa.
7. Alexander H. Smith; Illinois, Wisconsin, Minnesota, Dakota and Manitoba.
8. Heman C. Smith; in charge of Pacific Slope Mission.
9. I. N. Roberts; in charge of South-Western Mission.
10. I. N. White; Independence District, Missouri.
11. R. J. Anthony; in charge of Rocky Mountain Mission.
12. J. C. Clapp; associated with R. J. Anthony.
13. Thomas Taylor; in charge of English Mission.
14. Thomas E. Jenkins; Welsh Mission.
15. Joseph F. Burton; Australian Mission.
16. Willard J. Smith; continued in Canada Mission, London District.
17. R. C. Evans; continued in Canada Mission, London District.
18. W. T. Bozarth; Far West, Central Missouri District.
19. J. S. Roth; Des Moines and Eastern Iowa District; self-sustaining.
20. John C. Foss; Minnesota until fall, then to Missouri, under missionary in charge.
21. Henry Kemp; Fremont District, Iowa.
22. B. V. Springer; Michigan and Northern Indiana.
23. R. S. Salyards; Pittsburg and Kirtland District.
24. M. H. Bond; sustained in Massachusetts District.

25. Duncan Campbell; Decatur District, Iowa.
26. A. J. Moore; Nodaway District, Missouri; self-sustaining.
27. L. R. Devore; South-Eastern Ohio and West Virginia District.
28. W. M. Rumel; in Nebraska.
29. J. A. Davis; referred to Missionary in charge and Bishopric.
30. Thomas Dailey; referred to Missionary in charge and Bishopric.
31. M. T. Short; Northern Illinois.
32. F. M. Sheehy; Maine.
33. Columbus Scott; Michigan and Northern Indiana.
34. Charles Derry; Little Sioux and Galland's Grove Districts, Iowa.
35. J. H. Merriam; Kent and Elgin District, Ontario; self-sustaining.
36. Alfred White; Independence District, Missouri; self-sustaining, except traveling expenses.
37. G. T. Chute; released according to his request.
38. Emsley Curtis; referred to Missionary in charge and Bishopric.
39. H. C. Bronson; Far West and Central Missouri District, if satisfactory arrangements can be made with the Bishop and Missionary in charge.
40. E. A. Davis; associated with M. T. Short in Northern Illinois. It was moved to amend this and appoint to the Spring River District; but upon the statement of Bro. Davis that he would like to have his name stricken from this year's appointments, his request was granted, and it was so ordered, and he was requested to labor in the Spring River District.
41. James McKiernan; Nauvoo and String Prairie District.
42. Peter Anderson; Rocky Mountain Mission.
43. Thomas Whiting; Massachusetts District.
44. E. C. Brand; Des Moines District, Iowa.
45. James A. McIntosh; London District and Canada Mission.
46. D. S. Mills; Southern California District, and he is requested to stop and labor two or three months at Elko City, Carson City, Nevada, and vicinity.
47. Joseph Luff; associated with J. R. Lambert.
48. G. T. Griffiths; associated with W. H. Kelley and E. C. Briggs.
49. J. J. Cornish; Northern Michigan.
50. J. W. Wight; Little Sioux District, Iowa.
51. W. E. Peak; Galland's Grove District, Iowa.
52. I. M. Smith; South-Eastern Illinois District.
53. R. M. Elvin; Nebraska.
54. H. Rathbun; Michigan District.
55. George H. Hilliard; referred to Missionary in charge and Bishopric.
56. A. H. Parsons; North-West Kansas District.
57. James Brown; Pittsburg and Kirtland District.
58. H. H. Robinson; Independence and Central Missouri Districts.
59. E. A. Steadman; Southern Minnesota.
60. Albert Haws; in the Pacific Slope Mission.
61. J. R. Badham; Southern California, as circumstances permit.
62. Leonard Scott; Southern Indiana and Michigan Districts.
63. Nicholas Stamm; Central Iowa.
64. John A. Currie, Jr.; referred to Missionary in charge of South-Western Mission.
65. A. J. Cato; referred to Missionary in charge and Bishopric.
66. F. C. Warnky; referred to his district.
67. S. Crum; referred to his district.
68. James Thomas; Nodaway District, Missouri.
69. Samuel Brown; London District, Canada Mission.
70. G. W. Shute; Kansas, referred to Missionary in charge and Bishopric.
71. C. Coombs; in the Massachusetts District.
72. J. R. Cook; in the Pacific Slope Mission, under missionary in charge.
73. U. W. Greene; in Western Maine and Nova Scotia.
74. F. P. Scarcliff; in the Mobile District, Alabama.
75. Thomas Matthews; South-Eastern Ohio and West Virginia District,

- 76 and 77. James Moler and T. J. Beatty; South-Eastern Ohio and West Virginia, under Missionary in charge.
78. F. M. Cooper; Northern Illinois and Southern Wisconsin.
79. J. D. Jones; in the Welsh Mission.
80. James Carpenter; referred to Missionary in charge and Bishopric.
81. James G. Scott; Southern Indiana.
82. Stephen Maloney; South-Eastern Kansas and Indian Territory; self-sustaining.
83. James W. Gillen; St. Louis District.
84. John Smith; in the Massachusetts District.
85. C. G. Lanphear; to labor in New York State.

The committee to which the petition from the Northern Michigan district for the release of Bro. Robert Davis from silence was referred, reported, and the report was read:

We, your committee appointed to examine and report on the resolution of the Northern Michigan district conference, in regard to restoring the license of Robert Davis, hereby report having made such examination and hereby recommend that said resolution of said conference and request be granted in restoring him his Elder's license.

Signed,

HIRAM RATHBUN,  
D. S. MILLS,  
D. CHAMBERS.

It was moved to adopt the report, grant the request to so release Robert Davis, and he be allowed to labor as an elder, and to discharge the committee.

This was spoken to by brethren Luff, Short, and Bond. The previous question was moved, and the vote ordered, and the motion to adopt was carried.

Thanks were voted to the newspaper men and reporters; the citizens of Kirtland, and the railway companies for kindness and courtesies shown.

Report from the Second Quorum of Elders was read and ordered put in minutes:

We have held one meeting; have reports from fifty-four members who had labored, and as a result of their labors, eighty-three were baptized.

F. C. WARNKY, *Secretary*.

Brethren R. M. Elvin and James A. McIntosh moved an adjournment subject to resolution, which was passed. The assembly rose, "Praise God from whom all blessings flow" was sung; the benediction was pronounced, and the labors of this memorable conference were at an end.

It was the most harmonious session ever held. There was no division called on a single question put to vote; nor was there a call for the yeas and nays, and the presiding officer's gavel lay idly upon the desk, a thing of beauty but for the purpose of demanding order was needless.

JOSEPH SMITH, } *Presidency*.  
W. W. BLAIR, }  
J. A. MCINTOSH, } *Secretary*.  
F. M. SHEEHY }  
A. B. KIRKENDALL } *Assistants*.

KIRTLAND, O., April 14th, 1887.

The reports of brethren J. W. Gil'en, D. Campbell, James Moler, and F. C. Warnky were mislaid by the Senior Editor while transcribing the minutes and preparing the reports for the printers, at Kirtland, after the session closed; which loss he regrets but can not rectify.

## EPISTLE OF THE TWELVE.

TO THE SAINTS SCATTERED ABROAD, GREETING:—

We congratulate you at the auspicious beginning of this another conference year; and we feel confident that you will join with us in the feeling of thankfulness and good cheer which has, in the providence of God, come to us as a church.

The year with its duties, anxieties and cares, its successes and failures, times of rejoicing and seasons of sorrow, is past; its closing being the occasion of one of the pleasantest, and most profitable and encouraging sessions of General Conference that the church has ever held.

The members were more than ordinarily of one heart and purpose—unity characterizing each work performed—so much so that the "yeas" and "nays" were not called for in a single instance during the entire session! God recognizing this oneness of spirit and purity of purpose, deigned to reveal Himself in answer to our prayers, in respect to most essential and important matters connected with our duties and work as a church, and signified the names of those approved by Him to occupy the office of apostle, that the quorum of Twelve might be more nearly filled. Thus a need, long since felt has been supplied, and we are greatly cheered and encouraged that others have been called to share in the burdens, duties and responsibilities of this ministry. Our petitions having been answered by our Heavenly Father, giving instruction upon such things as were engendering evil, division and discord among the Saints, to the end that unity and concord might obtain throughout the churches, in feeling, theory and practice; together with the thought that He does most assuredly regard us as His Church and people, must be received with thankfulness and rejoicing of heart, among the Saints, in every place, and should tend to confirm them in the faith, and lead to a renewal of their covenants and diligence in the work.

We are admonished of the responsibilities, and important trust conferred upon us, and what is required at our hands as laborers in the Lord's vineyard, and we purpose to renew our efforts and activity, so far as may be, and we ask the prayers and confidence of the Saints that this purpose may be executed in the way that will best serve the interests of the church.

The work of restoring the grand old Temple, built by divine commandment, and long since left to the winds and wastes of time, deserted, to be pillaged by the irreverent and thoughtless, has been nearly completed, in keeping with the work of restoring peculiar to the Reorganization, and is now made a pleasant and delightful place in which to worship. The repairing done reflects credit upon the committee which had it in charge, and the small indebtedness incurred thereby, should be promptly and cheerfully lifted. The Saints may well feel glad that they can no longer be

justly reproached for a seeming want of interest in the house appointed by God to be built to His name.

The financial condition of the church is in a healthy state, showing an increased faith, confidence and interest among the Saints concerning tithes and offerings, which gives encouragement to the thought that the church will soon be able to put the whole of her available ministry into the field.

With hearts full of gratitude to God and love toward you, and with unfaltering faith and confidence in our holy religion, we invoke the blessings of God upon you and his work everywhere, praying that prosperity, and a renewal of confidence and effort may come to the church throughout the whole world. As a means of better understanding our respective duties, and with a view of coming to a greater unity of action, and avoiding misunderstanding and strife, we commend the following statements, declarations and definitions, for the guidance of district presidents and all whom it may concern:

1. The law of God provides for general presiding officers in the church, and also for presidents of branches: but it contains no provision for the office known as "district president." This office should, therefore, be considered as an outgrowth in organization, the object of which is to perform work not specially provided for in the law, and to *assist* in the discharge of duties and obligations which, by law, are imposed upon other officers of the church.

2. Presidents of districts hold and exercise their presidency, solely by virtue of selection by vote; hence they have no right to dictate, direct, or control any except those who placed this presiding responsibility upon them. A simple choice, only, made by any body of Saints, can not bestow authority to do the work which is clearly provided for in the revelations of God, and which is assigned to other officers of the church.

3. The branch organization with a presiding elder, a priest, teacher and deacon, to perform the respective duties necessary for the welfare of such organizations, is clearly provided for in the law; and if from any cause these branches need to be set in order, the law also provides for this emergency, and assigns the duty of setting in order, or regulating to another class of officers, whose duties and prerogatives are clearly defined. It follows, then, that the rights and duties of presidents of districts are outside of the above named provisions; and that they can not regulate, or set in order the branches of the church, except by invitation, request, or direction, of those to whom this work properly belongs.

4. Outside of all presidency known to the law, there are High Priests, elders and priests, all of whom, according to their circumstances and ability, should be engaged in ministering the word of life to the people. Hence the necessity for and wisdom of district organizations with presiding elders to take charge of them. It is evident, therefore, that the leading duties of presidents of districts are to open up new fields of labor; encourage and stimu-

late to activity the ministry in their respective districts, who are not burdened with branch duties, or who are not under general church appointment, and, so far as possible, aid *all* classes of ministers, in an advisory way, in order that the greatest possible degree of good may result from their labors in the respective localities where they are required to operate.

5. It is their right to preside over district conferences, by the voice of said conferences, when there is no member of the "travelling, presiding High Council" present, or a Seventy under special direction from him, or others whose duty and privilege it is to preside by reason of their position and standing in the church. They should be as conversant with the needs and demands of the branches as their circumstances will permit; and should aid by counsel, when called upon, in any work which properly belongs to branch officers. They should keep a vigilant watchcare over all their flocks, so far as practicable, and see that no evil or wrong doing is fostered, or practiced by the members, and more especially among the ministry. And when anything arises which reflects upon the moral standing or fitness of the ministry, he shall see that it is corrected through the channels provided in the law. It is not necessary, however, that he should travel from branch to branch, in one constant round, dictating and directing in branch affairs, and thus become an expensive burden while attempting to do that class of work which clearly belongs to branch and general church officials.

In connection with the above, we call attention to the two following questions which have disturbed and divided the Saints, in some localities, and which were duly referred to us for consideration and decision.

1st. Resolved, That it is our opinion that in all cases where faith and repentance are professed, and baptism administered by one having proper authority, that we can not assume the motive of the person baptized to have been evil because of subsequent transgression; but due diligence should be exercised by church officials, to honor the law contained in Doctrine and Covenants, sec. 17, par. 9; and sec. 42, par. 20.

2d. Whereas, there is a divided opinion with reference to the meaning of the law contained in the Book of Doctrine and Covenants, sec. 42, par. 7, which reads as follows: "Thou shalt not commit adultery; and he that committeth adultery and repenteth not shall be cast out; but he that has committed adultery and repenteth with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out." Therefore, be it resolved, That it is our decision that the law of God requires the church to forgive once, upon confession; and that a second offense, demanding excommunication, can not be committed until after the guilty parties have been once forgiven of the crime charged.

May the spirit of wisdom, and the love

of the truth abide with the faithful every where, is the prayer of your co-workers in the vineyard of the Lord.

E. C. BRIGGS,  
W. H. KELLEY,  
JAMES CAFFALL,  
J. H. LAKE,  
J. R. LAMBERT,  
J. W. GILLEN,  
JOSEPH LUFF,  
G. T. GRIFFITHS.

KIRTLAND, Ohio, April 21st, 1887.

## Miscellaneous.

### ERRATUM.

On page 293, this issue, in third column, where it reads "Balance due Depositors," it should read \$3,932.64, instead of \$65,707.17." This error was not discovered until the first forms were printed.

### BISHOP'S APPOINTMENTS

In accordance with the recommendation of the Southern Indiana district of the church, I hereby appoint James M. Scott as Bishop's Agent for said district, trusting that the Saints thereof will sustain him spiritually and financially for the benefit and progress of the work there and in the church at large.

Having been notified of the resignation of Bro. Thomas Matthews as my agent of Eastern Ohio and Western Virginia district, and Bro. Thomas J. Beatty having been recommended to me in his stead by said district, I therefore appoint him as Bishop's Agent for said district. And that the Saints may sustain and uphold him by their means and prayers in the discharge of his duty, is the prayer of your co-laborer and brother in Christ.

G. A. BLAKESLEE,  
*Presiding Bishop.*

GALLEN, Mich., April 23d, 1887.

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Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa. The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year. Money may be sent by Post Office Order, Registered Letter, or Express on Lamoni, addressed DAVID DANCER, Box 525, Lamoni, Decatur County, Iowa. All matters of business connected with the office should be addressed to DAVID DANCER; communications and articles to the EDITOR.

# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 730.

Lamoni, Iowa, May 14, 1887.

No. 20.

## THE SAINTS' HERALD:

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Every Saturday; price \$2.50 per year.

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, May 14, 1887.

### PERSECUTION AND ITS CAUSES.

(Continued from page 275).

SOME seem to not know that efforts have been made from the very founding of the Church of Christ to make it appear that the Saints were a vicious, lawless, treasonable people, but such is nevertheless the case, as the history of the past fully proves. Nor is this peculiar to Latter Day Saints, for in every age and dispensation God's people have been subjected to such treatment, whether known as primitive Christians, or protestant reformers, reaching from the times of Jesus and his apostles through the first centuries of the Christian era, down to the times of the Waldenses in the twelfth century, Wicliffe in the fourteenth, Luther, Melancthon and Knox in the sixteenth, Fox and others in the seventeenth, Wesley and Whitfield in the eighteenth, Murray and Ballou and Channing and Campbell, with Joseph Smith, the restorer of the gospel, and the founder of the authorized Church of Christ, in the nineteenth. All of them and their fellows have suffered misrepresentation, contumely, scandal, and sometimes bitter, violent persecution, and it has required time and patient endeavor to correct the evil reports and set well authenticated facts before the people touching these matters. With this purpose in view we continue this article, for now that strenuous efforts are being made to destroy Mormonism, root and branch, charging that from the first it has been vile and treasonable, we feel constrained to gather up legitimate, pertinent evidences, showing that it was neither the corruptness of the Saints' teachings, nor the criminality of their conduct, that caused the persecutions they suffered in New York, Ohio, Missouri, and Illinois, up to 1844, nor much of that which has followed since. We write to defend the Saints against the

base calumnies heaped upon them from the first by which the public mind has been perverted and misled. And to furnish further evidence of the purity of the Saints' motives, and the uprightness of their conduct, showing at the same time the blindness and craft and malice of their enemies, we subjoin the following, which is an added proof that the Saints diligently sought by peaceful, legal means, to obtain redress for their wrongs and redemption of their legal rights:

All hopes of relief from the General Government was destroyed on receipt of the following communication from the city of Washington:

"WAR DEPARTMENT, May 2d, 1834.

*Gentlemen:*—The President has referred to this department the memorial and letter addressed to him by yourselves and other citizens of Missouri, requesting his interposition in order to protect your persons and property.

In answer, I am instructed to inform you that the offences of which you complain are violations of the laws of the State of Missouri, and not of the laws of the United States. The powers of the President under the constitution and laws, to direct the employment of military force in cases where the ordinary civil authorities are found insufficient, extend only to proceedings under the laws of the United States.

Where an insurrection in any State exists against the government thereof, the President is required on the application of such State, or of the Executive, (when the Legislature can not be convened), to call forth such a number of the Militia as he may judge sufficient to suppress such insurrection.

But this state of things does not exist in Missouri, or if it does the fact is not shown in the mode pointed out by law. The President can not call out a military force to aid in the execution of the State Laws, until the proper requisition is made upon him by the constituted authorities.

Very respectfully, your obedient servant,  
(Signed), LEWIS CASS.

To Messrs. A. S. Gilbert, W. W. Phelps, E. Partridge and others, Liberty, Clay county, Missouri."

Times and Seasons vol. 6, p. 1073.

We next present a letter and an "order" from the governor, in respect to the arms surrendered by the Saints to Col. Pitcher, November 5th, 1833, when the Saints were being mobbed out of Independence and Jackson county:

"CITY OF JEFFERSON, May 2d, 1834.

*To Messrs. W. W. Phelps and others:* Gentlemen.—Yours of the 24th ult., is before me, in reply to which I can inform you that becoming impatient at the delay of the Court of Enquiry in making their report in the case of Lieut. Col. Pitcher; on the 11th ult. I wrote to Gen. Thompson for the reasons of such delay; last night I received his reply, and with it the report of the

Court of Enquiry, from the tenor of which I find no difficulty in deciding that the arms your people were required to surrender on the 5th of last November should be returned; and have issued his order to Col. Lucas to deliver them to you or your order, which order is here enclosed.

Respectfully, your obedient servant,  
(Signed) DANIEL DUNKLIN.

The following is the order referred to above:

"CITY OF JEFFERSON, May 2d, 1834.

*To Samuel D. Lucas, Col. 33d Regiment:* Sir.—The Court ordered to enquire into the conduct of Lieut. Col. Pitcher, in the movement he made on the 5th November last, report it as their unanimous opinion that there was no insurrection on that day, and that Col. Pitcher was not authorized to call out his troops on the 5th November, 1833. It was then unnecessary to require the Mormons to give up their arms. Therefore, you will deliver to W. W. Phelps, E. Partridge, John Corroll, John Whitmer, and A. S. Gilbert, or their order, the fifty-two guns, and one pistol reported by Lieut. Col. Pitcher to you on the 3d December last, as having been received by him from the Mormons on the 5th of the preceding October, [November].

Respectfully,

DANIEL DUNKLIN,  
Commander in Chief."

Times and Seasons vol. 6, pages 1073, 1074.

The following letter written to Gov. Dunklin throws added light upon the nature and extent of the outrages perpetrated upon the Saints by the Jackson county mob:

"LIBERTY, Clay county, May 7th, 1834.

*Dear Sir:*—Your favor of the 20th ult. came to hand the 1st inst., which gives us a gleam of hope that the time will come when we may experience a partial mitigation of our sufferings. The salutary advice at the conclusion of your letter is received with great deference.

Since our last of the 24th ult., the mob of Jackson county have burned our dwellings. As near as we can ascertain, between one hundred and one hundred and fifty were consumed by fire in about one week; our arms were also taken from the depository (the Jail) about ten days since and distributed among the mob. Great efforts are now making by said mob to stir up the citizens of this county and Lafayette to similar outrages against us, but we think they will fail of accomplishing their wicked designs in this county. We here annex a copy of the petition to the President, signed by about one hundred and twenty.

With great respect, &c.,

(Signed) A. S. GILBERT,  
W. W. PHELPS.

Daniel Dunklin, Gov. of Missouri.

Times and Seasons vol. 6, p. 1074.

Here is a letter written by some of the leading brethren to Col. S. D. Lucas in respect to the restoration of their arms, also a letter written to the governor two

weeks afterwards, in regard to the same matter:

"LIBERTY, Clay county, May 15th, 1834.

Col. S. D. Lucas: Sir.—We have this day received a communication from the Governor of this State, covering the order herewith, and we hasten to forward the said order to you, by the bearer, Mr. Richardson, who is instructed to receive your reply. We would further remark that, under existing circumstances, we hope to receive our arms on this side the river, and we would name a place near one of the ferries for your convenience. As the arms are few in number, we request that they may be delivered with as little delay as possible.

Respectfully yours,

(Signed)

A. S. GILBERT,  
JOHN CORRILL,  
W. W. PHELPS,  
EDWARD PARTRIDGE.  
JOHN WHITMER.

P. S. We will thank you for a written communication, in answer to this letter, and the accompanying order."

"LIBERTY, Missouri, May 29th, 1834.

Sir.—Your communication to us of May 2d containing or enclosing an order on Col. S. D. Lucas for the arms which were forcibly taken from us last November, was received the 15th inst., and the order forwarded to Col. Lucas, at Independence, on the 17th, giving him the privilege of returning our arms at either of the several ferries in this county. His reply to the order was, that he would write what he would do the next mail (May 22d). But as he has removed to Lexington without writing, we are at a loss to know whether he means to delay returning them for a season, or entirely refuse to restore them.

At any rate, the excitement, or rather spite of the mob, runs so high against our people, that we think best to request your Excellency to have said arms returned through the agency of Col. Allen or Captain Atchison. Report says the arms will not be returned, and much exertion is making by the mob to prevent our return to our possessions in Jackson county. We also understand that the mob is employing certain influential gentlemen to write to your Excellency, to persuade us to compromise our matters in difference with the Jackson mob, and probably divide Jackson county. We ask for our rights and no more.

Respectfully, your Excellency's servants,

(Signed)

W. W. PHELPS,  
JOHN CORRILL,  
S. A. GILBERT,  
EDWARD PARTRIDGE."

Times and Seasons vol. 6, pages 1075-6.

To these we add the following to Governor Dunklin:

LIBERTY, June 5th, 1834.

Dear Sir:—We think the time is just at hand when our Society will be glad to avail themselves of the protection of a military guard, that they may return to Jackson county. We do not know the precise day, but Mr. Reese gives his opinion that there would be no impropriety in petitioning your excellency for an order on the commanding officer to be sent by return mail that we might have it in our hands to present when our people are ready to start. If this should meet your approbation and the order sent by return mail, we think it would be of great convenience to our society.

We would also be obliged to your Excellency

for information concerning the necessary expenses of ferrage, &c. Are our people bound to pay the ferrage on their return? As they have already sustained heavy losses, and many of them lost their all, a mitigation of expenses on their return at this time, where they could legally be reduced, would afford great relief; not only ferrage across the Missouri river, but other items of expense that could lawfully be reduced.

We remain your Excellency's

Most obedient servants,

A. S. GILBERT,  
W. W. PHELPS,  
EDWARD PARTRIDGE, &c.'

As to what the governor thought of the treatment the Saints had suffered at the hands of the mob, also his views as to their *right* and *their duty to bear arms*, their right of religious liberty under the laws, and of his anxiety to have "a peaceable compromise" effected between the Jackson county mobbers and the Saints, the reader may gather from his letter to Colonel J. Thornton whom he appointed "an aid to the commander-in-chief," printed in the *Missouri Enquirer*:

"CITY OF JEFFERSON, June 6th, 1834.

Dear Sir:—I was pleased at the reception of your letter, concurred in by Messrs. Reese, Atchison and Doniphan, on the subject of the Mormon difficulties. I should be gratified indeed if the parties could compromise on the terms you suggest, or, indeed, upon any other terms satisfactory to themselves. But I should travel out of the line of my strict duty, as chief executive officer of the government, were I to take upon myself the task of effecting a compromise between the parties. Had I not supposed it possible, yes, probable, that I should, as executive of the State, have to act, I should before now have interfered individually in the way you suggest, or in some other way, in order if possible to effect a compromise, uncommitted as I am, my duty; though it may be done with the most extreme regret. My duty in the relation in which I now stand to the parties, is plain and straight forward. By an official interposition, I might embarrass my course, and urge a measure for the purpose of effecting a compromise, and it should fail, and in the end, should I find it my duty to act contrary to the advice I had given, it might be said that I either advised wrong, or that I was partial to one side or the other, in giving advice that I would not as an officer follow. A more clear and indisputable right does not exist, than that the Mormon people, who were expelled from their homes in Jackson county, to return and live on their lands, and if they can not be persuaded as a matter of policy, to give up that right; or to qualify it, my course, as the chief executive officer of the State is a plain one. The Constitution of the United States declares, "that the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States." Then we can not interdict any people who have a political franchise in the United States from emigrating to this State, nor from choosing what part of the State they will settle in, provided they do not trespass on the property or rights of others. Our State constitution declares that the people's "right to bear arms, in defence of themselves, and of [the] State, can not be questioned." Then it is their constitutional right to arm themselves. Indeed our military law, makes it the duty of every man,

not exempted by law, between the ages of eighteen and forty-five, to arm himself with a musket, rifle, or some fire-lock, with a certain quantity of ammunition, &c.; and again, our constitution says, "that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences." I am fully persuaded that the eccentricity of the religious opinions and practices of the Mormons, is at the bottom of the outrages committed against them.

They have the right constitutionally guaranteed to them, and it is indefeasible, to believe, and worship JOE SMITH as a man, an angel, or even as the only true and living God, and to call their habitation Zion the Holy Land, or even heaven itself. Indeed there is nothing so absurd or ridiculous that they have not a right to adopt as their religion, so that in its exercise they do not interfere with the rights of others.

It is not long since an imposter assumed the character of Jesus Christ, and attempted to minister as such; but I never heard of any combination to deprive him of his rights.

I consider it the duty of every good citizen of Jackson county and the adjoining counties to exert themselves to effect a compromise of these difficulties, and were I assured I would not have to act in my official capacity in the affair, I would visit the parties in person and exert myself to the utmost to settle it. My first advice would be to the Mormons to sell out their lands in Jackson county, and to settle somewhere else, where they could live in peace, if they could get a fair price for them, and reasonable damages for injuries received. If this failed, I would try the citizens and advise them to meet and rescind their illegal resolves of last summer and agree to conform to the laws in every particular, in respect to the Mormons. If both these failed, I would then advise the plan you have suggested, for each party to take separate territory and confine their numbers within their respective limits, with the exception of the public right of ingress and egress upon the highway. If all these failed, then the simple question of legal right would have to settle it. It is this last that I am afraid I shall have to conform my action to in the end, and hence the necessity of keeping myself in the best situation to do my duty impartially.

Rumor says that each party are preparing themselves with cannon. That would be illegal, it is not necessary to self defence as guaranteed by the constitution, and as there are no artillery companies organized in this State, nor field pieces provided by the public, and preservation of that kind will be considered as without right, and, in the present state of things, would be understood to be with a criminal intent. I am told that the people of Jackson county expect assistance from the adjoining counties to oppose the Mormons in taking or keeping possession of their lands. I should regret it extremely if any should be so imprudent as to do so; [for] it would give a different aspect to the affair.

The citizens of Jackson county have a right to arm themselves and parade for military duty in their own county independent of the Commander-in-Chief, or some other authorized by him, it would produce a very different state of things. Indeed, the Mormons have no right to march to Jackson county in arms, unless by order or permission of the Commander-in-Chief. Men must not "levy war" in taking possession of

their rights, any more than others should in opposing them in taking possession.

As you have manifested a deep interest in a peaceable compromise of this important affair, I presume you will not be unwilling to be placed in a situation, in which, perhaps, you can be more serviceable to these parties. I have therefore taken the liberty of appointing you an aid to the Commander-in-Chief. I hope it will be agreeable to you to accept. In this situation you can give your propositions all the influence they would have were they to emanate from the Executive, without committing yourself, or the Commander-in-Chief, in the event of failure. I should be glad if you, or some of the other gentlemen who joined you in your communication, would keep a close correspondence with these parties, and by each mail write to me.

The character of the State has been injured in consequence of this unfortunate affair; and I sincerely hope it may not be disgraced by it in the end.

With high respect your obedient servant,  
(Signed) DANIEL DUNKLIN.

#### EDITORIAL ITEMS.

IN this issue we send out a "supplement," the Revelation of April 11th, 1887. Those having a Doctrine and Covenants can paste it in at the proper place for future reference.

Bro. A. Berg, when renewing of late for HERALD says, "The *Herald* furnishes the very best reading I ever paid money for. I could not do without it." We are receiving many scores of letters from various parts expressing similar sentiments, and we feel encouraged to ask the ministry and members to seek by every proper means to extend the circulation of the HERALD, and other church publications by procuring new paying subscribers therefor.

Sr. Thirza Chapman of Valley View, Iowa, sends HERALD for April 16th and 23d, and tracts to friends in England, and she thinks a competent, worthy elder could find an opening there for gospel preaching. The following are the addresses to which she sends: Mr. David Spanswick, Cadley, Marlborough, Wiltshire; Mrs. Joseph Hughes, Balsdon House, near Hungerford, Berkshire; Mrs. James Spackman, Estcot, Burbage, near Marlborough, Wiltshire; and Miss M. Blackman, 76 High Street, Burbage, near Marlborough, Wiltshire. Our ministry in that region should look to this call.

Bro. F. P. Schnell of Los Angeles, California, writes April 27th: "Prejudice against the work has been removed to a great extent, and the prospect for an increase is favorable."

Bro. D. W. Johnston of Moore, Ontario, in a recent letter says: "I have taken the *Herald* for fifteen years, have not lost one number. I could not do without it. Is it the first paper I read when the post arrives."

Bro. N. Stamm wrote from Angus, Iowa, the 2d inst., and is in fine spirits. He had preached a number of times; a Methodist local preacher and his wife were baptized, and Bro. Stamm thinks he

will be a very useful man for the church. He says six had been baptized at Grimes not very long ago, and that now they have enough to organize a branch.

We find in the Wilkes Barre, (Pa.), *Record* of April 28th, a solid article by Bro. J. Hall, setting forth that polygamy was not, and never could be, a doctrine of the true Latter Day Saints, and that it was first publicly introduced by O. Pratt, at Salt Lake City, Utah, August 29th, 1852.

Many letters and articles are crowded out or delayed by conference minutes this issue. We are talking of having the General Conference minutes hereafter printed in pamphlet form, separate from the HERALD, for the reason that they would then be convenient of access, easily preserved and conveyed, and would not take much needed space in HERALD. Is the church ready for this?

Bro. F. C. Warnky of Independence, Missouri, writes May 2d, that he preached at Holden last week, and that Brn. I. N. White and C. StClair were there now, and that an excellent interest was manifest. He had been to Kansas City of late, prospects good there, and some added to the church there of late.

M. J. Avery of La Harpe, Illinois, (P. O. box 277) takes the HERALD, would like to read our church books, is pleased with the doctrine of the church, and would be pleased to have an interview with some competent minister of the church.

By letter from Mrs. Cynthia Cato, of May 2d, we learn that she resides at Eureka, Greenwood county, Kansas, instead of Fort Scott. If any elder can call there, her residence will be found half mile west of Fort Scott Rail Road depot, but they should send letter a few days in advance. The Christian minister there says he will give the use of his church to our ministers and attend their meetings.

#### DEFEND YOUR POSITION.

Elder J. S. Roth of Grinnell, of the Latter Day Saints, at the instance of Mr. D. W. Clow, sent the following challenge to Rev. M. T. Lamb, who preached against Mormonism last Sunday and the week before: The members of that faith in this vicinity are not polygamists, but believe in the Book of Mormon. They object to the statements of Rev. Lamb.

#### CHALLENGE:

As Mr. Lamb has publicly stated that the Book of Mormon was a fraud, and Joseph Smith an impostor; therefore, in behalf of the Reorganized Church of Jesus Christ of Latter Day Saints, we respectfully challenge him to defend his position in a joint discussion in the city of Davenport, he to affirm his position and we to deny—the time to be agreed upon hereafter. He can answer this by letter to D. W. Clow, 124 West Locust street, Davenport, Iowa, or to

J. S. ROTH, Grinnell, Iowa.

We clipped the above from the Davenport (Iowa) *Gazette* of April 20th, which contains a lengthy report of Rev. Lamb's lecture in the Congregational Church in Davenport of late. Mr. Lamb failed to accept a similar challenge sent him by our Elder Whiting of New Bedford, Massa-

chusetts, not long since, and it is probable he will fail to accept Elder Roth's challenge—unless there's money in it, more than in his book venture.

#### EXTRACTS FROM LETTERS.

Bro. John Cobb, Sen., of Lower Lake, California, writes of late, saying:

"Times are very dull here at present. We hold meetings every two weeks and have the manifestations of the Spirit in them."

President Joseph Smith, in a letter dated Kirtland, Ohio, April 28th, writes:

"Mr. Geo. Russell, an old citizen here, says: 'I have been raised here—lived here from boy to man; have watched this thing for many years; but I now believe Mormonism has come to stay.'"

#### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"That cloud itself, which was before thee  
Lies dark in view,  
Shall with beams of light from the inner glory  
Be stricken through.  
And like meadow mist through autumn's dawn,  
Uprolling thin,  
Its thickest folds when about thee drawn  
Let sunlight in."

#### "BLESSED ARE THEY WHO SHALL NOT BE OFFENDED IN ME."

TO THE distant and lonely prison in which John the Baptist was confined, there came rumors of all the wonderful works which Jesus was doing, and he who was second to no prophet that had gone before him, who himself had borne witness of Christ and his divinely appointed mission, listened to the wonderful stories told him by his disciples, among which was related the bringing to life of the young man at the gates of Nain; and listening, his faith began to waver. "If indeed this is the Christ and he has power to perform all these wonderful things of which I hear, why does he not smite these prison bars and set me at liberty? Would he not know that they are wearing out my life, cankering my very soul? Oh, for the power to walk forth once more in freedom! To feel the pure air of heaven fanning this weary brow and the misty spray from the blue waves of Galilee bathing my temples! How often when in the desert did I look forward to the time of his coming, and when the word of the Lord came unto me in the wilderness commanding me to preach unto the people, "Repentance and baptism for the remission of sins," did not the same heavenly messenger say unto me, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost," therefore I said to the people, "Behold the Lamb of God which taketh away the sin of the world!"

"Then I had thought to be with him, to learn of him and lean upon his strength. Not only to see all these mighty works which he is now doing, but to see the oppressors brought low, and kings to tremble before his power. Was he not sent to heal the broken hearted, to set the captives free, and give liberty to his bruised and

down-trodden people? Why then am I a captive in this prison, in the power of a haughty, wicked king, because I told him of his sins? Surely there must be some mistake. If he were indeed the Christ, he would know all this; he would know how my soul is longing to be with him, and he would set me free.

"He must increase, but I must decrease. Yes; these words were given me and I spake them; but surely if he be the Christ he will send some comforting message to me when he knows my doubts and fears; therefore, *I will ask him*. If he be the Christ no man can deceive him. He will know what is in my heart, and if I must still remain here, he will send a message of love to cheer my soul and renew my strength, that I may have grace to do his will." Calling two of his disciples therefore, he sent them to Jesus.

Scarcely were the tears of joy dried upon the cheeks of the grateful widow of Nain, whose son Jesus had raised from the dead, when upon wings as of lightning, ran the news from lip to lip, from home to home, and from every quarter there came to him the sick and afflicted, or they were brought by their friends, that they might be healed of their infirmities. In the midst of this concourse of people the Master bent his gaze upon two, who had come with the others, but not to be healed. He had no need to ask them why they were there, for their errand was known unto him. Quietly he proceeded with his work, and at his word the sick were healed, the afflicted with plagues were restored, and from the possessed of devils the devils were cast out, and sight was given to the blind. When this had been done, he bent his gaze again upon the two, and they drew near, saying, "Master, John Baptist hath sent us unto thee, saying, 'Art thou he that should come, or look we for another?'"

Great, and full of tender compassion was the heart to which this question was addressed. No frown came to that placid face, nor rebuking question to his lips. "Did not John see the heavens opened and the Spirit of God descending upon me? Did he not hear the voice from heaven saying, 'This is my beloved Son, hear him?'" Not with questions like these did the Master answer John. There was not a throb of that true heart behind those prison bars, not a doubt which weighed upon that weary brain that did not strike a chord of sympathy in his pitying heart. How then will he answer him? John was not only a prophet—the messenger sent before the face of the Messiah to prepare his way,—but he was a priest and the son of a priest, and being such he was familiar with the prophets, and from them had learned the nature of the work Christ would do when he came upon the earth. "Go your way and tell John the blind see, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised, and to the poor the gospel is preached."

Thus came the answer from his lips to the waiting messengers, whose eyes had seen all the wonderful things done by him while they were standing by, nor was this all, for as yet the answer is not complete.

There is to be added to this direct message sent to John, a clause to reach every heart seeking for divine guidance to the end of time—"Blessed are they who shall not be offended in me."

From the time when God first made choice of Abraham to be the father of a great nation, when from all the families of the earth He selected *one* to be the repository of his oracles, gave to them His statutes and made with them His covenants, even to the present day He has chosen whom He would, has sent by whom he would send, and steadily forward has moved to the accomplishment of the great end in view, the salvation of the human race. The thoughts, the dreams, the aspirations of man have been as the waves of the sea, but the course of God is one eternal round. When Moses first presented himself before his enslaved brethren he thought they would at once have known and recognized him as the one God had chosen to be their deliverer, (See Acts, 7: 25), but when they reproached him with smiting the Egyptian, he fled into the land of Midian, and there remained until sent by the Lord to accomplish the work appointed him to do. Were we to inquire the reason of Moses thinking that his brethren should have known the nature of his work—that he was sent of God to be their deliverer—we can find no satisfactory answer outside of the fact that God must have revealed it to his prophets who had taught the people to expect it. We know that the Lord had told Abraham in regard to their captivity and their deliverance; Joseph had also said to them, "God will surely visit you and bring you out of this land," but we are led by the language of the apostle to infer that they had more definite knowledge than this. Be this as it may, we are assured this is God's plan. "Surely the Lord will do nothing but he revealeth his secrets to his servants the prophets." From the day when Adam and Eve went forth out of the garden of Eden, the Lord by his own voice promised a Savior to the world, and through his prophets from time to time the promise was renewed. With this nature of this work, no living man was better acquainted than John the Baptist, but under the stress of that trial, which sooner or later will come to every true child of God, doubts arise in his mind; his soul is troubled and he turns to Jesus for assurance and comfort.

Saints of God, mark this—to *Jesus* were the messengers of John sent; not to the priests or doctors of the law, not to the Sanhedrin of his nation, nor yet like the wise men in quest of knowledge concerning this same Jesus, to the king on his throne, but to the travel worn, weary, despised Nazarene, even Jesus the son of Joseph the carpenter.

"Blessed are they who shall not be offended in me." Tell John these things and it will be enough. Shall I not finish the work the Father has for me to do? His prophets have told you what that work was—be not offended at it, nor yet in me, "for one jot or one tittle shall in no wise pass from the law until all be fulfilled.

John in his lonely prison, shut out from the world of nature, with all its sights of beauty and its sounds of joy, with an uncertain future before him, doubtless was under heavy trial, and for the time the face of the Father was hid and the comforting assurance which had been with him during all his sojourn in the desert, while he waited for the Master's coming, was withdrawn, and in his time of trial he turns to Jesus. Later on this same cup was pressed to the lips of Jesus himself, and in his agony he cried, "My God, my God, why hast thou forsaken me?"

Of this latter day work prophets and apostles have written, and the departure from the truth has been clearly pointed out, yet still we are offended. God has chosen his own instruments to bring to pass his work, and high above all he is moving on to its final triumph and accomplishment. But we fancy our way is better and wiser than the Lord's way. It is not in strict accordance with our preconceived ideas and we are offended. Blessed are those who like John appeal to Jesus. Offenses, we are assured must come, but in view of what the Savior has said, it stands us in hand to be very careful that they do not come through us. Better we were cast into the depths of the sea, than offend one of the little ones who believe in Him. Let us therefore strive to "make straight paths for our feet, lest that which is lame be turned out of the way."

#### EXTRACTS FROM LETTERS.

Sister Mary Knipschild, writes from Norborne, Missouri: "In reading my article in the *Herald* I observe one mistake, where it is stated that after receiving the wonderful vision which I related upon coming to a knowledge of things by which I was surrounded, I could do nothing but 'stand.' What I intended to express was, I was so overwhelmed with amazement that I could do nothing but wonder at the great manifestation of God's power and the revelation of it which he had made to me. During the ten days that my spirit was out of the body, this was the feeling which I had. Wonder, love and praise, wrapt my whole being, and although I had five little children, and of necessity had to care for them and their wants, yet I was not conscious of doing it, for I moved with such ease that nothing seemed like work, nor was anything burthensome to me, but afterwards when my spirit returned to the body, what a change! My body felt so heavy that I could hardly move. There was no desire left for the earthly. The spiritual things were the *reality* and all earthly things of a *secondary nature*. Could my sisters see, as I then saw the light in which pride appears, there would be left in them no desire for the adorning of the body. This adorning which is manifested pride, is in reality 'a weakness of our sex,' as one sister has expressed it, and when I remember how it appeared to me, then I pray for my sisters who indulge in it, the prayer of Jesus, 'Father, forgive them, they know not what they do!' A highly adorned person sets herself up as an idol, manifesting self-love more than

the love of God, and how often I wish, as I said before, that my sisters could see how God looks upon it as it appeared to me when in the Spirit. It is grievous to see the daughters of Zion haughty, and at another time I want to talk more with my sisters concerning this."

Sister Hannah Moore, writes from Cambridge, Ohio: "I have been much interested in reading the letters from the sisters, and in sending in my mite to the Missionary Fund I wish to tell them this and pray that God will bless them and help them that they may not grow weary in well doing."

Sister Hannah Sailsbury, writes from Sandwich, Illinois: "I am pleased to read so many good letters from the sisters, and hope to hear more said upon the subject of dress. I feel the need of reform both for comfort and looks. I do detest some of the styles now adopted, and I for one will try not to follow them."

Sister R. J. Yocum writes from Logan, Iowa: "There is a couplet which comes to my mind when the griefs and cares of life are pressing heavily upon my heart, it is this,

"There may be burning deserts through which our feet must go;  
But there are green oases where pleasant palm trees grow."

I am striving to think oftener of the oases and less frequently of the burning deserts. I ask an interest in your prayers.

QUARRY, Ohio, April 21st.

Dear Sisters in the Everlasting Covenant:—To-day I take up my pen to comply with your requests. Some who have been untiring in kindness to me since Sr. Frances' appeal for me in the *Herald*, have continued to send their comforting letters, and say, "You need not worry to answer letters, but write to the Mothers Home Column, and let us all hear how you are improving."

After thanking all for your kindness, I am happy to tell you I have been gaining strength and improving much for two or three weeks, and especially since General Conference. I sent a petition to be remembered in their solemn assemblies, and although I can not walk a step yet, when the weather is warm I can sit most of the day in my easy chair on the cast porch and see the beautiful flowers in our yard, hear the birds sing, enjoy the beauty of nature putting on its robe of green, and breathe the refreshing air of spring. O, sisters, I can tell you it is refreshing, after being confined to a bed of severest pain and suffering and fiery trials for ten long weary, dreary months; and my heart rejoices to tell the dear Saints that

"The friends that most cheered me  
Were the friends of our Master,  
The children of God."

And in my prayers for you all, I have felt He will bless you for your kindness to one so alone in my condition.

S. A. ROSE.

Sister Rose writes also that she will be thankful for any nice patterns for quilts, or for crochet laces, as she can only do light work and is anxious to do something by means of which she can aid the work.

HOME COLUMN MISSIONARY FUND.

Sr. Florence Young, Lamoni, Iowa	28
Sr. Adeline Clark, Rehoboth, Mass.	1 00
Sr. Betsie Pierce, Rehoboth, Mass.	1 00
Sr. Mary A. Filse, Beloit, Wis.	1 00
Sr. Libbie Blackner, Beloit, Wis.	50
Sr. Lena Henderson, Akron, Iowa	20
Sr. Nelly and Della Christie, Arkon, Iowa	20
Sr. Eleanor Thorn, Willard, Utah	1 00
Sr. Mary White, Lima, Mo.	50
Sr. Mary A. Stubbart, David City, Neb.	1 00
Bro. Joseph Hands, Bellaire, Ohio	20
Sr. Ida May Butterworth, Dow City, Iowa	25
A Friend, Hanover, Kansas	2 00
Sr. J. Stubbart, Hay Springs, Neb.	36
Sr. H. M. Wheeler, Alabaster, Mich.	1 25
Mary and Sadie Compton, Lawrence, Mass.	5 00
Sr. Lizzie Sorrenson, Lamoni, Iowa	50

LAMONI, IOWA, May 4th, 1887.

CHILDREN IN THE HOME.

Polemicus Pattie, in his letters has said, somewhat humorously, "folks now-a-days hez decided that children is a heritidge ov the Devil stid ov the Lord, an' ev gone ter raisin' cats, birds, poodles an' sich, which they declare is cheeper an' eesyer done."

And no one who has taken note of the sentiment of the times concerning this subject will deny the truth of the quaint old gentleman's statement.

We condemn, or perhaps pity, the heathen mother throwing her helpless babe under the cruel wheels of the Juggernaut, or into the dark waters of the Ganges, as an offering to her god; yet scores upon scores of our Christian (?) women sacrifice their yet *unborn infants*, from a far less holy motive, upon the altar of society, fashion, and personal ease.

The world is rushing on at too mad a pace to bother with children,—no time to nurse their colics—steady their little tottering feet,—to brood them in childhood's petty storms,—to guide them while making the perilous rapids to manhood and womanhood!

"Get some beautiful house plants—a charming canary—a dear old cat, and a *love of a poodle!*—these are not always in the way; don't disturb your nights; don't keep you home from the ball, the opera, and the thousand and one imperious but delightful demands of society! Then too, Robert and I can be all in all to each other."

Thus reasons many a silly and ignorant young bride, as she imperils everything, even life itself, rather than welcome these God-given angels to her home.

That capricious and conscientiousless dame, Fashion, has invaded this holy precinct and now arrogantly *dictates* that to be in the height of style, there must be *no children*. One offspring, if puny and delicate, but elegantly dressed, may be allowed—two shows a serious disregard of the laws of society, while more completely ostracizes (from the *elite*) and consigns you to the "common, vulgar class."

There is scarcely a crime in our nation; not even that of intemperance, we believe, that is working such insidious but sure devastation of our homes, our physical health and our social purity as this crime. The

intelligent physician and studious philosopher must regard it with apprehension and alarm.

Wrote a friend just entering upon the sacred duties of marriage: "there is nothing we so much fear as children." And this "fear," though it may be unexpressed, is far too wide-spread.

Even our landlords and the proprietors of fashionable boarding houses, have declared them a nuisance. A "man and wife *without children*," they advertise.

No room! Crowd them out! But did you ever think what an army of these un-owned, despised ones, must be gathering to the arms of Him who said: "Suffer the little children to come unto me?"

And is there no one to lift a voice against this slaughter of the unborn innocents, while scores of quacks and professionals stand ready to deceive and aid in this wicked business?

We need instruction. We need plain talks on these vital subjects. We want it in our medical words, by the press, from the pulpit, and from the parents in the home.

Our youth should be taught that children are the crowning glory of the marriage relation, and that none should enter it who are unfit or unwilling to assume this sacred responsibility.

Some one has said, "Life is all preface before the children come;" and truly how little we know ourselves, our weakness and our strength, until we attempt to rear a family. Children are our great educators; teaching us self-denial, patience and industry. They are the strong cords binding (often wavering in their affection or untrue) together. "For our children's sake" becomes the noble and inspiring watchword of the household. And it has saved many a family ship from the breakers and final dismemberment.

Children keep the home warm and bright and the hearts of the parents young and cheerful. If you want to find a fussy, fidgety, finical woman, wrinkled, haggard and disagreeable, look into the homes of those whose order and neatness has never been trespassed upon by a flock of merry, mischievous children.

It is ignorantly supposed that children are like an untimely frost, destroying all physical freshness and beauty. But some of the most beautiful, healthful, and fascinating women I have known, are those who have reared large families; upon whose features have rested the beneficent smile of the Madonna. And any intelligent and honest physician will tell you that nothing so undermines the health as the wicked attempts to avoid the duties of maternity.

"What is home without the children?  
'Tis the earth without its verdure,  
And the sky without its sunshine,  
Life is withered to the core!"

Selected by Lucy Lloyd.

TO HOPE SUBSCRIBERS.

On and after January 1st, 1887, the *Hope* will be sent to subscribers as follows:

Single copies, per year . . . . . 50c.  
Over 4 copies and under 10, to one address, each . . . . . 40c.  
Ten copies and over, to one address, each . . . 35c.

Subscriptions to be paid in advance unless otherwise arranged for by subscribers.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

## Correspondence.

CHATHAM, Ontario, April 30th.

I have just arrived at this place, preparing for my work. Met Bro. J. H. Merriam. He has been preaching some at this place. I see by the last *Herald*, that the missions are mentioned, but the Canada mission is omitted, I presume by neglect. Good reports of the late conference at Kirtland, are mentioned in some of the papers of the Dominion. Received letter from Bro. R. C. Evans, and he has commenced the battle at London. I expect to labor in this (Kent and Elgin) district until after their June conference, second Saturday and Sunday.

Yours for truth,  
J. H. LAKE.

CORMORANT, Minn., April 25th.

*Brother Joseph Smith*:—I was very much pleased to learn of those worthy brethren being called to the apostolic office. It met with the highest approval and appreciation by me, for they have proved themselves men of God and well worthy of God's honor and blessing. I am highly pleased with the *Herald* and *Hope* and of the good views they bring. I saw a good, very good piece in last *Herald* from Aunt Patience. God bless her. What a glorious work we are engaged in! Nothing on earth like it, and yet how few there be who receive the glorious gospel that gives an endless life beyond.

I have not been able to preach for some time, until lately. I am now holding forth at Spring Creek with very few to attend, therefore I will remove to another fishing ground. As it is a day of warning and not of many words I must do my part in telling the story to as many as I can. I was in the Spirit yesterday for one hour, to a full house, and am satisfied the seed fell on good ground. Sister Johnson whom I baptized not long since, expressed her feelings yesterday after partaking the sacrament—"O, I am so happy!" One young man asked me for the Voice of Warning. Of course he carried it home with him. I am glad to see such interest among the young.

May the God of our fathers bless and strengthen you, brother Joseph, and make you mighty in his great wisdom, to lead the church of Jesus Christ.

Yours in the one faith,  
J. C. FOSS.

BANDERA, Texas, April 27th.

*Bro. Blair*:—I read a letter from "a sister" in Mother's Home Column, just now, and I felt like saying something about "tobacco." I know it can be overcome, for father quit it when fifty-eight years old, (two years ago), though he tried several times before he did. He just went to God for help and he received it when he went right. Since that time he is doing all he can to get the Saints to quit it. Others are at work against it here in Texas, and I think we can count ten or fifteen that have quit it, who were once its slaves. Young brothers, let us take that as a part of our work, and fight against that evil all we can. My mother was hastened to her grave I believe, by the use of snuff. I long to see the sisters lay that

habit aside. This is the headquarters for tobacco and coffee, I think. A man is hardly recognized as a Texan if he uses neither. I never felt so much like casting in my mite as I have of late. Why could not all tobacco users make an estimate of their expenses for one year, quit it that long, send that money to the church, and see what a wonderful sight it would be! I expect to fight little sins as well as I can, overcome big sins, then fight them to the end. Brothers, the sisters are marching onward! Can't we? will we? Let us work for our master "by sacrifice." I wish some older ones would write more about tobacco. I'm going to see how many I can get to quit it this year. How many of you, young brethren, will join me?

J. A. CURRIE, Jr.

VERMILLION, Ill., May 2d.

*Bro. J. Smith and W. W. Blair*:—Spoke twice in the Christian Church in Vermillion, yesterday. The congregations were small, but good was done. Pride, ignorance and prejudice stand in the way. However, could I remain here long enough, I am satisfied I could get a respectable hearing in Vermillion, and perhaps a much better one in other places. I am fully persuaded that patient and continued efforts are what is most needed; and that, as a rule, the missionary does not want to spread himself over too much territory. The peculiar condition of the people demand this kind of an effort, and I can not see how good work can be done in new places without it. I expect to reach my field by, or soon after, the 15th inst.

Your brother in bonds,  
JOSEPH R. LAMBERT.

NEBRASKA CITY, Neb., April 28th.

*Bro. Blair*:—Our quarterly conference was held in this city, last Sunday and Monday. Brethren Chas. H. Porter, R. J. Anthony, and James Caffall, did the preaching, before, during and after the conference. Peace, love, and good will was the order, and many are of the opinion, that it was the best conference we have had for a number of years. The same spirit that ruled at Kirtland, was felt here.

In bonds,  
ROBT. M. ELVIN.

HOLSTEIN, Ont., April 26th.

*Dear Herald*:—Since I last wrote you I have been constantly engaged, endeavoring to build up the great work. I believe I was at Cameron when I last wrote, so I need not delineate my effort there. I found a goodly number of Saints and friends there whose kindness has a place in my affections and will not easily be forgotten. I arrived at Holstein the 24th of January, and did some labor there among the Saints. The branch there has about forty members. They have a comfortable little church, and they love to meet together in the interest of the great work. This branch is presided over by Elder Walter Morrison, a good man, who by his timely counsel and humble disposition has gained the confidence, and respect of the community, especially the Saints, yet there are some among the Saints who do not seem to appreciate his labors of love, at least to the extent that they should, in upholding their presiding officer. There are a few who do not live up to their privileges, yet when the Saints, as a branch, come together, the Master meets with them, and they are cheered by the

gifts and manifestations of God's Holy Spirit.

After spending some little time there, I went to the Proton branch to regulate some affairs there. This I found to be a rather difficult job, because the peculiar ideas of some had caused discontent among the rest. This branch numbers about forty persons. They are in a rather better condition at present; but that unity and peace that should be enjoyed by the Saints of God is not realized as it should be. When I see the Saints easily disturbed, I think why is it so? When we talk to them in regard to the work, they almost invariably testify, "I know this work is true;" and any amount of persuasion could not make them think differently. At times very small things will cause some Saints to neglect their duty. The enemy of righteousness then creeps in, destroys their peace, driving out the grand principle of love which Jesus said should be characteristic of his people. If the Saints realized the reward there is in store for the people of God, in the ultimate triumph of the work, they would be more willing to bear and forbear, and would not readily take offense at things of little or no importance. My earnest petition to the Master is, that the Saints who have been slumbering in the past, thinking all was at ease in Zion, may awaken from their lethargy and bind on the war equipments, and earnestly and zealously fight for Zion's cause. We are confident there is a great work to do, and the responsibility of accomplishing it does not rest upon the elders alone, but upon all who have entered into covenant with God. There is no room for idlers in God's work. If we do not do that work, we will be responsible to the Judge of all the earth. No excuses will be accepted. If we have failed, we will suffer loss, being deprived of the glory that awaits the redeemed. All should arise in the strength of Israel's God zealously labor for the glorious triumph of the Redeemer's cause, whether elder, priest or lay member. The voice of the Spirit to Israel is, "work while the day lasts, for the night cometh when no man can work."

I feel satisfied that not many seasons shall pass ere the heavens shall reveal the Son of God, coming in majesty and power, to reign with his Saints, and before his ancients gloriously. My soul swells with joy, as I fondly anticipate the glory then to be revealed; for they that are accounted worthy of an entrance in that celestial city—being made like unto Christ—will bask in the radiance of God's glory, throughout the endless ages of eternity.

While I was in Proton a Methodist preacher, through the press, painted the Latter Day Saints as a terribly deluded people; and with all the ghoulishness of the hyena, desecrated the grave of Joseph the Seer, covering the honored dust of the noble and defenseless dead with falsehood and slander, and wound up with the usual sectarian cry, "Don't go to hear them," "beware of the false prophets" &c. This had its effect with some until we succeeded in getting a hearing through the same paper, and although our article was cut down some, yet we managed to get a challenge printed wherein he was invited, to "come to the front" and maintain his assertions, or show to the public by declining that he was a consummate coward and could not meet what he had said. This served as a quietus for the "Rev."

From Proton we went to Riverview, remained a few days, and thence to Masonville, where Elder J. A. McIntosh had previously labored and did a good work. Here we remained for four weeks, baptized nineteen, fifteen of which were heads of families, and on the sixth of April we organized a branch there of thirty-five members, to be known as the "Masonville Branch." The Saints there are alive to the interests of the work, many others investigating and we think ere long will obey. I am to be there again on the eighth of May to remain for awhile.

Hoping, and praying be able to accomplish the work required at my hands, and for the success of Zion's cause, I am, in bonds of love,

WILLARD J. SMITH.

## Official.

### GENERAL ANNUAL CONFERENCE.

#### REPORT OF CHURCH SECRETARY AND RECORDER.

I submit the following report of the labor done upon the Church Records during the past year, and I believe it will be considered as a satisfactory showing of the progress and condition of affairs. I have placed upon the records during the past year exactly two thousand and seven hundred names, with their items of birth, baptism and confirmation, seventeen hundred and ten of these being baptisms that have never been upon the General Church Records before, and nine hundred and ninety names recorded as received from other branches or by vote. The losses have been as follows: Nine hundred and eighteen by removal, three hundred and seventeen by death and one hundred and fifty-seven by expulsion; total, thirteen hundred and ninety-two. This leaves the net gain for the year thirteen hundred and six members (1,306). In my tabular statement last year I credited the Society Islands with four branches that were not yet on record, an excess of one hundred and twenty-nine, and failed to give Canada credit in that form of three members, so that the total last year was in fact but seventeen thousand, nine hundred and twenty-eight (17,928). To this add the net gain this year and we have now upon the records nineteen thousand, two hundred and thirty-six members (19,236). Ten years ago this Spring there was a net membership or but nine thousand, seven hundred and ninety-six (9,796) on record, or a few over one-half what there are now.

There has been a much greater loss by death and expulsion the past year than during any previous year, a great many veterans of the past having gone to rest, and branches having dealt with members and expelled those whom they considered unworthy of further fellowship. So far as known to the records the loss by the defection of those who withdrew last Spring has been but small, ten names, including the six released by General Conference.

There have been twenty-one new branches put on record the past year, namely: Zion's Hope in England; Ellice and Tilbury in Canada; Deer Creek in California; Box Elder in Colorado; Marshall in Dakota; Elkhorn and Samaria in Idaho; Logan and Willow Valley in Iowa; Dimondale, Gravel, St. Gideon, St. Thomas and Webberville in Michigan; Luce in Minnesota; Chelsea in Nebraska; Kirtland, Lake View and Washingtonville in Ohio; Cranston in Rhode Island; and Lone Star has been organized in Alabama, and Oak Island in Texas.

Some seem to have the idea that the transfer of names in removal from one branch to another is not

recording, like the work of entering new names, when in fact it takes not less than three-fold more time and labor, some times five-fold. This for the reason that items of birth, baptism, confirmation and ordination have to be looked up, and often discrepancies are found in names, dates, and places, requiring not only a close investigation, but also making necessary a correspondence with clerks or others upon every point; for it would be a poor record that did not agree with itself, or that showed a member born in different years and different states, one way on one record and other ways on one or more other records. But such diversities are found on the majority of reports or copies of branch records that come in. Frequent reference to an atlas, post-office guide or encyclopedia is necessary about the names of towns, counties, shires, provinces, etc.

Besides recording, I have the past year indexed, alphabetically, seven thousand, three hundred and eleven names (7,311). Have placed upon the records nearly four hundred ordinations (398), two hundred and fifty-five of which have been new ordinations, or those not before reported and recorded. Have also made seven hundred and sixty-three (1,763) additions to or corrections of that previously recorded, namely as to names, initials, dates and places of birth, baptism, confirmation, ordination, removals, expulsions and deaths, where items were not had before, or had been incorrectly sent. Have made an alphabetical index-record of all the elders, priests, teachers and deacons known in the church, containing nearly four thousand names (3,994), with the pages upon each record book where they can be found, the quorums they are in, and the fact of death, expulsion or ordination to higher office. It shows that there are now left 1,203 elders, 682 priests, 491 teachers, and 346 deacons. I have all these now in one book, adding new ones as reported, and recording losses as they occur. This is very convenient for finding any man who holds office in the church, where he is, etc. Have written upwards of six hundred letters about records and other church matters, issued eighty certificates of appointment and Licenses, answered inquiries by letter about church rules, governments and doctrines, and performed such other work as devolved upon me.

For such Secretary and Recorder's work, and allowances, during the past five years, I have received (including \$142.55 now due me) a total of \$1,306.75, or an average of \$261.35 per year during the five years. I wish this to go on record in the minutes, because there has been a great deal of misunderstanding that has perplexed some and been unjust to me. The balance paid me during that time has been \$95 for ministry service, and \$61.65 for expenses to two conferences, one trip on committee, and for postage and office fixtures. All this is according to statement of the Bishop, sent me last July. During the past year I have spent fully six months clear, full time, in this work, and much of the remaining time has been used in the ministry without expense to any church treasury.

I now present the changes by countries and states during the year, not giving the name of each branch and its number as heretofore done. These figures include branches, fragments of branches, and scattering members, when they are on record to the credit of the country or state mentioned, as follows:—

AUSTRALIA.—Last report 138; 55 baptized, 31 received, 31 removed, 1 expelled, 4 died, 8 ordinations, 7 marriages; net gain 50; present number 183.

DENMARK.—Last report 21; no changes.

ENGLAND.—Last report 594; 46 baptized, 40 received, 46 removed, 16 expelled, 10 died, 11 ordinations, 4 marriages; net gain 14; present number 608.

SOCIETY ISLANDS.—Last report 586; 141 baptized, 1 expelled, 1 died, 59 ordinations; net gain 139; present number 725.

SCOTLAND.—Last report 15; no changes.

SWITZERLAND.—Last report 28; 1 died; present number 27.

WALES.—Last report 175; 14 baptized, 11 received, 10 removed, 6 expelled, 11 died, 3 ordinations 2 marriages; net loss 2; present number 173.

CANADA.—Last report 772; 88 baptized, 56 received, 24 removed, 3 expelled, 9 died, 7 ordinations, 7 marriages; net gain 108; present number 880.

MANITOBA.—Last report 8; no changes.

NOVA SCOTIA.—Last report 26; no changes.

ALABAMA.—Last report 368; 13 baptized, 39 received, 30 removed, 4 died, 1 ordained, 5 marriages; net gain 18; present total 386.

ARKANSAS.—Last report 13; 11 baptized, 5 received; net gain 16; present number 29.

CALIFORNIA.—Last report 1058; 75 baptized, 77 received, 60 removed, 1.26 died, 2 expelled, 15 ordinations, 15 marriages; net gain 64; present number 1,122.

COLORADO.—Last report 61; 6 baptized, 6 received, 6 removed, 2 expelled, 2 ordinations; net gain 4; present number 65.

CONNECTICUT.—Last report 8; no changes.

DAKOTA.—Last report 20; 2 baptized, 10 received, 1 ordination; net gain 12; present number 32.

FLORIDA.—Last report 259; 1 died; present number 258.

IDAHO.—Last report 78; 37 baptized, 9 received, 9 removed, 1 died, 9 ordinations, 4 marriages; net gain 36; present number 114.

ILLINOIS.—Last report 1,703; 63 baptized, 59 received, 40 removed, 6 expelled, 49 died, 10 ordinations, 15 marriages; net gain 26; present number 1,729.

died, 3 ordinations; net gain 10; present number 258.

INDIANA.—Last report 248; 17 baptized, 4 removed, 3

INDIAN TERRITORY.—Last report 25; no changes.

IOWA.—Last report 4,041; 293 baptized, 233 received, 252 removed, 28 expelled, 60 died, 21 ordinations, 58 marriages; net gain 186; present number 4,227.

KANSAS.—Last report 802; 74 baptized, 49 received, 50 removed, 12 expelled, 13 died, 10 ordinations, 15 marriages; net gain 48; present number 850.

KENTUCKY.—Last report 29; 1 baptized, 3 died; net loss 2; present number 27.

MAINE.—Last report 362; 13 baptized, 5 received, 1 removed, 3 expelled, 13 died, 10 marriages; net gain 1; present number 363.

MARYLAND.—Last report none; 10 baptized, 4 received, 1 removed; net gain and present number 13.

MASSACHUSETTS.—Last report 421; 43 baptized, 12 received, 20 removed, 13 expelled, 10 died, 8 ordinations, 6 marriages; net gain 12; present number 433.

MICHIGAN.—Last report 671; 155 baptized, 50 received, 70 removed, 6 expelled, 10 died, 22 ordinations, 7 marriages; net gain 119; present number 790.

MINNESOTA.—Last report 186; 25 baptized, 1 received; 2 removed, 2 expelled, 1 died, 7 ordinations; net gain 21; present number 207.

MISSISSIPPI.—Last report 55; no changes.

MISSOURI.—Last report 1,994; 115 baptized, 100 received, 78 removed, 18 expelled, 28 died, 20 ordinations, 18 marriages; net gain 91; present number 2,085.

MONTANA.—Last report 77; 4 baptized, 1 died, 1 ordination; net gain 3; present number 80.

NEBRASKA.—Last report 871; 52 baptized, 45 received, 43 removed, 5 expelled, 7 died, 8 ordinations, 7 marriages; net gain 42; present number 913.

NEVADA.—Last report 104; 2 removed, 3 died; net loss 5; present number 99.

NEW JERSEY.—Last report 23; 1 removed, 1 died; net loss 2; present number 21.

NEW YORK.—Last report 42; 1 baptized, 7 received, 1 expelled; net gain 7; present number 49.

OHIO.—Last report 360; 88 baptized, 32 received, 23 removed, 7 expelled, 8 died, 4 ordained, 4 marriages; net gain 82; present number 442.

OREGON.—Last report 74; 5 baptized, 9 received, 13 removed; net gain 1; present number 75.

PENNSYLVANIA.—Last report 289; 44 baptized, 4 received, 7 removed, 3 expelled, 12 died, 1 ordination; net gain 26; present number 315.

RHODE ISLAND.—Last report 205; 22 baptized, 22 received, 23 removed, 3 expelled, 4 died, 3 ordination, 3 marriages; net gain 14; present number 219.

TENNESSEE.—Last report 34; 5 baptized, 4 ordination, 1 marriage, net gain 1; present number 35.

TEXAS.—Last report 217; 86 baptized, 25 received, 19 removed, 4 expelled, 6 died, 6 ordinations, 4 marriages; net gain 82; present number 299.

UTAH.—Last report 469; 52 baptized, 19 received 30 removed, 12 expelled, 2 died, 7 ordinations, 5 marriages; net gain 27; present number 496.

VIRGINIA.—Last report none; 7 baptized, 2 received, 2 removed, 1 died; net gain and present number 6.

WEST VIRGINIA.—Last report 181; 27 baptized, 14 received, 5 removed, 1 died, 2 ordinations, 3 marriages; net gain 35; present number 216.

WISCONSIN.—Last report 216; 9 baptized, 11 received, 15 removed, 2 expelled, 9 died, 1 ordained, 4 marriages; net loss 6; present number 211.

WYOMING.—Last report none; 12 baptized, 3 received, 2 removed; net gain and present number 13.

The above statistics show a total one year ago of 17,928, and a gain of 1,710 by baptism and 990 by letter and vote, also a loss of 918 by letter, 157 by expulsion and 317 by death, leaving net gain of 1,306, with present total 19,236. Marriages recorded 205; new ordinations 255; old ordinations transferred and recorded 143.

The following table will more readily show the gross gains and losses by states:—

	Total 1886.	Gross Gain.	Gross Loss.	Total 1887.
Australia .....	138	86	36	188
Denmark .....	21			21
England.....	594	86	72	608
Scotland.....	15			15
Society Islands.....	586	141	2	725
Switzerland.....	28		1	27
Wales.....	175	25	27	173
Canada.....	772	144	36	880
Manitoba.....	8			8
Nova Scotia.....	26			26
Alabama.....	368	52	34	386
Arkansas.....	13	16		29
California.....	1058	152	88	1122
Colorado.....	61	12	8	65
Connecticut.....	8			8
Dakota.....	20	12		32
Florida.....	259		1	258
Idaho.....	78	46	10	114
Illinois.....	1703	121	95	1729
Indiana.....	248	17	7	258
Indian Territory.....	25			25
Iowa.....	4041	526	340	4227
Kansas.....	802	123	75	850
Kentucky.....	29	1	3	27
Maine.....	362	18	17	363
Maryland.....		14	1	13
Massachusetts.....	421	55	43	433
Michigan.....	671	205	86	790
Minnesota.....	186	26	5	207
Mississippi.....	55			55
Missouri.....	1994	215	124	2085
Montana.....	77	4	1	80
Nebraska.....	871	97	55	913
Nevada.....	104		5	99
New Jersey.....	23		2	21
New York.....	42	8	1	49
Ohio.....	360	120	38	442
Oregon.....	74	14	13	75
Pennsylvania.....	289	48	22	315
Rhode Island.....	205	44	30	219
Tennessee.....	34	5	4	35
Texas.....	217	111	29	299
Utah.....	469	71	44	496
Virginia.....		9	3	6
West Virginia.....	181	41	6	216
Wisconsin.....	217	20	26	211
Wyoming.....		15	2	13
Totals.....	17,928	2,700	1,392	19,236
Loss.....		1,392		
Net gain per year....		1,306		
Now on record as members.....				19,236

REPORTS OF DISTRICTS.

I give an epitome of the districts whose officers have sent in reports of statistics and progress during the year, as follows:

*Welsh Mission.*—Bro. Thos. E. Jenkins, president, reports, that there are 9 branches, in which are 154 members, including 1 of the Seventy, 31 elders, 12 priests, 2 teachers, 5 deacons; 9 baptized, 2 removed, 2 expelled, 2 died. Bro. Jenkins says:—"In this mission are some very faithful elders, who are contending for the faith; among them Wm. Morris, Dan Davies, J. Lewis, J. R. Gibbs G. A. Cope, W. A. Webberly, and at present, Elder J. D. Jones of Ke-

wanee, Illinois, a man greatly loved in Wales. Could you, brethren in America, assist his family a little, I think he would stay here longer. Think of it, brethren, and feel for us. One great hindrance, in my charge over the mission, is my bodily weakness; still I am always with the Saints, endeavoring to do all I can in the Master's cause. The work brightens up a little, and I earnestly pray for a better future." (The above statistics differ from my report, because I count fragmentary branches; also losses have been reported to me from away back).

*English Mission.*—Bro. C. H. Caton, secretary of the mission, says:—"In presenting this report I take pleasure in stating that the year 1886 has not passed away without progress being made in the Church of Christ in this country. There have been 42 added by baptism, the word has been preached upon ever available occasion, and there has also been a marked progress in the spiritual growth of the membership. So the mission can truly be said to be in a good condition. It is true that all things are not as could be desired, but at the same time, it is safe to say there are no "bitter burnings that do hinder us." We have a good array of soldiers doing battle against error. I was instructed by our last annual conference to write, that should Bro. Thomas Taylor consent to remain in charge, it is the expressed desire of this mission that he be continued therein. We pray for you and seek an interest in your prayers."

*Northern Illinois District.*—W. Vickery, clerk, reports about 10 branches and 7 fragments, with 758 members; 10 baptized, 9 received, 3 removed, 6 died. Bro. F. M. Cooper is the president of the district.

*Decatur, Iowa.*—There are 7 branches and 4 fragments, and in all 1,154 members. During the year 56 persons have been baptized, 45 been received by letter, 37 removed, 15 expelled, 9 died, 13 changes of name by marriage; net gain in membership 48. The cause is in fair condition, and the prospect looks encouraging, if the ministry will only go on in their labors, both in the branches and around about; and if harmony and peace continue among the Saints. The two movements against the Reorganized Church, by those once in the true faith, has cost us ten members during the year, including the five released by General Conference. On the whole the issue discussed have strengthened the great body of the people in our district. There has been an examination, a study of the books themselves, not only by the ministry but by the young and the old of both sexes, therefore good has been brought to pass by that which was only disposed for evil and to overthrow many, evidently designed by Satan as one of the sifting processes. Also those outside have come to know just how we regard matters upon which they were before prejudiced, and, consequently, many have become more tolerant and friendly, as they found we were not as represented. There have been many public and private talks about the "three books," and the brethren have been fearless in meeting the attacks upon them. H. A. Stebins president of district; F. M. Weld clerk.

*Des Moines, Iowa.*—There are 6 branches and 417 members. Baptisms 14, received 23, removed 22 expelled 3, died 5, leaving 6 as net gain. W. C. Nirk, president; H. A. McCoy, clerk. They report that Bro. J. S. Roth has devoted almost his entire time in that district, and done much good; also that Bro. McDowell was there a short time. Brethren Baker, Stamm, Shimeel, Nirk and Knox have also labored effectively, and brethren Ray, McBurnie and J. X. Davis in their respective branches, besides Priests Merrill and Jamison. Good openings have been made at points in Hardin, Polk and Story counties. There are plenty of chances and good prospects.

*Eastern Iowa.*—Contains 5 branches, with membership 95; baptisms the past year 15, and no other changes. Jerome Ruby president; W. T. Maitland, clerk. The district is reported as being in great need of laborers who can devote their time to the work, the five elders there being unable to do it, except Bro. Ruby does so a part of the Winter months. The Saints desire the progress of the work, and are willing to aid, therefore the district asks that Bro. J. S. Roth be appointed to that region for the coming year. There are many calls for preaching.

*Galland's Grove, Iowa.*—Composed of 10 branches, having 687 members, besides 26 scattering. During the year 51 have been baptized, 36 received by letter, 11 removed, 2 expelled, 10 died; leaving 64 net gain. The Pilot Rock and Shelby branches have been disorganized, nearly all the members having moved away. W. W. Whiting president of district; John Pett, clerk.

*Little Sioux, Iowa.*—Has 7 branches, 647 members enrolled, besides 125 scattered ones. The gain has been 12 by baptism, 148 by letter and otherwise, 104 removed, 1 expelled, 6 died, net gain of 49 for year. J. C. Crabb, president; W. C. Cadwell, clerk. They report that the demand for preaching was never greater, and several of the elders are filling all the appointments they can. Bro. Charles Derry has been almost constantly in the field, and is doing great good. The prospect is that branches will be organized at Woodbine and Missouri Valley soon. Bro. G. S. Hyde is doing good according as his health permits preaching. Bro. J. C. Crabb has done considerable work, and Bro. J. F. McDowell labored effectively near Little Sioux. Altogether the prospect is encouraging, so Bro. Cadwell writes. He says that the Reunion last fall was productive of great good, and the prevailing sentiment is that General Conference could not do a wiser thing than to provide for a missionary or two, whose whole time could be devoted to preaching the truth in that region.

*Western Maine.*—Comprises 5 branches, 142 members; 4 baptized during the year, 1 received; 5 net gain; W. G. Pert president; E. H. Pert, clerk. Branches said to be in a poor condition. Brethren F. M. Sheehy and U. W. Green have labored throughout the district, and Bro. M. H. Bond was in it a short time. If workmen could be had it is thought that much could be accomplished.

*Central Missouri.*—There are but 2 branches, with 77 members, and 47 members not in branches. M. A. Trotter, clerk so reports.

*Nodaway, Missouri.*—Has not been reported for four years till now. Bro. Joseph Flory, clerk, says that difficulties have existed which have seriously retarded the progress of the work, until recently. But the present indications are that there will be an ingathering of souls ere long, and that the cause will gain ground there. Some labor has been done by those under General Conference appointment, and some by brethren from other districts. A large portion of the elders in the district are of Danish birth. The president, James Thomas, has lately spent a good deal of time in preaching, and reports many calls and openings, and much inquiry among the people about the doctrine and principles of the Church. According to their conference minutes the district has paid into the church treasury the past year \$650, and the clerk was instructed by their conference to ask the General Conference to take their need of ministers into consideration.

*North-East Missouri.*—Is composed of four branches, 200 members. Some of the branches are in bad condition, one of them not having even one officer active. The report says that they need an active ministry in the district from without. John

Taylor is president and John T. Williams, clerk.

*Southern Nebraska.*—There are 6 branches, 399 members, 116 scattering members, total 515. Baptisms 28, received 12, removed 10, leaving 30 as a net gain. Levi Anthony, president; J. B. Gouldsmith, clerk. Nine others were baptized outside of branches. There are, besides the 515 mentioned above, about 100 who live in the bounds of the district yet are numbered on the records of other places or states. Three of the branches are in good condition, two are almost without meetings because of lack of ministers, and one is in a bad situation. Preaching has been done by James Caffall, M. H. Forscutt, R. C. Elvin, R. J. Anthony, Henry Kemp, E. M. Wildermuth, and R. M. Elvin.

*South-Eastern Ohio and Western Virginia.*—Composed of 10 branches, containing 330 members, besides 45 members on records of the three fragmentary branches. A. B. Kirkendall, clerk, reports it.

#### ELDERS, PRIESTS, TEACHERS AND DEACONS.

The following named have made application to be received into quorums, either into those that exist now, or into others that shall be organized at this conference or later. And I would like the brethren throughout the church to take notice that the rule adopted by the General Conference requires that every one must apply for himself, otherwise no one has a right to enroll him. If they will send word to me that they wish to be enrolled in a quorum that is sufficient. Then I will present such names at the time when conference convenes, and the existing quorums can fill vacancies from the list, or new quorums can be organized, as thought best by the church authorities.

**ELDERS:**—Samuel Ackerly, Levi Atkinson, T. J. Beatty, N. L. Blakeley, M. P. Berg, T. D. P. Cheney, Jacob Double, J. L. Goodrich, W. M. Gibson, John Harris S. J. Hinkle, David Hopkins, Wm. Jaques, J. W. Kent, Benj. Kester, Ekin Lovell, T. J. Martin, James Moler, Thomas Matthews, Marcus Shaw, Mitchell Stephens, Andrew Tabbut, A. W. Thomson, David Thomas, L. W. Torrence, M. M. Turpen, Henry Way, and J. L. Williams—28.

**PRIESTS:**—W. H. Barrett, N. W. Best, E. D. Benet, W. F. Clark, B. W. Dempster, F. G. Dungee, U. W. Green, J. L. Gunsolly, Asel Hall, Hugh Havey, C. N. Hutchius, D. E. Lander, Samuel Lovett, G. W. Parks, Curtis Randall, D. S. Seavy, J. A. Stromberg, P. W. Surbrook.—18.

**TEACHERS:**—J. B. Cline, John Coiner, D. S. Condit, Isaac Cramer, J. W. Dumbauld, G. W. Leach, Lyman Little, J. F. McKenna, J. M. Mills, C. C. Nelson, F. W. J. Ode, J. T. Richards, W. B. Thatcher, A. R. Wilcox.—14.

**DEACONS:**—J. M. Bass, C. J. Nethercott, A. B. Pierce, T. D. Raper, B. F. Renfroe, L. D. Sperry.—6.

I also send a list of the above priests, teachers and deacons to the Quorum of Twelve as those authorized by conference to attend to their organization, and the list of elders I send for the quorums to draw from, according to the rule last spring. I hope that during the coming year those brethren who wish to be enrolled in quorums will so inform me, in order that by another April something can be done at organizing them, as the word directs. There is virtue in it as has been proven.

I have nothing more to present at this time, except to express the hope that presidents and clerks of districts and branches will take a full interest in the work of records and reports; also that the traveling ministry will aid all they can to induce order and regularity in branch records and reports, themselves setting a good example by obtaining full items about

every person they baptize and reporting them to branch clerks, or, if done outside of branches, report to the distrit clerk or to me, so that all names and items may go on record properly and promptly. Then many errors will be avoided and a great deal of present correspondence will be made unnecessary. It has required constant and repeated efforts to obtain correct details, and then there is occasionally some guess work.

Bro. Benjamin Bowman, of Virginia, having long been afflicted, and being far from the gatherings of the Saints and the elders, desires the earnest and effectual prayers of the church during the conference, that he may be healed and blessed of God.

Respectfully submitted to the General Conference and the church,  
HENRY A. STEBBINS,  
*Secretary and Recorder.*

#### MINISTRY REPORTS.

Elder *Joseph R. Lambert*, of the quorum of Twelve, present, reports:

I am pleased to be able to report this mission in a better condition than it was one year ago. The number of letters received from district and branch authorities asking for counsel and help to settle difficulties has been much less that it was in the previous conference year. I regard this as a good indication. Either the districts and branches are learning to settle their own difficulties much better than in the past, or (what is still better) there are not near so many difficulties to be settled. While this, with some other indications, has given me much pleasure, it is true that the enemy of all righteousness has given battle in another form. A few who were once active elders in the church have been doing all they could to annoy, divide, and if possible destroy the work of God. With one or more of these I have had almost constant warfare. They have resorted to the most vile and contemptible means, and have succeeded about as well as others have done when making similar efforts in a similar cause.

The demands for preaching and labor by the ministry in this field are very great. They can only be fully and properly appreciated by the faithful elders who take the field in the Spirit of the Master's cause. But the same spirit, I am pleased to report, is moving upon many of the Saints in this field, (especially of late) causing them to cheerfully impart of their means in order that the glad news of salvation may be preached to "all people," as the Lord has commanded.

My own labors, so far as travelling and preaching are concerned, have been confined to Decatur, Far West, and north-east Missouri Districts. I have tried so far as my charge would allow, to set a proper example for those who are too prone to glide over a great deal of territory rather than concentrate their efforts, thus enabling them to curtail expenses, and do more solid and permanent work. I have, I believe, preached and labored all that my state of health would justify, and have been blest of God.

This mission is an important one. Missouri is the old historic ground of the Latter Day Saints. Where they were once driven and put to shame they now have many friends; and in these and surrounding regions there are many opportunities for presenting the truth to the people. The grave question with us is: Shall these golden opportunities be improved by more fully supplying the vast and increasing demand? This can

only be done by placing the proper number of worthy elders—those who can be trusted for wisdom and integrity in the field and then *sustaining them* in the important work they are called to do. According to the report of the church recorder last spring, this mission contains about one-third of the membership of the entire church! There were in these two states about the same as twelve districts, and eighty-four branches, with a membership of over six thousand. While we have many elders, I am sorry to state the force of local laborers is very small. St. Joseph and St. Louis, Missouri, must be largely supplied by missionary labor or we will suffer losses which we can ill afford to do.

I have no complaints to offer against the missionary force under my charge. As a body of ministers for Christ, they have done well. However, there is still room for improvement, (more with some than others) and the *true servant of God* will not fly the track and say or write a great many ugly and uncalled for things to the missionary in charge just because he is not regarded as the model of perfection in all things. These missionaries will doubtless report for themselves, and it will be seen that much good work has been done. Some have faithfully reported their labors to me as requested, while others have in a large degree failed to do so. Good work has been done by brother Hiram Bronson in St. Joseph, Missouri, and by brother J. W. Gillen in St. Louis. After another year's experience, I am, to say the least of it, as strongly opposed to a loose, careless way of building as I ever was. Moreover, I am of the firm conviction that we can not afford to ignore evil habits and immoral conduct in the ministry and membership of the church. As the work assumes greater dimensions, we must necessarily draw the reins a little tighter. Chewing and smoking tobacco is a pernicious habit which should not be indulged in by any member of the church, much less by the ministry. May the Lord help us to lay aside every evil thing for the sake of his work.

I am satisfied with my present field of labor; and considering all things, I know of no other in which I could probably accomplish as much good for the ensuing year.

Elder *J. H. Lake*, of the Twelve, present, reports:

Since your last sitting, I have labored in the Canada mission. When I returned to the mission last spring I was requested to go to the Cameron branch as there was a Mr. L. B. Tupper there from New York, wishing to discuss some points of the doctrine that we believe. I held two discussions with him and I think the truth did not suffer loss, but friends were raised up for the cause of Christ. From there I went into Haliburtan county, a new place; preached a number of times there; baptized two. I have travelled, preached and cared for the saints and the work as best I could.

The assistant laborers in the mission have done well in preaching the gospel and in defending the work; and they have added a goodly number by baptism, and I presume each will make a full report of their labors. May the 12th I ordained Richard C. Evans to the office of a Seventy; June the 5th I ordained James W. O'Brien to the office of a deacon; October 10th I ordained Arthur Leverton to the office of a Sev-

enty; November 3d I organized the Tillbury branch, with thirteen members and Bro Walter Carless, presiding priest; January 7th I assisted in ordaining Bro. Walter Bailey to the office of a priest at London; January 17th I ordained at St. Marys Bro. Arthur E. Mortimer an elder, Robert Brown a priest, and William J. Roiney a teacher. I blessed twenty-one children, administered to the sick wherever called upon to do so, in some instances with marked results. I baptized twelve, three of them heads of families, and a young lady. As far as I am informed the mission is in fair condition; no serious troubles only what is common to the saints of mortality. As I have not heard of any resting place, I am still onward, endeavoring to keep my face "Zionward," and my eye on the "Mark of the High calling in Christ Jesus."

Elder *Alex. H. Smith* of the Twelve, writes:

I esteem it a pleasure as well as duty to report to you, my labors of the year, in the vast missionary charge you entrusted to my care at your last annual session April, 1886. As you are aware, my field comprised Illinois, Wisconsin, Minnesota, Dakota and Manitoba. A much too large field for one man in missionary labor, unless he have a large corps of ministers appointed under him, and means of transportation. In this large field I had as aids in the ministry, of the Seventy Bro. M. T. Short and John C. Foss. The latter, early in the year opened up the work in Becker and adjacent counties, Minnesota, and so reported to me, and will no doubt also report to you. The former reported to and labored with me, later, as this report will show.

At the close of the conference of last April in consequence of my unsettled financial embarrassment, which I reported to your honorable body and from which I asked release, but obtained none. I was for some time at a loss what to do. But there seemed no way for me to turn, save to move right forward in the discharge of my duty as a witness for Christ, and let the responsibility of my failure rest where it belonged with the body who placed the responsibility upon me. After a severe spell of sickness I entered upon my missionary work, making the necessary arrangement for leaving home, and obeying immediate calls.

In the latter part of June I left home and entered actively into the work, beginning my labors at Keokuk, Iowa. From there I went to Montrose, Iowa, where I labored several days, and baptized two. From there my way led me into Illinois, Rock Creek being my next objective point; thence to Burnside. Here I began a series of meetings in open air, and after some sixteen services, I, in company with Elder Solomon Salisbury, tried to make an opening in the town of La Harpe. Labored a week there against adverse circumstances, the very Storm King himself seeming to be arrayed against us. Returning to Burnside, met President Joseph Smith, who came in answer to a request for aid; we again opened meetings. At the request of citizens of La Harpe, we again tried to hold meetings there. The elements were still against us, and we withdrew. La Harpe, Hancock county, Illinois, is the place where Elder Zenos H. Gurley, sen., did such a noble work in the early days of the church, converting and immersing almost the entire population of the town;

many of the older citizens remember him in kindness and high esteem. Bro. Joseph returned home, and I visited McDonough county, but was discouraged in that quarter. So I returned to Hancock, and here I was made glad, in leading into the waters of baptism the daughter of my cousin Solomon Salisbury, and one of cousin Fred Salisbury's darling little girls; the Spirit was present in power at this baptism. In company with Elder Salisbury I attended the Nauvoo and String Prairie District conference at Rock Creek. Elder S. Salisbury rendered me very efficient aid at La Harpe and at Burnside, but he returned home from Rock Creek. Uncle William B. Smith also gave a helping hand at Burnside. I think much prejudice was removed both at La Harpe and Burnside, and good was done.

At Rock Creek I met Bro. M. T. Short, one of my co-laborers, and we labored together here, and then we went north to attend the quarterly conference of the Kewanee district, leaving the work in the Nauvoo and String Prairie district in good order and condition. Labored during conference at Buffalo Prairie with good liberty, and increasing interest. Believing this district and adjacent counties an excellent field, I left Bro. M. T. Short to occupy in connection with the district president, and bent my steps eastward to Kewanee. Finding the county fair in session here, I met the Saints on Sunday eve, preached to them once, and soon hastened on east to Plano. Labored here several days, assisted in confirming two baptized by Bro. W. Vickery. From here went to Mission, LaSalle county, attended conference of Northern Illinois and Southern Wisconsin district, thence to Plano again, thence to Braidwood with Elder W. Vickery. Held several meetings here, tried to settle some unpleasantness here. Returned to Plano, thence westward to Lamoni, and home, preparatory to entering on the winter's campaign in Southern Illinois.

In November I again set out, via St. Louis, to open the campaign in company with Elder N. N. Cooke at Birkner, St. Clair county, Illinois. Eight days I labored here, in extreme cold weather, good liberty but few to hear. From here to Springerton, White county, to attend the South Eastern Illinois district conference. A week here, then on south to Johnson county, near Tunnel Hill, the scene of the combat between Elder E. L. Kelley and Rev. Wilson. Holding a series of meetings here, I spent Christmas holding services all that day. Was taken sick here, and returned north to Wayne county. In company with Father T. P. Green held a week's service near Jeffersonville, was too ill to fill appointments advertised at Brush Creek. Sent Elder George H. Hilliard to do so and to dedicate Chapel. The following week held a series of meetings at Brush Creek.

January 17th, 1887, met brethren Isaac Morris, S. Caudie and George H. Hilliard, in the Chapel on Brush Creek. I ordained Bro. George H. Hilliard to office of Seventy as per instruction of General Conference, the Lord blessing us mightily in the ordination. Finishing my meetings here I met Bro. Hilliard on the way to Sandoval, we held one service, and thence to McVey, Macoupin county; we here held a series of meetings, also some at Waterford. The weather being too bad to continue, and threatening a break up, I journeyed homeward, arriving at home near the middle of February. Have since done local labor, and have been preparing to change

my residence. I am glad to be able to report the districts and local labor in them, in good condition and of a high order generally. The general out-look is good, very good. A universal desire to hear, and more calls for preaching than it is possible for us to supply. The South Eastern district, under the management of brethren Geo. H. Hilliard, Isaac M. Smith and Isaac Morris, is in excellent working order, and could these three men be kept in the field in Southern Illinois, they could effect a noble work, and build up the cause.

And now brethren, if I am thought worthy to be continued in the field, as I have been compelled to sell my home in Independence, I shall of necessity have to spend some time repairing my house and moving my family, but will do the best I can and fill my office and appointment as God shall aid and open up the way. Should I be retained in the same field, I shall insist on more of the ministry to assist me, or that my charge be made smaller. Bro. Gomer Reese of Highmore, Dakota, reports to me he can not retain charge there longer, as he intends leaving in the Spring. Another ought to be appointed in his place.

Elder *Thos. W. Smith*, of the Twelve, reports from Temarie, Avaa, Society Islands, December 11th, 1886:

It is over two years now since we landed in Papeete, Tahiti, having reached there on the 6th of November, 1884. I have been on the Island called Anaa since the 26th of October, having come here from the October conference at Koukura, calling at Niau, Rotoava and Tetamanu on the way. There was some difficulty here to settle caused by several aspiring elders, who through envy and jealousy sought to cause division, claiming that they alone were carrying out the teachings of Grouard, yet at the same time denying that there are any prophets or apostles in the church at the present time, and rejecting the Book of Mormon and Doctrine and Covenants, and baptizing infants and administering the sacrament to them, and believing that Jacob, David and Solomon were justified in practicing polygamy. Now I hardly think that Grouard will father such teachings and practices, yet these fellows have written to various Islands where we have not been, and through multiplied lyings have led some to believe that they are the only true followers of Grouard, while those who follow me have departed from the faith taught by Grouard. I have written to Grouard several times during the past year and a half, urging him to write a letter to this country, and tell the people whether the Reorganized Church is or is not the same in faith and practice, in law and order, as the church in the days of Joseph the first president, and to state what he taught and believed when here, on certain points; but as yet I have received not a line. However there may be something from him in Papeete, as I have not received my mail from there for three months. I have been waiting for a month to get a chance to get there. I have had no opportunity to send any letters since the middle of August. I have not succeeded in bringing these parties here to their senses; so we have publicly proclaimed them as heretics, and leave them to themselves. There are two small branches here which refuse to come into the Reorganization. The three principal ones are all right. At Taroa there are a number who were baptized by Hanks and Jacobs, who Brig-

ham sent out here in 1849, who hold out against us, because I will not acknowledge the baptisms of those men.

There are branches of our church at the following places: On the Island of Tahiti three, one at Ziona, one at Tarona, and one at Tearei. On the Island of Maatea one, on Tikahau one, on Rairoa two, one at Avatoru, one at Tiputa. On Koukura two, one at Panau, one at Moturaa. On Manihi one. On Taroa one. On Tapoto one. On Niau one. On Faraa one. On Anaa three, one at Temarie, one at Tuuhora, one at Matahoa. On Makemo one. On Roroia one. On Tanga one. On Hau one. On Amanu one. On ——— one. On Tubuai two. In all 25. Now on all these Islands there are good, honest people who should be watched over, visited and instructed from time to time by a competent missionary or two. There are many who are really not worth the time and trouble necessary to keep them straight. After weighing the matter carefully and prayerfully for months, I am satisfied that while there is enough here to vex the soul out of a man, almost, and to nearly compel him to leave the whole work go to the dogs, yet there are just enough good, honest, faithful, deserving ones in every place to make it a duty on the part of the church to keep the mission up. It will not do to abandon it, except for a little while. There would be no harm arise if I should leave at any time providing there was an assurance of some one or more coming here in a few months to take my place. I do not consider it to be my duty to stay here till the conference shall get ready to send some; for I am not forgetful of the course pursued in the case of Brn. Gillen and Rodger in Australia. Of course, if the First Presidency feel constrained by the Spirit to advise me to remain for a time longer, I shall pay heed to the advice, but if mere human judgment is to rule I think that I can judge better than any one at home concerning the case here. As I may leave before any one sent by conference can reach here, it would be wise that they come as soon as possible. Whoever comes must be content to let matters here rest as they find them. Any change made in any form of worship, or service of any kind would only serve to cause dissension and division. The circumstances and surroundings of the people here prevent us from carrying on the public services altogether as we do at home. I found here the church split in two on the most trifling matters. For instance, here on Anaa and on some other Islands they say that Grouard taught them to use only two hymns in their meetings; particularly in preaching meetings—one hymn in the opening and one in the close. I found the churches where Nelson had visited carrying on the service about as we do in America, using three hymns, one at the commencement, one before speaking, and one at the close. Now the Saints there may be amazed and also amused to think that I had the hardest kind of a time to bring about harmony on this point, and it was only done by those who sung three hymns giving up their practice for the sake of peace; they being more humble, and of a better spirit than the other party. Now two hymns is the common rule, should an elder come here and try to have the service as in America, he would find some to follow and some to rebel, and then the contention would begin, and one party or the other would bring in other points of difference

and soon they would be at loggerheads again. Little matters of no importance are what they contend about. Let those who come here simply carry out my plans and rules, and he will have no trouble. I have endeavored to have the church here conform in all things to our ways at home, but in some unessential matters some changes must be permitted. They have no Tahitian Doctrine and Covenants, and so they understand nothing of its precepts and rules, only a little that they have received by tradition from Grouard. Since I have been here I have translated or at least had translated some paragraphs of section 17 and section 42, and the marriage ceremonial, and such matters as were necessary to give them an understanding of our work. I have had the Book of Mormon translated, and would be glad if the Church could publish it ere long. I have collected nearly an hundred dollars for the work of translating. I have written and had translated a Question Book of some 170 pages printed matter. A printer in Papeete has printed some 300 books at 80 cents apiece. The Office could have done the work much better for 40 or 50 cents per book, but the trouble and risk of sending the manuscript and the loss on the silver money in use here when exchanged there, and the time expended in sending the work and receiving the books here, led me to accept the offer made in Papeete. The last work done for us at the Herald Office was remarkably free from mistakes, and was very neat and attractive. I have often wished since I have been here that I had a small hand press that could print four small pages. It would be very convenient if an elder had a type-writer, especially as soon as he could write Tahitian. Elders coming here will find help that I did not have at first; for there are two white brethren in the church here now, who can translate for them till they can learn to speak the language, or get faith enough to master it by aid of inspiration.

Last October I baptized and ordained Bro. John Hawkins, an Englishman. He had belonged to the church when Grouard and Pratt were here; but since 1852, when the French authorities forbade his preaching, and banished the other elders, through Roman Catholic influence, he has been silent and fell away into the ways of the world. He is not able to travel much, owing to disability; but I have been endeavoring to get him to remove to Tahiti, and be on hand to assist any new elders who shall come here. He agreed to go when I left Koukura in October, and may be there now. This will be an advantage that I did not have when I reached Papeete a stranger. He is fully competent to translate as he speaks Tahitian well. The other man is Herman Jonsen, a Swede. He talks Tahitian very well, but does not understand many English words, yet he can talk quite well; but through not comprehending the meaning of some words we use, he is liable to not always correctly express our meaning. I think he will do very well now to travel among the Islands where I have not been, and can teach the natives vastly more than any native elder. He can read English, and it is wisdom that the church should provide him a copy of each of our publications, that he may understand our faith. To this end I recommend that they be sent him from the office. He will not draw any support from the Bishop, so I think the church can afford to supply these books. Bro. Hawkins should be similarly supplied; except with Voice of Warn-

ing and bound tracts, as I have given him them. He should have the *Herald* and *Hope*.

If I should go away from here before help comes from America, I will leave Bro. Hawkins in general charge, and have Bro. Jonsen travel among branches where I have not been, for there is no need of his spending time among the branches that have been instructed as much as most of those nearest to Tahiti have been. There are a number of Islands east of here that he could visit and should do, where I have not been, and where I do not expect to go, as he can do all that is necessary. Of course if I should stay here another year I would try to see those Islands, but there are others in another direction that I would also like to see; but what would be best would be for a couple of young elders, one of whom should be a Seventy, to come here and expect to stay three, four, or five years. I have got the work started, and in quite good shape. Now let some one come here, quick to learn the language, and with a good stock of patience, and not expecting to find enlightened white people as scholars. Whoever comes will find himself questioned everywhere concerning the meaning of this and that scripture, which in most cases if the questioner would have read the context, he or she would have found the explanation. One great fault among the natives in all this country, is the habit of spiritualizing nearly everything of a scriptural character. As far as temporal support is concerned, this mission will support half a dozen missionaries as well as one, for the reason that every branch will support him while he is with it, and they will not send any help to another branch, so as a half dozen could easily be employed traveling in so many districts, and give each branch a month's labor at a time, he would get enough to eat, and some money in every place. Missionaries coming here should have one good suit of black clothes to wear occasionally, beside that he can have but little expense, as a few suits of linen or cotton clothing will do. Clothing suitable for spring or fall wear will be abundantly heavy for the coolest weather here. I am writing this with all windows and doors wide open, and in my shirt sleeves; this is the beginning of the warmest season here. I recommend elders being sent with their wives, for two reasons: 1st, that they may be content to stay here for several years; 2d, to keep down the voice of the slanderer. However, I do not see why our elders under the influence of the Holy Spirit may not live continually for a few years. I hope that some two elders at least will be sent, and in view of the fact that they would probably stay here for several years without expense to the treasury at home, I do not see why the expense of about \$175 a piece should startle the nerves of the church, when the same elder and wife would cost at home from \$200 to \$300 a year in all probability. Any intelligent, firm, steady-nerved elder would do. Of the elders with whom I am acquainted none would do better for this field than Bro. Luther R. Devore and wife. Bro. Willard Smith would do, as far as I can judge; but I am not personally acquainted with him. Sr. Devore could stand traveling around here, and it needs an able bodied woman to do it. Bro. Devore would follow my course here well, and beside I learn that they have had some intimation by the Spirit as to duty in this direction. I only look at the qualification and circumstances surrounding brother and sister Devore. There

are many others who would be equally acceptable to me, but they either have too much family, or their wives are too weakly, or perhaps not sufficiently self-denying to make the sacrifice of home associations, comforts, and conveniences necessary to be made to carry on the mission here. A couple of young elders with no families, or perhaps one child, would probably like this country and would be willing to stay here for years.

I think I have done my duty here, and others should come and take the burden off my shoulders. Bro. Burton is doing well in Australia, as well as any one man can do; but the field is entirely too large for one man, or even a dozen or two such men. And as I understood through a vision given me of this mission, that Australia was part of my field, I feel that I should now get ready to go there. I would be glad if the conference could find a good man like Bro. Herman C. Smith, in instance, to go to New Zealand. A great work can be done there, and it would be among English speaking people. There was lately a young man united with the church in Temarie, a half-caste, the son of a Frenchman and a native woman. He can talk French and Tahitian exceedingly well. He will if faithful, be quite a help here. I would be glad if some one could send him a Doctrine and Covenants in the French language, if any have been published—and free from the interpolations of the Utah Church; that is, if there was any published before the polygamy revelation was added by the Utah Church. Will not some of the brethren in Utah see to this? I have a copy of the Book of Mormon in French, which I shall give to him when I return to Tahiti. I baptized twenty at Koukura, October 6th; one at Tuuhora Anaa, on December 1st, and four here on the 8th inst. If I can get an opportunity and time, I may add a few lines when I get to Tahiti.

Elder *James Caffall*, of the Twelve, present, reports:

My labors from adjournment of last Conference to October were, as per request, confined to branches in Nebraska, failing, as perforce of circumstances, to respond to other requests and partial promises in other parts of my assigned ministerial field. The unpleasantness arising from having to face results of hasty ordination, sheer negligence, and seeming perverseness, was made tolerable through the ready co-operation of local officials. I never have, nor do I now see a necessity for collision with traveling and local ministry, but believe a thorough and continuous co-operation from member to president very essential for the general weal of the church. That however guarded we may be, errors, blunders and misunderstandings may arise, opening the way for conferring and counseling together in a frank and godly way, and making such a procedure imperative. But if this is overlooked and duty thereby neglected, a corresponding evil will inevitably ensue. But should a zeal be felt, culminating in the adoption of an unauthorized method, the evil, instead of diminishing, would be augmented, in the same proportion that good comes by the adoption of authorized measures. Hence it is that saving good can only come through or by the gospel economy, which is an authoritative message. An attack being made on the cause at Brighton, Colorado, and the few Saints thinking an effort of defense necessary, I repaired thither on the last days of October,

with no other result than reported in the *Herald*, save a cordial reception by the editor in chief of the *Republican* and *Tribune*, a first class daily paper published in Denver, with a promise of giving publicity to an article illustrative of our faith, which article appeared November 6th, 1886. The cordial reception was in beautiful contrast to the contumely Bro. James Kemp and myself received from the Rev. Wilson, before a Sabbath School, affording evidence that the more cultured and less bigoted are recognizing the Reorganization as a religious body, having rights in common. And however jubilant we may feel at the development of this fact, we should not forget the struggles that met the Reorganization at its inception, and all along; nor the men who spent the best of their manhood in the front of the battle. From first to last I have published thirteen articles in different places and papers in Colorado, and in February, 1887, I was admitted to the columns of the *Alert*, published in Hay Springs, Nebraska, while the editor of the *Headlight*, Clear Water, Nebraska, permitted a correction of an error appearing in his columns. And thinking the development of circumstances justified, a second article was presented on the 23d of March to the editor of the *Alert*, and its publication was promised. I think newspaper courtesy as favorable at one point of the compass as another, and that every lawful means to spread the gospel is legitimate.

I arrived at Hay Springs, Nebraska, January 23d, remaining until March 23d, then going to Clear Water to attend to church matters. In Dawes and Sheridan counties I delivered forty-two discourses to audiences of from seven to forty persons. These are new fields, requiring much persistent and steady labor; prejudice was perhaps removed, and a few appear interested. Having made the best use of the time, I felt no compunctions of conscience that none accepted the opportunity to enlist in the cause, as the result of labor—duty demands must rest with God and the people. I believe more persistent efforts to enter and open up new fields should be made, leaving fields where so much labor has been done, with no visible evidence of success, that the people may reflect, and perhaps be visited after many days. The rapid advance in theories, and corresponding love therefor, creates a great necessity, in my opinion, for explicitness in the presentation of the truth, that the difference between the religious position of the Reorganized Church and all others may be known and understood. Facing the realities of opening new fields may be less desirable than going in and out branches, where rest and a supply of good things is guaranteed, but the acceptance of the position of a travelling elder means all that and much more, only known by experience. Travelling and preaching by local elders, as circumstances admit, which is recognized under the general law, is just as effective as far as it goes, as if by a General Conference appointee. The former is always imperative, the latter, as circumstances may dictate or render practicable. Hence it is that the ministerial force must be increased or decreased as ability to provide for dependants may increase or be limited; which, together with the fact that discretion in appointment should exist, opens the way for satisfaction or criticism, the former by those sent, the latter by those left. And yet it is immaterial so far as our ultimate salvation is concerned, where we work, if our

work is legitimate, and as ability permits. Nebraska is a very extensive field, needing a much stronger force of laborers if it could be so ordered.

With other labor I have administered the rite of baptism to ten persons, organized one branch, etc. And here I should stop, but wishing to make a statement ask further indulgence. Some, whose spirits were purer, and intellect more gigantic than mine, essaying to escape extremes find and pursue the medium, or climb and keep the towering plane of equality, and because of the love of principle have staggered and fled, leaving some to exult in the remark, Ah, I thought so!

In essaying to notice a letter written by Bro. Chas. Derry, in *Herald* for September, and a reply to editorial criticism in a later issue, a struggle between the carnal and spiritual nature ensued. The former subjugating and leading captive the latter, hurling me from the plane of deference into the meshes of vituperation and harshness, all of which was wrong, very wrong. For which, without mental reservation, I ask forgiveness of Bro. Derry, the Editors, and the body, with a fervent hope that my impetuosity and morbid sensitiveness, of which I know I have a full share, may only serve as a warning to others. And here I wish to say that an attack on motives was far from my design. I blame none for complaining of wrong,—with a visible pretext, but hate to hear complaint on an imaginary pretext, as it would seem like seeking unmerited sympathy. This leaves me free to say from my standpoint of justice, deferentially, that I neither endorse that part of the letter I referred to, nor the editorial criticism to which I also replied.

Christ's Church, I believe, implies system, law, order, etc., and exists in integral parts; one part must become effective by being sustained by another part, necessitating a thorough co-operation. And all this through an assured confidence and esteem, instead of suspicion and distrust; a feeling of cordial support instead of watchful dread that one man or quorum should in advance of the other, exercise more authority than belongs to him or those. And our organic law contemplates that one accepting a proffered responsibility is under obligation to work accordingly. And if evidence of an overt act is seen, it contemplates action against such an one, in a manner that the offender may hear and defend himself, or have the privilege. And only when a preponderance of testimony exists as to his guilt should he be published as a transgressor. Hence suspicious surmises or indirect charges are cruel and unjust, however piously made. I do not believe that feigned piety evinces a loyalty for heaven's authorized laws, but I believe a proper loyalty for God's law will beget an accepted piety. And since it is just to believe that one member of the Reorganized Church is as much opposed to priestly domination, sectarianism, etc., as another, I think, therefore whatsoever may lead to reflect or cast suspicion, whether oral or written matter, ought to be discountenanced. I would be far from objecting to a full, free expression of thought, believing as I do that when rightly done it becomes a means of mental and spiritual development.

The pertinency of an editorial under the heading, "Let every one learn his duty," in *Herald* for March 5th, was striking; especially "don't joggle the boat," etc. Let us hope that vibration

felt through the joggling mentioned has been such as to ensure more protracted and effective efforts in inducing all to learn duty and show an approval in the place appointed, and the day of surmising, etc., has passed.

Elder *Joseph F. Burton* writes from Wallsend, N. S. W., February 14th:

The work on this continent is progressing as well as can be expected under the circumstances. There has been, since last report, an increase of membership of seventy-nine, seven of these having been baptized by the local ministry. I have confirmed the greater part of these, blessed upwards of thirty children; administered to several persons for various afflictions, and nearly always the Lord has bestowed the blessing asked for—sometimes markedly. There have been two branches organized—the Hamilton and Forster; 3 elders, 5 priests, 1 teacher, and 1 deacon, ordained. Some of the old branches are suffering from the evil doing of some of the members, and it seems difficult either to discipline or convert them; but generally the branches are in excellent order. Diligent and faithful officers and Saints, are having a marked influence upon their neighbors by their upright lives, and godly conversation. The new branch at Forster, includes with one exception, all the Protestants in the community; this is largely due to the wise instruction and upright life of Elder John Wright and companion. The local ministry in the branches are doing excellent work, and some of them are holding services outside of their own villages every Sunday. When sending last report I was in the colony of Victoria, and since last May have labored in this colony (N. S. W.) and expect to go to Victoria again in a few weeks. The view of the future for the work in this land is brighter and better than it has been since my arrival here. I am still at your disposal if sustained.

Elder *R. J. Anthony*, of the Seventy, present, reports:

I reached Salt Lake City early last May, and entered at once upon the discharge of my duty and remained in the field until the 15th of last March. I traveled extensively in Utah, Idaho and Montana, preaching and regulating the affairs of the church. My only apology for traveling so much during the year is that the work demanded it. The last year has been one of the most trying ones to me I have ever experienced. During the early part of the year, and indeed up to late in the fall it was difficult to reach the people. In Utah the constant and active prosecution and enforcement of the law against polygamy by the courts, together with the prospects of further legislation by Congress all had a tendency to agitate the minds of the people and draw their attention in that direction. Besides all that, every power and influence that could be controlled was brought to bear against our work. It required a constant effort on the part of both the local and missionary force to "hold the fort." Some of our people became discouraged because of the pressure that was brought to bear; but by the blessing of God we passed through the trying ordeal, and I am happy that I can report the prospects are at the present time brighter than they have been for the last two years. Since the passage of the late Edmunds-Tucker bill, the leaders of the Utah Church have betrayed a weakness that to your humble servant is very gratifying indeed; advising the people to take the "test

oath," in my judgment is a direct admission that the position occupied so long by the Reorganized Church is the correct one, and its proof positive that the "leaders" of that "people have caused them to err." They have taken a step that never can be retraced. After so many years' preaching and claiming polygamy to be the only means of exaltation and almost forcing men and women to enter into that relation; now to come out in a general epistle and fairly admit that polygamy is not "essential;" and "that it was never intended," or "expected that the whole church would practice it," is fatal to them, or will prove to so in time.

The members of the Reorganized Church in our opinion have cause to rejoice, and can without boasting congratulate themselves that God has confirmed his promises to them and sanctified their efforts to their joy and his eternal glory. While the highest judicial tribunal in the land has sustained the church in the noble stand she took from the beginning, "the nations shall honor her," is being and will be verified in this coming crisis in Utah.

Brethren Clapp, Anderson and Larson have done good service in their fields. It was found impracticable to keep Bro. Oliver Johnson in the field. I recommend that the church be prepared to take advantage of developments that may present to us the opportunity. I have never failed to preach when or where opportunity offered. I have baptized twenty-six and received four into the church on their original baptism. With all the trials to me and adverse circumstances and surroundings under which we have labored, I feel greatly encouraged. I know the Lord has greatly blessed me, more than ever before in my efforts during the last year. For Israel's triumph I labor and pray.

Elder *J. C. Clapp*, of the Seventy, reports:

Since my appointment to Rocky Mountain Mission, I have been constantly engaged in the work. Have preached in Montana, Idaho and Utah; and to the best of my ability have expounded the faith of the church, and feel warranted in saying that my labors have not been in vain. I have baptized four, and blessed sixteen children. I desire to continue in the Master's service and wait the promised reward. If the church think best I will continue in the mission, but do not feel at liberty to choose my field.

Elder *Heman C. Smith*, reports from San Bernardino, California, March 25th:

In compliance with appointment of last Annual Conference, I arrived in California early in June, since which I have been continuously in the field, and have been greatly blest. Never, I think, have I enjoyed freer and better liberty than in this field. I have confined my labors exclusively to California, not having been able to visit Oregon or Nevada. I have labored in the cities of San Francisco, Oakland, Stockton, Sacramento, Watsonville, Hollister, Los Angeles, and San Bernardino; and in the counties of San Francisco, Alameda, San Joaquin, Stanislaus, Lake, Sacramento, Santa Cruz, San Benito, Monterey, Los Angeles, and San Bernardino. Have opened three new places, and the remainder of the time followed in the footsteps of those who have labored in the mission before me. Have baptized fifteen. The interest in the work, and the desire to hear the word are not so great as in

some fields, but there are many inviting fields; while the Macedonian cry comes from several localities.

Of those who were appointed to labor under my directions Elder D. S. Mills has labored all the time he could on account of his physical disabilities. Has been actively engaged nearly all the time. He presides over the Southern California district, and is highly esteemed by the Saints. Is an able defender of the faith, and a congenial companion. Elder Thomas Daley has spent a part of his time in Northern California district, presiding over the same. He is earnest, faithful, energetic, and wide awake; full of zeal, and able to meet the opponents of the faith successfully. Elder Albert Haws I have not met, but have had excellent reports from Oregon, (where he has spent the entire summer), concerning him. Elder E. J. French has labored a short time in San Diego, and aided in many other ways. He is a man of sound judgment, and is ready to help in any enterprise promising good to the cause. Elder H. L. Holt has been detained at home the most of the year putting his temporal concerns in better shape, which are now in good condition to liberate him for the field. He is now in Central district, actively engaged. He is worthy and well qualified.

Of those referred to me for appointment, Elder J. R. Badham was assigned to the city of Los Angeles and vicinity, where he has done an excellent work, losing no opportunity (while laboring for the bread that perisheth), to advance the cause of Christ. Could he be liberated from secular cares, the ministerial work would be largely benefited thereby. Elder A. W. Thompson was assigned to labor in Los Angeles county. Having seven motherless children to support, he has not been able to devote any time except Sundays, but has been faithful and zealous in this. Elder Wm. Gibson was assigned to San Bernardino county, where he is constantly at work. He is a ceaseless laborer, always seeking opportunities to do good, caring for the sick, cheering and comforting the Saints, or leading the enquiring mind to saving truth. Elder D. L. Harris was assigned to Southern California, and labored for a season in connection with Elder French in San Diego county, where he gave excellent satisfaction. He is safe, and can be relied upon in that which he undertakes. Elder Wm. Anderson in answer to my repeated solicitations wrote me as follows: "About my entering the field I feel (whether my reasons are real or imaginary), that the church does not want me. I offered my services, and was at liberty to go any where. Now I have no promptings of the Spirit in that direction. My faith, feelings and usefulness have been trifled with. Besides, I have to do something for a livelihood. \$20 per month would be a slim allowance for my family; but for the present I with the rest of appointees will ask to be excused."

All of these brethren except the last named should be continued in their present fields. As for myself I have heard of no personal objections from any one. The nature of the objections by a few to me presiding here you are familiar with. This has caused me some embarrassment, but I am at your disposal, if the good of the work demands that I shall stand in the breach I am ready; but if the cause can be as well served thereby I would be pleased with a smaller field,

and don't be afraid of making it too small; one town or county affords me all the room I need to occupy my time. I know of no serious troubles, and a large majority of the Saints are striving for the crown.

Elder *John Smith*, of the Seventy, present, reports:

I was appointed by the last April conference, to labor in Massachusetts district as my circumstances would permit. I have endeavored to perform that duty, with a willing heart. Have labored in New Bedford, Brockton, Boston, Attleboro, Plainville, Providence, Cranston, and other places, and find an increased interest every where; the demand for preaching in our district, being in excess of the supply. I am not in a condition to labor under any different circumstances than those of last year at present, but will do the best I can for the advancement of the work.

Elder *Thomas Daley* writes:

I have labored in the Northern district of the State of California. I was elected president over said district at the conference held at Stockton, California, March, 1886, and was re-elected again at Sacramento, October 6th, 1886. I have labored during last year about seven or eight months; that is, I was actively engaged, and the balance of the time I was to work on my mine, preaching almost every Sunday at Grizzly Flat, El Dorado county. I have baptized sixteen since General Conference held at Lamoni, Iowa, April 6th, 1886. The Lord has blessed my labor in preaching and administering to the sick; the Lord has confirmed his word by signs following, thanks be to God. I expect to be able to remain in the field until about May, and then I will have to go to work on my mine for three or four months and then I am in hope to be able to devote my life-time to the service of my Master; God grant it so to be, for it is my greatest desire. I must work a while on my mine to get it opened, which I think will take about four months, then I hope to be free the balance of my life to labor for my Master.

Elder *I. N. Roberts*, of the Seventy, reports from Temple, Texas:

Since my appointment to this mission I have worked hard to build up the cause. The most of my work has been in branches. I thank the Master for his Spirit that he has given me in this work. Had it not been for this I should have given away under the load I have had to carry. I hope and pray you will be able to send us help. Dear brethren, we need workers here; who will come? I have not heard from Bro. Cato since Christmas, therefore I am not able to say what he is doing. Bro. Hyde did good work and made many friends during his stay in Texas; as also did Bro. J. A. Robinson. The places these brethren opened up while here are anxiously waiting to hear more. Who can come to the rescue? Bro. J. A. Currie, jr., has spent his time this year with me in the ministry. He is a worthy brother of about twenty-four summers, and is now ready to spend his entire time in the ministry. I therefore recommend him for appointment in the South Western Mission. The mission, as far as I have been able to get over it, is in a thriving condition. The branch and district officers are now working to hold the fort. May God bless them is my prayer. Since last conference I have baptized twenty, organized one new branch, and reorganized two others. May God increase their faith,

I pray. My heart is in the work—the sick are healed, and to God be the glory. Brethren, if you can send some one more competent to take charge of this mission, I will cheerfully submit. I would rather spend all my time outside the branches. May the God of love be with you in all your deliberations.

Elder *F. M. Sheehy*, of the Seventy, present, reports:

In the Spring, by request of Bro. W. H. Kelley in charge of the mission, I labored in the Massachusetts district under direction of the president of the district, visiting Boston, Brockton, Plymouth, New Bedford, Fall River, Providence, Little Compton and Attleboro. Subsequently, in company with Bro. Bond took a tour of the state of Maine, laboring at Tenant's Harbor, Martinsville, Long Cove, Hart's Neck, New Harbor, Green's Landing, North Blue Hill, Jonesport, Indian River, Addison, Epping and Mason's Bay. Found ample opportunity for labor. Our trip of nine weeks averaged a meeting per day. During the winter past have given my time chiefly to opening and attending new points where there are no churches of the Saints. Bro. U. W. Green, a young man just entering the ministry, being associated with me. Our points of labor were North Blue Hill, Morgan's Bay, East Blue Hill, West Surrey, Tenant's Harbor, Martinsville, Long Cove, Hart's Neck. Openings for preaching are constantly increasing. The people are generally disposed to listen, although slow to obey. The liberal minded element among the people I have found to be of good service, by keeping in check the bigotry and intolerance of the sects, who are in too many instances just as willing and ready to use unfair and low methods to prevent truth and light advancing as that unsavory and pharisaical element has been in ages past. The church interests in the mission are steadily and surely advancing. Several have been baptized during the year, while others are ready and waiting for opportunity. There has been that I know of (chiefly through Bro. Green), loaned and sold 125 Voice of Warning.

Individually, I have been made to realize the efficacy and worth of gospel truth as I exercise the functions of my calling in the ministry, feel confirmed in the faith and willing to contrive.

## Conference Minutes.

### ST. LOUIS.

This conference convened in the Saints' Hall, No. 1447 North Broadway, St. Louis, Missouri, April 2d, 1887, Wm. Jaques president, and John G. Smith clerk. Branch Reports.—St. Louis report of December 26th, 1886, 181 members; 3 removed by letter; balance cash on hand September 26th, 1886, \$26 05, received since \$25 88, total \$51.93; expended for hall rent \$30, balance on hand December 26th, 1886, \$21 93. St. Louis report of March 27th, 1887, 181 members; 1 died, 1 received by vote. Balance cash on hand December 26th, 1886, \$21 93, received since \$34 55, total \$56.48, expended for hall rent \$25, balance on hand March 27th, 1887, \$31.48. Belleville 62 members; 1 died, 1 removed by letter. Cash on hand September 25th, 1886, 35 cents, received since \$10 85, total \$11.20, expended \$10.80, balance on hand March 27th, 1887, 40 cents. The Boone Creek, Chester, Cheltenham and Birkner

branches reported no changes. The other branches in this district failed to report. Annual report of the St. Louis District to the General Conference which convenes April 6th, 1887. The St. Louis District contains 9 branches and the fragments of several disorganized branches, with a total membership of 515; including 2 high priests, 31 elders, 21 priests, 14 teachers, and 6 deacons. During the past year 10 have been baptized, and 15 received by letter and vote, making a total increase of 25. During the same time, 12 removed by letter, 3 died and 1 expelled, also a loss of 6 not accounted for, making a total decrease of 22, leaving a net increase of 3 for the year 1886. Report of Bishop's Agent for quarter ending March 31st, 1887. On hand December 31st, 1886, \$22 55. Received during the quarter \$141.60. Total \$164 15. Paid out to date \$131.75. Balance on hand March 31st, 1887, \$32.40. N. N. Cooke, agent. The auditing committee examined and found this report correct. Elders J. W. Gillen, N. N. Cooke, W. O. Thomas, James Whitehead and Wm. Jaques reported their labors during the last quarter. Elders J. W. Gillen and W. O. Thomas were elected delegates to the General Conference of April 6th, 1887, and were instructed to vote for Independence, Missouri, or Lamoni, Iowa, as the place for holding General Conference in 1888. Resolved, that when elections take place again in this district, the officers be elected for one year. Sunday morning, preaching by Elder James Whitehead. Sacrament and testimony in the afternoon. On motion a petition asking conference to send back Elder J. W. Gillen to labor in the St. Louis District passed. Officers present: 2 high priests, 1 seventy, 11 elders, 2 priests, and 5 teachers. Resolved, that we sustain all the spiritual and temporal authorities of the church in righteousness. Preaching in the evening by Elder J. W. Gillen. Adjourned to meet in St. Louis, Missouri, on Saturday afternoon, July 2d, 1887, for the transaction of business, and on the following Sunday for worship.

## Miscellaneous.

### CONFERENCE NOTICES.

Western Maine district conference will convene June 11th, 1887, at two p. m., at the Cunningham school-house, West Surrey, Maine.

WM. G. PERT, *Dist. Pres.*

The next conference of the Kent and Elgin district will be held in the Blenheim branch on the second Saturday and Sunday in June (11th and 12th). The officers of branches will please see that their respective branches are reported. Come one and all, bringing the spirit of love and peace with you.

R. COBURN, *Secretary.*

The conference of the Northern Michigan district will convene at Uby, Michigan, June 4th and 5th. We hope all the branches will report in full all additions and changes since their last report. From what we hear there will be a large gathering. We will also look for one or more of the following named brethren: Wm. H. Kelley, E. C. Briggs, and John H. Lake.

J. J. CORNISH, *Dist. Pres.*

### DELOIT MITE SOCIETY.

The mite society at Deloit, Iowa, organized November 30th, Sr. Jane Goff president, Sr. Sarah Dobson treasurer, May Dobson secretary. We are striving to raise means to purchase matting and chandelier for the Saints' Chapel, and are progressing finely. All is love, unity and peace. Our meetings are opened by reading, singing and prayer.

SENA A. DOBSON secretary pro. tem.

### WITHDRAWN.

The reward hitherto offered for the arrest and conviction of Lawrence Conover, by this office, is hereby withdrawn.

DAVID DANCER, *Business Manager.*

## BORN.

**BULLARD.**—Jonathan W., son of James H., and E. M. Bullard; born March 10th, 1887; blessed by Elder Wm. M. Goreham.

**CLARK.**—Lucy, daughter of W. F., and J. Clark; born March 18th, 1887; blessed March 26th, by Elder Wm. M. Goreham.

## MARRIED.

**JOY—SMITH.**—At the residence of the bride's brother, Grimes, Iowa, February 27th, 1887, Mr. Scott W. Joy and Sr. Flora Smith were united in marriage by C. F. Merrill.

As down life's stream you swiftly glide;  
Now hand in hand, and side by side,  
May many joys around you spring;  
Each day its pleasures to you bring;  
And when this life has passed away,  
May you enter an eternal day.

**GRAY—ROGERSON.**—At the home of the bridegroom, in New Bedford, Massachusetts, April 28th, 1887, Asa Gray and sister Mary J. Rogerson were united in marriage by Elder John Smith. Many friends gathered to congratulate the happy pair upon their union, and the presents were both numerous and useful.

**GARNER—GAMET.**—At the residence of the bride's father near Mondamin, on the 17th April, 1887, Mr. John P. Garner to Miss Hattie E. Gamet. Some sixty partook of a bountiful repast, after which the songs of Zion were sung and all appeared happy. Elder P. Cadwell officiated.

**NEWKIRK—LYTLE.**—At the residence of the bride's parents, Neel, Neb., April 14th, 1887, Mr. Roy Newkirk to Sister Hattie Lytle, all of Chase county, Nebraska. Bro. Thomas Smith officiating.

Give him the power to guard and shield  
This helpmate of his future life,  
While she, by softer passions, yield  
The solace of a virtuous wife.

## DIED.

**SHARP.**—At Cleveland, Iowa, April 16th, 1887, of catarrh of the head and lung disease, Bro. William, oldest son of Bro. Luke and Sr. Barbara Sharp. The deceased was born in Northumberland, England, May 2d, 1863; he was baptized by G. T. Griffiths on the 21st of March, 1883, at at Byersville, Gurnsey county, Ohio. The deceased, was a sober, upright and intelligent young man. His illness has been a protracted one lasting over twenty months, and during that time his faith never wavered, but proved steadfast until the last, which endeared him more so to his parents, whose sorrows and lamentations are very sore, but they weep not as those who have no hope, for they look forward with joyous anticipations to their meeting with the spirits of the just. The deceased was endeared to all who knew him, being as he was in the bloom of youth; the parents have the sympathy of the community. The Sunday School took part in the procession, which showed the esteem in which he was held by that body. Funeral sermon by Henry Jones.

**COURTS.**—John Courts was born September 2d, 1818, in Wellford, Gloucestershire, England; died March 19th, 1887. He was a member of the old church for thirty years. A widow and four children mourn his loss. Funeral sermon by Elder John E. Reese.

**HELSON.**—At Appleton, Wisconsin, September 27th, 1886, of cholera morbus, sister Martha Helson, wife of Bro. Joshua H. Helson, in the 67th year of her age. Sister Helson joined the church under the Presidency of Joseph Smith, the Seer, at Allegheny, Pennsylvania, and was married to Joshua H. Helson by Elder William B. Smith. From there they moved to Illinois, near Nauvoo, shortly before the death of the Seer; and hoping that Brigham Young and his followers were right, they went as far as Council

Bluffs; but there they found to their sorrow that they were following false shepherds who were leading the church away from the law of the Lord, and they left them and returned to Wisconsin, settling in Ozaukee, where Elders Wicks and Alden presented to them the claims of the Reorganized Church which they gladly embraced, and they with their four daughters and one son, came in at the gate into the Church of Christ. Sister Helson leaves a kind husband and eight children to mourn the loss of an amiable wife and an affectionate mother. She greatly desired to have an elder of the church to administer to her in the ordinance of the church in her last sickness, but none could be had, so she fell asleep in the faith of the Redeemer's glorious kingdom. In the absence of an elder of the church, the Rev. Mr. Leland of Appleton, conducted the funeral services at that place, after which her remains were taken to her home at Shiocton for interment, where another funeral service was held among her relatives and friends of the latter place.

**GEE.**—George Gee was born May 23d, 1834, in Philadelphia, Pa.; died February 28th, 1887; leaves a mother, wife and ten children to mourn his loss. Funeral sermon by Elder J. E. Reese.

O can I meet my Lord  
And say that I have done  
All things to please him here,  
When the judgment day will come?  
'Twas the 28th of February,  
The year eighteen eighty seven,  
That I closed my eyes in death,  
To meet the Lord in heaven.  
'Tis hard to part with those I love,  
But death must claim its own.  
O, do not weep for me,  
For I am going home.

**WHATLEY.**—Brother B. F. Whatley departed this life on the 18th of February, 1887. He was born in Monroe county, Alabama, October 7th, 1832, and was baptized September 15th, 1878, in Monroe county, Alabama, by Elder G. R. Scogin. He was a good husband, a loving father, and a faithful Saint, and died in full hope of a glorious resurrection. He leaves a wife and seven children, besides many friends, to mourn.

**COLEY.**—Sister Sarah Coley departed this life September 19th, 1884. She was born April, 1818, in Edgefield, North Carolina, and was baptized January 22d, 1881, in Monroe county, Alabama, by Elder W. L. Booker. She was highly esteemed by all who knew her. Many children and friends survive to mourn her loss.

**DAMBRUCH.**—At Providence, Rhode Island April 9th, 1887, of cancer, M. G. Dambruch, aged 52 years and thirty days. He served his adopted country during the war of the rebellion, was ready to assist the church and ministry with his means, and who, despite his faults and failings, always maintained that the gospel as restored was true. The funeral was attended by the Saints and members of Prescott Post, G. A. R., of which he was a member. Elder Frank A. Potter conducted the services.

**FLANDERS.**—At the home of her son, Mr. Jas. Flanders, who resides five miles north-east from Maysville, Dekalb county, Missouri, on the 14th of February, 1887, sister Mary Flanders passed away, surrounded by all her children, many grand children, and numerous friends, beloved by all and weeping because of her departure. Sister Flanders was born on the 19th of June, 1811, in Ontario county, N. Y.; was baptized by A. J. Blodgett, January 2d, 1873, in Dekalb county, Missouri; confirmed same day by Elder W. T. Bozarth. Her funeral sermon was preached by

W. T. Bozarth, March 20th. Ever since her youth sister Flanders tried to live a consistent christian life, and after uniting with the Church of Jesus Christ of Latter Day Saints she had redoubled her efforts, remaining true and faithful to the last, exacting a promise from the two sons who were yet out of the fold to meet her in the home to which she was going. Blessed are the faithful.

**NEWCOMB.**—At Deloit, Iowa, February 20th, 1887, Eunie Ware, daughter of Bro. J. S. and Sr. May Newcomb, aged 11 months and 20 days. Funeral discourse by Elder J. T. Turner.

Darling Eunie, thou art gone;  
We will never see thee more,  
Till the Father calls us home,  
To the fairer, better shore.

**KOCH.**—At Middletown, Connecticut, April 5th, 1887, of consumption, Bro. George Koch, aged 29 years, 1 month, and 17 days. He was baptized August 29th, 1880, at Providence. The Saints mourn their loss, and remember him as one they loved, whose faithfulness and patience under trials afflictions and were worthy of imitation. His whole soul was enlisted in the cause of Christ, and his greatest joy was in the prosperity of Zion. He was fully resigned to the will of God, rejoicing in the hope of the resurrection. His death was as one falling asleep, without a struggle or a sigh. The funeral was held at his brother's residence in Providence, attended by a large number of Saints and friends. Services conducted by Elder Frank A. Potter.

**ADAMSON.**—At Windsor, Sonoma county, California, Lucinda Adamson, aged 18 years. She leaves a husband, two children, father, mother, three brothers, two sisters and many friends, to mourn her loss.

Joseph Luff. J. W. Brackenbury.

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Tracts in the German Language may be had of Bro. Ad. Richter, Burlington, Iowa: The Baptism, 6 cents; the Repentance, 5 cents; the Principles of the Gospel, 6 cents; the Epitome of Faith, 2c.; the Sixth Trumpet, a fifty-four page pamphlet, 25c. These prices include postage.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year. Money may be sent by Post Office Order, Registered Letter, or by Express on Lamoni, addressed DAVID DANCER, Box 322, Lamoni, Decatur County, Iowa. All matters of business connected with the office should be addressed to DAVID DANCER; communications and articles to the EDITOR.

# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, May 21, 1887.

No. 21.

## THE SAINTS' HERALD:

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

Business letters and subscriptions must be sent to David Dancer, by P.O. Order, Registered letter or express Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, May 21, 1887.

AFTER the April session of conference, brethren W. H. Kelley, J. R. Lambert, G. T. Griffiths and E. L. Kelley thought it advisable that the senior editor should accept an invitation to speak in the city of Cleveland; Messrs. Prescott and Holden of the *Plain Dealer*, and SeSheverell of the *Leader* thinking the time and occasion to be opportune. Accordingly, Bro. E. L. Kelley visited Cleveland, conversed with several of the gentlemen of the city, and secured the use of The Peoples' Tabernacle, or New Music Hall, the largest and best hall in the city, for the evenings of the 28th and 29th of April; the owner very kindly abating the charges to a quite reasonable sum per night. The *Plain Dealer* and *Leader*, newspapers, gave the meetings timely and excellent notices; the *Sun* and another paper, making the four leading papers, also noticed the meeting, and on Thursday the 28th, Bro. Kelley had hundreds of dodgers scattered in the city, Bro. John Gillespie himself superintending the advertising. In the evening at the hour appointed the editor waited in the ante-room, for the moments to pass, nervous and expectant. Years of experience had not stifled the trepidation of a first appearance before a new, and possibly critical audience.

But time waits for none, and so at last the editor faced a fair audience in a large hall capable of seating 4,600 people, in which the hundreds really present looked like a handful. The text, "And ye shall know the truth, and the truth shall make you free," from John 8:32, was presented in fair liberty of speech only after a spirited prayer by Bro. E. L. Kelley. The second night the audience was hardly so large as at the first meeting; but a good spirit was present, and the editor discussed the question of polygamy, from the position of the Reorganized Church, to an interested and very attentive people; the reception

being all that could be asked. Bro. W. H. Kelley was present with the editor on the platform and led in an excellent appeal to God for help and light.

The results of this venture remain to be determined; though we are inclined to think that it was timely and will be productive of good in several ways. The editor and Bro. E. L. Kelley were guests of the Hollenden House, an excellent hotel in the heart of the city, and near the hall.

Bro. E. L. Kelley was untiring in his efforts to make the meeting a success; and if his wish and labor could have accomplished it, the house would not have held the audiences that would have heeded the announcement. We were courteously entertained by both leading papers, the *Plain Dealer* and the *Herald* and *Leader*.

WE stopped in Kirtland for five successive Sundays, speaking each recurring Sunday; and delivering one temperance discourse at Willoughby. On the last day of our stay, the evening of Monday, May 2d, we were surprised at a gathering of the citizens of Kirtland at Bro. E. L. Kelley's, of which the following from the Willoughby *Independent* for May 6th will give the readers of the *HERALD* an idea:

The pleasant rooms of Elder and Mrs. E. L. Kelley were the scene of a very pleasant assemblage of our towns-people last evening, the occasion being a farewell banquet tendered to Pres. Joseph Smith, who leaves for his home in Lamoni, Iowa, this (Tuesday) eve. Over a hundred of his friends had been invited, nearly all of whom were present. After the bounteous supper had been served—a supper not as elaborate, perhaps, as the White House state dinners, but we are sure quite as wholesome and enjoyable—Elder E. L. Kelley in behalf of the donors presented a well-filled purse to Pres. Smith, with appropriate remarks; to which the President very feelingly responded, thanking the donors not so much for the gift, as for the regard and friendship evinced by the act. At the conclusion of his remarks speeches were called for from others present, and responses were made by Elders W. H. and E. L. Kelley, Elder G. T. Griffith, and Mr. E. W. Bond. Mr. David Hopkins being called for responded with a humorous recitation, which he said he would give to please the children; but which so pleased the children of a larger growth that he was enthusiastically encored, and for the second and third time called upon to keep on "pleasing the children." Miss Clara Brennan being called for gave a song and recitation, which were welcomed with applause. The balance of the evening, until nearly midnight, passed in pleasant sociabilities, and each of the guests as they departed took the hand of President Smith, bidding him a kind good bye. Z.

KIRTLAND, May 3d, 1887.

BRO. ALBERT BISHOP, of Independence, Missouri, sends us clippings from Kansas City papers, and asks us to work up a notice of the "boom" in real estate which the two cities named is having. But while we should be quite willing to give it some notice, we think the matter to be overdone to some extent; and Saints would do well to look before they leap; or to use language all should heed, "let all things be prepared before" them, in rushing to places where such extraordinary rises in real estate are prevalent. Just at present, there is a wonderful excitement raging in and around Kansas City, Independence, St. Joseph, Atchison, Leavenworth, and other western, (or what were once western) towns, and those who are in the rush are likely to be aided to financial benefit; but homes are hard to get under the circumstances.

Bro. Bishop feels quite confident that they will be able to get their house of worship builded in good time. It is certainly needed; a six hundred congregation can not meet in a four hundred room, to say nothing of the strangers whom the Saints always are pleased to see in attendance at worship. We bid the workers of Zion "good speed" in their good work. May there be never a break nor a hindrance in their design and accomplishment. It would delight us to think when the work was done that from its inception to its completion there was neither jar of words, nor unpleasantness among the co-workers, but that all had worked upon the square and level of good fellowship and thorough work.

WE lately sent the following "correction" to the chief Brighamite organ, but it was returned without note or comment; therefore we give it to our readers and they must judge as to *why* we were denied a courtesy usually extended by all fair minded journalists. Possibly our explanations and proofs of the latter-day apostacy, and our claim that Brighamism is a prominent phase of it, dazzled and dazed the editors with such a sudden burst of light as bewildered them and caused them to forget the amenities due their fellowmen—especially when misrepresented.

LAMONI, Iowa, April 20th, 1887.

*Editor Deseret News:*—In your simi-weekly issue for the 15th instant is a press dispatch, dated at Cleveland, Ohio, April 13th, which says of my remarks in our late conference at Kirtland:—"Elder W. W. Blair, of Iowa, spoke of what he referred to as the great apostacy which lies in the west. . . . He asserted that the Utah Church would be destroyed, and said he now saw signs of its breaking up."

The reporter misapprehended what we said, the substance of our remarks being this:—"The church is rapidly recovering from the apostacy which befell it as predicted by ancient and modern prophets; the Saints are returning to the original doctrines of the church taught in their sacred books up to the death of Joseph the Seer. Brighamism is falling, and will be destroyed; and the painful experiences of the faithful Saints will help fit them more perfectly to understand the will of God concerning them, and teach them to steadfastly abide in His revealed word."

The apostacy we referred to was that predicted by Paul in 1 Timothy 4: 1-3; 2 Timothy 3: 1-9 2 Thess., 2: 3-12; and by Joseph the Seer in Doctrine and Covenants, Sec. 1: 1; also in Revelation, June, 1831; Revelation, August, 1st, 1831; Revelation, August 2d, 1833; Revelation, July 23d, 1837; and in first half of Revelation, January 19th, 1841, etc., etc. And when we said "Brighamism is falling, and will be destroyed," we meant those doctrines and practices introduced to the Saints by Brigham Young since June, 1844, and not provided for in the sacred books endorsed by the church up to that date—this and nothing more. Should you decline to publish this correction, please return it to me, and oblige.

Yours for the truth,  
W. W. BLAIR.

#### EDITORIAL ITEMS.

BRO. D. S. MILLS took the parting hand of his many friends in Lamoni the afternoon of the 9th instant *en route* to Lucas, Council Bluffs, Salt Lake City, Elko, San Francisco, and thence to his home at Santa Ana, California. We were pleased to meet him in conference in Kirtland, and his stay in Lamoni has been most happy for the Saints and many others. His sermons have been able and timely, and the Spirit of the Master helped him mightily. He has evidently "enlisted for the war" and intends to devote his remaining days to preaching the wonderful words of life and salvation to all who will hear. On Sunday, the 8th, he delivered a powerful sermon on the divinity of the Book of Mormon to a packed and appreciative congregation in the Brick Chapel, and at 2:30 he preached at a school house north-west of Lamoni and had pressing invitation for further labor there. We bid him a hearty God speed and bespeak for him the reception due a faithful servant of God in all places where he may labor.

Pres. Joseph Smith, in his sermon in the Brick Chapel the evening of the 8th instant, stated the fact that he was baptized by his father in 1844, confirmed by Elder A. W. Babbitt and others, had not been baptized since, claimed that his membership in the Church of Christ was thoroughly legal and regular, and that from the time of his baptism his spiritual experiences were in harmony with the revealed word of God. His testimonies to the divinity of the Book of Mormon, the Messiahship of Jesus of Nazareth, the signs following gospel believers, was direct and very edifying. Altogether that Sunday

was something of a "field-day" for the ministry in the Lamoni branch, for Bro. T. J. Bell held service five miles east of town, and Bro. J. Shippy about six miles south-east of town, with fair sized and attentive congregations.

The news from may points indicate that the ministry have taken hold this spring with a determination to prosecute preaching the word to the end.

Bro. Thomas J. Martin wrote March 30th, that a fair work was being done in Minnesota district. Bro. Foss was some improved in health. Brethren McLeod and Omans were laboring in the Luce branch.

Sr. Ella Vanderpool, of Spickardsville, Missouri, wishes Bro. J. R. Lambert or some other competent elder would visit and labor in that region. She thinks some would then be baptized.

Sr. Lucy Goble, who resides with her husband and family, sixteen miles south of Lewiston, Washington Territory, would be pleased to have the elders and Saints call on them.

Mrs. Thomas J. Shirley writes from Utica, Seward county, Nebraska, the 4th inst., that she is the daughter of old Latter Day Saints who died firm in the faith of the latter day work. She would be glad to hear some of the ministry preach. Those having charge in that region should note this call and supply it when practicable.

By letter from Bro. J. H. Lawn, dated April 24th, we learn that brethren H. L. Holt and J. R. Cook, after attending the conference for the Central California district, had held meetings in Long Valley, and the Jefferson School house, on the San Benito; and from there went into Tulare county, to extend their labors as far as they could. Bro. Lawn reports an excellent conference and a good spirit prevailing. Bro. J. R. Cook confirms this in letter from Tulare, April 27th.

The *Standard*, conducted by ladies in the interests of the W. C. T. U., comes freighted with excellent matter. We wish it success.

A well arranged, well written article, from the pen of Bro. A. B. Kirkendall, of Creola, Ohio, appears in the *Vinton*, (Ohio) *Record* of May 5th, to be followed by another at an early time. In this way many are learning valuable facts in respect to the Latter Day Saints and their doctrines.

Bishop George A. Blakeslee, of Galien, Berrien county, Michigan, wishes the full post office address of the following persons, who will please write him at once:—Mrs. J. D. Jones, of Kewanee, Illinois; Elder E. A. Steadman, Minnesota; Elder James McKeirnan, Iowa; and Elder John T. Davies, Kansas.

Bro. F. M. Fuller, of Phoenix, Mississippi, wrote us the 5th, inst., that he would aid an able, worthy elder ten or fifteen dollars if he will visit and labor in his place and vicinity. He looks for Bro. G. T. Chute from Alabama; and if he does not come, then he wants another. Bro. Fuller sent for a lot of tracts to distribute among his neighbors, and thus prepare the way for preaching the word.

Bro. Peter Anderson's report to conference this last April indicated that if some one was found who would edit *Sandhedens Banner*, he could devote more of his time to the mission assigned him in Utah, and to better advantage; but that if such an arrangement could not be effected, he was willing to continue to do the best that he could. He thinks that the *Banner* should be sustained. We think so too; decidedly. All lovers of the work, and especially the Skandinavian brethren, ought to feel a deep interest in this matter; and the subscription list of the *Banner* should show a test of that interest. It is a helpful tract, and Bro. Anderson is not only deserving of praise, but of substantial support in sustaining his paper. He makes no money out of it, does not want to; but does want to use it as an engine for good; and in this we should all bid him good speed.

During the session of Conference at Kirtland, Mr. Wynne Smith, photographer, from Painesville, Ohio, came to Kirtland, took views of the Temple, with a number of the prominent men of the church in front of it; and also took views of the house where the senior editor was born with Brn. Smith, Blair, Briggs, Lake, Blakeslee and others standing on the porch front—all very good likenesses, and are attractive pictures. We sat to the photographer's camera, to gratify him and some of the good folks about Kirtland. The pictures are good ones and the work well done.

Bro. Joseph F. McDowell, wrote from Council Bluffs, Iowa, May 9th, that the debate held by him with Eld. Truman, of Defiance, from the 2d to the 5th, passed off pleasantly. Bro. McDowell reports the interest at the discussion to be fair, and that the audiences were large and attention was good. He spoke twice at Council Bluffs on the 9th with good liberty.

The *Cambria Daily Leader*, of Swansea, Wales, under date of April 26th, has nearly a half column notice of a conference held by the Saints at Island-Street Chapel, Llanelly, the Sunday before, and gives a favorable and interesting digest of sermons and general business features, also noting the fact that the Reorganized Church had no direct connection with the Utah Mormons.

Sister Ella M. Fuhr, of Grove Hill, Bremer county, Iowa, writes us she would like Bro. W. C. Nirk, or Bro. J. S. Roth, one or both, to preach in her neighborhood this spring or the coming summer.

Sr. L. C. Hicks, of Spring Prairie, Wisconsin, writes us May 8th, that she feels an abiding interest in the progress of the work of the church.

Bro. N. A. Baker sends us a *Des Moines News* containing an article on the doctrine of the Saints, and expresses an ardent desire for the prosperity of Zion's children.

Bro. G. A. Blakeslee wrote from Galien, May 10th, that Rev. Hicks had almost incited a mobocratic attack on the Saints there; but the tide had turned, and all was running smoothly again. Bro. Blakeslee adds: "I never felt so well, spiritually, as now; I never felt so much

of the grace and power of the Spirit in my life before."

The Des Moines, Iowa, *News*, of May 11th, comes to us by kindness of some brother, probably N. A. Baker, in which we find a three quarter column notice of our people at Des Moines, and of the work and cause generally. The branch numbers about one hundred. Bro. Baker and others are holding revival services, beginning May 10th. So goes the good work.

Bro. Emsley Curtis wrote from Independence, Missouri, May 10th, that he had been holding meetings in the Neet School-house, Central Missouri district, where an elder of the Holiness People had been laboring. Bro. Curtis met with a good reception; baptized four and organized a branch of nineteen members, to be known as Missouri River Branch. Bro. Joseph Westwood to preside; H. C. Manning was ordained teacher, and sister Ida Manning was chosen secretary. There are a number of others formerly of the Valley branch, who, if they unite with the new branch will make twenty-five in the neighborhood.

#### QUESTIONS AND ANSWERS.

*Ques.*—Who are those mentioned in Revelation 20: 8, "the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea."

*Ans.*—(1) We understand the words "Gog and Magog" to refer to the empire of Russia, as it will exist at the second coming of Christ, and as is more fully explained in Ezekiel, chapters 38th and 39th. And as Russia at that time will be the greatest of all the nations, and will be destroyed in a most signal manner, she will stand as the representative of all worldly kingdoms at the time of her overthrow; and that, therefore, the remnants "of all the nations" (Zech. 14: 16; Isa. 60: 9-22; 66: 15-23) which are left at the second advent of Christ were denominated to John, "Gog and Magog," and will be known as such at the end of the thousand years' reign—the millennium.

(2) The words, "the number of whom is as the sand of the sea," simply signify a very great number, as in Gen. 22: 17; 41: 49; 2 Sam. 17: 11; 1 Kings 4: 20; Isa. 10: 22; Heb. 11: 12, etc.

If the reader will examine Doc. and Cov. 45: 6-10, he will get further light upon the fact of remnants of nations being left at the second advent.

#### EXTRACTS FROM LETTERS.

Bro. J. J. Cornish wrote from Freesoil, Mason county, Michigan, May 5th:

"I have delivered three discourses here, and am to speak to-night. It got dusty here all at once, (it came from off their Bibles). It is surprising what three sermons will do, and yet not surprising when such is poured forth in the Spirit."

Of the situation at Independence, Missouri, Bro. E. L. Kelley on the 9th May, writes:

"Meetings well attended here yesterday and noticeable improvement in many ways. I notice also that the Saints are becoming an im-

portant factor in the industrial and business interests of Independence. This is encouraging. The new church is under way, and the prominence of its location, and the beauty of design as shown by the drawing, must give prestige in favor of the work, and especially so, since but a few weeks must intervene till a street railway will pass along by the door near which are the homes of a hundred thousand people. The Saints everywhere will be interested in the success of this work of building."

From a letter from Bro. James Baty, dated at Manchester, England, April 25th we glean:

"We have just concluded one of the best conferences ever held in this district, peace and harmony prevailed, business got through without a jar, and the devotional and preaching services were acknowledged by our Heavenly Father, the testimonies were soul inspiring and the preaching was with power and demonstration of the Spirit, the attendance was good and the attention excellent and we believe a great good was done to the people of Sheffield.

The reports from the branches show the work in good condition and the prospect good. May we all, officers and Saints, sanctify the Lord God in our hearts and be always ready with our reason for the hope that is within us."

#### THE "BOOM."

THE Chicago *Mail* has this to say of late in respect to what it denominates "The crazy western towns," and it is well for those interested to make a note of it:

"Lots are selling in Kansas City and Omaha at prices which would stagger the most optimistic real estate men in Chicago. There is a perfect real-estate craze in all the Missouri River and western towns, and people with more money than judgment, carried away by excitement or enthusiasm, are putting their all into dirt that will not pay 20 cents on the dollar. It is only to be expected that this real-estate craze should be followed by a panic. With all allowance for the growth which Kansas City, Omaha, St Joseph, Atchison, Leavenworth, Denver, and other western towns may naturally attain, and conceding all that the wildest of their boomers claim, the property which is now selling at fancy prices is bound to take a tumble, for the reason that more property is sold than can possibly be improved in the next quarter of a century. The western towns are all prosperous, and they will all grow. The trouble with them is that they will overgrow. Then, as in the past, a period of stagnation will set in, they will have to wait for the times to catch up with them; and the greater the boom now the greater the reaction will be, and the longer they will have to await the return of natural growth. Kansas City, Leavenworth, St. Joe and especially Omaha, have had this experience before, but they do not seem to remember it now. At present they are mad as March hares, and they will run their course in spite of any argument. The men who will have the presence of mind or the judgment to *unload in time* are those who will make the money, but when the unloading process once begins, it will seem as though the bottom had fallen out of these enterprising, beautiful, but erring western towns."

THE Republic, Kansas County *Pilot*, of which paper Bro. John D. Bennett is co-proprietor and editor, comes to us as an exchange; and which we give a cordial welcome. In his greeting to his patrons, Bro. Bennett writes:

"A republican in politics, I shall treat all other parties with that courtesy born of "good will toward all mankind." A Latter Day Saint in religion, I shall ever regard it as my duty to respect the honest convictions of other faiths, extending to them the generous recognition due between man and man."

THE Saturday *Globe*, Utica, New York, for March 26th last, had the following bit of information which may afford a coigne of vantage to the Utah many-wived church-men, as evidence in retaliation:

#### MAY HAVE TWO WIVES IN THIS STATE.

"According to the laws of the State of New York a man may under the following circumstances have and live in lawful wedlock with two wives, a fact not generally known. In the following case the law permits polygamy in this State: If a man's wife deserts him and for five years he does not know whether she is living or not, he may take a second wife. If, after he is married the second time, the first wife returns, he must support both wives. Both are his lawful wives and are entitled to dower. If they are willing to live together in one house and mingle their families that is nobody's business. What is "sauce for the gander is sauce for the goose," and a woman may have two husbands under the same circumstances."

THE Psalmist says, "Great peace have they which love Thy law; and nothing shall offend them." But how about these pluralists in the Ogden, (Utah) district?

"There are about seventy cases under the Edmunds law awaiting adjudication at the present term of court, [in Ogden, Utah.—Ed]. The judicial machinery will have to run up to its full tension while the term lasts."—*Salt Lake Herald*.

#### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Well she keeps her ancient stock,  
The stubborn strength of Pilgrim Rock  
And still maintains, with milder laws,  
And clearer light, the good old cause!"

IN February last there died at Poona, India, Dr. Anandabia Joshee, who was a graduate of the Women's Medical College of Philadelphia, from which place she returned to her native land less than one year ago, and her coming was looked upon as the opening of a new era for women. From the "Open Court" we give the following answer to the question put to her in relation to the car of juggernaut and the casting of babes into the Ganges by their mothers.

"These stories she claimed to be exaggerations of the missionaries. The car of juggernaut being an immense structure, some thirty feet in height and proportionately heavy, used to be brought out once a year for holy procession. It was esteemed a sacred privilege to assist in drawing the car, thousands gathered from far and near, the country was hilly, sometimes the car would slip, and other accidents would occur by which life would be lost; and these accidents were exaggerated by the missionaries into willful sacrifice. The mothers who threw their babes into the Ganges were often driven thereto by poverty which threatened starvation to both, while salvation for the souls of the little ones was hoped to be secured by drowning in the sacred stream. Dr. Joshee said that during her experience as a medical student

in Philadelphia a large number of new-born infants, found dead, with marks of having been killed at birth, or who had died by reason of the desertions of their presumably unmarried mothers, were secured as subjects for the dissecting room, and she might as well on her return to India relate this fact and claim that it was the custom of mothers in America to kill or desert their new-born babes, and adduce this as a result of christian belief."

Many of our readers have doubtless seen notices of this talented woman of India, during her stay in Philadelphia; and just before her death she had been appointed Resident Physician of the great Albert Edward Hospital, of Kohlapur in Bombay. There is no possible room for doubting her assertion in this matter, and even if upon her return to India she had so represented the mothers in America, would she have been far in the wrong? Perhaps not as far as our own countrymen and women have been in regard to the customs of India.

Mothers in Zion, we come to inquire, "Have we a car of juggernaut in our midst?" Is there within the folds of the church any who in the silence of night and the hours of darkness bring forth this car for its murderous purpose, while mothers instead of fleeing in horror from the sound of its wheels, creep stealthily forth to place their little ones beneath it? Again we ask, "Have we in our midst this car?"

Lest this question should be treated lightly, or like many an excellent sermon given in pure charity to our neighbor, we ask again, Can it be possible that any daughter of Zion, has so far forgotten her vows—the covenant entered into when she was buried with Christ in baptism, as to have branded herself with the sin of Cain? Did we say Cain? We should have said a worse, for can a brother be as near as a child? Can the man who through envy strikes his brother in the heat of passion be as bad as the woman who deliberately plans the death of her own child? Do not answer, I am not strong enough to bear children, and fancy thus to put the question aside, for we say in the words of Jesus: "It is profitable for thee that one of thy members perish, and not that thy whole body should be cast into hell." There is a promise made in the word of God to which every faithful mother has a right to cling, but far better to die as Rachel died, if so be it is the will of God, than to purchase a few brief hours of life at such a fearful cost. Do not put this question aside, for as surely as there is a God, the day of reckoning will come. "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil," but the word of the Lord adds, "Though hand join in hand, the wicked shall not go unpunished, but the seed of the righteous shall be delivered."

"I have given unto you to be the salt of the earth." Sisters in the bond of the covenant, how can the church be pure if our homes are not pure? How can our

elders go forth strong in the power of the Lord, if in the body of which they form a part, there exists such festering sores as this. Even in the Catholic church, which we look upon as having departed entirely from the faith, this is classed not among the venial sins, but is held to be a mortal sin. Terrible as has been the punishment of the Jews, this is a sin never laid to their charge, and can it be that it is justly laid to us?

"The gospel spreading through the land  
A people to prepare;  
To meet the Lord and Enoch's band,  
Triumphant in the air!"

Upon one occasion, in Lamoni, brother Joseph gave us some plain talk upon this subject, but we feel to reiterate the sentence from the clipping inserted last week, "We need instruction upon these vital subjects. We want it in our medical works, by the press, from the pulpit, and *from the parents in the homes.*" This last is the striking of the vital chord. We may sing forever of the gospel work and bear our testimonies to its truth, but if such thistles as these are growing upon the branches where the clustering grapes ought to hang, our testimonies will fall to the ground, as fall they ought; and we may be well assured that while the gospel is preparing a people to meet the Lord, the angels are also to be sent forth and *gather out* of his kingdom all things which offend. Mothers in Zion, it is high time we awake to the need there is of instructing our children that they may know to do that which is right, and avoid that which is evil, and if they know and will not avoid, then upon them, and not upon us, will the responsibility rest. We need all the aids we can get in this work, from the ministry and from God-fearing physicians, who will warn us of the dangers which beset the paths of our children in this corrupt and God-defying age of the world; but while we need this and while the ministry are in duty bound to come up to our help, let us realize that nothing can free us from the responsibility of instructing our own, and going before them in the way. The salt which loses its power to save, is fit only to be trodden under foot of men. If indeed we have among us this worse than car of juggernaut, let us beware for the day of God's reckoning is near at hand, and they who know the Master's will and do it not shall be beaten with many stripes.

#### EXTRACTS FROM LETTERS.

Sister Dunn writes from Cedar Rapids, Iowa:—"I know this work is true and came from God, the Father of all, and I often wonder at the mercy which has been shown me in my being led to see and embrace it. Since I joined the church I have had many trials and many blessings. I thought I must be perfect in all things as soon as I embraced the faith, but I was instructed by the Spirit that I must overcome one thing at a time. I went to bed one night, feeling very much discouraged with the progress I was making, and in this frame of mind, fell asleep. I dreamed that I had a book presented to me, and on

one side of the leaf was several squares scattered about, and on the other side these were formed into a perfect picture, and the Spirit said: 'Put one piece at a time until it is perfect.' Sisters, let us try to do this and God who is merciful will help us and give us the victory at last."

Sister Lily J. Smith writes from Richland, Dakota:—"What a grand lesson it is to learn to do all things with an eye single to the glory of God. I wish I had it stamped in my heart that I might never forget it in the hour of temptation. I feel that many times I may have advocated our doctrine because I could do so easily and silence those who were teaching false doctrines. Pray for me that I may not seek to gratify self, but seek to honor God, and in a meek and quiet way adorn my life with wisdom and knowledge. Oh, it is good to be a Latter Day Saint, even if we are away, alone among the world's people. But oh, how we long to be with the people of God when the Sabbath Day comes.

Sister Florence Young, writes from Lamoni, Iowa:—"I enjoy reading the 'Home Column' so much; and I know it is doing a good work. I presume you remember how sick I was last winter. I dreamed before I was sick that I was fighting for my own life and the life of my babe. He was not expected to live for some time, and thus you see my dream was realized. I knew that I must go unless the dear Lord spared my life. My heart would throb and then stop beating, and my limbs were cold to my knees; but after the Saints had that prayer meeting the Sunday during the conference, something whispered me, 'Be of good cheer, thy sins are forgiven thee.' And from that time I was better. How thankful I am that God saw fit to spare my life, for what would my dear little children do without a mother's care?"

Dear sister Florence:—We pray the dear Master to help you in the great work which lies before you, and give you wisdom to do it wisely and faithfully. And we say to you, as we say to all dear mothers who like you are struggling in the face of much which seems hard and discouraging, to bring up a large family of children; "Be not discouraged but lean upon the strong arm of the living God. In you the world sees but a poor frail woman, surrounded by a family of little ones, and they pity you for the constant care, the hourly sacrifices you must make; the incessant toil demanded at your hands from early morning until the small hour of the night. They see not in your little ones those later messengers sent from a purer world, to win your heart and mine back to the abode of the blessed. They see not enshrined in those little bodies an immortal spirit, the creation of the great Jehovah, and saddest of all, they take no note of the fact that when we shall stand before the great white throne, he who sitteth thereon will demand of us to render to him an account for the manner in which we have acquitted ourselves of our sacred trust. Dear mothers! be not weary, neither tempted to wish your sacred trust less, but seek each day,

yes each hour to God for the wisdom which you will need each hour, and you will not be sent empty away. No matter how busy the hands may be, the silent prayer for grace and help may still ascend to the ear which is ever open to hear, and the low notes which lull the baby to sleep may be an anthem of thanksgiving and praise, sweeter in the ears of the angels than ever swelled from the cathedral's vaulted dome.

HOME COLUMN MISSIONARY FUND.

Sr. Julia A. Walburn, Independence, Mo....	50
Bro. David McKim, Deloit, Iowa.....	75
Sr. David McKim, Deloit, Iowa.....	75
Sr. J. L. Miller, Deloit, Iowa.....	50
Sr. Della Cline, Emerson, Iowa.....	10
Sr. Grete Anderson, Weston, Iowa.....	50
Srs. M. A. and Minnie Ford, Wirt, Ind....	54
Sr. G. E. Hodge, Springfield, Kan.....	1 00
Sr. F. J. Shirley, Utica, Neb.....	50
Sr. S. M. Huffman, Atlas, Ill.....	1 00
Sr. S. S. Stone, Harrison, Iowa.....	1 00
Sr. L. C. Hicks, Spring Prairie, Wis.....	5 00
Sr. Mary A. Fry, Woodbine, Iowa.....	2 00

LAMONI, Iowa, May 11th, 1887.

INCIDENTS OF TRAVEL.

Dear Column:—Six months and more have passed away since I gave the *Herald* a brief sketch of our visit among the Saints and people of Victoria, the southern part of this mission; and now I feel that I would come short of my duty towards those in the northern part, if I did not in like manner make mention of them, and of their kindness and interest in the work. We left Newcastle for Forster in a little vessel—that being the cheapest way of traveling—just after a storm, and consequently had a rough, unpleasant passage, all three of us sea-sick. I find, contrary to our expectations, that this is a very rough coast. The frequent squalls of rain compelled us to stay down in the little cabin, six feet by four, squeeze ourselves in the narrow little bunks, only one of which had a mattress, and were so close up under the deck that we could scarcely turn over; so we were obliged to lie and suffer with aching bones and sea-sickness for forty-eight hours. But on our arrival we were very kindly received by brother and sister Wright. The kindness and comfort we found there more than compensated for all our suffering and previous want of room. I never shall forget how happy I was when, after getting a little rested, we were shown up to our rooms. It seemed like getting into a new world to have a large, light airy room all to ourselves, and to breath air that was not pregnated with coal-smoke and the fumes of sulphur.

Mr. Burton has already written of the work in both Forster and Nambucca, so I will speak mostly of our travels, thinking many will be interested in learning how we get from place to place where there are no cars. But I must say the success that crowned the efforts put forth at Forster was almost unparalleled. It was the Lord who did the work and to Him be the glory. Nevertheless, it is encouraging to know that the work on earth is beginning to be done, and that there is one place at least that is ready for the end;

or "upon whom the end of the earth has come," there being only the two churches now in that place: "The Church of the Lamb of God," and the Roman Catholic Church. Many of the latter are very friendly although not inclined to accept our faith. When we left here, myself and daughter only intended going as far as Forster, and remain there while Mr. Burton visited Nambucca and vicinity; but because of the earnest solicitation of the Saints of Nambucca, we determined to accompany him thither. Accordingly, after we had been in Forster six weeks, during which time the branch was built up and organized, we left them rejoicing in their new found treasure, and started towards Nambucca, where the Saints were becoming weary waiting for us.

The morning was fine, but there was a dark cloud making up in the distance. Mr. Burton must needs make the first twenty-five miles on horse-back, and Addie and I went another way. There being no wagon road for eight miles up the river, we went by water the first four miles on a steam punt, which was going up for logs for the mill; sisters Wright, Avery and Colvin, accompanying us that far. We all enjoyed the gliding over the smooth water upon which there was not a ripple. I thought truly this is one of nature's oil paintings, as we threaded our way upon the winding river, through the dense forest, mostly palm trees. No river bank; the moss-covered ground and roots of trees were on a level with the clear, shining water, which reflected the trees and foliage in its mirrored depths, with here and there a miniature island. But while we talked pleasantly concerning the strange things that had taken place in the village—much as the people of Judea might have done eighteen hundred years ago—the clouds had gradually overspread the sky, till now the sun was shut in; and as we stepped from the punt into the very small row-boat, in which Bro. Colvin was to row us the other four miles, the rain commenced to fall, and thunder rumbled in the distance; nor did it remain long in the distance. As we got farther up the river it became much narrower, and the forest more dense. I now fairly shuddered to think what a lonely picture we presented: two females crouched beneath an umbrella in that little boat, rowed by one man; there in the gloom of the dark clouds and thick woods—not an opening or habitation in sight. The thunder was crashing over our heads, and the forked lightning shooting down only a little distance from us into the water that was now white with the splashing of the large rain drops that were coming thick and fast; indeed it seemed rather to come in streams than in drops. Our umbrella was of little service; but we had time to get pretty well dried at the huge fireplace in the house at the landing, while waiting for the team that was coming from Taree to meet and take us that far. We had to walk about half a mile to get to the team; then a rough journey of eighteen miles. The roads were terrible, and such frightfully steep hills! We walked down and up all the worst of them. Arrived in

Taree about sundown. Mr. Burton had got there a few hours before, and like ourselves was much fatigued.

We stayed at the hotel all night, and started off in the coach at eight in the morning. A very small coach it was. Mr. Burton sat outside with the driver. Addie and I, our trunk and hand-luggage filled the inside comfortably full. How much we enjoyed that day's drive. To see broad fields of last year's corn-stalks, and patches of green alfalfa, and young barley growing, was a treat to our eyes; the first Addie and I had seen since we left home, and could not help fancying we were again in the blessed land of California, and would soon drive up to some of the Saints' houses. The driver was also the proprietor of the road, and extended towards us more than usual courtesy; even stopped his horses and got down and gathered for us some white everlasting that grew wild over the hills. At noon the horses were left standing in the road while we ate our dinner.

We reached Port Macquarrie at dusk, and only had till nine o'clock to rest; then started again and traveled all night. In making this journey we have to cross five rivers on punts; three of these we crossed during the night drive. These punts are like scows, with platforms on hinges at both ends, a high railing, and on one side, the wheels for the cable. Near the water's edge, each side of the river, is a pile set firmly into the ground; a wire cable made fast around this is passed under a low, small iron wheel at one end of the punt; and up over another one larger and higher, and down again under the small one, at the other end, then stretched across the river and made fast to the pile on the other side. These wheels have deep grooves for the wire to travel in. The coachman drives right down on the punt, and does not get on them and off again without some pretty sharp jostling either. The ferryman steps out on his little platform by the center wheel, and winds us over, the whole load being propelled by means of a crank and one man power. One of these rivers is quite broad, and it takes twenty minutes to cross it. Quite different from the iron bridges of America; one would almost think they had been wafted back a century or so. Our night driver claimed to be from the Eastern States, and seemed quite anxious to get back. The well-worn little coach broke down twice during the night, and had to be disburdened of passengers and luggage to be fixed up again. Had one additional passenger who stayed by us and the horses while Mr. Burton and the coachman took one of the lamps and went in the woods to hunt a proper stick to repair the damage until we got in town. Our trunk was the "wonder of the age," and got the credit for the break-down; said they never took such a big box before; no one says trunk in this country. It was the smallest one we had; and in comparison with traveling trunks in America, would be very small.

Arrived in Kempsey about five in the morning, chilled through, and so tired we could just stagger to our rooms. It was

not like a night in one of "Nahum's chariots," where one sinks back on the soft cushions and dozes comfortably all night. We slept till half-past eight. Started again at eleven, in an open buggy, with one of the Australian hot winds blowing, and I had a severe head ache. When we stopped for dinner I was too tired to eat; it was an effort to speak aloud. We had been cramped up in the narrow back seat, and wedged in with mail bags, and our hand luggage on our laps. That day was as miserable as the day before had been delightful. But in the latter part of the afternoon we commenced going over and around the mountains through the bush in this country, but forest in America. The tall trees shielded us from the hot wind, and mostly from the sun. I began to get rested, or accustomed to the motion. The forest too was beautiful. Not such a variety of bright colored leaves as in Nova Scotia, but the creeping vines that climbed up and twined around the dry branches and old trees, made them look prettier than a May-pole, and forming a complete network over the undergrowth, making natural arbors and summer houses. The wild honeysuckle has a bright scarlet flower; another vine a yellow flower, and another with a bright red berry and a waxy evergreen leaf. The scenery was all so new and interesting we enjoyed it much. Saw a Kangaroo and her young, also a Paddy-melon, and a little gray bear in the top of a tree. The roads were good, too; although the long hills were pretty steep, the driver never used the brake unless there was a rut in the road; he generally made the horses go fast enough to keep out of the way of the wagon. We had about two hours of moonlight before reaching Nambucca river, where we stayed all night. Were there met by Bro. Ballard's son Robert, who brought a horse for Mr. Burton to ride, and said Bro. Argent would send his buggy in the morning for Addie and me. The mail is carried the remainder of the way to Bowraville on a horse.

Friday morning we felt as fresh and bright as though we had not been traveling at all. At ten Robby Argent hailed for us from the other side of the river. We crossed on the punt, and two hours driving up hill and down, pretty slow one way, and pretty fast the other, brought us to Bowraville—a pretty spare looking town, but there is plenty of room for it to grow. Here we were met by sister Ballard and son William, also Bro. and Sr. Scrivener, all on horse back. This was a cordial reception, and made us feel at home at once. Bowraville is eight miles from Argent Hills, where the branch is, yet there is no store or post office any nearer. We all got dinner at the hotel together; and when the horses were rested and fed, started once more to complete our journey. There was quite a little party of us, and we had a merry time, being passed and re-passed by those on the horses. It was about sundown when we drove into Bro. Argent's yard, and were received with open arms by sister Argent and daughters; and were conducted into their nice, cool,

quiet house, that bespoke rest to the weary travelers, having been on the road from Tuesday morning till Friday evening.

EMMA BURTON.

WALLESEND, N. S. W., Feb. 17th.  
(To be continued).

## Correspondence.

CABOOL, Mo., April 25th.

*Bro. Blair:*—We are few in number here, yet we are trying to keep the faith once delivered to the Saints. I am trying to prepare the way for some of the efficient field-elders by lending the Kelley Braden debate to the best minds in town. One attorney here has carefully examined the discussion, and pronounces it a grand success in favor of the great truths taught in the Bible, said Kelley made a legal case clear through, proving every point; said Braden didn't prove anything. The *Herald* furnishes me a great deal of good solid food. I don't know how Saints can do without it.

Yours,

B. A. ATWELL.

SUGAR GROVE, Mich., April 28th.

*Brn. Joseph and William:*—The brethren here are in the faith, and more confirmed in it since hearing the Rev. Mr. Mills against the latter day work. Mr. Mills has not acted the gentleman in the lectures. He has not used our books fairly, but has misrepresented both them and us. Those who are willing to hear both sides of the question will be benefitted. But I fear some are so prejudiced against us they will not come out to hear the other side of the question. But others who did not want to hear our side before, want to hear it now; and such will be benefitted. It is said by the Saints here that Mr. Mills proved any thing he wanted from our books by reading a little, skipping a little, and adding a little, etc. And if any of the brethren would dare to say a word, the law was threatened on them. Such men need salting right down, or they won't keep until hot weather comes—I expect them to spoil then, anyway. "Every man's work will be tried so as by fire."

I feel well both in body and spirit; I feel renewed after being at the Kirtland conference. I have returned to my field of labor with a will and a determination to accomplish something for my Master. I have thought I would soon have a brother to labor with me, but there is none. It seems to be my lot, and has been ever since I have been in the ministry, to labor alone. And yet I have not been, and am not now alone, because the Spirit of my Master has been, and is, and will be with me whilst I live in the discharge of my duty and am faithful to the trust committed to my care. The prospects ahead are bright.

I am now, and hope to continue your brother in the one faith,

J. J. CORNISH.

SEATTLE, Washington Ter., April 25th.

*Dear Brethren:*—Having been convinced that the Latter Day Saints church is the right one, and believing it to be my duty, I am very desirous of being baptized. If you should know of an elder coming out here on Puget Sound, or out this way, will you please tell him to visit Seattle, if he can, so that I may be baptized. Call at last bridge on Jackson Street.

Yours in Christ,

PETER THYGEN.

CHATHAM, Ontario, May 9th.

*Brother W. W. Blair:*—Since I have been here Bro. Merriam and I have been holding a series of meetings; not many of the world's people out, but those who did come paid strict attention, and the Saints manifest interest in the work. The spirit of peace pervaded in all of the meetings. A case of healing occurred here since we have been holding meetings. At the close of the meeting on Tuesday evening, the 3d inst., Bro. George Walker and his wife wished to be administered to—he for deafness which he had been afflicted with for the last twenty-one years. He lost his hearing while he was in the British army, and had been examined under a council of twenty-four Physicians and had received his discharge, as they decided he could not be cured, for they said the drum in his left ear was destroyed, and the other was nearly destroyed. We left the hall where the meeting had been held, and went to Bro. Bardwell's house. A few of the Saints went with us. We had prayer before administering, and then Bro. Merriam anointed the brother; then we laid our hands on him and I prayed as I was led by the Spirit, for it was present with us in power. We then administered to sister Walker for general weakness; we were then dismissed and the Saints went to their homes. Brother and sister Walker state that the next morning when they first awoke sister Walker said, "How does your head feel." He replied, "It feels better, I hear the clock tick." This was the first time that he had heard the clock tick for twenty-one years, and he could hear the robins and the other birds sing for the first time since he had been in America. Sister Walker was blessed and comforted, and is much better.

I have heard that Bro. R. C. Evans is presenting the gospel to the people and caring for the London branch. Bro. R. Coburn states he had received a letter from Bro. G. A. Blakeslee that he is calculating to come to the conference of their district. I would say, "Come, brother Blakeslee and welcome. Hope to be present and meet you and many Saints. The weather is pleasant, and all nature seems to rejoice and give praise to God. Blenheim, Ontario, will be my address until June the 11th.

Yours in Christ,

JOHN H. LAKE.

HEPPNER, Oregon, April 24th.

*Dear Herald:*—I must tell you, you are a source of much pleasure to me. I do not know how I could do without you; I think the sisters' Home Column good. I would be pleased if sister Ellen Fisher of Eight Mile, Oregon, would pay me a visit, or write me a letter.

CELESTINE RUSH.

BRAIDWOOD, Ill., April 29th.

*Dear Herald:*—You are still welcome to me. Long may your pages be bright and shining, as they are. My desire is, that while I am in this state of probation, so to live that God will have glory in my creation. I am thankful to say God is mindful of his people here. We had three baptisms lately; father, mother, and daughter. The daughter was sorely afflicted for four years, with stomach complaint and other diseases. She had six fits in a day. Her parents had the different doctors that are here, and could do nothing for her. She went to a Chicago hospital, was examined, and the doctors said they could do her

no good. She was baptized, along with her parents, by Bro. John S. Keir, and was made whole. We give God the glory for recognizing his authority in these the latter days.

In the one faith,  
Sister MAGGIE KELSO.

DELOIT, Iowa, April 28th.

*Brother Blair:*—The work of the Lord is moving on in this part of the vineyard. I have been preaching nine miles north-east of Deloit, every two weeks, for some time. Two weeks ago last Sunday I baptized two young men, making four at that place. Others are believing. I have been greatly blessed in presenting the truth. The work we are engaged in is grand. Brethren of the local ministry, there is a great work for us to do; for many are perishing for the bread of life. Our voices should be heard in the school-houses in our different localities. May God bless his servants to put forth a greater effort is my prayer.

J. T. TURNER.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### ARE YOU INTERESTED?

A VOICE FROM THE CENTER STAKE.

THE work of building a large house of worship, as decided upon by the Independence, Missouri, branch, has been commenced. The excavating has been completed, and the basement is now in course of construction. It is scarcely necessary to inform the church throughout the world that this undertaking is largely a work of faith. It has been taken for granted that all Saints would feel and exhibit an interest in erecting a creditable structure in Independence. To complete the work will require about \$15,000, and if an interest is felt abroad such as is felt here regarding the matter, there will be no occasion for delay. Is there a member of the church who would not like to have a brick in this building? Erected just across the street from the temple lot, and in a prominent and conspicuous place, to be seen by all who enter the city by rail, and right on the line of the proposed street railway from Kansas City, and in a locality which is destined to become central at no distant day. Can we afford to miss the present golden opportunity of helping to erect such a building as will stand to the credit of all who love the work of God and believe in his revelations regarding this sacred spot.

The Presbyterians are about to build a church, costing over \$30,000 in this place, and not a member of that church pretends to cherish feelings regarding Independence such as are ever inspiring and thrilling the hearts of Latter Day Saints the world over. The eye of every faithful Saint glistens as it turns in this direction, and the yearning heart throbs faster as the promises of God, associated with the signs of the times portray a glorious scene before the mind, and indicate its fast approach.

Instinctively the tongue peals forth the appropriate words:

"O, Zion, when I think of thee,  
I long for pinions like a dove."

Yet if these "pinions" were furnished to all such anxious and hoping ones at the present time and they were to fly to this consecrated spot, they would find out what the inhabitants of the place have learned, namely, that we have no church room to accommodate them, and that the present need and demand is that we build unselfishly—build with faith in the future and in God's law and promises relating thereto.

Our numbers are increasing steadily, and from enquiries and intimations received from abroad we anticipate a steady increase in the future. We are laboring hard to maintain the dignity of our work here, and have a branch that according to the admission of many without the church, has forced the respect and confidence of the people around us. Old time prejudices are dying out, and we are now not only called of God, but also permitted by the people, to occupy a wider field and we desire to do it with credit to ourselves, benefit to the people about us, and glory to God.

The membership here are, as a rule, straining every nerve to make a success of the work undertaken, but confess to a confidence in the interest of Saints abroad. It will be impossible for the members here to finish this work of themselves, nor ought they to be expected to do it. Every man and woman's interest in this place and in the building up of the latter day work in it, should be of a character that will stimulate his or her benevolence in that direction, and a little moneyed interest from all such would help the building committee considerably more than their "prayerful interest" alone.

The late conference at Kirtland decided to hold its next session at Independence, and we are extremely anxious to have our building completed, so that all comers may be accommodated. We want (d. v.) to have the place not only finished, but free of debt so that one of the precious seasons to be enjoyed on that occasion will be in witnessing the dedication of a building to God and his worship, that will be creditable to the church in all the world. If you would like to witness such an event or know of its being witnessed by your brethren and sisters of like faith, just tax your generosity to the extent of your interest and ability, and it can and will be accomplished.

Think, if you can, of the satisfaction and holy joy that awaits all, who at that time can say "I have helped all I could in this laudable work." Think, also, that such experiences may be general throughout the church, for "whosoever will" may respond to this appeal for help, and afterwards participate in the glory to be revealed. We do not consider this a fancy picture, but are of the opinion that every dollar contributed and consecrated to such a work in such a place, is a pledge of faith in the revelations of God concerning the place, and is just so much applied toward one of the best local measures inaugurated

to hasten the redemption of Zion. We believe it to be an important and necessary link in the chain of latter day developments. We believe the branch was directed at the proper time to take the initial steps in this direction, and that the committee was inspired in a noticeable manner from the first. We further believe that our present appeal will not only evince our earnestness in this matter; but will cause others to become interested, and will lead to their seeking and securing evidence from above that we have been moved thereunto by his unerring spirit, and in taking his counsel in this matter, we have become workers together with him, for a purpose, the accomplishment of which will aid in the revelation of his glory, by setting forth the light of Zion.

We hope that all parts of the world will be represented in this building. If you can send dollars by the thousand, send, without fear of giving offence to the committee. If by hundreds, tens, or units, forward them, and if but quarters or dimes are at your command, do not hesitate. Let us hear from England and Wales, and Scandinavia and Australia, and all countries where Saints dwell. Let all the United States and Canada speak, and speak loudly and liberally in this matter. Credit will be given through the *Herald* to all contributors, at the completion of the work, except where names are ordered suppressed. Send money by post office order, or draft to Joseph Luff, or F. W. Barbee, Independence, Missouri. Send soon, that our work be not delayed. We need money and will need it right along till the work is done.

Finally, Saints, respond and respond liberally, that Zion may "arise and shine," and your brethren and sisters here will ever pray that your liberality may be richly rewarded by him at whose counsel we are moving forward in this enterprise. Do not think that the Saints here are building a house for their own accommodation merely. We are building for yours as well. We are building for the future. We are building in faith that Zion as a location—the *land of Zion*, will yet be peopled by Zion the pure in heart, and that this will be the radiating center.

If the reading of this humble appeal from your anxious brethren awakens the least degree of fervor within your hearts, do not let that fervor subside, until you have mailed us the amount of your interest in our work, so far as your ability will allow.

Signed, on behalf of the building committee.

JOSEPH LUFF, *President*.  
INDEPENDENCE, Mo., May 6th, 1887.

TO THE PEOPLE CALLED CUTLERITES.

PRESIDENCY, ENDOWMENTS, ETC.

To the *Herald* readers I will say in explanation. I joined what was called the Cutlerite faction of the church when I was about nine years old, and continued a member of that church for over twenty years. But about three years ago I was led to give up my belief concerning father Cut-

ler's authority to lead the church, and I joined the Reorganized Church, a step I have not regretted, but which has caused some of my dearest friends to mourn for me as lost, led into darkness, terribly deceived, and so on. And having but little opportunity to talk with them upon this subject, I take this way of trying to show them my reasons for believing as I do. "To the law and to the testimony," for if we speak not according to these there is no light in us. And if we are required to live by every word of God, how shall we know whether we are living as we ought except we compare our daily lives with the word of God? Likewise, how shall we know whether we believe aright except we compare our belief with his word and see if we are in the faith or not?

In the first place, let us find what the meaning of the term "President of the high priesthood" is. "Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet," etc.—D. C. 19:1. 2d. What is the duty of the president of the high priesthood. Sec. 104, 42d verse: "And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church." D. C. 104:42. 3d. How is he to be called to that office? Joseph the Martyr was called of God: "Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven." D. C. 1:4. Also in section 17, par 1, it reads: "Joseph Smith, Jr., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church."

The present Joseph Smith has testified that he was called of God to the office which he now holds as president of the high priesthood, and others testify, that the Lord has made known to them that the eldest son of the martyr was called to be his father's successor. But I know of no evidence that father Cutler was ever so called to lead the church. "But" says one, "I remember hearing Joseph say in public that there were men sitting around him who were fitted and prepared to build up and carry on the work as he had done, and (putting his hand on father Cutler's shoulder) said, Here's a man who will do it. How are you going to get around that?"

Well, I am not going to try to get around it. I suppose Joseph said it, and no doubt meant it, and I do not know but that father Cutler did do all that he could to help build up the work before this was spoken, and for some time after. And he could only do this by standing in the place, or office, whereunto he was then called. But Joseph certainly did not mean that there were a number of men sitting around him all fitted and prepared to be president of the church, nor that father Cutler would lead the church, build it up and carry it on as Joseph had done, as any one can see by comparing

the work done by the two men now that their earthly work is ended. Well, when God has called a man to such a place, is that all? No; he must be appointed and ordained. "Wherefore it must needs be that one be appointed of the high priesthood to preside over the priesthood."—D. & C. 104:31; again: "For behold, verily, verily, I say unto you, that you have received a commandment for a law unto my church, through him whom I have appointed unto you to receive commandments and revelations from my hand."—D. & C. 43:1. This shows that Joseph Smith jr. was appointed by revelation, and what he was appointed for, namely, to receive commandments and revelations for the church. For further proof read sec. 99:6: "The president of the church, who is also the president of the council, is appointed by revelation." Now, if the successor to the prophet is to be appointed by revelation, through whom shall it come? Turn again to section 43: "And this shall ye know assuredly that there is none other appointed unto you to receive commandments and revelations, until he be taken, if he abide in me." I understand from this that there can be only one at a time to receive revelations for the church. Again: "But verily, verily, I say unto you, that none else shall be appointed unto this gift *except it be through him*, (Joseph), for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that you receive not the teachings of *any that shall come before you as revelations and commandments*. And this I give unto you that you may not be deceived, that you may know they are *not of me*." Now I understand from this that the second lawful president of the high priesthood was to be *appointed through Joseph Smith jr.*, and that this should be "a law" unto us, "that we be not deceived. Now what is there in these few lines to hinder our being deceived? Has not every faction had this revelation in their books, and yet how many have been deceived?"

Let us try again to see what the Lord says. First, there was to be none but Joseph to receive revelations and commandments for the church, until he was taken away. Second; that the next president was to be appointed through Joseph. Is that all? O, no. "For verily I say unto you, he that is ordained of me shall come in at the gate, and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed." Now, shall we believe just exactly what the Lord says, that "he shall come in at the gate," (baptism), after this revelation is given, and shall be ordained as he had told them before. When had the Lord ever told them before how the man to receive revelation for the church should be ordained? We answer, in the 17th section and 17th verse. Shall we believe the word of God implicitly, and let that be a law unto us, that we be not deceived? Or shall we disbelieve it and seek to become a law unto ourselves? Now I have never

heard of a single witness who testified that Father Cutler was appointed through Joseph Smith for to be president of the high priesthood. But I have read, time after time, the testimony of witnesses that young Joseph (as he is called) was anointed and blessed of his father to be his successor, and that Joseph, while blessing him prophesied that he should yet lead the church of the living God as prophet, seer, and revelator. I have none of these printed testimonies near me to refer to, but have mentioned them as I have understood them.

It used to be a common saying among the Cutlerites, when the news came to them at Manti, Iowa, that young Joseph had been anointed and ordained by his father, and that father Cutler was present at the time, that father Cutler said, "Ah! they take a blessing for an ordination." This was virtually acknowledging that he was present and knew of that blessing; though it appears that some have thought it was an ordination.

Let us now see if we can find anything in the revelations showing who was to be appointed. In sec. 107:18, we find that the Lord commands the people to build a house for the boarding of strangers, and that Joseph and his house shall have place therein from generation to generation. Why? "For this anointing have I put on his head, that his blessing shall also be put upon the head of his posterity after him." Do not the revelations show that Joseph's blessing was to be a prophet, seer, and revelator, having all the blessings which God bestows upon the head of the church? This blessing, then, was to be upon "the head of his posterity after him." Who is "the head" of a man's posterity if it is not his eldest son? "But," says one, "it does not mean Joseph's children, at all; it only means those who become heirs according to the priesthood, or those who hold the priesthood." In that case, then, the Lord would give Joseph and those who held the high priesthood place in that house from generation to generation! It would require quite a house to hold them, and methinks there would be little room for strangers. Joseph's "house," "posterity," "seed," must mean his family, his children according to the flesh, and none else. "And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed. Therefore let my servant Joseph and his seed after him have place in that house, forever and ever." What for? So that the strangers might receive the counsel of those whom the Lord has set to be as plants of renown, and as watchmen upon the walls of Zion. What! Did the Lord appoint Joseph "and his seed after him" to be as "plants of renown," and watchmen upon the walls of Zion! And has the Lord said it! and also that Joseph's blessing was to be upon his "posterity after him," and yet we have been so blind us not to see it!

Some people tell me that this revelation has no reference to the presiding authority; but I think if the Lord had said, "for this anointing have I put upon his head, that his blessing shall be put upon the head

of father Cutler after him," or of Brigham Young, or some one besides his own "posterity," that some people could see more in that revelation than they seem to see now.

Joseph Smith, sen., was patriarch over the church, and his blessing was put upon the head of his oldest living son, (Doc. & Cov. 107:29), "that my servant Hyrum may take the office of priesthood, and patriarch, which was appointed unto him by his father, by blessing and also *by right*, that from henceforth he shall hold the keys of the patriarchal blessings." In this paragraph we find father Smith's office, priesthood, and blessing, inseparably connected. And all this is put upon Hyrum Smith by "blessing," as well as "by right" of being the oldest living son. And there is nothing in the books to show that Joseph's office and blessing could not in the same manner be put upon the head of his oldest son, by "blessing" and also "by right."

It seems from the revelations, that the presidency of the Aronic priesthood, rightly belongs to the oldest son among the descendants of Aaron; and that "the order of the Melchisedek priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed to whom the promises were made." Is not the present Joseph a literal descendent of the chosen "Seer" to whom the promise was made that his blessing should be put upon "the head of his posterity after him?"

"But," says one, "young Joseph does not hold the Melchisedek priesthood at all." Then I ask, Did the Lord make a mistake when he told Joseph, in Doctrine and Covenants, 84: 3, that, "therefore your life and the priesthood hath remained, and must needs remain through you and your lineage, until the restoration of all things spoken of by the mouth of all the holy prophets since the world began."

Let us now turn to Doctrine and Covenants, 17: 17, and see how, after a man has been called of God and appointed by revelation, he is to be ordained to that office. "Every president of the high priesthood, (or presiding elder) . . . is to be ordained by the direction of a high council, or General Conference." Now to show that there is no mistake about this meaning the same office which Joseph Smith held, we read in Doctrine and Covenants, 107: 39:—"I give unto you my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer and prophet."

Joseph the martyr, according to his own history in the *Times and Seasons* and *Millennial Star*, was ordained president of the high priesthood at a conference of the highpriests, elders and members, held at Amherst, Ohio, on the 25th of January, 1832. They tell me that Father Cutler never was ordained to be president of the high priesthood, but that the people of his church *voted* to uphold him in that office, and that he received ordinations sufficient under the hands of Joseph Smith, so that he *did not need to be ordained to that office!* And yet we have just read how

"every president of the high priesthood" must be ordained. And in Doctrine and Covenants 27: 4, read; "neither shall anything be appointed unto any of this church contrary to the church covenants." Now I do not pretend to know what office father Cutler was ordained to, but mother Cutler, who was a witness to his ordination, said that father Cutler's ordination was similar "to those received by others at the same time, but that father Cutler's ordination was to be in force from that hour." Now if this is true, and father Cutler was ordained to lead the church, or something so near like it that he would never afterward need to be ordained, and it was to be in force from that very hour, then I think Joseph should have stepped down and out and let father Cutler preside.

The books teach us that, "by their fruits shall ye know them;" and I have never heard that father Cutler ever received a revelation; and I presume the reason was because it was not his duty to be a prophet, seer and revelator, and so the Lord did not require it at his hands. Some people at this time, try to make out that father Cutler was not deceived, and that he never pretended to be a prophet, seer, or revelator. But the very fact of his allowing his people to *vote* to uphold him in the very office to which these blessings belong, conference after conference, is proof enough for me, that if his people were deceived so was he, though they may every one be honest in heart.

When the church was "rejected as a church," or an organized body, I do not believe a single individual was rejected unless it was for his own transgressions; neither do I believe that any lost their priesthood except it was on account of their own sins; and I presume there were a good many who were not rejected, though they could not keep the church from being broken up. And when these persons tried to live as they ought, they were often blessed of the Lord; and that some who held the priesthood had authority to build up a branch unto the Lord, did so. And when the time came for the Lord to call upon the son of Joseph the prophet, to take the office to which he had been appointed, does it not look more reasonable that the Lord would send him first to some branch where there was not already a man set up as president of the high priesthood, than to have sent him to some "blind leader of the blind!" Many men have arisen since the days of Joseph the martyr claiming the right to that office, but the Lord did not grant them the gifts belonging to that office. But when the one whom God had called came forth, then the Lord granted the gifts pertaining to that office, proving to all who will investigate that he is indeed such an one as the Lord says it is "the duty of the president of the high priesthood" to be.

But it is just as easy now for people to deny these gifts, and to cry "false prophets," and "would-be prophets," as it was in the days of the martyr. And though he left so many proofs of his being a prophet of God, yet such are no proofs to

them who think it wrong to investigate any doctrine that they have not always believed in. I am not ashamed to say to any one that I believe that Joseph the martyr was a true prophet of God. And when he, in Liberty Jail, Missouri, set apart his son Joseph by prophecy and blessing to succeed him, and when again in 1844 he formally set him apart by blessing, anointing and prophecy as plenty of witnesses testify, then I believe he was still a true prophet, and was directed by God so to do. And when the Lord blesses the present Joseph with like blessings which God gave his father, I do not wish to be found fighting against God by crying "false prophet." And if any tell me that there were to be no more revelations given, or needed, because the law was given through Joseph, then I shall refer you to the book of Nephi, 13th chapter: "Yea, woe unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy."

I have ideas concerning what is called "endowments." In Doc. & Cov. 38:7, it reads; "Wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio, and there I will give unto you my law; and there you shall be endowed with power from on high;" and in 39:4: "and inasmuch as my people shall assemble themselves to the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads." And in 43:4: "sanctify yourselves and ye shall be endowed with power." Again, in 85: 1, "wherefore I now send upon you another comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise, which other comforter is the same that I promised unto my disciples, as is recorded in the testimony of John." Then in 92:2, "in the which house I design to endow those whom I have chosen with power from on high, for this is the promise of the Father unto you; therefore I commanded you to tarry, even as mine apostles at Jerusalem."

From the foregoing quotations, with some sayings found in the New Testament, I understand that the apostles were commanded to tarry in Jerusalem until they were endowed with power from on high, and that they received that endowment upon the day of pentecost. Now, there may have been some ceremonies such as fasting and prayers, etc., before that day; but the apostles knew better than imagine they had been endowed with power from on high, until that day when "they were all filled with the Holy Ghost." Likewise in these last days, his servants were commanded to tarry until they were endowed with power from on high, and according to the history of Joseph the Seer they received that endowment in a similar manner to that received on the day of pentecost; for there came a sound from heaven as of a mighty rushing wind, which filled the whole house, and they saw visions, spake in tongues and prophesied, and were indeed blessed with "power from on high."

From Joseph's own writings we find

there were certain religious ceremonies, with songs and prayers, before this; but these were not the endowments promised. Oh no; for the real blessing was direct from God; something which man could not give. But, alas! how many since the death of the Seer have received certain secret ceremonies, oaths, and ordinations, grips and signs, and have honestly said within their own hearts, "Now we have received our endowments; yes, we have been endowed with power from on high;" when in reality it was a mere form; an empty, powerless show, and not at all like former endowments. The real endowments of "power from on high" consisting of a greater degree of the power of the Holy Ghost. That has been sadly wanting.

Some of these very things which Jehovah has not ordained nor sanctioned by His holy Spirit, has done more to bind latter day Israel in chains of darkness, and to keep them from seeing "when good cometh," than any other one thing.

With prayers for the welfare of Zion, and that all the honest in heart may be reclaimed, I close. Your friend,

SISTER EMMA L. ANDERSON.

## Official.

### GENERAL ANNUAL CONFERENCE.

Elder *E. C. Brand* of the Seventy, present, reports:

Since our last conference I have baptized five, confirmed twelve, blessed six children; ordained two Seventies, 1 elder, 1 teacher, solemnized 1 marriage, administered to the sick as often as called on with many blessed results; traveled 3401 miles and preached 143 times. Never saw brighter prospects for the work; never saw so many openings for preaching; never saw so much attention paid to preaching; never before this year were the elders so blest.

Elder *B. V. Springer*, of the Seventy, reports from Coldwater, Michigan:

Since entering the field of labor assigned me at our last Annual Conference, I have tried to be active and diligent, to show myself a workman approved of God; and in so doing meet the expectations and approval of my brethren. I have been greatly blessed in my labors both in spirit and body, not having been sick a day; for which I feel truly grateful to our beneficent Father. I have labored in Michigan, Indiana and Ohio. I have baptized 5 in Michigan, 9 in Indiana, and 6 in Ohio; have confirmed 21, blessed several children, ordained 1 elder and 1 teacher; sat on one court, and performed my whole duty to the best of my ability; and think I am able to predict good for the future in this mission. I have become acquainted with the needs and feelings of the people in this field, and am constrained to believe that with proper labor bestowed, much more will be accomplished next year than has been in this. I have pushed out into new fields and find the people for the most part willing to hear and investigate our claims. I hear that there are some ready to unite at two of the above places and are awaiting my return. Last Sunday I baptized a man in Clear Lake, Indiana, who resides in Le-

nawee county, Michigan; he came to the Lake on a visit to relatives; while there he attended my lectures, and went home rejoicing in the truth. This will form a nucleus there, and open the way for the introduction of the work in that section. Other points in Ohio and Indiana are open, so that whoever is sent there will find an inviting field, that will admit of no loitering and inactivity on the part of the laborer.

There seems to be a desire on the part of the Saints and the world that I should be returned here; if you so desire, I am perfectly willing to continue. This climate seems to agree with me; my health was never better than now. That God will bless you, my brethren, in your deliberations to the honor and glory of God and the salvation of souls, shall be my prayer.

Elder *Willard J. Smith*, of the Seventy, present, reports:

Since my appointment at last General Conference, I have endeavored to labor in my calling to the best of my ability. I was appointed to labor in the Canada mission, but because of circumstances then existing, I was unable to enter at once into my field. I therefore endeavored to labor in Kansas until the 22d of August, when I started for Canada, stopping for a short time in Michigan with Saints and friends, with whom I had formerly labored, and endeavored to strengthen and build them up in the great work. Since arriving in Canada I have labored in Perth, Grey, Dufferin, Victoria and Haliburton counties, and have enjoyed excellent liberty in presenting the word. I never before felt so strong, and so much confirmed in the great work, as I have the past year. God has abundantly blessed me, and I still desire to labor for the advancement of his great cause. I have baptized thirty persons, and confirmed most of them; also assisted in ordaining one elder, one priest, and two deacons. I have otherwise officiated in the ordinances of blessing children, and administering to the sick; preached three funeral sermons, held two debates; one lasting six evenings, and the other four evenings, during which good was done. I am willing to labor on for the Master, and to go to any place I may be appointed.

Elder *A. H. Parsons*, of the Seventy, reports from Downs, Kansas:

As per appointment of General Conference at Independence, Mo., I have been laboring in Kansas, devoting the whole time in North-west Kansas District; have presided over the same to the best of my ability. I can not say that we are just what we ought to be as a district, but we have made some advance in the divine cause; which might have been greater if there had been a greater effort put forth by each Saint. Many more calls for preaching than I call fill. Have baptized five, assisted to confirm nine, blessed several children, administered to quite a number of the sick with fair results. Have been blessed in presenting the word of the Lord. The prospect is good for several to come into the church soon. We need at least two ministers to spend their whole time in the North-west Kansas district. We expect to have a tent by our next conference, which will be a great auxiliary for evangelizing the district. In all the duties incumbent upon me I have striven to attend to them to the best ability God gave at the time. I love this work and desire to continue faithful to the end of my days. It is a task for me to leave home

and my family, but I shall try to be found at my post.

Elder *W. M. Rumel*, of the Seventy, present, reports:

Having been appointed to labor in Nebraska, I hereby report, that in harmony with my appointment I have tried to labor in the field assigned me. The fore part of the year my labors were confined to the North Nebraska district, having charge of the same until the latter part of June; and for some time after that I had to look after the building of the house of worship in Omaha. The latter part of the conference year I have labored in the Central Nebraska district. There are many places in that part of the field which offer opportunities for preaching which should be looked after; if so, believe that we will reap a fair harvest by and by. In all of my labors the good Lord has greatly blessed me to my entire satisfaction; I therefore feel well in the work, and expect to continue in the field if it be in harmony with the will of the body. I have full confidence in the work. When I see and hear of men trying to tear down the same, it only inspires me to hold more fast if possible, and stand by the old ship and help her along, which I expect to do by the help of God, until he shall call me hence. Have baptized one.

Elder *A. J. Moore*, of the Seventy, reports:

I have been engaged in ministerial work about six or seven months, during the past year; have been blessed in my efforts the most of the time; have baptized some, and in praying for the sick have been greatly blessed. I hope to spend this year in the work.

Elder *R. C. Evans*, of the Seventy, present, reports:

In accordance with your appointment, have labored in the Dominion of Canada under the presidency of Bro. J. H. Lake. I have been constantly in the field since the 12th of June. Have labored to the best of my ability for the Master. I have travelled as wisdom directed and circumstances would permit. Have labored in nearly every branch in the mission. Have made some new openings. Have had two discussions; one with a Mr. Sims, of City of Brantford; proposition: "Water baptism is essential to salvation." I affirmed, he denied. We had a good time; good was accomplished. The other with a Mr. Darby, in the Free Thought Hall, St. Thomas. (1st proposition) "Resolved that Joseph Smith sanctioned and practiced polygamy." Darby affirmed; I denied. (2d proposition) "Resolved that God through the Bible sanctioned polygamy." Much good was accomplished; many friends were made for the work and a mountain of prejudice removed. I have blessed 17 children; preached 170 times; baptized 43; ordained 1 priest, and assisted to ordain brother Leverton to a seventy, also assisted to ordain two elders. Hope to labor on till victory comes.

Elder *H. N. Hansen*, of the Seventy, reports from Weston, Iowa:

Being under an appointment by last General Conference to labor in Pottawattamie District, Iowa, send a report of my labor. Though cares of a temporal nature have engaged much of my time and attention, I have been able to do some work for the Master, through which I have realized the blessings of God. My labors have been confined to five different localities preaching

nearly every Sabbath and sometimes through the week. I have baptized ten, confirmed, or assisted in their confirmation; ordained one elder; blessed several children; administered to the sick, and solemnized four marriages, I am acting president of the Pottawattamie district; also have charge of Hazel Dell branch. I find good opportunities for preaching both in branches and new places, and have many more calls than I can fill. My heart is still in the work, and I desire to continue to battle for truth until the victory be gained.

Elder *Peter Anderson*, of the Seventy, reports from Logan, Utah:

Since last reporting to you, I have endeavored to further the work in this difficult mission as God has given me aid. The results of my efforts I trust will be more visible in the near future. If some reliable and competent man would take the responsibility of editing the Danish publication, I would be able to do a more effective work as far as preaching is concerned; but if not, I shall continue on as heretofore, if the necessary financial aid can be had; as the *Banner* appears to me indispensable to keep up the work among the Scandinavians.

As I have informed the secretary of my quorum, I am willing to continue in this mission if you so decide.

Elder *E. C. Briggs*, of the Twelve, present reports:

Since my last report I have done the best I could in the ministry, have labored in Iowa, Illinois, Indiana, Pennsylvania, and made a short visit to Wheeling, West Virginia. Have been blessed in presenting the word of life, and have received many evidences of the truth of the gospel as restored in the day of preparation that the bride may make herself ready. Circumstances here prevented my visiting the eastern part of the mission which I regret very much. I desire to bring to your notice that Council Bluffs, Iowa, Pittsburg, Pennsylvania, and southern Indiana ought especially to have an able ministry provided and sent by this Conference. Our very able and talented brother McDowell who has done so much good in western Iowa, has left Council Bluffs; he ought to be succeeded by a brilliant doctrinal preacher, or the advantage ground gained will suffer loss. The last year's experience has been but renewed evidences to me that God will ultimately establish peace in the earth, and nought but the pure and good shall have place there.

For years I have been laboring that my time might be wholly devoted to the ministry. That time has now come, so that my obligations to my family may not accuse me of denying the faith, and those I am indebted to will all be satisfied that I have acted in good faith. The criticisms upon my motives and acts have not been hid. I have noted them all, and I am happy to say to this conference I am with you to stay, and not to compromise principles, but to make persistent effort for the right, through Jesus Christ our Lord.

Elder *Henry Kemp*, of the Seventy, present reports:

Since your last conference I have labored agreeably to appointment in south western Iowa, principally in the Fremont district; have devoted my entire time to the interest of the work in preaching the gospel and administering in its

sacred ordinances. I have had great reason to rejoice in the goodness of God, for his blessing has attended my labors during the year that is past; much prejudice has been removed and many souls have been made to rejoice in hearing the glad tidings of great joy, as revealed in the gospel of peace. I have baptized sixteen in the year. The elders and officers of the district, as a general thing, have done the best they could under the circumstances in which they have been placed. We have some of God's noble sons and daughters, who are willing to show by their works as well as faith, that they love the cause they have espoused. We were considerably aided and much benefitted by the efficient labors of elder Gillen, also E. L. Kelley and E. C. Briggs. Bro. E. C. having located his family at Shenandoah in the district, has been a great help, and his labors have been appreciated, especially by the Saints. Brother Blair's visit to our last quarterly conference was very opportune, the Saints and friends were more then pleased; and much benefitted through the preaching of the word, and the wise counsels given.

My heart is in the work and I have an earnest desire to labor for its interest, for the salvation of the souls of men, for the spread of the truth, and the building up of the kingdom of God on the earth.

Elder *E. M. Wildermuth*, of the Seventy, reports from Nebraska City, Nebraska:

I have been able to do but little preaching since my last report one year ago; but I love the work with all my heart, and will go into the active ministerial field whenever and wherever your honorable body so desires.

Elder *W. H. Kelley*, of the Twelve, present, reports:

At your last session I was assigned to Michigan, Indiana, Ohio, Pennsylvania, New York, the New England States and Nova Scotia, in conjunction with Bro. Edmund C. Briggs. I soon entered upon the duties of the mission, my labors being confined mainly to Ohio, Indiana and Pennsylvania. A combination of circumstances arose which debarred me from making a contemplated tour through York State, New England and Nova Scotia. For some time I have felt an urgent necessity for some one to visit the latter place but we failed to reach it. Brother Briggs thought to make the trip when here, but did not succeed.

When the work of repairing was renewed on the Temple, some time in August, it claimed a good share of my time, and for a much longer time than I had hoped. The work once began and contributions coming in periodically and slowly the time was unduly prolonged, leaving us anxious and in doubt sometimes, as to which would be the most expedient to attempt to do much or little, or nothing. This, with other unforeseen duties which arose, had a tendency to localize us for the time and there was no way clear but to resign to the inevitable. Seemingly inactive but on a strain of work and care all the time. This will explain a want of promptness in communications to members who may have thought they were intentionally neglected.

There has been far more prose than poetry in the repairing of the Temple; and once under headway there was no place to stop without disbanding and failing—leaving the building in a

worse condition than if naught had been done to it, so far as practical use was concerned—in a good degree squandering the means which had already been expended. It became necessary to advance funds to tide over from one incoming donation to another or abandon the work. This devolved upon the chairman of the committee; and at times was a difficult task.

We have put in a busy and hard year's work, but in some respects not satisfactory to ourself, and possibly so to others. Good and cheering reports come from various parts of the mission field, east, west, north and south; and co-laborers have industriously defended the truth and gained members and prestige in its favor. The Wyoming, Pennsylvania, and Southern Indiana districts are all the ones but what a commendable condition of things is reported. Brethren E. Davis and W. E. Peak have put forth a persistent effort in the former place, and Brn. James, Moses, Monroe, and Leonard Scott have labored with some success in the latter. The work and efforts of brethren H. Rathbun, B. V. Springer, C. Scott, J. J. Cornish and others in Michigan are highly commended; as are those of Brn. John Smith, Frank M. Sheehy, M. H. Bond and others in New England, T. J. Beatty L. R. Devore, and James Moler in Southern Ohio, and G. T. Griffiths. Richard Salyards, James Brown and others in the Kirtland and Pittsburg District. The work in Southern Indiana has suffered some from the disaffection of Bro. Harbert Scott; I visited him in person to ascertain what the difficulty was, with a view to help him out of it; but he had taken a very decided stand, and flatters himself with the idea that he will be able to show the faith to be false—Book of Mormon and all. He had not his plans, motives, or evidences all out, so we had a friendly visit with him, heard some of his reasons, studied his temper, etc., and left him to perfect his plans for a test. Brother Harbert is not a bad meaning man but is a little cloudy just now. While in the district I thought it advisable to encourage Bro. Leonard Scott to enter the missionary field permanently and good reports come from the places where he has labored. It is proper to say that Bro. E. L. Kelley has been almost a constant laborer in this mission and has been of great service in helping to guide the work done on the Temple—representing the Bishop as committeeman in that work.

Viewing the field all over, the work that has been accomplished—the prospects, the spirit and temper of the Saints and people, the outlook for the church is most encouraging. The cause is gradually winning its way to the joy of the truth-loving and dismay of the crafty old religionists, who have a determined purpose and are married to their idols. Now and then one is plucky enough to whet up his sword and attempt a defense of their old systems, but they scarcely ever repeat it.

We also take great pleasure in the thought that here is Kirtland, where the ire of the enemy was once aroused, and a heated persecution gave disquiet and unrest of the Saints we have been able to occupy in peace and maintain the respect of the citizens, and at the same time preach the faith. God is certainly opening the way for the maintaining of his cause, and making it possible for Zion to be inhabited. A restored land and restored temple in the work of the reorganization is indicative of her work in organization, restora-

tion in and of spiritual things as well as temporal, and answers to the declaration that "Zion shall be reinhabited." May the good work go on until God's purpose in sending the latter day evangel shall have been accomplished. I am in the faith and in the field.

Elder *D. S. Mills*, of the High Priests, present, reports:

As a missionary under appointment from your body at last session, I herewith submit the following. Have labored almost continuously in Southern California district, over which I have presided for several years; and which I have the pleasure as delegate to represent here. Have given my time to the work, and labored beyond my own strength—and much of the time have only kept up on borrowed strength received from the Lord, on whose arm I have not leaned in vain; both while declaring the word, in teaching, in counseling, and in all my ministrations; in many marked instances of healing the sick, of casting out devils, in interpretation of tongues, in discerning of spirits, in visions, in spiritual dreams—and in turning honest hearted souls to Christ; for all of which I give praise to the Lord. He has strengthened me in my weakness, by thus confirming the word by signs following. The Saints under my charge are firm in the faith, well united, and are growing; and as a body have been blessed by keeping the temporal, as well as spiritual law of God. No Courts of Elders have been called for at our conference; the local officers are alive and active in their duties generally; our Sunday Schools are well attended and very interesting—being a power for good. *Zion's Hope* is well patronized by them, and highly appreciated, but in every branch and every Sunday School, we have to use the Gospel Hymns too much, for the want of a tune book of our own, thus suffering loss by it. Again, we need another publication, medium between the *Hope* and the *Herald*—that our young men and maidens may be better instructed and fitted for life work as they step forward to take our places. My experience has probably been that of others, where the father is absent from home for years; the want of a father's training is often felt, and the elder's children suffer loss; as the over-taxed mother too often fails to hold control, and needs every aid that can be extended to her to fully qualify her for discharging these most important obligations which have a telling effect on the rising generation—they have a claim upon us, which we can not ignore, and the experience and counsels of those who are qualified to give it, would if placed in their inexperienced hands, be a boon highly appreciated by the daughters of Zion and the mother's in Israel. The Mothers' Home Column is more valuable than gold—it is lifting heavy burdens, cheering and giving new life and hope to the weary, worn and despairing ones, who oft shed bitter tears of sorrow in their loneliness as they appeal to God for aid, and for strength to help them bear the responsibilities which the husband and father is not there to share in. Branch officers can not fill this want; it requires an experienced, wise, loving woman to do it. We have those that can do it, and I pray they may be helped to do this (to my mind) very important work. It is an old saying, that ministers' sons are the hardest cases. This ought not to be a proverb among us. I ask pardon for this seeming digression from ordinary rules of report; but I feel

deeply moved upon it, and believe it will soon be provided for by a publication that can be placed in every family of Saints.

We have in my district several able elders, who ought to be entirely in the field, as the needs of the work demand it. Never was there such a call for preaching there, as at present; this is the golden opportunity, I hope it will be improved. In our district are five noted watering places where thousands go to stay through warm weather; and being camped, afford an excellent opportunity for preaching. The Saints have raised the money, and Bro. E. J. French has made a tent suitable to seat 300 persons. With this we can reach these places, and also cities and towns where hall rent is too high—with Bro. Heman C. Smith I expect to travel with it—as long as he remains there; and then others will aid me. Q. S. Sparks, well known in our early church history has returned from his long wanderings, and has put on the harness for life I believe; he bears a strong testimony to the work. Bro. Heman C. Smith has named the laborers there under this conference appointment, so I will only confirm his report of them, and say we feel very grateful to you, for sending him to us; he is the right man in the right place, and is highly esteemed by the Saints, as well as many outsiders; is doing a good work, and our district conference has asked you to continue him there. The report of the Secretary will show a fair increase in membership, but I must say it takes more than double the preaching to get people to obey in California than in this eastern country, but they make good ones when they do get them. We would like you to send more help to us if you can. I can not find words to express my gratitude to God and to his Saints for kindness to me, and I expect to spend the rest of my days in the work; or as long as God wants me, and his holy Spirit and your body shall direct to labor. I know God owns and blesses this church and that it will triumph—no power in earth or hell can stay it—and all heaven is on our side. May we all ever continue to work together with each other and with God, being one as the Father and the son are one, till we arrive to the stature of Christ is the prayer of your co-laborer.

Elder *Charles Derry*, High Priest, reports from Magnolia, Iowa:

During the past year I have tried to do my duty by laboring in the field appointed me. I have the satisfaction to know that my labors have been blest, and I have been blest in them. It is true I have not baptized any, but I have ploughed the ground, sown the seed, and others have watered, and the real increase is the Lord's; and to him be the glory. I have tried to administer humbly and faithfully in all the duties pertaining to my calling wherever and whenever my duty called. I am not weary. To me it is a work of faith and a labor of love. I expect to end my days in the cause, if God deems me worthy. I have reported to the Quorum of the Twelve and also to the Bishop. And if thought worthy to be continued in the missionary field, I shall still try to labor for the triumph of the Redeemer's cause. The prospects in my field are favorable. There is a growing interest, which alarms the churches of the day, and which their ministers are trying to discourage in a quiet manner; but the people who have the courage to listen are compelled to think, and the result is that professed Christian and

avowed infidel declare it "the grandest doctrine they ever heard."

One word about the Whitmer controversy: My observation as to its effects on the minds of the members of the church proves that its results are and must be good, while every right minded Saint deplores the necessity for it, and is sorry that the only surviving witness to the Book of Mormon should allow himself to occupy the position he does. But it has called forth the history of the rise and progress of the church for the first years of its existence, and the real facts that led to Whitmer's rupture with the church, so that thousands who otherwise would not have been likely to have been acquainted with that history are acquainted with the facts, and through those facts they learn the true spirit and genius of this great work as it was in the beginning, is now, and ever must be, until it has accomplished its mission of love and mercy to men. By this means they are strengthened. Some there were who trembled at the first shock coming from such a source as it did; but they quickly recovered when they saw him "weighed in the balance" and "found wanting." And their understanding is enlarged, their faith strengthened, and their hopes brightened. So mote it ever be. I am satisfied from a long experience that the vale of humility is always the safest for the child of God to walk in. Pride and ambition are the rocks on which the hopes and joys of countless millions have been wrecked, from Lucifer down. Nor can it be otherwise, for "Pride goeth before destruction, and a haughty spirit before a fall." "Thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Elder *L. R. Devere*, of the Seventy, present, reports:

Since my appointment by last April Conference to labor in the South-Eastern Ohio and West Virginia district, have wrought in the Clarksburg and Cabin Run branches, West Virginia. At Coalton, Pine, Limerick, Center Point and Downardsville, Jackson county, Ohio. Vale's Mills and Wilksville in Vinton county. Buchanan, Morgantown and Elm Grove, in Pike county, and near Sinking Springs in Highland county, Ohio. Delivered in all 78 discourses, baptized 21, blessed a number of children, ordained 2 elders, 1 teacher and 2 deacons. Assisted Bro. T. J. Beatty in organizing one new branch in Highland county, and also to fully organize the Vinton branch in Ohio. On September 13th the office of a Seventy was laid upon me by Elder W. H. Kelley, at Vale's Mills, Ohio. Have had good liberty in a general way. Bro. T. J. Beatty, president of the district, was permitted to accompany me to a considerable extent. He is a wise counsellor, a congenial companion in travel, always ready to perform his share of the work, an able defender of the faith, and a man whom the church can trust to bear the message to the people. I make this request of the conference that if we (Bro. Beatty and I) are considered worthy of an appointment to a field of labor for the coming conference year, that that field be South-Eastern Ohio and West Virginia district, and also that we be associated in labor.

There is work in that field for a goodly number

of diligent missionaries. The number of members in the district is nearing 400, and were they acquainted with their duty in a financial point of view toward the work, I believe it would be self-sustaining. They have prayed, (many of them), petitioned and hoped for months past to be visited by the Bishops, but we learn they have been diligent elsewhere. More doors are calling than the elders can respond unto in their present circumstances. The burden of the work in that field has been borne by the few. The elders have made the greatest sacrifice, besides giving much of their time, and traveling through the field to a great extent on foot, not having means to pay car fare always. Were it not for the promised reward to the faithful when the warfare is ended, there would be but little to induce one to labor as a number have.

I wish to aid in sowing the seed of the kingdom, that as the end is speedily approaching, many sheaves may be gathered thereby into the garner of the Lord. I love the work, and my aim shall be by the help of the good Father to roll on the work while life may be spared me.

*Elder G. H. Hilliard*, of the Seventy, reports from Jeffersonville, Illinois:

Since my appointment by the General Conference, last spring, I have done what I consistently could in the ministry. I generally leave home Saturdays, and get back Mondays, sometimes I am out a week or two at a time. I can not do any more under my circumstances. I have a large family to support and they need my help and attention most of the time. I could spend more of my time in the ministry if I had the means to hire help to run the farm. Crops have been poor here for several years past and we have hard work to make a living. I am still willing to work under the direction of the General Conference as I have been the past year, or do more if you think best to assist me some, or be dropped from General Conference appointment, and labor in the district as best I can. I want to do what I can to assist in the advancement of the cause. I am presiding over this district at present and hope to continue faithful in the covenant. I am fully satisfied the work is true. Praying that God may direct in all your deliberations, I am your servant.

*Elder Alfred White*, present, reported:

After leaving Lamoni, Iowa, your last place of sitting, I, in connection with brother I. N. White visited Spickardsville, in Grundy county, Missouri, and held a series of ten meetings with marked interest, then returning home I was requested by the district president to go to Tiblo, Kansas, some eighteen miles west of Kansas City. But after holding three services one of them in connection with Willard J. Smith and there being no interest manifest of note, I thought it wisdom to not continue longer so returned home. After remaining a few days, went to Holden in Johnson county, Missouri, and in connection with the district president (I. N. White) held a series of meetings with good interest attending. Having to attend to business, I did not preach any more until September. Then in connection with Bro. I. N. White held grove meeting in Henry county, Missouri, had very good interest shown. This Grove meeting was gotten up and expenses entirely met by those outside of the church. They sent word to the district president, offering to furnish the grove

fitted up with seats and lights, and to lodge and board the preachers, while holding the meeting, free. Then, being requested of the district president to assist Bro. Joseph Luff to hold a series of meetings in Clinton, the county seat of Henry county, Missouri, I so assisted him by opening the meetings for him while he preached ten discourses; but there not being a desire shown on the part of the public to come and hear, we closed with the belief that if the labor had been done in some school house in the country there would have been more good accomplished. Then in November, December, January and February my labors were confined to St. Clair and Cedar counties, laboring with brethren E. Curtis, H. H. Robinson, W. S. Loar and I. N. White. Our combined labor in these two counties resulted in the bringing into the church by baptism of some twenty-five or thirty souls. I was much blessed in all these labors by the Spirit of God being given to me and my brethren. Ever praying that God may continue to bless his people, I remain your brother.

*Elder I. N. White*, of the Seventy, reports:

Having been appointed to a mission in Missouri and Kansas, I submit this report: My time has almost wholly been occupied in preaching the word. The brethren in this district have seen fit to call me to preside as president of district and my time has been all taken up in doing work exclusively in their territory. A number of calls outside have been made but I did not fill any. I held two public discussions and have baptized seventeen. Have had no great difficulty to obtain spiritual aid when living to merit it. I still wish to continue in the work as an active laborer. As my family grows in age, the more care and expence it is to me. This makes it necessary for me to labor in a field where I am located in a financial way. I think I can do work as before; can I be where I can occasionally look after the interest of my business, to a support of family.

*Elder John S. Roth*, of the Seventy, present, reports:

Since my appointment I have labored in the field almost the entire time; about one half of it I labored in the Eastern Iowa district, and some in Davenport. Clinton, Canton, Nashville, Amber and Bennett. There are some noble Saints in this district, and many are investigating, and others are waiting baptism, and if conference could and would send one or two elders there to put in their entire time they could do a great work, for there is not one elder in the district that can give his time in the field. The rest of my time I labored in the Des Moines district, some in the branches, and also opening new places. I organized a branch in What Cheer, Keokuk county, which has eighteen members, and some more are interested. I opened one new place in Hardin county, and assisted in opening one, and I left quite a number investigating there, and some are very near the Kingdom. Many of the Saints in this district are alive to the work, both spiritually and temporally, and I find most of them take more interest in the finances of the church than they did a year since; but there are still a few, thank God, very few, of those chronic grumblers left there; but I hope they soon will become tired of it and quit. There is more help needed in that district, for I can not fill more than one-tenth of the calls for preaching which come from

every side. The prospects have never been more flattering for gospel work than they are now in central and eastern Iowa, only we need help; and if conference deems me worthy I would again, the coming year, labor in the Des Moines and Eastern districts, if so appointed. During the year I baptized twelve, confirmed sixteen or seventeen, ordained two elders and two teachers, preached two funeral sermons, and assisted at several others, blessed fifteen or eighteen children, administered to the sick at various times, and performed such duties as pertained to my office. Did all I could in getting new subscribers, and old ones to renew for the church papers, and sold a number of our church books. My desire is to do all I can to spread this great work.

*Elder J. C. Foss* of the Seventy, reports from Cormorant, Minn:

Since my last report to the body my time has been continuously occupied in ministerial labor, up here in the north country. I find people here from Sweden, Norway, Denmark, Ireland, Scotland, England, Wales, Germany, Americans, and the poor dark skinned Lamanite. Several of the latter were here this past winter from the Reservation, forty miles north of here; one led off a fat dog with him to cook and eat. When I learned of their eating dogs and rats, I turned to the Book of Mormon, (Enos 1:5), that "they became wild and ferocious, and blood-thirsty people, full of idolatry and filthiness; feeding upon beasts of prey." I felt I had an additional evidence of the divinity of the origin of the Book of Mormon, and felt very sorry for the poor ignorant souls. I wish if you have a good elder or priest that can speak the language of the above named foreigners, you would send him here at once, the battle goes hard—I need help. We need a good elder in the English language; will you please send us one? For the past year I have been preaching in new places, organized one branch, baptized eighteen. The local elders have done very well. Bro. T. J. Martin has of late been visiting the branches, and I learn has done a good work among them. I am willing to stay here till the cold winter sets in again; but I see no use of my staying here in the winter season, and can not then hold meetings. The past winter has been so severe that people could not go to meeting. I would go to the house and find no one there; and sometimes find a corporal's guard to talk to. I will, however, do the best I can until late next fall.

*Elder W. T. Bozarth* of the Seventy, present, reports:

Since last conference I have labored as best I could in the field assigned me, Iowa and Missouri. In the early part of the summer I went to Iowa, and labored for a while in the Des Moines district, in connection with brethren Roth and Nirk. In some places found good opportunities for preaching, and the Saints generally actively engaged in work. In this district I baptized two, and confirmed one. I assisted in holding two grove meetings there, and did other preaching and labor, sitting on one Elders' Court. From there I went into the Eastern Iowa district and attended the conference at Buffalo, where I was prevailed upon by the district to act as president for the next quarter. This district is not in a very good condition for lack of laborers, and of past difficulties there. I found some noble Saints there, and striving hard to honor the cause. 11

this district I had the assistance of Bro. J. S. Roth of Des Moines district also. I know of no district that stands more in need of labor than the Eastern Iowa. I labored in Davenport, Buffalo, Clinton, Amber, Bennett, also some just across the river in Rock Island and Moline. At Davenport I baptized one. Returning from Iowa I began labor in Missouri where I have spent the greater part of my time. I can say that I have never seen so great an interest in the cause there since I have been in the church. Where a few years ago we could not get a place to preach, now the people get the house and send us word that they want us to come and preach for them. I have more calls than I can possibly fill. There are a number in different places where I have been laboring that are near the kingdom, and I think soon there will be a good ingathering. One especial good feature is, that it is the leading classes of people that are now getting interested. I have been circulating the Voice of Warning sent me by Bro. Peters, and they are doing a good work. When I closed at some of my places of preaching to come to conference, the people did not want me to stop to come; and voted for me to come back and preach to them just as soon as I returned. I have baptized fifteen, confirmed eight, solemnized one marriage, and administered to a number of sick with good success generally, and some few the blessing was special. I desire to labor the coming year in Missouri for some special reason.

Elder G. S. Hyde, of the Seventy, reports from Little Sioux, Iowa:

"Having been appointed to labor in the South-Western Mission, I made haste to arrange my affairs and repair to that field. My labors there were reported in a general way in the *Herald*, hence I deem it unnecessary to reiterate what is already known. Arriving in Texas in June, in very hot weather, my health was threatened but I survived the change of climate, diet, etc., and was favored with very good health until the 20th of September, when the dengue fever prostrated me. This terrible disease has fastened itself upon my system and I have never recovered from it. I could hardly entertain the thought of leaving my mission field, lest I should displease God and prove recreant to the sacred trust reposed in me by the church. Yet I had no faith to be healed. A strong desire to return home seemed to take possession of me. I submitted the matter to God, telling him that if he would heal me, I would stay, but if it was my privilege to come home to give me testimony to that effect, which I received; so I returned.

The presidency of the church kindly granted me a mission in western Iowa, which I have endeavored to honor. Full houses have often greeted me and I have felt blessed in the divine ministrations. For two months past, however, sickness has compelled me to desist from labor. My lungs are in a state of constant irritation. Will the brethren pray for my recovery?

I am in fellowship with the doctrines and polity of the church. The editorship of the *Herald* I deem to be most excellent and the department of the "Home Column" indispensable to the good of the work. I long to be in the field at work for the Master; but whether I shall be so favored or the iron hand of affliction continue to bind me, is a serious problem.

In conclusion I wish to say that I am much

indebted to that God-fearing man and noble brother, John A. Robinson, for help and comfort freely offered in the hours of my distress, when prostrate with fever and among strangers in the wilds of Texas.

Since the April conference I have baptized seven, solemnized one marriage; attended to confirmation and the blessing of children, administering to the sick, and such duties as are in purview of my calling. I fondly hope that the interest of the work will be conserved in the further filling of the Quorum of the Twelve and pray the Father to watch over the church and shield her tenderly by the angel of His presence.

Elder J. L. Bear, of the Seventy, reports from Agency, Missouri:

I am sorry to write that I was hindered from fulfilling my promise to labor for the cause last winter, through sickness in my family; but as I had no control over such circumstances, I had to resign to my fate and stay at home. God knows my heart is in the work, and I pray that the time may soon come when the way before me shall be open to spend the most of my time in the ministry. I have labored on Sabbath days in this neighborhood; but this is a hard place, people do not care much about religion, and no opportunities for preaching in the school-houses are obtainable. May the assistance of God's Holy Spirit be with you in your deliberations for the good of the work of God.

## Miscellaneous.

### IOWA AND MISSOURI MISSION.

*To Whom it may Concern:*—Having been reappointed to take charge of the above named mission for another year, I feel anxious that the best possible results should obtain. I trust that all the Saints will learn to dispense with every evil habit, as soon as possible, and make their bodies so pure that they may be fit temples for the indwelling of the Holy Spirit. In this as well as in every other good thing, let the missionaries be a proper example "to all the flock." Call upon God daily for the guidance of His Spirit, and all will be well.

I can not tell you how well I am pleased that so many of the Saints are becoming willing to impart of their means for the benefit of the work as the law of God directs. Do not allow the love of the world, nor the ingenious tricks of the adversary to influence you in this important matter. Satan desires to keep us from performing this duty if he can, for by so doing he will not only hinder the work we love, but will bring to us loss and spiritual disaster. After a careful and prayerful investigation, I feel entirely safe in saying that no argument can be made against the practice of paying tithes, and offerings into the "Lord's store house," as held by the church, with either the Bible or sound reason to sustain it. However, for the want of a better understanding of the subject, it is quite possible that persons may hesitate to comply with this law. If there are any such in my charge, let them present their objections, or difficulties, to the Bishop's Agent, where they live; or in case he should, for any cause, fail to give them satisfaction, they can write to the Bishop, or the Missionary in charge, either of which will take pleasure in doing all he can to help them to see the right. Be sure that you have a greater love for

the work of God than for self, and there is no danger but what you will come out all right.

As the work spreads and the demands increase, it becomes more and more necessary that we should throw method into our labors. I therefore request *all the missionaries in this field* to report their labors to the missionary in charge. Let the reports be brief, but sufficiently explicit to convey all that is needed. Tell me where you have labored, what you have done, what the prospects are, etc., etc. In order to bring about uniformity of action, as nearly as possible, let the reports be made out and sent to me about the 15th days of the months of June, September, December and March. In your March reports be sure and state whether you are willing to take the field for another year; what field you prefer, if you were allowed to choose; the smallest amount of money required to support your family, together with the actual number of its members dependent upon you for support. All this will be a benefit to the work, but must not be construed as interfering with or taking the place of any rule of the general church.

It is understood that Bro. Joseph Luff will be in charge in the regions where he may labor; and that Bro. J. W. Gillen is in charge in the St. Louis District. These brethren may be consulted by branch and district authority, when their services are needed.

Do not allow jealousy to have any place in your hearts. The more able a fellow minister is, the more thankful we should feel to God. Respect every officer and member of the church in the exercise of his prerogatives and duties. The order which been given to us is divine; therefore, the more strictly we adhere to it, the better will be the results.

My permanent address is Lamoni, Decatur county, Iowa. Those who are not missionaries will please remember to send stamps when they write.

Dear brethren, let us strive to be wise, diligent and faithful, giving evidence to God and the spiritual minded among his people that we are worthy of the important trust which has been reposed in us.

Your co-worker for Christ,

JOSEPH R. LAMBERT,  
*Missionary in Charge.*

VERMILION, Ill., May 2d, 1887.

### CONFERENCE NOTICES.

The Fremont District Conference will be held at the church near Bro. J. Goode's, in the Elm Creek branch, on the 4th and 5th of June, 1887. One of the First Presidency is expected to attend. We hope for a large attendance.

HENRY KEMP.

A conference of the Decatur District will be held at Allendale, Worth county, Missouri, June 4th and 5th, 1887, convening at ten o'clock on Saturday. The officers of Lamoni, Davis City, Greenville, Pleasanton, Lucas, Lone Rock and Allendale branches are requested to send statistical reports, and all Elders or Priests who have done ministry work to report the same. It is likely that many brethren will drive over on Saturday but all who intend going by rail will please notify Bro. Joseph Hammer so that he can send teams to Grant City to meet the seven o'clock train on Friday evening.

H. A. STEBBINS.

The conference of the Southern Michigan and Northern Indiana district will be held with the Saints and friends of the Clear Lake branch, in Steuben county, Indiana, beginning on Saturday, June 4th, 1887, at ten a. m. Conveyances will meet those who come by rail, at Ray and Fre-

mont, points near the branch, on the Lansing and Ft. Wayne branch of the Lake Shore and Michigan Southern Railway. Elders and Saints in adjacent districts are invited to meet with and help us. All parts of the district are expected to be well and strongly represented. Come praying for the success of the cause. Missionaries in charge of the mission are expected to meet with, and look after our interests, as also those not in charge. Come all, and help us move forward.

C. SCOTT, *Pres. of Dist.*

The Western Wisconsin district conference will be held at the Wheatville Branch, June 4th and 5th, 1887. All are invited to attend. We hope to see all of the officials there. Please send your reports or bring them. Come praying.

A. L. WHITEAKER, *Dist. Pres.*

We publish the following by request:  
RESOLUTION OF THE MANCHESTER DISTRICT CONFERENCE,  
11th April, 1887.

Whereas, The truthfulness of Elder Joseph Dewsnup, the president of this district, has been assailed in a letter written by Elder T. E. Jenkins, of Wales (by request of the Welsh Mission conference) and published in the *Saints' Herald*, December 11th, 1886, page 777; therefore, be it

Resolved, That this (the Manchester District) conference considers the attack unjustifiable, and deeply regrets that Elder Jenkins should have so misinterpreted the meaning of Elder J. Dewsnup's communication, as to make it appear to in any way reflect upon the conduct of the officials of the Welsh Mission; which we know to be quite the opposite to his (Elder Dewsnup's) intention.

We the Elders of this (the Manchester district) do therefore, hereby express our unabated confidence in the truthfulness and integrity of Elder Joseph Dewsnup; and sustain him as the presiding elder of this district; and forward this resolution for publication in the *Saints' Herald*.

Moved by Elder James Baty, seconded by Elder W. R. Armstrong, and carried by unanimous vote. Elder John Austin in the chair.

BISHOP'S AGENT.

Bro. J. T. Richards having been recommended to me for my agent for North East Missouri district by the late conference held, instead of Bro. T. J. Williams, resigned, I therefore appoint him as my agent for said district, and recommend him to the Saints as such, and ask that the Saints may uphold him by their prayers and means, for the spread of the gospel.

Your brother in Christ,  
G. A. BLAKESLEE, *Bishop.*

WANTED.

A position as an Apprentice in a first class Roller-Process Flouring Mill. Address: J. F. Gun-solly, Defiance, Shelby county, Iowa. 2t

BORN.

SWANK.—To Mr. W. E. and Sr. Mattie Swank, a son, December 9th, 1886, and named Samuel Frederick; died December 30th, 1886, at Hanford, Tulare county, California.

MARRIED.

HENDRA—WILLIAMS.—At the brides's mother's residence, Cleveland, Iowa, April 7th, 1887, Brother Ralph Hendra to Sister Sarah A. Williams; both members of the Lucas Branch. Quite a number met to partake of the bounties prepared for the occasion. Bro. Evan B. Morgan officiating.

CAMPBELL—KEMP.—April 17th, 1887, at the residence of the bride's parents in Independence, Mo., by Bro. F. G. Pitt, Mr. Willis Campbell and Miss Jennie Kemp, both of Independence.

ETZENHOUSER — WARNKY.—At the Saints' Chapel, Independence, Missouri, on the evening of May 4th, by Elder Joseph Luff, Elder Rudolph Etzenhouser to Melissa C., daughter of Bro. and Sr. F. C. Warnky. The church was tastefully decorated, the bridal party neatly and becomingly attired, and the ceremony impressive. Every seat in the chapel was filled at the appointed hour,

and after retiring from the chapel a reception was given at the home of the bride's parents. About sixty invitations were out, and the representation in response was in number and character to crowd the house and do justice to the sumptuous repast prepared. Happier events and occasions seldom occur. Quite a number of beautiful and valuable presents were made to the happy pair, among which was a deed for the bride to a beautiful residence lot in Vernon place, from her father. All admit that Melissa has secured an excellent husband; all agree that Rudolph has been especially fortunate in securing a jewel for a wife, and all unite in wishing them a long life in which to enjoy their new estate. May the blessings of heaven qualify them to grace the new sphere as nobly and well as they have done their separate spheres in the past.

DIED.

MABON.—[Mrs. Mabon was a daughter of the late Bro. and Sr. Dimick Howard, who resided near Batavia, Illinois.—Ed.] "We are pained to announce the death of Mrs. George Mabon, of Center township, which occurred March 21. Funeral services were held at her late residence on March 22, conducted by Rev. McCormick, of Fayette, Iowa. A large concourse of friends and neighbors met to sympathize with the bereaved family. Mrs. Mabon leaves a husband and three sons to mourn their loss of a loving wife and a kind mother, and the community a kind and sympathetic friend. Mrs. E. A. Mabon was born March 22, 1846, in Kane county, Illinois, and was married January 26, 1862. She moved to Iowa in 1869, casting her lot with us, cheerfully doing her part, always ready to encourage and assist the suffering and afflicted. Mr. Mabon and his sons are especially thankful to kind friends and neighbors in this their greatest grief and affliction for their help and sympathy." COM.

ROBERTS.—May the 7th, 1887, near Galien, Berrien county, Michigan, from the effects of poison, as a post mortem showed, sister Jane Roberts. The deceased was born January 3d, 1847, at Fairfield, Huron county, Ohio; was baptized May 9th, 1880, by Gomer T. Griffiths. Funeral sermon by Elder C. Scott at the Baptist Church at Galien, May 15th.

HOLCOMBE.—Near Oenaville Texas, December 7th, 1886, little Albert, son of Br. C. C., and sister Isabella Holcombe. Deceased was born December 23d, 1882; and taken about twelve o'clock on Friday, he died Tuesday following about 7 p. m. Funeral Sermon by Bro. J. A., Currie, Jr.

Parents, weep not for your little boy,  
That lit your home and heart with joy;  
Remember, God who reigns above,  
Deals only with a hand of love.  
God called him home, He knew 'twas best;  
You'll meet your treasure with the blest;  
Then onward press; till the race is run,  
Saying ever, "Lord, thy will be done."

HUMES.—At Fort Smith, Arkansas, April 29th, 1887, of dysentery, with typhoid complication, Thomas Hary Humes, at the age of 41 years.

MAYHEW.—Sister Anna Mayhew was born February 14th, 1846, in the county of Laporte, Indiana. She was married to E. C. Mayhew on June 7th, 1868. The fruit of this union was three daughters and two sons. She united with the church June 7th, 1875, at Wirt, Indiana, and departed this life May 9th, 1887, at seven p.m. Services from the Brick Chapel, May 10th; sermon by Elder J. W. Gillen.

BENJAMIN.—At Princeville, Illinois, April 3d, 1887, Sister Hattie A. Benjamin, beloved daughter of Bro. R. J. and Sr. Amanda Benjamin. She was born January 15th, 1860, and was therefore at the date of her death aged 27 years, 2 months and 19 days. She was baptized by Elder W. W. Blair, October 20th, 1872, and every day of her life lived a faithful Saint of the Most High. Her whole life was spent in endeavoring to please God. No harsh or unpleasant word ever escaped her lips and her many lovable qualities secured her a large circle of admiring friends. Her influence for good reached beyond the pale of the church. She never regretted the choice she had made in uniting with the Saints. Her pure mind seemed always filled with beautiful thoughts expressed in refined language. Her beautiful

life was unstained by sin. She made no great outward display of her religion, but at the close of each day, before retiring to rest, she knelt in secret prayer before God, consequently her life was beautiful and lovely, and she could see nothing but the good in everybody and in everything around; affectionate to her parents, to whom she was most dear. She transferred the beauties of her pure mind to the canvass which still remains with them as living memories. Too good for this world, when the divine Master called, with a willing and obedient heart, without a murmur, she was resigned to His will, and fell into her dreamless sleep. She had not yet reached the zenith of life, but passed away with the golden sunbeams of a useful life streaming upon her. To her all seasons were summer, and every day sunshine. Her death was as sweet as her life had been beautiful. It pleased God to remove the veil of obscurity, and she was permitted to look over into the world beyond. At one time after lying for several hours in a seemingly death coma, she called her father to her bedside and told him she had seen Agnes and little Abby, (two sisters that had passed on before), and that they were, Oh, so happy, and everything looks so beautiful. For the whole time during the last two days of her life she seemed to be constantly communing with the heavenly ones, and to continually view the beauties of the spirit world. On another occasion she exclaimed, "Oh, papa; look! look! Oh, how beautiful everything appears! Yes; sweetly and without a struggle she fell asleep in Jesus to await the resurrection of the just. Funeral services were conducted by Elder J. A. Robinson of Peoria, Illinois.

One sweet flower has drooped and faded,  
One dear child-like voice has fled,  
One fair brow, the grave has shaded,  
One dear sister now is dead.  
But we feel no thought of sadness,  
For we know she's happy now;  
She has knelt in heartfelt gladness  
Where the blessed angels bow.  
She has gone to heaven before us,  
But she turns and waves her hand,  
Pointing to the glories o'er us,  
In that happy spirit land.

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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 732.

Lamoni, Iowa, May 28, 1887.

No. 22.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, May 28, 1887.

BRO. H. P. BROWN, sends a letter in regard to the matter presented to conference by Bro. Heman C. Smith in reference to the holding of property by the church in California. We publish the letter, not for the purpose of raising a controversy between Brn. Brown and Smith, for it is possible that there is a misunderstanding, as suggested by Bro. Brown. Bro. Smith's object was to call attention to the matter for obvious and prudential reasons, and we see no necessity for any feeling about the matter, on Bro. Brown's part.

We are of the opinion that the inquiry asked for by Bro. Smith should be made; for the reason that the church is acquiring property in houses of worship in many states; and if there is a dissimilarity of laws in these different states, it is but just that the church, especially the Bishop should be informed in relation to them, in California as well. We have been under the impression that the church could hold property in different states as provided for in the Articles of Incorporation; but in this we may have been in error. It is true that any body of people can hold by trustee, as suggested by Bro. Brown; but whether the church can hold in the corporate names as required by Articles of Incorporation remains the subject of inquiry.

The question was asked of us at the time the Oakland branch was incorporated, whether it did not involve the creation of a new and separate organization. We replied that we thought no such thing was contemplated by the brethren there; and that we did not see that such was the necessary result. Nor do we now; but as there are several places in California where there are houses of worship other than Oakland, in which the title is held in accordance with the Articles of Incorporation, it is time that the matter be inquired into; and if the church has been proceeding improperly, the mistake may be recti-

fied in a legal manner. It is now simply an affair for inquiry and of fact; there will therefore be no need for controversy or bad feeling over it.

### WHAT HAS THE REORGANIZATION DONE?

It has saved the faith of hundreds in original Mormonism.

It has proved that evil, wrong doing, crime, and debauchery do not justly belong in the faith and practice to Latter Day Saints.

It has restored the confidence of hundreds in their fellow men, and shown that a man may be clothed upon with the priesthood, or authority to act in the name of Christ, without being given to evil practices by which his fellows are wronged and defrauded.

It has sent its elders into nearly all parts of the United States where the early elders of the church had gone, and there set about the work of redeeming the name of the church from the odium cast upon it by the advocates and practitioners of polygamy.

It has won respect for its doctrines in those places where its elders have been heard.

It is spreading the doctrines of primitive Mormonism in every place where elders can go, and in doing this it has made clear the difference between Utah Mormonism and the primitive faith of the church.

It has built up, since 1860, over four hundred branches, extending from Maine to New Mexico, and from Oregon to Florida, in England, Wales, Tahiti and Australia.

It has made the name of Latter Day Saint honorable in places where it was a hiss and a byword, and has been the instrument of fulfilling the word of the Lord, "and ye shall find favor in the eyes of the people."

It has so wrought that its Elders are able to stand up in defence of its truths without a cringing sense of shame of the name they bear.

It has kept its public pledges to advocate the truth and insist that honesty is not only the best, but is the only policy that will establish men.

It has an almost empty treasury, but its Bishopric can sleep in peace, because their coffers hold no ill gotten gains, and its officers do not fear the just complaint of wronged and oppressed comrades.

It has built no temples, but it has gathered together bands of believers into the "regions round about," who have no "milk of the Gentiles" to turn sour on their hands.

It has consecrated the individual labors of hundreds of faithful, honest men, but has not "consecrated" the wealth of others,

nor of the "cattle on a thousand hills," without giving an equivalent in honest compensation therefor.

It has built "houses of worship" in places where its members dwell, and where they have sung, prayed, and worshiped God after the manner their neighbors call heresy, but have maintained their integrity during it all.

It is carefully and steadily gaining ground everywhere, and the "Lord confirms the word."

It has built up a publishing house worth many thousands of dollars, and is using it to spread the truth.

It has published and given to the Saints and the world, "In the own due time of the Lord" the Inspired Translation of the Holy Scriptures, the most valuable uncompleted (incomplete in the sense that it was not published in his lifetime) work of Joseph the Martyr.

It has placed the Scriptures, Book of Mormon, and Doctrine and Covenants before the world, as containing the word of God, and has maintained them there honorably and consistently.

It has through the instrumentality of those agencies which God sometimes employs to bring his purposes to pass, discovered and placed before the Saints and the public, what is evidently the long lost "Manuscript Found," which the opposers of the latter day work have so industriously urged as the origin of the Book of Mormon; and which is proved to be a clumsy attempt to account for the settlement of this, or some other land, by a class of mariners cast away from their vessel which was lost. By making this discovery and publishing the manuscript the Reorganization has definitely shown that the Book of Mormon did not originate with Rev. Solomon Spaulding.

It has so labored and so lived, that the places whence the Saints were driven in the years gone by are open to their return, and the inhabitants thereof are asking the Saints to come in and dwell with them, thereby making practicable the fulfillment of the prophecy, which states that the "waste places of Zion shall be rebuilt."

It has made a happy and a smiling people of those cast down, oppressed with care and well nigh hopeless.

It is driving out the spirit of unrest and disquiet, so long resident in the hearts of Saints, and is filling its place with rest and quiet, causing them to begin to drive the corner stakes, plant the hearth stones, and raise the roof trees of permanent homes in which "Zion, the pure in heart," may dwell in peace and safety; and by God's blessing they will continue to do this, until "Zion and her borders be full."

It is striving in all its parts to make the

name of Saint honorable, its faith permanent, and its practices lawful; and although there are, in places, contention and strife, they are in contravention and disregard of rule, not in accordance with it.

It has won a standing place in the arena of the world's great strife, and has demonstrated that its advocates are worthy to "fight the good fight of the faith," unto success.

It has, by dint of the "perseverance of the Saints," gained so great coigns of vantage against the common enemy, that those not of the faith are gladly willing that the elders shall defend the Christian philosophy against the assaults of unbelief.

It has restored the only Temple built by the Saints and accepted of God, after those who claimed to be true defenders of the latter-day-work had left it to be desecrated by careless and indifferent hands, a place for the bats and a shelter for sheep.

It has provided, by precept and example, that loyalty to the commands of God given to the church does not require men to be disloyal to the government which God caused to be "instituted" for the very purpose of the development of his church.

It has so far kept the commands of the Lord that they who are bearing the burden of the ministry have confidence to approach Him and ask that they be further directed in their work; and they are encouraged in their work by the fact that He hears and answers their requests.

Those who are looking on and denouncing us for not doing more, may read this with profit, and be content.

The above enables the Saints to see that the "kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal;" and that its work of enlightening and converting souls is still blessed of God.

It likewise proves that the Saints, though not of the world, may yet live in the world, and be preserved, prospered, honored and blessed, if they are just and faithful.

The church of the living God is moving. Let the Saints take courage and go forward to victory, triumphing in the Lord.

#### "IN THE ARK," OR "IN THE SIDE OF THE ARK."

BRO. K. H. HANSEN, of Gravel Ford, Oregon, sends us the clipping below, from the *Gospel Sickle*, and requests us to comment thereon:

"Our English version of the Bible says that the law of Moses was written in a book, and placed 'in the side of the ark of the covenant.' The learned Dr. Horne has these remarks on this passage:—

"Previously to the building of Solomon's Temple, the Pentateuch was deposited by the side of the ark of the covenant, (Deut. 31: 24-26), to be consulted by the Israelites; and after the erection of the sacred edifice, it was deposited in the treasury."

"On the phrase, 'by the side of the ark,' he has the following foot-note:—

"So it should be rendered, not *in the side of the ark*.—See Dr. Kennicott's Dissertations 2, page 298."

"The emphasis in both cases is his. 'Horne's

Introduction,' vol. 1, part 1, chap. 2, p. 200. This still more forcibly shows the distinction between the law of God and the law of Moses,—one was put *in* the ark, the other *by* the side of the ark."

The evident intention of the "*Sickle*" is to make a distinction between "the law of Moses" and "the law of God," and to prove the former to be inferior to the latter. But his quotation from Dr. Horne does not help his position; for what was "put in the ark"—the tables of the law—were also in the Pentateuch which "was deposited by the side of the ark of the covenant;" so that the ten commandments were in fact in both places.

It was wisdom that the ten commandments and the statutes and judgments thereunder should be more accessible than they would have been if placed *in* the ark of the covenant. This was a mere matter of convenience. But the ten commandments in the Pentateuch "deposited *by the side* of the ark of the covenant" were none the less holy by reason of the *place* in which they were put; nor were the same commandments any more holy when placed *in* the ark of the covenant; and only a superstitious mind or a wild theorist would seek to make them so. God gave *all* the law given by Moses; hence it was all God's law.

"This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel *had given*." Of this "law" King Artaxerxes said: "And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know *the laws of thy God*; and teach ye them that know them not."—Ezra 7:6, 25.

Nehemiah, a faithful servant of God, held and taught this same view: "They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in *God's law*, which was given by Moses the servant of God; and to observe and do all the commandments of the Lord our God, and his judgments and statutes."—Neh. 10: 29.

Jesus taught that the law of the ten commandments was "Moses' law": "If a man on the *Sabbath day* receive circumcision without breaking the law of Moses, are ye angry at me because I have made a man every whit whole on the Sabbath day?"—John 7: 23. (See also John 8: 3-5; and Mal. 4. 4). This law for Sabbath keeping and adultery was based upon, and was a part of the ten commandments written upon tables of stone by the finger of God, deposited in the ark of the covenant, and frequently denominated "Moses' law."

Moses was a law-giver, but only in the sense that he gave forth the law which God gave to and through him; and for this reason such law is sometimes called "the law of the Lord," and "Moses' law."

It is further evident that the *Sickle* would attach special holiness, pre-eminence, authority, and perpetuity, to "the law of the tables" placed "in the side of the ark of the covenant." But far greater teachers have shown that law to be inferior and of secondary importance; for when a Jewish lawyer said to Jesus,

"Master, which is the great commandment of the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first [in importance] and great commandment. And the second is like unto it—Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. 22: 36-40. And neither of these commandments were written in the tables of stone deposited "in the side of the ark;" but they were written in the Pentateuch deposited "*by the side* of the ark of the covenant." In proof see Deut. 6: 5, and Lev. 19: 18.

Whoever will read carefully, and without bias, Christ's sermon on the mount, Matthew, chapters 5, 6, and 7, will soon perceive its superiority over "the law of Moses," either that which was written upon tables of stone, or what followed thereupon.

Christ well knew his disciples would perceive a wide difference between his teachings and those of Moses, and in order not to throw discredit upon nor disparage the latter in their estimation, he said to them: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil."—Matt. 5: 17. Jesus endorsed, honored, and observed "Moses and the prophets," yet he gave a covenant and a law that was as much superior to them as is the sun superior to the moon in its power to enlighten and to bless. All honor, then, to Moses' law, whether "in the ark" or "by the side of the ark;" but greater honor be to Him who hath purchased eternal redemption for us, who hath entered into heaven itself and has become our pattern, our pledge, our righteousness, and our redemption.

#### EDITORIAL ITEMS.

WE have received from Elder David Whitmer, of Richmond, Mo., the pamphlet heretofore referred to as about being issued by him, in which he is supposed to state his views in regard to the church, its doctrine, philosophy, organization, and powers, etc. It is entitled "An Address to all Believers in Christ, by a Witness to the Divine Authenticity of the Book of Mormon." We have given this "Address" a partial reading; and recommend the elders to secure a copy that what it is may be seen and noted. We shall, if it becomes necessary, put the matters in the "Address" into examination. In the meantime let those who may feel interested give the subject matter what consideration they may deem it entitled to.

The local ministry of the Lamoni branch were many of them at work in the "regions round about," on Sunday the 15th of May; Bro. W. W. Blair was at St. Joseph, Missouri; Bro. Thomss Bell at the Rama school-house, in Missouri; Bro. B. V. Springer at Davis City, and Bro. John Shippy at the Fowler school-house; Bro. J. Smith spoke in the Brick Chapel in the morning and Bro. J. H. Hansen in the evening, at the same place. There is a

growing determination that the neighborhood opportunities shall not be neglected; and it is certain that an excellent liberty is enjoyed by those who are in this way letting their light shine. Bro. Blair reports a good hearing at St. Joseph.

Bro. Isaac Hogaboom writes from Bloomington, Charles Mix county, Dakota, April 8th, that they had had a very dry season and hard winter; but that the winter wheat, rye and other crops of small grain were looking well. He had been talking to the people in several of the school houses around his place of dwelling, there is a good disposition to hear, and he thinks that some would obey if this labor were properly followed up.

Bro. Jasper M. Tousley, of Chester, Illinois, wrote May 12th, that they were still trying to keep the faith before the people of the southern part of the state, and that they were now accorded a hearing where but a few years ago they were threatened with being mobbed. So rapidly do the changes come in favor of the faithful who sincerely try to do that which God commands, that we no sooner hear good news from one region than we hear a similar report from another part of the great field.

Bro. Warren Turner of Clinton, Iowa, sends five dollars for tracts to distribute in Clinton and vicinity. He says Bro. Oden Jacobs of Leland, Illinois, passed through there on his way to Radcliffe, Iowa.

Bro. S. J. Jeffers of Vales Mills, Ohio, volunteers to procure subscribers for church papers and other publications. In this way he can aid the work solidly and most acceptably, and so can others if they will. No one should let an opportunity slip to aid as best they can.

We see by a late Lucas (Iowa) *Recorder*, that Bro. D. S. Mills preached in that city during last week and over the following Sunday, May 15th. From thence he started on his journey west.

Bro. David McGoan, of Waukon, Iowa, aged seventy-five years, writes for pamphlets and tracts with which to advance the latter day work where he resides. He says when he located there three years ago the people shunned him, but that now they treat him with kindness, and he hopes some of them may soon be caught in the gospel net.

Bro. F. M. Cooper writes from East Delavan, Wisconsin, the 16th, inst., that "a few have been baptized; others are on the threshold of the kingdom."

We publish the death of Bro. Wheeler Baldwin, of Stewartville, Missouri, with regret. Bro. Baldwin was one of the earliest to obey the call from death unto life upon the restoration of the gospel in these last days, and shared the good and the evil fortunes of the church, from its organization, or the conference held at Amherst, through the Missouri troubles, the Nauvoo driving, and the subsequent sorrows that the church was called to meet. He was with father Cutler when the Reorganization found him, and soon united with us, and has been a consistent believer until his death. He has gone "like a shock of corn fully ripe for the harvest."

FREE TRACTS.—We are now prepared to furnish tracts free for distribution. Care should be used that none go to waste, but that they be placed "where they will do the most good." A wise selection prudently used, will go far in aiding the ministry of the word and the building up of the church. Send up your orders to D. Dancer, box 82, Lamon, Decatur county, Iowa.

BRO. C. D. STEVENS, of Grand Rapids, Holt county, Nebraska, sends us the following pleasing testimony to the Book of Mormon received by him.

A Vision. On or about the 15th of November, 1886, I received the following vision, after having for several years earnestly prayed for a testimony of the authenticity of the Book of Mormon. I told the Lord that I wanted a testimony that could not be impeached. After retiring, I found myself in a large and well fitted room. It was neat and handsome in appearance; very long and narrow, with a partition running across through the center of the building, with an open space at one side of the room through the partition like a large doorway. In this doorway stood a beautiful table, or stand. There appeared in this doorway and near this table a personage having in his hand the plates of the Book of Mormon. The appearance of these plates was between the color of bright gold and slightly colored brass. The volume he held in his hand had three rings running through, one at either end and one in the center. He said to me, "This is the Book of Mormon, and it is true." I saw the characters and the engravings; but he would not let me put my hands on them. The room where we stood was lighted up as beautifully as any that I ever saw.

FROM the Chicago *Times* of the 4th of May, we clip the following, which will add something more to the confusion obtaining in the religious circles of the present generation. It would seem that the poor black man, the innocent cause of the conflict for political liberty in the United States, is to be, partially at least, a potent cause of quarrel in one of the prominent churches, and in the interest of liberty too, for it is the question whether the black man may have the same eternal life that the white man is to inherit by reason of belief in Jesus Christ; provided the same obedience to the command of God is manifested. We congratulate the good Bishop Howe in the stand he has taken; but then his white brethren will compel him to abandon his theory of equality in Christ, or they will disrupt the church.

"The South Carolina Episcopal diocesan convention met May 12th, in Charleston. When the committee on clerical credentials reported the bishop's list of delegates a motion was made to strike out the name of Rev. J. H. M. Holland, colored, rector of St. Mark's (colored) Episcopal church, Charleston. A warm debate began and continued all day. The next morning Bishop Howe declared the convention organized and ready for business. An appeal was taken from his ruling and the discussion of the color question was continued in the evening. Bishop Howe put the question of sustaining the appeal and it was

voted down, the clerical and the lay delegates dividing. The bishop then ordered the secretary to read the rules of order, when Hon. C. G. Meininger, secretary of the treasury of the southern confederacy, sprang to his feet and sent a new secession ordinance to the secretary to be read, declaring that the delegates of St. Paul's church would withdraw.

This took the convention aback, and great excitement followed. The lay delegates from fourteen parishes quickly followed the example of Meininger and announced that they would retire from the convention, which they did, and the bishop was left with a quorum. The work will be continued to-morrow. When the seceding delegates retired Bishop Howe said with great feeling: "God-by, brethren. God bless you." The colored Episcopal church in South Carolina has been fighting for the admission of colored clergy to the diocesan convention for the last ten years. The bishop has stood firmly by the rights of the colored priests and has been supported by nearly all the clergy. The laity, however, have been kicking at this innovation, declaring they would never consent to receive the negro on equal terms with the white brethren in the conventions of the church. The result has been a split, which has been long expected.

THE following from the Willoughby, Ohio, *Independent*, will give the readers of the *HERALD* to understand some of the difficulties attendant upon the effort lately made by us at Cleveland. Dr. Pentecost had been carrying on a revival for over a week, and had worn the patience of the general public, (the unconverted), thread-bare; and from this straw, found in the *Independent*, it is not so hard to see how it was done. But then, the religious philosophy taught by the church to which Dr. Pentecost belongs has no room for the scriptural and common sense idea that all men are to be met in the next world by reward for their good, and rebuke and punishment for their evil, without regard to the especial church to which they may have belonged. And while the reverend gentleman teaches, in revivalist fashion, that those whom he converts to Christ may unite with any church to which they may take a fancy, how can he consistently denounce a man who may believe that if he does by reason of a good heart and a moral obligation what of good the so called Christian professes to do and does not, that it shall be tolerable for him in the good time coming.

We had supposed that Dr. Pentecost had the Peoples' Tabernacle in Cleveland full to overflowing, until we saw this reference in the *Independent*, but if the Doctor's estimate of the size of his congregation is a correct one, we have but little reason to complain, for we had as many out to hear us as did the revivalist.

"It appears that Dr. Pentecost, who lately spent several weeks in Cleveland, laboring as an evangelist, has been complaining of his lack of success while in the city—making special complaint that while Mme. Patti, the songstress, was favored with an audience of 5,000 persons, he could only command about 300 to hear him preach—and puts Cleveland down as a wicked

city and religion at a low ebb. This may all be true; but when he said on one occasion, so reported, "that a moral, upright, law-abiding citizen, unconverted, did more harm to a community than a criminal," he threw a stumbling-block in the way of hundreds, and prevented a general flocking of the world's people to hear him. Perhaps the doctor has forgotten the advice of good old Dr. Watts in one of his sublime poems, to

"Never take the harsher plan,  
When love will do the deed."

ELDER N. A. BAKER spoke in the District Court Room at Des Moines, the capital city of Iowa, the evening of May 12th, on the subject of polygamy, of which effort the "Evening News" for May 13th, gives the following excellent digest. Bro. Baker spoke on the evening of the 13th, at the same place, subject—"who then can be saved."

"The district court room was fairly well filled last night, when Elder N. A. Baker, traveling missionary of the anti-polygamour church of Latter Day Saints, rose to deliver his lecture, "Polygamy Exposed."

"The speaker said before entering upon his subject from the text selected, he desired to call attention to his card as appeared in the daily papers:

"We claim that the polygamy of David and Solomon was equally an abomination before God with the polygamy of Brigham Young and his apostate co-adjutors." Some criticism had already been offered on this card, perhaps from an improper view of its object or strained construction placed upon its terms. We wrote this card advisedly, and now re-affirm it purposely and thoughtfully. Marriage, as an institution, is a moral as well as sexual and physical question. The founding of the domestic compact antedates all human laws. It was established before the fall of man in Eden, having for its object the filling of the measure of man's creation according to the council of God before the world began. It is a divine institution, and is therefore either subject to divine approval if properly carried out, or to his disapproval if abused. Government may regulate the right for the protection of women and children, but the right originated in Eden's bowers, and the truth of the matter may be known by observing the varied relations of the compact, for truth is but the relation which things bear to each other, and as the relation which man (in justice) sustains to his wife and children to morality and to God, and God being unchangeable, the truth of the position occupied and relation sustained can never change in the sight of God while the marriage compact continues to exist for the purpose originally assigned it in Eden. Hence our claim that in all ages, ancient or modern, God held the same view, and by virtue of the same relation being sustained to polygamy that he now sustains, (the giver of monogamous marriage law), must look upon the violation thereof as an abomination—equally so in all. We are not attempting nor intending to compare Brigham Young with the ancient worthies, but to compare polygamy with itself in all ages in the light of God's law. It is not a question of the character of those men in other respects, but it is or was, is polygamy right in the sight of heaven?

"We will now call up our text and let it an-

swer, Malachi 2: 11, 16. You will observe that the prophet Malachi declares in verse 11 that an abomination had been committed in Israel and Jerusalem by reason of which, as seen in verses 12 and 13, God would not accept their offerings any more. In verse 14 you will observe that the prophet tells Israel in answer to their inquiry, "Wherefore? because the Lord hath been witness between thee and the wife of thy youth." In verse 15 he shows that God established monogamous marriage at the creation, in the act of making but one, and in order that he might seek a godly seed." God then established monogamy in marriage to secure a godly seed, a righteous branch, and I presume he reasoned wisely. Can God ever desire any other seed than godly seed? If not, then in any age of the world he who by polygamy corrupt his seed offends God and practices an abomination in his sight. We now call your attention to the Book of Mormon, page 118 as follows: "Hearken unto me, saith the Lord, for there shall not any man among you have save it be one wife, and concubines he shall have none, etc." This is surely monogamous; also the Book of Doctrine and Covenants, page 330, "We believe that one man should have one wife, and one woman but one husband, except in case of death." The marriage covenant was then read from the last cited book, which was rigorously monogamous.

What difference do I make between Abraham and Brigham Young? All the difference in the world. As to character, Abraham had no written law of monogamy, while Brigham Young had. When Sarah proposed to Abraham to put away his polygamous wife, and the Lord also approved of the thought, Abraham at once sent her away; but Brigham Young though forbidden by the written law of God, the experience of ages, and the present prophet and seer Joseph, the son of Joseph the seer now dead, still continued to practice his abominations in the wilderness in fulfillment of prophecy where it is said: "Ye shall dwell in a parched and a salt land and uninhabited." Abraham's error was for want of information, which was abandoned as soon as information was received. Brigham Young's was a lack of character in the face of imperative law, and was stubbornly persisted in till the last. No authoritative work of the church before the apostasy under Brigham Young ever taught the plural wife idea. The Reorganization has always and still does oppose it bitterly, and we claim with others the right to defend and define our own views, and to call the wandering, wayward ones back if possible to the paths of monogamy, virtue and holiness. While we do not court discussion we do not fear a controversy on this our faith, and are willing to defend it against any opposition respectably offered. We are determined by the help of God to be understood in the premises, and hope by pure, virtuous and upright lives to compel the respect of this people and all others.

"This evening elder Baker will speak again at the court house on 'Who then can be saved.'"

#### EXTRACTS FROM LETTERS.

Bro. C. J. Hunt, of Deloit, Iowa, wrote May 16th as follows:

"Bro. James Turner baptized two young men a few days ago, and Bro. Ira Goff led three of our Sunday School scholars into the water yesterday. They were confirmed at the after-

noon prayer meeting, and the Spirit of God was present in power. Bro. W. E. Peak is with us. He preached twice yesterday and will continue his efforts each evening this week."

#### QUESTIONS AND ANSWERS.

Q.—Is it right to administer the Sacrament to children?

A.—The sacrament is to be administered to believers, those who are able to discern the Lord's body; the commandment to the church being that none shall be permitted to partake of it unworthily. In the sense that children are not believers, discerning the Lord's body, it is not right to administer it to them. It must not be understood that we state that any particular wrong is done, either to the Lord's commandment, or to the children, if the emblems are given them, but that it was not instituted for them, but for disciples, members of the body of Christ. No wrong is done to the children by refraining to give them the bread and wine, and it is certain that no fault attaches to those who refuse it to them. The consecrating prayer is, "bless and sanctify this bread, this wine, unto all who shall partake" that "they may witness unto thee, O God, the eternal Father, that they are willing to take upon the name of thy son, Jesus Christ," etc. Children do not come within the meaning of this prayer, any more than they can believe and repent unto baptism.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

#### NEARER HOME.

One sweetly solemn thought  
Comes to me o'er and o'er:  
I'm nearer my home to-day  
Than I ever have been before.

Nearer my Father's house,  
Where the many mansions be;  
Nearer the great white throne,  
Nearer the crystal sea!

Nearer the bound of life  
Where we lay our burdens down;  
Nearer leaving the cross,  
Nearer gaining the crown!

But that silent, unknown stream  
Rolls dark before my sight,  
Whose waves on the other side  
Break on a shore of light.

O! if my mortal feet  
Have almost gained the brink;  
If it be I am nearer home  
Even to-day than I think.

Father, perfect my trust;  
Let my spirit feel, in death,  
That her feet are firmly set  
On the rock of a living faith.

Set

ST. THOMAS, Ont., April 16th.

Dear Mothers of the Home Column:—While contemplating the goodness of God and reading in a Sunday School paper I was led to examine myself and I felt that it was my duty to write a few lines to you, for your letter often cheer me, and helps me to take courage and persevere through the many trying scenes of life. What I was reading about a mother caused me to think of us mothers, and I thought it was a good lesson to any one. She was Martha-like, cumbered about much serving, but she never had time to

do any good for any one only her own family. Her neighbor was very sick and her conscience seemed to condemn her for not going and trying to do some good or say something about Jesus and his love, and she was aroused at last to feel that she must try and leave her own work and children and go as soon as she could. But one day went past and then another, and at last she heard the woman was dead, and she was very sorry she had put it off till it was too late. Dear sisters do not let us put off until it is too late to do something for the Lord who has done so much for us in giving us the light of the gospel, but let us try to be living epistles known and read of all that know us.

The desire of my heart is to do something to benefit and unto others good every day. I love to hear of God's work rolling on, and the glorious hope of the future.

E. CORNISH.

HOME, April 24th.

*Dear Sister Frances:*—Of late I have visited friends whom I dearly love, but had reason to fear that their surroundings were making them careless; and then, too, I was not sure the *Herald* was read in their home. In one family I found mother always too busy to read, and father seldom read aloud, and talked less of what he did read; so I got the *Herald* and read to them at night, your article on "the company we keep," and dancing; and I am sure that hereafter the *Herald* will do its work in that home.

When I asked a brother living at the same place if the *Herald* was not the most instructive paper to be had, and mentioned some of the articles, imagine my surprise when he replied, "I don't take the *Herald* now;" and to think what his reasons were—"His family was large and the girls had to dress well in order to be noticed, and it took lots of money." He did not mention the cost of tobacco for himself and two little boys which makes them objects of disgust. I did not say much to him but how I did wish that the writer of the article, "The home circle," would employ his *talent* in trying to elevate that brother.

How I wish I were capable of writing as so many of our sisters are; but I am thankful that I can appreciate and truly love all things pure and good; and I so much enjoy all that is beautiful in nature, knowing that the good Father has sent us these beauties to cheer our sometimes weary life.

How I thank sister Patience for her last letter. I grieve to say her counsel is much needed. I have two little boys at home; the eldest, Robert, is in his seventh year, and a wise little lad. He talks about sister Walker, and what he is going to tell her when he can write. He is in the third reader, and is, for his age, a good scholar. He heard brother Blair preach in Dawsonburgh last winter, and often tells what he said about tobacco. He loves the *Hope*, and on mail-day gives no little peace till it comes.

Little Neddie (three years old) knows when it is time for prayers as well as any of us, and talks about the Lord coming some day as though he knew all about it. Some weeks ago I sold some chickens, and straightway little Bobbie said: "Mamma you must give sister Walker her money, she needs it for the mission;" and lately I said I must stop drinking tea, as I fancied it was injuring me, and the little oracle says:

"What does tea cost?" and when I told him he said: "When you stop wont you give sister Walker that money too?" He is going to plant a garden for sister Walker; so you see your name is a familiar word in our home.

I am so pleased that there seems to be a general feeling against extravagant dress. How I do wish that the sisters, one and all, would adopt a dress that would proclaim them true Saints—having renounced the vanity and style of the world. Many years ago in the convent of St. Johns, New Jersey, where I was for two years a pupil, I became accustomed to the plain dress and truly Saint-like manner of those gentle pale-faced nuns, and ever since that time I have loved anything in dress that appeared nunlike. During the war when evil ran riot in those eastern cities, and a fashionably dressed lady did not feel safe on the streets without a male escort, those nuns were safe in any place where their mission of mercy called them. I sincerely hope the day is not far distant when we shall all lay aside our love for the vain and foolish things of this world, and live more in accordance with the religion we profess to love.

I have often wondered why I, of all my family should have been blessed with a knowledge of the gospel. My mother's people were all very strict Catholics. She, alone, in later years united with the Church of England, on her second marriage, and then for the first time saw the Bible; and my stepfather made me a present of one. How I loved to read it. Paul's teachings were my greatest delight. In my early married life I united with the Christian Church, as that seemed right or nearly so, and I was still expecting to learn more in the near future, as they did not accept the whole gospel according to my views as taught by the Bible. Something over fourteen years ago I came to this part of Iowa, where I met the first Mormons I had ever seen; and though they seemed good and kind, and only had one wife, I could not help fearing there might be something uncanny about them. Yet, I allowed myself to be persuaded to hear one of their preachers, who to my mind could make the Bible understood, and satisfied me that the gospel had no part of it been set aside; but right here began my trial, how could I ever be a Mormon? Oh, no, I would always strive to do good, and I would be safe! And when I quieted myself thus, or tried to, the words of that young preacher came back to me, and his face seemed ever before me with word and look of solemn warning; and so for several years, during which time I heard much, and read more of Mormon atrocities and Latter Day Saint delusion, till I almost tried to persuade myself into infidelity, and at this dangerous time that boy preacher's voice seemed near by, telling me to "ask God the way," which strange to say I had never done. Well, I heeded the warning and was directed immediately what to do; and then my impatience to obey seemed to me ridiculous, and I felt to reprove myself lest I was letting my imagination lead me astray. How could I resign my true and loving friends, my position in the Sabbath School as teacher? How could I bear to give up all social ties that made my life so peaceful? I well knew that I would take upon me a heavy cross, as I lived among those who hated the very name of Mormon; and while I sat trying to quiet myself I looked up from my work, and passing my door was one who I knew was

called a Mormon, and though he was almost a stranger to me I walked out to him and told him I wanted to be baptized—where could I go? In a few words he told me to be prepared to go into the water the next day, which I also did, and what wonder my action occasioned in the community! How earnestly our elder prayed that the dear sister might be rescued from the snare Satan had set for her; and one of my brothers, hearing what I had done, came to me and appealed to me, first by persuasion, and then by warning me that none of my relatives would own me unless I renounced Mormonism. How I thanked the good Father for the much needed strength that enabled me to endure the stinging reproaches of those I honored! And most of all I thank him, that in all those years of search and longing for true knowledge he has been leading me. It is true since I belonged to the church, severe trial and bitter grief has been mine to bear, but through all I say to myself, God knows best why I am tried. I must need it or it would not be; and we comfort ourselves thus, my soul and I. Sometime since I learned that my mother, brothers and sisters, were asking questions of their pastors about the Bible and the true gospel which I trust will in time result in their receiving true knowledge.

Your sister,

"H."

WALSEND, N. S. W. Feb. 17th.

*Sister Frances:*—Since all are invited to ask questions on all subjects, especially the subject of instructing children, I would be pleased if you, or some other well informed sister, would speak through the column somewhat concerning children saying "grace," or asking a blessing on the food. When it is proper for them, and when it is not. Or if there is any time when it is not? Is it proper when the head of the house asks an elder or any one else to ask the blessing or return thanks, for the children to repeat their grace afterward, or to keep silent?—as I believe all Saints wish to have their children properly instructed in their duty toward God and their fellow men, that all their religious exercises may be conducted in a manner that will be acceptable to God, and not a mere form.

SISTER EMMA.

[Will the editor of the *Herald* please note and answer this question?]

NEBRASKA CITY, April 30th.

*Dear Sister Frances:*—I desire to have a little talk with my sisters concerning our physical health, which is accounted the highest good in this life, and truly so, for what are we and what can we do without it? Where there is no health there is no interest in life. The mind is dull, the spirit as if in bondage wants to leave. We know there are exceptions, and a weak and sickly body may contain a spirit superior, bright and intellectual, but such stay not long with us. We have heard and read that it is a sin to be sick. God did not intend that we should be sick, but he has given us laws to observe and duties to perform, if we would avoid it. If it is a sin to be sick, it is a sin to be ignorant. We find these words in a good old book: "Man, know thyself." This demands of us that we avail ourselves of all the knowledge possible, pertaining to our bodily, temporal, and spiritual man; and as the spiritual is so much dependent on the temporal, it becomes necessary that our attention be given to this first—nature and nature's laws. It is not a right and

a privilege only, but a most important duty that we study and make ourselves acquainted with our physical nature, that we may know how to live in order to have health and keep it; in order that we may do well to ourselves and others, and fulfil all our destiny in life. When we have health we may not have all, but it is the greatest blessing to mortal man. Possessing it we are able to improve ourselves in every virtue essential to be Saints of God.

Then let us keep our bodies with care, (strictly heeding the laws of nature), remembering that the "Spirit of God can not dwell in impure or unholy temples;" nor must we doubt the promise of our Father, who is nature's God: "As thy day, so shall thy strength be." If our heart is only set to work righteously before him, it will never fail. Then we—as having received the gospel for the love of it, and for the love of Him who so dearly purchased the same for us—have furthermore a claim on his guiding Spirit to teach us continually, that we may learn and understand and do everything aright. But when we are toiling on, half forgetting ourselves in our work of love and care for others, suddenly we are reminded of self by a feeling of fatigue coming over us, or find that one or the other of the different bodily organs refuse to perform their local work. Let us not give up and think, Oh, I am sick now, I can't do a thing, and then go and lie down; but let us compose ourselves, seek rest and quiet, proper nourishment, or partake of no food or nourishment of any kind for a day or two; but in all difficulties avail ourselves freely of fresh air and fresh water, nature's free supply to all. God is our great physician, and in nature around us are all the remedies necessary to rectify every ailment. As an additional help in training ourselves and our children, we might select and procure physiological books, which contain both interesting and valuable knowledge.

Very respectfully yours,

NICOLINE THOMSON.

PLANO, Ills., May 3d.

Dear Sr. Frances: While sitting by the window this morning, looking out across the green field, my mind seemed to dwell upon these words: "But I would not have ye ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope." And the question arises, what is this hope, and have I attained unto it. And as the wind blows softly in, laden with the incense of nature's glorious resurrection, I yield myself up to its influence and read my own heart. Once I walked in my own strength. I had no care either for the present or the future, only as they should contribute to my temporal needs. To a certain degree I was happy; but still there would come unto me phantoms, whisperings of dark shadows and evil days that were inevitable to the course of human life; and many times I have turned faint with terror at the mere thought of death's chilly breath touching the cheek of a loved one; for I saw nothing beyond the tomb, and knew that it was but a question of time when I with my loved ones should enter its yawning portals. At last the evil hour came, and with trembling limbs and almost breaking heart I bade adieu to one I loved, and saw the door of the tomb close, shutting me out from ever again caring for the body that I would have given my life to have saved; and as I stood with empty arms I realized that

part of my life had gone, and wondered God should have planted that undying love in my heart for my own, and then so rudely tear them away. So I lived in my bitterness and sorrow until one day I heard the voice of the Spirit, and hope was resurrected, and I knew in my heart that life and liberty were beyond the grave. That blessed word hope, how it cheered my troubled heart! How quickly I arose and sought the door which should bring me an assurance that this hope was not in vain.

Never was the water of baptism troubled with a more eager, happy soul than it was that day, because I saw in the great beyond the bands of love united, never to be broken. I saw all the tears of sorrow and pain forever wiped away; I saw the bands of death and the grave broken by one whose face was lovely to look upon, and whose tender voice said unto me, "Come and be at rest."

And to-day we, as a people, hope for what? Not for fame, not for power, not for riches, for the continuance of these things are uncertain; and within the circle of three score years and ten, they glide from our grasp and are known no more. So we hope for a better land, a dwelling place that can not be moved; and it leads us to build in a careful manner, of material imperishable. Yes, dear Saints, those of you who have friends near and dear, but whose hands no longer clasp your own, and the much loved voice fails to fall upon the listening ear, I know what your hope is. It is to one day behold the grave open by the power of God, and to see again the loved one who went down alone into the "valley and shadow of death" come back alive with immortality stamped upon the forehead. Then will our hope no longer be sought because of its realization, and our bursting hearts will sing for joy when we behold the victory which is lasting and eternal.

My prayer is that we may prove to those around us that we have that hope, by clothing ourselves in the garments of charity, which is the love of God; and if we are so clothed, we will abound in good works, unto not only to those we love, but unto all men, seeking no evil in any one, but rather to stand more approved before God in all things; and as the odor of nature's new life falls pleasantly upon my mortal senses, my soul is made to rejoice in the glad consciousness of possessing that which is indeed "an anchor to the soul, both sure and steadfast, and which entereth into that within the veil;" and I am willing to labor and await the will of Him who will counsel me well in life, and is able to guide my feet up the shining strand and into the glorious immortality prepared for those who are faithful unto the end.

HATTIE WHITE.

INDEPENDENCE, Mo., April 18th.

Dear Sisters:—The young people of this branch are making steady progress spiritually. Prayer meeting is held each Friday evening at the church, where the young members of the church offer prayer and bear testimony. These meetings were commenced only two months ago, but much good has been done, and prospects for the future are encouraging. The Sunday School, too, is prospering. It is in good condition spiritually and financially. The teachers are diligent workers, but too few in number. There being not enough of the older members to attend and take part, is a difficulty the Sabbath school has en-

countered ever since its organization. The Saints generally, are much gratified at the church's being so blessed while at Kirtland. The letters from the sisters to the Mother's Home Column are of intense interest to me. The welfare of Zion is the ardent desire of your sister,

MELISSA WARNKY.

#### HOME COLUMN MISSIONARY FUND.

Lizzie Hutchings, Roger City, Mich.....	25
A sister, Ohio.....	20
Sr. Phebe A. Corless, Coldwater, Mich.....	1 00
Sr. Sarah Mathers, Nebraska City, Neb.....	70
Sr. Anna Hayer, Danway, Ill.....	1 00
Katie and Richard Judson, Lamoni, Iowa..	18
Sr. Mary C. Hart, Viola, Iowa.....	1 00
Sr. Sarah Phelps, Elvaston, Ills.....	1 00
Sr. D. Craig, Olympus, Iowa.....	41
Sr. L. Lundine, Mountain Grove, Mo.....	10
Sr. Clara Clark, Salt Lake City, Utah.....	1 00
Sr. Frances E. Cazier, Argenta, Mont.....	1 00
Sr. Frances Reese, Argenta, Mont.....	1 00
Srs. Lottie and Augie Wilcox, Woonsock-	
et, Rhode Island.....	1 00
Sr. Annie Summerfield, Stewartville, Mo..	1 00
Sr. A. L. Kent, Big Rapids, Mich.....	20
Sr. Sarah A. Dake, Newton, Iowa.....	2 50
LAMONI, IOWA, May 18th, 1887.	

## Correspondence.

GALIEN, Mich., April 26th.

Bro. Blair:—Your favor of 23d at hand; thanks for citations, &c. Elder Hicks closed his harangue Sunday evening. Called it a review of his reviewer. His powerful arguments (?) were slanders, sneeringly delivered. The scriptural arguments, of some length, by Bro. Columbus Scott, were very nearly all passed over in dead silence by Elder Hicks, and those which were noticed by him were made sport of. He declined conjointly discussing a proposition of his own previous acceptance, on last evening, which evinced his cowardice and manifested his malicious object. His spirit is one of mobocracy, trying to inflame the public against the Latter Day Saints, something on Braden's plan, only Braden can tell a few more falsehoods, as he is an abler man. He had "Mountain Meadow Massacre" printed on his canvass. Slander, scandal, vituperation and abuse, are his chief weapons, including his strange, magical, arithmetical calculation of 666, of which we send you a specimen.

A defense will be made this Wednesday and Thursday evenings—or rather the correction. The Latter Day Saints' religion won't permit them to debase themselves and forsake true Christian dignity to wallow in the mire and filth as this man has done. His demeanor, all through the lectures, was Satanic. It has been quite a trial to the Saints of Galien; but the tide is now turning, and we trust the smoke will clear away and leave our banner brighter.

OBSERVER.

MOUND VALLEY, Kansas, May 15th.

Bro. Joseph and Blair:—Our conference is now past. It was a time of rejoicing to the Saints. Some from most parts of the district were present. The Spirit of our heavenly Father attended our meetings. The bread of life was well broken by the brethren in preaching. I feel that God is working with us and will bless and prosper us in common with all of his people so far as we keep his law given to perfect them.

As the Bishop's Agent of the Spring River

District, I call attention to the financial law. There are many places in the district where good could be done if we would sustain those in the ministerial field who are sent to us by general appointment from time to time. Also, some of God's people are some times known to be in want of aid. That these affairs may be properly attended to, and that God's law pertaining to these things may be honored, it is binding upon the Saints to tithe themselves, also to give free-will offerings. So far as I am informed there is a book in each branch and a brother appointed to act as solicitor. God has given the law and instructed us how to apply it. The further carrying on of this belongs to the Saints. I therefore request you to send moneys to the proper place that a proper distribution may be had.

That the Saints may know some of the reasons why I have often spoken with confidence in regard to the Reorganization, I relate the following: In 1873 Bro. Joseph Smith was with us. Believing that God would answer through the prophet my secret prayer, without consulting Bro. Joseph, I prayed to know whether it would be for the advancement of the cause for me to stay at this place. The answer came, "Brother Davies, you had better remain." This was of God. I have lived to see the words of the prophet fulfilled to a great extent, and feel to do all in my power to aid the further fulfillment of all things. Any of the Saints wishing to consult with me will write to the following address: Angola, Labette county, Kansas. Yours,

R. H. DAVIES.

HUNTSVILLE, Mo., April 25th.

*Brn. Joseph and Blair:*—I wrote you some time ago that I was firm in the faith of the Reorganized Church of Jesus Christ of Latter Day Saints, and will now say to you, I expect by the help of God to remain so. In fact I can not be anything else; I have received too many evidences of the truth of the doctrine to ever try to deny it. And as I am determined to again unite with the church at the very first opportunity, I will make this statement: I have, as is very plain to me, done some things that are not in harmony with the law of the church, namely, leaving the church in the way I did. Now I do from the depth of my soul repent of the act, and I know that there is forgiveness for me; and for any act or word that I have ever said or done I ask my brethren and sisters to forgive me, and promise before God that the same shall never be repeated again. I have written some things to Bro. Lambert that I am very sorry for, and do ask his pardon for the same. I ask all Saints to pray for me.

I preached on Sunday evening January 23d, in the Oak Grove School-house, to a very large audience of intelligent people; subject, "The divine authenticity of the Book of Mormon." I spoke one hour and forty minutes, and when I was through and dismissed the meeting, three people told me that they were convinced of the doctrine, and were ready to be buried with Christ in baptism. A man and his wife, both Presbyterians, were two of the parties, and another man the head of a family. They said whenever I was ready to baptize them they were ready. I told them I would be ready just as soon as possible. Prejudice is very strong here. I preached in Hyman's Hall in the city of Huntsville yesterday, (Sunday, January 30th), to a large audience; Sub-

ject, The nature and attributes of God; who is he, and what is he, and where is he. A Baptist minister and a Methodist preacher were in my audience; the people seemed to be well pleased with our solution of the questions.

I received a very kind letter from Bro. Lambert, and was glad to hear from him, and to learn that he was able to be in the field once more, for the harvest is great and the laborers are few. So let us thrust in our sickles and reap. I close by asking an interest in the prayers of all Saints. I will say good by in full faith.

"Go bury thy sorrow, the world hath its share,  
Go bury it deeply, go hide it with care;  
Go think of it calmly, when curtained by night,  
Go tell it to Jesus, and all will be right.

"Go tell it to Jesus, he knoweth thy grief,  
Go tell it to Jesus, He'll send thee relief;  
Go gather the sun-shine he sheds on the way,  
He'll lighten thy burdens, go, weary one, pray."

Yours in bonds,

W. H. BYBEE.

Office of the Expositor, 859, Broadway,  
Oakland, Cal., May 8th.

*To the Herald:*—It is painful to me to be obliged to be continually correcting mistakes made in regard to myself by those who ought by every principle of right to be my friends. On page 294 is a purported report of President H. C. Smith, touching the right of the Bishop to hold property in this state, and the substance of which Bro. Smith stated in San Francisco which not only did me a great injury as a man, a lawyer and High Priest of the church, but nearly prevented our receiving assistance from the Saints in San Francisco who were disposed to assist us.

The great trouble with Bro. Smith's statements are, they are not true in letter or spirit. In saying this I do not wish to impugn the integrity or veracity of Bro. Smith; but attribute it to making statements in regard to matters he did not understand. I never said that the church can not hold property in California through the Bishop, as trustee in trust. On the contrary, I say he can; so it can through any chief priest or presiding elder of the church, providing he becomes a sole corporator of a branch of the church. But the bishop, living in Michigan, who has not been made a sole corporator under the laws of the state of California, can not legally be a trustee in trust nor hold property belonging to the church. But if it is deeded to him without his being made a sole trustee, he holds it as any other man would under a mistake of law as the equitable holder of the property; and a court of equity could compel him to deed it to the church.

When we began to cast about in regard to building a new church edifice in this city, the question arose how we should proceed. As a lawyer, I examined the laws of this state upon the subject; and as a result of that examination I found we could legally organize our branch so we could hold property by getting the consent of our Bishop and making him a sole corporator; or we could incorporate by electing three, five, seven, or eleven of the citizens of the branch directors. If we incorporated by the Bishop we had to wait until we could get his consent; then we would have to elect him and go through the same forms of law we did to incorporate by three directors. Then we would have to get his consent to build a church; then he would dictate the amount that we might expend; then employ an agent to superintend and make the purchases

and pay the debts; and if it became necessary to mortgage the property, then we had to go into court with a petition for leave of the court to do so; then advertise for four weeks our application; have an attorney appear in court and get a decree; and then send to Michigan to get the Bishop to make the note and mortgage. This we found would take us all winter to accomplish.

Bro. Bartholomew who proposed to give us a lot and five hundred dollars, was anxious to see the work go ahead as he wanted to leave for Europe in June, and so we concluded as the church here did not own a foot of ground nor a dollar in money that our best course was to proceed and organize under the law and have three trustees or directors who could proceed and build a church free and untrammelled, as soon as we could. This was duly placed before the branch in its full meeting, and acted upon in good faith; and we have lived to see the wisdom of our course, for we have had twice to mortgage the property to raise money to put it in a condition to occupy.

I make this statement to correct the false impression which has gone out, and to advise our brethren to be a little more careful when they say anything, that it shall be stated after full inquiry into the facts. We no doubt should have been assisted more to build our house had not this statement gone abroad that we were ignoring the Bishop. This is not true; but we honor him and his office, but we had not a cent nor a foot of land to deed him, and have not now; as the legal title of the property remains in G. Bartholomew.

I am respectfully,

H. P. BROWN,

Pres. Oakland branch.

PLEASANT GROVE, Utah, May 10th.

*Bro W. W. Blair:*—I wrote you in a former letter that I would let you know about the Plain City discussion. Although I practiced strict economy I could not make my opponent last but two nights. Our agreement was to debate the succession and polygamy, two nights each. My opponent affirmed that Brigham Young was the lawful successor of Joseph Smith the Martyr in the presidency of the church, etc. And I to affirm that polygamy was a false and pernicious doctrine. We were to be governed by the books. We debated the first proposition two nights; but the gentleman concluded he would not debate the second, for fear it would be considered as "aiding or abetting" polygamy, in conflict with the Edmunds-Tucker law. But we were told by good authority that his superiors ordered him to desist—that it was against the counsel of the church to debate with the Josephites, and especially on the subject of celestial marriage. My opponent never quoted or read a single word from either of the standard books of the church, neither did he bring either of the books with him to the meetings. But of course we could pardon him for that as there was nothing in the books that he could make any use of on his side of the question. The last speech he made, the chairman called him to the question, (he had hitherto been allowed to ramble at will), and just as soon as he found he had to talk to the question he sat down. The audience was very large, and as we had nothing at all to reply to from the affirmant, we made good use of the time in presenting from the books our most potent arguments in favor of our proposition; and

I venture that it will be a long time before some of the people will forget it.

We have no need to be discouraged in this field. God is working it after the counsel of his own will.

Your brother,  
J. C. CLAPP.

RENICK, Mo., April 23d.

*Bro. Joseph:*—Nine years ago last December you was standing by the water's side, a witness to my baptism, under the hands of Bro. George Hicklin, in West Bellville, Illinois. The first I ever heard of this latter day work was told me by Bro. James Houston, in Dutch Hollow, Illinois, sixteen years ago. He labored much with me for years. At last I was brought very low on a bed of sickness, and nigh unto death, in the year of 1877. I called upon Bro. James Houston to pray for me. He did so, but my pain and anguish of soul no tongue can tell but them that have been brought down so near the grave. I could see nothing but darkness and despair before me; and in this bitter pain and anguish of soul I thought on the name of Jesus and cried unto him to have mercy on my soul and deliver me.

Thank God, in a moment all my pain and misery left me, my heart was filled with love of God, and I thought I saw my Savior standing above my head, and I heard these words, Thy sins are forgiven thee; arise and be baptized. The Lord did raise me up from that bed of sickness, blessed me with health and strength and brought me to the light and knowledge of the truth of the gospel of the Lamb of God that taketh away the sin of the world. Since then, Bro. Joseph, I have passed through many trials and temptations, but the Lord has delivered me out of them all, and filled my heart with joy and gladness, and blessed me with many heavenly dreams and visions of the kingdom of God. It is the desire of my heart to hold out faithful to the end of my journey, that I may enter into the rest of the Lord.

Your brother in gospel bonds,  
WILLIAM VINCENT.

AUSTINBURG, Ohio.

*Dear Brother Joseph:*—I return thanks for the continuation of the *Herald*. I can not do without it. It is everything to me. I live in an isolated place where there is no one of my faith. I thank the Lord I have been spared to see this day of rejoicing; I have been reading over thirty six years with a determination to dig down to the rock and lay the foundation so all the powers of earth can not change it.

Your sister in Christ,  
M. A. FAULK.

FREMONT, Ind., April 23d.

*Brother David Dancer:*—Enclosed please find pay for *Herald* for 1887. I see by colored label on *Herald* that it will not be due until June, but I remember Joseph once said he had two kinds of people to deal with, one class were too prompt, and the other not prompt enough. I prefer to be classed with the "too prompt" number, always having in mind the golden rule.

The church publications are welcome visitors at our home. Sometimes I wonder how Latter Day Saints can get along without them. This I know, that those who do not read the *Herald* miss much that is of vast importance and tends to strengthen and encourage the weak ones. Some say it is too expensive. To such I would

say, subscribe for the *Expositor*, though it is only monthly, it is cheap, and is worth its weight in gold.

I am yours for the gospel truth,  
ELLA HOUSMAN.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### KIRTLAND TEMPLE FUND.

**TO THE SAINTS:**—The last General Conference of the church transferred to the Bishopric the matter of repairs on the Temple at Kirtland, Ohio, and therewith the duty of soliciting funds to meet the balance due by reason of repairs already made and amounting in the aggregate to about thirteen hundred dollars.

This sum should be placed in the treasury at once; and we shall feel a confidence, under the circumstances of your action through the General Conference of imposing *the duty of this call for means* upon us, in receiving a ready and hearty response to the same from the Saints everywhere.

It is evident from the things that have transpired of late years, that among the obligations belonging to the Reorganized Church, was that of restoring in a proper manner the "houses of the Lord" build and dedicated under the direction of the Master by the devoted hearts and willing hands of those in the church of which we are the succession.

We ought not only to do this, but to feel thankful that our Heavenly Father hath judged us worthy to undertake such task; and understanding it we should feel a responsibility in accomplishing it *speedily and well*.

The Saints as a body must be interested in the full completion of the Temple repairs—it is the Lord's House—and none will be excused in waiting for others to move in the work, for the duty is a general and not a special one, and each doing the part required, the full accomplishment of the work will be a burden upon none.

It is therefore urged by the Bishopric, that donations and gifts to meet the expenses incurred, and to perform whatever work remains to be done to complete the word of protection and repairs upon the building and grounds, be sent at the earliest time practicable by the Saints to the address of Bishop George A. Blakeslee, Berrien county, Michigan.

To aid in the convenience of brethren in branches and those who can attend meetings, it is hereby made a request of all agents of the Bishop to make it a special duty in their respective districts on the first Saturday and Sunday in June of this year, by themselves and under their direction, for the "branch solicitors" to call attention to and take by collection the offerings of the Saints for this fund and forward the same.

In this way it is hoped that we shall receive at once all the aid necessary for this object, and if there shall be much more it will be in the "Temple fund" and be held for use.

Asking of the Saints individually also to take hold of this matter and aid in the work of collecting and forwarding these offerings, and invoking the blessings of the Master upon all, we are your fellow workmen in bonds.

For the Bishopric,  
G. A. BLAKESLEE,  
E. BANTA,  
E. L. KELLEY.

### ILL HEALTH.

DOES any one one desire it? Is it an object for which the few or many seek? We may safely say no; and yet even this dreaded condition into which none wish to enter, and from which its victims ever seek to extricate themselves, may prove "a blessing in disguise."

God's elect people are to be tried and refined in the crucible of affliction—some in one way and some in another. The chiefest lessons to be taught us in the gospel school are, our entire and absolute dependence upon God, the imperative necessity of obeying his commands, and his unexampled goodness in bestowing upon us grace and favor in times of need.

If adversity shall better serve to bring us near to God and perfect us in the knowledge of his ways, rather than prosperity, then it follows that adversity is our friend.

Mr. Sankey, the revivalist, singer, and composer of music, shortly before his death originated the hymn in which these words occur.

"I had rather walk in the dark with God,  
Than to walk alone in the light."

I regard it as an expression of the right kind of faith, the recognition of a wise and beneficent providence, an assurance of an infinite watchcare exercised by Him who "doeth all things well."

Ill health may result from various causes, such as unwholesome diet, excessive eating or drinking, extreme fatigue and exposure, unhealthy climatic influences or the development of hereditary disease.

To the church the precious promise is made, "they shall lay hands on the sick and they shall recover." It is further commanded, "Is any sick among you, let them send for the elders of the church, and they shall anoint them with oil in the name of the Lord, and the prayer of faith shall save the sick." Oft and again has the Lord verified this blessed guarantee of special favor to the sick, while in other instances, for reasons known to himself, the coveted boon of convalescence has been withheld. I think we should desire and seek after the blessing of health, and by frugality and industry seek to be prosperous in the temporalities of life, and withal to labor with an eye single to the glory of God in whatever avocation we may be called to, but if by causes which seem inevitable we are hindered in our progress, we should cheerfully submit, believing in the unseen wisdom of a loving Benefactor.

While in Tennessee, near Kenton, I formed the acquaintance of a lady whose misfortune was that of being an invalid of the most delicate character for about twenty years. Her diet was a little fruit taken once in twenty-four hours. She drank no liquid of any kind, as it would

not assimilate with her system and caused intense paroxysms. Reclining constantly on a couch, she could not endure to have the head elevated above the position of the body. She had, however, a pleasant home with her parents. Here others, blessed with health and vigor, went in and out in the exercise of their respective pursuits; but this patient sufferer knew no other lot than to endure the privation of those favors so freely given to others but withheld from her. Was this invalid overlooked in the wisdom and mercy of God? No, indeed! While she was deprived of almost every physical blessing and comfort, her mind was richly stored with gems of spiritual thought. Though her frame was wasted to a mere skeleton, her face was full and handsome, though very pale, and her hair luxuriant and beautiful. Her patient waiting for release, her firm, unshaken faith in Jesus Christ, and her assurance of a future state of happiness were a strong rebuke to infidelity.

It is said "the Lord tempers the winds to the shorn lambs." Yes, and he gave grace to this one, rendering her life one of usefulness in the realm of literature and spiritual thought, also a development of remarkable genius in the formation of flowers, wreaths, etc., of quaint material and with exquisite workmanship. A large circle of friends cherished her in tender regard, and now with reverence prolong the memory of one gone to rest in the paradise of God.

There is a refining effect about affliction, if borne with patience. When for a time one is brought near the portal of death, and it becomes a query whether they shall tarry long or soon pass to the other side, the tendency of such an experience is to purify the soul. Calmly we survey the situation and consider whether we are ready to die. Oh blessed thought if we are prepared! Death shall bring us into the presence of God—of our dear Redeemer! And yet: how can we be severed from the loved ones of earth? How precious to the needy soul is the economy of God in which is promised eternal life! This life is short and fleeting; but eternity has no end. Everlasting life will be given to the faithful.

To go and "be with Christ is gain,"  
To stay may serve a better aim;  
On God we cast our thought and care,  
And consecrate our souls in prayer.

GEORGE S. HYDE.

#### GRAVES, ON THE IMAGE OF GOD.

IN a work entitled "The Seven Dispensations," by a Mr. Graves, of Memphis, Tennessee, he claims that man was made in the moral image of God; and that at the same time when God breathed the breath of life into man, it was no more than he breathed into the animal creation; it was only the breath common to all animals, thereby making man a moral image of God!

He seems not to know that God formed the spirit in man, (Zech. 12: 1), or that "there is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Job 32: 8.

He starts out with the proposition that

he will give the literal expression and interpretation of the Scriptures only, with few exceptions. But where he gets his "moral image," of God I do not see. For I know there is no such word in the New or Old Testament.

The word moral implies another word we call *immoral*. Now, no man with the fear of God before him will dare call God immoral, in any sense.

We read in the good book that God "created man in his own image." (Gen. 1: 27); and also in the image of his Son. (Gen. 1: 29, Inspired Translation). If he made man in his own image, and also the image of his Son, the Son and the Father must be alike; and Paul was therefore correct when he said that Christ was "the express image of his person;" (Heb. 1: 3); and Jesus also was correct when he said to Philip, "He that hath seen me hath seen the Father." John, 14: 9. In Genesis 9: 12-13 is found these words: "whoso sheddeth man's blood, by man shall his blood be shed. For man shall not shed the blood of man. For, a commandment I give, that every man's brother shall preserve the life of man; for in mine own image have I made man." This should be very conclusive, for these words occur after man was driven from the garden in consequence of sin.

Now, I do not pretend to know or say whether the man in his primeval innocency was filled with the Spirit, or whether he was created with blood in his veins. I am not informed only as Paul tells us in 1 Corinthians, 15: 45, "The first man, Adam, was made a living soul. The last was made Adam a quickening spirit." Also in 46th verse, "Howbeit that which is natural first, and not that which is spiritual." If this don't upset the exclusive spiritual theory, I don't see what will.

I am willing to believe, and do most certainly believe that man, after God had finished him, was perfect, physically and mentally; for God does not associate with men of corrupt minds; and we read that God did converse with Adam in the garden in the cool of the day, and that he explained to them their duties, and gave them privilege to eat of all the trees in the garden but one, and that the tree of life was one of which they could eat which would prolong life, how long we know not only as we read of what follows after the sin of disobedience.

We read that the tree of life was guarded by flaming sword lest Adam should put forth his hand and eat and *live forever*. I understand that this tree of life will be found in the New Jerusalem when it comes down from God. But sinners, as Adam was after the fall, can not partake; for if they could they might live forever in sin and rebellion against God. The thought comes now while writing, and it is to my mind very strong in favor of man's identity with God here and hereafter, as well as in case of Adam;—why is it that God exerts, by his ministers and by his Spirit, such effort and energy in the salvation of man, if man was of no more importance than some seem to think. But if God merely breathed into man the same as animals, in what

sense can man be the "image of God" more than the beast? Are the beasts any thing like him? No; emphatically no. It is nowhere said the body shall return to earth and the spirit to God who gave it, as regards the brute creation.

The efforts put forth by the ambassadors of Christ and the faithful Saints to bring men and women to a knowledge of the truth, is evidence to me, very strong, that in coming to the truth they learn of their alienation from God through sin; they accept the offered terms of salvation, obey the gospel and learn, as they progress, that a rising from the grave, if they prove faithful till death, will reinstate them in that condition they were in before Adam's transgression. Adam was the image of God. And the most holy saint that ever lived can be no more, even after the resurrection. John says "we shall be like him;" and when he comes every eye will see him. He will come as he went, having the same body, *minus* the blood that left his side when pierced.

Paul tells us he was sent "in the likeness of sinful flesh."—Rom. 8: 3. There was a time when flesh was not sinful, and that was when God pronounced his work "very good." Christ was "in the likeness of sinful flesh," and yet he was "the express image" of the Father. Jesus looked so much like those around him—ate, drank, slept, and in short was so much like his associates in his appearance—that he was called "the carpenter's son."

The world's people were angry because he had so much wisdom, and he only a carpenter's son. But after all they could say he maintained the character he assumed, suffering, fatigued with journeying here and there, sorrowing for the condition of the children of men, doing all the good he could whenever or wherever needed, and all this time, (three years of ministry, also his entire earthly career before this), he was "the express image" of the Father; and those around him were like him, bodily, so far as any one could discover with the natural eye.

He was the Son of God, an Adam also; and now I would ask reverently, indeed, had it not been for the intervention of God, would the Savior's body have seen corruption? David says in one of his Psalms: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption." God would not suffer it. Though he was made like sinful flesh, took upon him the seed of Abraham; and though the seed of Abraham suffered corruption, with few exceptions, yet through the plan of redemption for the restoration of man and the earth to their pristine glory and association with God, all things will be restored, man included. If Christ came to save that which was lost, he will save everything that was lost in the garden of Eden. And all those who since then have believed in God and died in faith, with all those now living who obey the gospel and retain their faith during this life, when the trump of God shall sound, then all the dead in Christ, and all the living in Christ, will be made to know for themselves that

they are like Christ, for they will "see him as he is." "And he that hath this hope in him, purifieth himself, even as he pure." This passage of Scripture comes to my mind: (1 Cor. 11:7.) "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." Not that he was spiritually so in the creation. No; but as he was then, when Paul was speaking. And again; the apostle in Acts 17:29, says: "Forasmuch as we are the offspring of God:" The Athenians were the offspring of God, dating back to the creation. "In him we live, and move, and have our being." And while Jesus was the very "image" of the Father when on earth, how few knew it, only as the Spirit revealed it—as to Peter for instance—that Jesus was the Christ, the Son of the living God. Also as it was revealed many times in many ways and places, and so wonderfully and powerfully upon one occasion after his resurrection that three thousand were satisfied of the truth of what they heard, and they wanted to be like him and be where he was.

When persons are "born again," they do not lose their personal identity. The new birth is only the change from sin to righteousness; transferring their love from Satan to God; changing their mode of living; being born anew; walking in "newness of life."

Whereas man before bore the image of God, but served Satan; now he bears the image of God and serves him, yet no change in general appearance bodily. Faith, repentance, baptism, and the reception of the Holy Ghost by laying on of hands bring the new birth; but no physical difference in the outward appearance. We eat, drink, sleep, and do all for the sustenance of the body as before, but we are new creatures in Christ, and still "in the image" of God and Christ.

T. F. STAFFORD.

Lewiston, Ill., Jan. 26th.

#### REVIEW OF "THOUGHTS ON PROPHETIC TIME."

BELIEVING with brother G. S. Hyde in *Herald* of March 12th that "unity must be effected by a mutual exchange of thought upon all matters pertaining to the good of the whole," I will present a few thoughts as a friendly criticism upon an article in the same paper by "Investigator."

The article seems to me hard to understand, yet it manifests much historical lore; and now for information, partly do I write. Why should we believe that "the one week cut off from the seventy (of Daniel 9:24) remains to be fulfilled in the latter day work of the Messiah?" I agree with the brother in explanation of "time, times and a half," and 1260 days, &c. I also believe that the "forty and two months" in Rev. 13:5 refers to the same period of time, (being three and a half years, or 1260 days), and that it is used interchangeably with those terms, also that it is used in reference to the same powers,—political and religious Rome." If they do, the healing of the "deadly wound by a sword," can not remain to be yet accomplished by

"a restoration for a short time of the temporal power of the Pope," as the brother says, for he was to continue forty and two months after the healing, and was also to make war with the saints and overcome them and have power over all nations after that.—Rev. 13:4-7. Will the brother please explain this.

As to the application of the three prophetic periods of Daniel, chapter 12th, I think we are none of us sure, and the brother may be as near correct as others in some things. But I differ from him in regard to the people fearing the Pope and worshipping the Virgin, Peter, Paul, and other saints, when the gospel was restored in 1830. That was not applicable to the great Protestant nation here in our land of liberty. They were rather worshipping a God "without body or parts."

The brother says, "France was the last head or supporter of the papacy." I ask, was not France one of the "ten horns of the beast," one of "the ten kings," instead of being a head at all? The beast had "seven heads and ten horns;" and "the seven heads are seven mountains on which the woman sitteth." Did not that refer to the location of the woman which "is that great city which reigneth over the kings of the earth," including France as one of these Kings? Did not the heads have a twofold meaning, as we read in the next verse after they are called mountains? "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space," thus making sure that it was Rome which was referred to as "the great city," by giving the history of the five forms of government, or Kings, that had existed there and passed away, or "fallen." The Emperors the sixth, who "now is," existed at the time John wrote, and the seventh, that continued "a short space," until the beast, or eighth power arose. Is it not reasonable to suppose that the "deadly wound" was given by the sword of the Barbarians, causing the division of the empire into ten kingdoms which was alone "healed," or again united, under the ecclesiastical power that reigned over all these divisions, thus being diverse from all former kingdoms, in fulfillment of Dan. 7:24? But as all these are only different views of men, and not essential as doctrine for our salvation, they are of minor importance.

But if I understand the brother rightly when he says "The commandments as God gave them, and the gospel of Jesus are to be kept, 'the law of God, the moral law,' is binding upon us," to mean that the law given at Sinai is binding upon us, (and I can not understand him otherwise), I most decidedly differ from him, and ask him to give more definitely his reasons for so thinking.

True he says, "If there was no law, there would be no sin, no need of the gospel of faith, repentance, and obedience. They can not be separated," etc. If he means the decalogue, then there could have been no sin until the days of Moses, for that was partly made known by him. Yet sin existed before Adam. (1 John 3:3-22). But if he means as John, that

"Whatsoever we ask, we receive of him, (God), because we keep his commandments, and do those things which are pleasing in His sight. And this is his commandment, that we should believe on the name of His Son Jesus Christ, and love one another as He gave us commandment; as love is fulfilling of the law," I I agree with him, believing that Jesus' law is perfect.

I agree with the brother that we can not look for much peace and safety in this government much longer; but I can not see what injury the enacting of a Sunday law would do the Saints. And if Constantine did "ordain" the first-day Sabbath, it is no evidence that it was not observed by the disciples of Jesus *before that time*, even by those who were to teach his commandments. Neither would it be an evidence that God had not commanded Sunday observance simply because "Catholics should enforce it." They enforce the law against divorcement also. The brother utterly ignores the great Liberal element of near 17,000,000 in this land when he says Catholics, Protestants, and Saints are the three principal bodies.

I do not see that "It is to destroy the church [the Saints] that this movement [the Sunday law] is inaugurated." Will the brother explain this, also how it would cause us to "have to suffer; and the Seventh-day Sabbath-keepers also." He says, "Who knows but this may be the mark of the beast?"—that is the Sunday law,—and I ask, "Who knows that it would be?"

Again he says, "The church is again established upon the earth, and the 'Lamb's wife is making herself ready.'" How can this be if a Sunday-keeping law could be the mark of the beast, as it is enjoined upon us in the Book of Covenants, and kept by the Saints? He again reasons, that if this Sunday law shall be enacted by the government, and should be the mark of the beast, and the Saints should not receive it, they "will not be allowed to buy or sell, and may be killed." If it should become a law of the land, it would not be contrary to the Saints' faith—and if it were possible it should be, God says "let no man break the law of the land." The writer further says, "But suppose they do, [keep Sunday as a law of the land] then what? If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall suffer the wrath of God." Now I can not conceive of a man receiving the Sunday law as "a mark in his forehead and in his hand;" nor how we can receive the first day as a Sabbath, as taught in God's law in Book of Covenants, and yet be guilty of receiving "the mark of the beast" by observing it if enacted as a law of the land.

If in explaining in parenthesis I have done injustice to the brother, it is not intentional. But if his argument is not in favor of the "ministration of death, written and engraven in stones," against the first day Sabbath, then I beg pardon for my want of perception, caused perhaps by my tenacity for the all sufficiency of the law of the new husband, Jesus Christ, for the government and perfecting of his bride,

the church, without any of the dead husband—Moses' law. Romans chapter seven. Although they were revealed to Moses by "the unchangable God," yet they were only for the government of "Moses' house." Heb. 3: 5. "But Christ as a son over his own house, whose house we are," (verse 6) gave a perfect law to govern, redeem, and save that house.

The brother concludes wisely when he says, "It may be that that mark, and name, and number, is not yet revealed. But it will be." Until it is revealed it belongs to God, and it is wisdom that we let it rest with him, and especially that we do not teach that it may likely be a national Sunday law.

D. S. CRAWLEY.

#### ACTIVE DUTIES.

LIFE is the drama in which every person, old and young, great and small, must take a part. As soon as we come into the world we stand before the foot-lights. We must all do our own acting; and when we have passed into the sunset of life can we answer the great question "Have we done our part?" This question comes up before me often, and it brings deep thought, so that when I reflect on the past, when I did not have such knowledge as now, and see how many lessons I have learned by experience—and some I thought I paid dear for—to-day I am glad for it. Yes, I do know that evil cometh upon children of disobedience; and I know that God has given his servants power and authority, and that those who do the Father's will shall know of the doctrine. When we look around us, everything is moving on with astonishing rapidity—nations, thoughts and ideas—in fact everything is changing except God, who is the same yesterday, to-day and forever.

As the ocean current passes quietly along through the mighty deep, so thought goes teeming through the mind, gathering the rivulets and rills of passing events. This should cause everyone in this day to pause and consider the great day in which we live; for we know whoever excuses his faults by saying, "I did not think," will never make a worthy mark in the world. It is the man who performs the every day thoughtful actions of human life, who will always be considered the true hero; and to succeed in life is the most convincing proof of true merit.

Then let those who are in search of success learn that true success is nothing without happiness. Man without a purpose in life is like a ship unruddered. Man should not drift, but steer. Every accident, instead of being mourned over should be turned to good account. We should not wait so many years for an opportunity to perform a large amount of good all at once, but go to work now, and keep doing a little all the time. A young man or woman starting in life should always regard character as capital; do some good and leave behind some monument that the storms of life can not destroy. For, dear sisters and mothers in Zion, I would say that there is much for you to do. Just pause for one moment and ask the ques-

tion, "Am I doing my part?" The education of the human race is largely due to the faithful work of woman.

W. W. HODGE.

## Official.

### GENERAL ANNUAL CONFERENCE.

Elder *M. H. Bond*, of the Seventy, present, reports:

Since last Conference I have been laboring in the Massachusetts district as per. appointment, with the exception of a part of last summer, which by the advice of those in charge I spent in the state of Maine, in company with brother F. M. Sheehy. On the whole I am feeling well in the work. The last year has been one of great spiritual blessing to me, and whatever the future may have in store, I can but look back with gratitude to my heavenly Father for blessings bestowed in the past, and to me perhaps, the best year of my life. I feel very strong indeed in this great latter day work, a knowledge of what the gospel of Jesus Christ is, and of its truth having been vouchsafed to me. It has become the most,—the all important factor of my life. The office of a minister and witness of Jesus Christ is to my mind, the most serious and important business that mortals are called to engage in. If thus called, I may not refuse without, to my mind, grave and serious consequence to myself, however hard the prospect may appear in this life from a worldly or pleasurable view. I suppose I may have to make up my mind that my life is to be given over to this service and ministry.

Believing and realizing that the day is coming that will try every man's work and how he has builded, I have not always sought to please men as the first and all important thing to be accomplished. If my service shall be passed upon with favor, and the "well done" of Him who has called me to labor in His vineyard, be given, I am going to try to be content with whatever trials I may be called to encounter in the prosecution of that work.

The needs of the Massachusetts district can not here be detailed. The common foes of truth in every age, ignorance and cupidity surround us on every hand, and who is sufficient for these things? We shall be, if we rise to the faith and works demanded by the law, and learn to live by every word that proceedeth from the mouth of God. And in my opinion, not until then. A commendable spirit of sacrifice has possessed many of the Saints, and it is but a simple truth to state that in every case, so far as I know, God has blessed in a degree beyond the most sanguine expectation those who are endeavoring to obey the counsel of God in regard to the law of tithing.

Brother Thomas Whiting of New Bedford is willing and ready to take the field and labor, provided he is authorized and his family sustained. He is an able man, and would prove a valuable accession to the ministerial force of that district.

Elder *M. T. Short*, of the Seventy, present, reports:

I have toiled in the field assigned me, and find the outlook good in several localities. Sickness in my family and secular matters have claimed some little of my time and attention, but I have

done a vast amount of work. The Macedonian cry led me out of western Illinois into, and through Iowa. My efforts were interspersed with deep and painful anxiety, intense solicitude, fear, and trembling; seasons of joy,—the light and liberty of the Spirit, an open press, a kind and forbearing brotherhood, magnanimous aliens, returning prodigals, and obedient children; along with health of body, fixedness of purpose, fair zeal, and indomitable courage on my part, coupled with multifarious blessings of God, have each and all conspired to happyfy my heart, humble my spirit, endow my soul, and strengthen and preserve my physical frame. I have not sought ease and repose, neither have I run after hardships, or performed unnecessary and uncalled for penance. I have sought for healthful bodily exercise, and mental spiritual food.

My attempts have been promptly and ably seconded by the local ministry, here and there, and my reasonable wants have been anticipated by both good Saints and conservative sinners, all for which I do tender heart-felt thanks. Stubborn, long-standing, and complicated diseases have, under my ministrations, fled away to the four winds; eighteen have been obedient to the form of doctrine delivered them, and the weak have been fed, and the strong made courageous. In the month of February I delivered two dozen discourses in the towns of Sandwich and Plano. At the first named point I found the work at a low ebb, the flock being weak, dispirited and neglected. Preaching services had been few and far between, social meetings were sadly and almost wholly neglected, and few were inquiring for the good old way. Suffice to say that the Saints were revived, and an interest was evinced by many, pleasing to behold. At Plano my labors were blessed to the hearers, both in and out of the church, Brn. Cooper and Vickery upholding my hands in the Lord. Hundreds of places, all through the great and growing state, have never heard the gospel; while many are the localities where only a crumb has fallen to their lot. I stand like the poor widow before the gate of the unjust judge, begging for aid of at least a traveling co-laborer of my own quorum to advise with, and mutually assault the camp of the Philistines. I have asked a like favor of this honorable body before, but I think now the church is better prepared to grant this much needed favor. I feel an almost vehement determination to redouble my diligence and activity. My temporalities were never in so good shape as at present, and with the returning health of my consort I hope to go forth unfettered, and in the power and love of God's eternal Spirit. And now may glory arise upon Israel, and may the isles remote, and nations afar behold the star of Bethlehem, and press to the rising light of Zion, and bask in the light and warmth of the Sun of Righteousness. Oh Lord, arise in the ark of thy strength, and maintain thy cause to the salvation of peoples afar.

Elder *C. Scott*, of the Seventy, reports from Galien, Michigan:

On adjournment of the General Conference of 1886, after delivering a number of lectures at Davis City, Iowa, by special request, in reply to one of the advocates of the Seventh day theory, I entered upon the duties of the work in the mission assigned me, namely, Southern Michigan, in the territory of which I have bestowed most of my

labors for the year. In June the Southern Michigan district imposed upon me the additional obligations of its presidency. This to me was new work, and for which I was not prepared. But I have tried to do service for the Master under all the circumstances as best I could. I have labored in Berrien, Van Buren, Kalamazoo, Eaton, Branch and Mason counties, Michigan, and in Noble, Floyd, Jefferson and Steuben counties, Indiana. Have baptized fifteen persons, confirmed ten, solemnized four marriages, blessed a number of children, administered to the ill on several occasions, with God's blessings attending in most instances. Brethren H. Rathbun, B. V. Springer, W. Horton and L. Scott, have labored in the district, and with good results following. During the last month I have been so out of health as to be unable to labor except Sabbaths; but I am now improving in health some, I think, and hope by God's blessing to be engaged actively in the work again at no distant day, which is my earnest desire, if worthy. I desired very much to have met with you in conference session, but this great privilege is denied me.

Elder *G. T. Griffiths*, of the Seventy, present, reports:

During the last year I have devoted my entire time in the general ministry, and take pleasure in stating to you that I have been abundantly blessed in all my ministerial labors, more so than ever before. Am still president of the Pittsburg and Kirtland district. The work in this part of the vineyard is in a splendid condition, and the prospect for a grand work being done in the future, is growing brighter all the time. Have opened a number of new places with good results; raised up and organized one branch. Have baptized eighteen, blessed eleven children. I am still willing to help roll on the great latter day work, providing you continue to sustain me.

Elder *E. A. Davies*, of the Seventy, present, reports:

About the first of June last I came to the Wyoming district; it being a new field to me, I spent some time before I became acquainted with it. This district has received no assistance from the church for years, and as a consequence was on the decline. Quite a number of the Saints had become rather discouraged, but had not entirely lost their love for the work, and in their turns revived, until the majority are found in line of battle.

We were refused the use of all school-houses, and the church was not able to expend money. After taking in the situation for a time, we were convinced that the working Saints were not able to pay hall rents, from the simple fact the times are dull, wages small, and hall rent exceeding high. We therefore adopted the cheapest, and it, in the long run proved to be the best method—speaking occasionally on the streets and in groves. We would judge by the vast multitudes, day after day and night after night, in different places that stood before us that the gospel, to the best our limited ability had been expounded to thousands of people. We are sure many friends have been made to the cause. There is a time of sowing and a time of reaping. Peradventure these labors may not be in vain. Later on our labors have been confined to private houses, whenever and wherever doors were opened, and laboring in connection with the authorities of branches, trying to instruct

and encourage the Saints, by comparing the past with present, we are able to say their efforts were in a marked degree successful. A few of the elders have labored manfully with us. Bro. Peak remained until late in the fall. While here we labored as one. Bro. Peak is entitled to credit for a great portion of the above labor.

The most suitable man that could be sustained in this field would be one that can speak the English and Welsh languages, as there are many who can not understand the English as well as the Welsh. I hope that ere long God's servants will all go forth with no other object in view than to break the bread of life unto lost sons of Adam, and that more power will be granted can not be questioned, thus speeding the redemption of Zion.

Elder *R. S. Salyards*, of the Seventy, present, reports:

At the Annual Conference of 1886, I was appointed to labor in the Pittsburg and Kirtland district in the mission of Bro. W. H. Kelley. In accepting the appointment however, I did so with the understanding that I could not enter the field until the fall season of the year. Unforeseen events prevented me from giving entire time to the ministry until almost the close of the winter. However I have endeavored as far as possible, to be actively engaged in the good cause during the entire year, most of the time in presiding over a branch at Wheeling, West Virginia, and laboring some in Ohio, in preaching and in other general ministerial work; conducted two funeral services. I have baptized seven into the church, confirmed eight, blessed four or five children. In my efforts in preaching and in general work have indeed realized an increase of liberty and of blessing. Especially has my liberty increased during the past year. I feel strong in the work and very much encouraged by the bright prospects before us, and expect by the Lord's blessing to continue constantly in the field.

Elder *Thomas Taylor*, president of the English Mission, reports from Birmingham:

It gives me much pleasure in reporting to you to state that the work of the Lord in this mission is still onward, and the prospects for the future are encouraging. We have added quite a number of baptisms through the past year, and the brethren throughout the mission feel encouraged and are desirous to do all they possibly can according to their circumstances for the furtherance of the cause. As to myself, I have traveled considerably through the mission, and have given all the encouragement and assistance that I could, and upon the whole I consider that the work in this country is good.

Elder *J. A. McIntosh*, present, reports:

I have labored all my time since reappointment a year ago. Have spent every day in the field to which I was appointed to work under the presidency of Bro. John H. Lake, and have done all I could. My work has been confined principally to Dufferin and Grey counties; however, I have also spent from one week to three weeks with some of the branches laboring as their needs and requests demanded. At Alliston, Proton, Egremont, Masonville, Maple Valley, Riverview, Shelburne, and St. Mary's in the London district, and Chatham and Blenheim in the Kent and Elgin district. In all of these places the interest was good. Besides this, I have preached occa-

sionally at a few different other places. During the year have preached 109 times, baptized forty-nine, confirmed forty-nine, blessed seven, administered to the sick twenty-four times, ordained one priest, solemnized three marriages, made two new openings, and held one debate with good resulting therefrom. I do not know that I could have done more under the circumstances. In administering to the sick all have been attended with good results but one case, and even that was acknowledged in administering. I have been called to leave parts where I was laboring and go back two or three times, thereby breaking the interest of meetings. If I can make such arrangements with the Bishop as necessary, I am still at the disposal of the conference. As I pray for the advancement and welfare of our common cause, so I hope for and ask an interest in your prayers.

Elder *Samuel Brown*, reports from St. Marys, Ontario:

I did not make arrangements with the bishop till the latter part of December, 1886, on account of scarcity of means. Since that time have labored in Blenheim, Chatham, Tilbury, St. Marys, and Ellice; baptized three; confirmed three; blessed eight children and organized the Ellice branch, not being idle before this time. I have baptized six; solemnized two marriages, also performed branch labor; have had good liberty in preaching the word. I still desire to work for the Master till my race is run here below.

Elder *Albert Haws* reports from Oakland, California:

I was appointed by the General Conference of two years ago, but circumstances controlling, I did not take the field until January the 22d, 1886, then made arrangements with the First Presidency, the bishop and the president of the mission, and left home on the 22d day of January for Portland, Oregon; arriving there on the 25th after a very rough voyage. The power and goodness of God being made manifest to me in controlling the terrible sea-sickness in my behalf. While nearly every one on board was prostrated, I was blessed and enjoyed the voyage. After a rest of a few days I commenced distributing tracts and hunting up Saints that lived in Portland and succeeded in finding three good sisters, by whose help I obtained a hall, preached three times; the weather being bad, with other excitements, few turned out; but I continued there a month, the three good sisters and myself holding two sacrament meetings, in which we were blessed. I then moved on to Linn county, Bro. C. E. Aldrich and Bro. James Alney meeting me at Brownsville, and kindly taking me to their home. The next Sunday we went six miles up the mountain, met some of the Saints and others, preached with good liberty and interest; stayed a few days, went to Sweet Home; preached several times; good liberty, good interest, good turnouts. Back to Crawfordsville, preached there; some interest, lots of prejudice and some rotten apples. On to Brownville, got Free Thinkers' Hall; little interest; back to Sweet Home; got the Saints together; made arrangements for a conference; good meeting; several Saints who had held aloof from the branch came forward, and with efforts of the brethren in authority and others, peace and harmony were returned and time for our conference set, which was well attended; preaching to the point and good liberty; Saints strengthened and encouraged; prejudice

raged but all was overruled for good. The brethren raised means to buy a cart and harness, and brother Butler, after paying his portion, loaning me his good horse, George, who rolled the gospel cart over mountains and bad roads for several months; and with his and my brethren and sisters' help, we succeeded in opening fifteen new places. At some there was considerable interest, at others prejudice prevailed; baptized five; blessed several children; helped to confirm; administered to the sick with good effects; was blessed wonderfully in all, and in preaching the word. Labored all that my health and circumstances would permit, and was assisted and kindly treated by all my brethren and sisters, and by many that was not of our faith, for which I thank them and hope I shall always be worthy of their faith and confidence. On account of poor health I had to leave my mission before I had intended, and on the morning of the 25th day of January, 1887, I left Portland for home, arriving on the 27th, having been gone one year and five days; the results let time and others tell.

The wants of that mission are several active elders who will *live what they preach*. I am willing to go wherever the church sees fit to send me, and do all that health and circumstances will permit; having but one desire, and that is to spend my life in the work as God may direct and open the way. Whoever goes to Oregon should be prepared to stay several years.

**Elder J. R. Badham reports from Los Angeles, California:**

By the sanction of your honorable body, I was recommended to the missionary in charge on this coast. Soon after he arrived on his field, I was appointed to labor in the city of Los Angeles and vicinity. I have constantly labored, mostly in the city, having charge of the Saints who number at present sixty-three. There have been several additions by baptisms, and some by letter during the past year. We have gained influence in the city faster than we had expected. A great deal of prejudice has been broken down, the prospects are favorable for a good work to be done, if it can be properly prosecuted. I think this part of the mission is important, as there are so many migrating to this country. Almost every nationality is represented here, and opportunities are frequently presented for testimony to be borne. I am anxious that the work be sustained here, and trust that while you are considering the general interests of the work, that you will not forget Los Angeles and vicinity.

We hope and pray that the Lord will bless, by bestowing the spirit of revelation upon your deliberations, and condescend to reveal his will in regard to the filling up, and setting in order all the quorums of the church. Since your last sitting I have preached about eighty-six times, baptized ten; ordained one teacher, blessed eight children, confirmed six, performed two marriage ceremonies; held many branch and prayer meetings; have attended to the finances of this district as Bishop's Agent. The prospects are fair. We trust there will be more done the next year than the past.

**Elder A. J. Cato reports from Wilmott, Missouri:**

Since your last sitting I have done not more than half what I should have done, because of sickness. I have preached some in Arkansas, Texas, and south-west Missouri; baptized six.

Found more of an inquiring spirit than I have ever met with before, and more openings. I am still desirous of doing all I can, and am still subject to your orders.

**Elder G. T. Chute reports from Garland, Alabama:**

I have labored in the South Eastern mission during the past year. I labored continuously through the summer and fall, which is the best time for preaching in this country. The most of the time within the jurisdiction of the Alabama district, acting in the capacity of president. I spent the month of November in the Florida district, laboring in most of the branches. In looking back over the past year I discover that I have not done nearly so much as I could have wished to, but I have this consolation that I have tried to do my duty, and to do all the good I could and as little harm. In all my labors I have been greatly blessed, many times beyond my expectations in preaching the word, in administering in the ordinances; also in the healing of the sick, in some instances to a remarkable degree; for all of which I have every reason to be thankful to our heavenly father.

Some of the brethren and sisters have done all they could to liberate my hands from the care of my family. They wish to see the church in this part of God's vineyard firmly grounded in the truth and moving steadily forward to victory; while some had said that they would help materially, that is, pay tithing, free-will offerings, and if we could have a president here appointed to this part of the mission, who have done nothing financially. Their reasons are best known to themselves. However, there are numbers of good Latter Day Saints in this mission whose hearts are in the work. This mission is a very large one and should have several Elders constantly engaged in the ministry. I hope that your honorable body will take into consideration the advisability of appointing at least two elders to this mission. Very little help need be expected from the local elders; but few are trying to keep up branch organizations where they reside; neither need you look for much financial aid. It may look bad for the church to have to support its missionaries sent here from the funds collected at the north, but such seems to be the present outlook, notwithstanding they are bountifully able to support the work in this part at least. The Alabama conference asked that you continue me in this mission; however I must decline, and ask that you release me, as circumstances at present seem to hinder me from continuing longer. I love the work at heart, and wish to see it prosper, and to this end will continue to labor as circumstances will admit.

**Elder H. C. Bronson reports from St. Joseph, Missouri:**

Herewith I make a brief report of my labors in the field assigned me at the last conference, and the condition of the work in said field. It will be remembered that I was assigned to the city of St. Joseph, Missouri, to do missionary labor there; and while this has been my field, I have also labored outside, as wisdom seemed to direct, namely, in the Delano, Stewartville, and German Stewartville branches, and in other parts of DeKalb county. Also, spent one week in conducting a joint debate with a minister of the Christian faith, by the direction of the missionary in charge; said discussion being held in Grundy county,

Missouri. As regards the work in St. Joseph, where my principal labors have been performed, I am pleased to say that there has been a steady increase in numbers by letter and by baptisms; and I feel quite sure that we as a church are more thoroughly established in the city than we were a year ago. It is no doubt apparent to all who have had experience in laboring in large cities that whatever good results there may be, they do not develop themselves as rapidly as they would in small towns, or in the country. I am pleased with the outlook for future work in this place. I am satisfied from experience it will take longer time with strong, persistent effort to build up the work in the cities than elsewhere, and that one year's effort is by no means sufficient time to do the work justice, as it will take at least one year to get the work sufficiently established so as to successfully build the work up. I am further satisfied that with the experience of the past, a far greater amount of good can be accomplished in the year to come in St. Joseph than has been accomplished in the year that is past. In conclusion I would say that my feelings would be that by all means continue the work in St. Joseph.

**Elder J. P. Scardiff reports from Scranton, Mississippi:**

I was appointed to labor in this mission "if arrangements could be made with the bishop." He gave me some assistance and I have tried to labor as the circumstances would permit. The work in this part of the mission is very low; more general as well as local labor having been needed.

The press in this county is inclined to be courteous and have published my appointments and communications, and some of the leading citizens in the county have manifested friendly feeling towards me. If wise and faithful labor could be done in this county the coming year, I am satisfied much good would be the result.

I hope conference will be able to do something for this mission; and this section in particular. A gradual change in the people favorable to the reception of the work is going on in the South and I have reason to believe that ere long this section of the Union will be an inviting field of labor. In a few weeks I expect to move my family from Alabama to this little city in Mississippi.

**Elder R. M. Elvin, president of First Quorum of Elders, present, reports:**

During the conference year just closed I have devoted my undivided time in the discharge of the duties of my office and appointment, under depressing and hindering circumstances. The field to which I was assigned comprises something over seventy-six thousand square miles, the most of which is new country, and society is but forming; the demands are therefore an hundred fold more than any one man can possibly supply. Throughout this vast territory are scattered famishing Saints, who are begging so piteously that the bread of life should be administered unto them by some efficient, God-sent messenger of the gospel restored. If it were at all practicable to increase the ministerial force in this field I believe it would be very advantageous to the cause, and in the near future, would amply indemnify the church for what extra expense might be incurred, by yielding a large increase to our membership; at present there are already more openings than can be properly cared for.

I have administered baptism to twenty-one, confirmed fourteen, blessed seven children, and united in the bonds of wedlock one couple; in connection with others have administered to a number of sick, some of whom received immediate, and some partial relief. Have done much more labor in various ways to advance the cause of Christ among the people, as also activity, unity and good will in the household of faith; have counselled, encouraged, and instructed the saints both by word and by letter, and I confess that in all my ministrations, God in kindness and mercy hath blest me with the attendance of the Holy Spirit. Have sought for opportunities in which to defend the truth with my pen, as well as in the pulpit, and at present I am engaged in a written discussion with an Advent minister, on the Sabbath question. During the past year, I have received from the church full and prompt financial sustenance, for which I am very thankful, and believe that this indicates growing confidence upon the part of the Saints in all the laws and regulations of the church. I have gained that experience and understanding that confirms me in the divine life, and to establish my confidence and trust in the three standard books of the church, and I am confident that whosoever shall persist in setting up his personal opinions in antagonism to the expressed polity of the church, will walk a thorny path or sink into silence and forgetfulness.

**Elder E. L. Kelley, present, reports:**

For the year just past I have labored as I could in the districts of the church which it was possible for me to visit in the interest of the law of temporal things. A great part of my time since September however has been taken up by reason of the work of repairing on the Temple but since that time I have labored some in the Pittsburgh and Kirtland district, Western Iowa, and Southern Illinois, to which place I was called at the request of brother Isaac M. Smith and others to discuss with a Christadelphian minister, points of doctrine touching our faith and that of that society.

Several different issues were raised and debated with good results to the establishment of the truth. A fair and full test of our faith on a single proposition, when our opponents choose what they regard as the weakest of all our principles, ought to greatly confirm and encourage us when the proposition after such test is found to be strictly in accord with the truth; but when a person is selected on account of his especial abilities as a theological critic to make warfare upon our faith and select seven different propositions touching the same, no one of which he is able to show to be wrong even in the minds of a prejudiced public, it ought to be fair evidence at least that our faith is among those things "which can not be shaken" and must "remain."

I have labored as I could some little in the work of the Bishopric in Michigan, Ohio, Pennsylvania and Western Iowa. In Kirtland, aside from acting as a branch officer when present, I have had occasion to meet and canvass the question as to whether the "Bible taught and endorsed the doctrine of polygamy." I did this for two prominent reasons:

1st. Many persons not religious as well as some who are, and who have casually read the Bible have an indefinite belief that this book does teach such doctrine, and I desired to show

such, if there were any in Kirtland how little there was in reality in the scriptures upon which to found such a belief.

2d. A minister of the Utah polygamous church came into our little town claiming that polygamy was the true order of things, and I deemed it a duty to the people here, the church, and to the party himself, to show what we believe to be the truth of the matter, and also give him the same right I asked for myself, which right he fully and fairly had, with assurance from me that he might have all the time he wanted.

In the branch work in Kirtland we have been greatly aided by Elders W. H. Kelley, G. T. Griffiths and Richard Salyards when they have been present, so that their labors have here tended to the good of the cause. Much in the way of preaching is needed in the near surrounding country, and if brethren Griffiths and Salyards or others could be permitted to do this, it would do great good to the work.

**Elder H. Rathbun, present, reports:**

Being in the west with my wife at the time of receiving my appointment, it was the last day of July before I reached home. From that time onward my labors were constant and continual. I have preached about eighty times, baptized and confirmed five—all heads of families, blessed two children, administered to ten sick persons with marked and remarkable results. On the twenty-third of November last I was taken severely ill, and remained so until the morning of the eighth of December I was remarkably healed. During the remainder of the winter up to the time I started to conference I devoted my time to my domestic affairs at home, with the exception of four weeks that I was absent from home laboring all the time in the ministry. Most of the Saints where I have been laboring, with a very few exceptions, are strong in the faith and actively at work in the interests of the kingdom of God and in the promotion of the gospel of Christ. They meet with strong opposition, but it is invariably sectarian and unprincipled—like that of a wolf attacking a sheep or a lamb in the absence of the shepherd. No one caring or so far daring to meet a Latter Day Saint elder, not even one of the weakest of the elders.

At Webberville the Saints are trying to build a house of worship for the Lord. They have secured a lot, in the right place, and built a good stone wall foundation. The work is done well, and all is paid for as far as they have gone. The help there is mostly women help, and their circumstances financially rather ordinary. They deserve the respect and sympathy of the church everywhere for their integrity and indomitable perseverance. As regards myself I have my afflictions, disappointments, fiery trials, sorrows in common with all Saints. But withal I am still in the faith, and holy hope still rides buoyant down every tear as I soon expect to be at the longest, where the wicked cease from troubling and the weary are at rest. Please remember me in your prayers.

**Elder H. H. Robinson reports from Independence, Missouri:**

Since my report last April, have labored to the best of my ability in the field assigned me. Have preached in Jackson, Cass, Cedar and St. Clair counties; baptized and confirmed ten, blessed five children, performed one marriage ceremony, administered to the sick, distributed tracts, books,

etc. Have been blessed in presenting the word, especially so in St. Clair county, in defending the Book of Mormon and Doctrine and Covenants against the attack of Mr. Parks of the Campbellite order. I am more established in the divinity of those books than ever before. There are better opportunities in this field for presenting the word, and more calls than can be filled by the present help.

**Elder J. J. Cornish, present, reports:**

Since the last April General Conference I have been laboring in Michigan chiefly, in Sanilac, Huron, and Bay counties. On account of the pressing calls for preaching in those counties I have not been able to visit the western part of the state, hence that part of the North Michigan district has been neglected. I have not been able to visit Canada nor labor there according to my appointment. In short I have labored to the best possible advantage with the means given, and where the most need of labor and interest demanded. I have baptized one hundred and three; and confirmed one hundred and fourteen. Held four debates; blessed about one hundred and thirty children, and administered to the sick; have been well blessed in all administrations. I have tried to do my best for the advancement of this great latter day work.

**Elder Warren. E. Peak, present, reports:**

Since my appointment last spring I have labored in Hyde Park, Pennsylvania, for about six months, with Bro. E. A. Davies, holding from five to seven meetings a week during that time. From there I went to Philadelphia, and remained with the Saints in that city for two months, preaching twice each Sunday, and meeting with the Saints in prayer meeting during the week. By request of Bro. W. H. Kelley I came into the Pittsburg district February 8th; I remained in Pittsburg two weeks, preaching twice each Sunday. From there I went to Blake's Mills, Ohio, where I remained till 2d of April, preaching some twenty sermons and holding ten prayer meetings, and baptized seven. In the last year I have held some one hundred meetings, baptized eight, confirmed seven, blessed two children, and administered to the sick whenever called on.

**Elder J. W. Wight, reports from Moorehead, Iowa:**

I was appointed to labor in the Little Sioux district. Being hampered in a financial way, I have not labored as I expected. Financial difficulty is now removed, but the firm for which I labor hold that they can not let me go before June and July of the present year. If you deem it necessary to appoint me to any special field after that date, you are at liberty so to do. I desire to act in accord with the will of God and the wisdom of the body.

**Elder F. M. Cooper, present, reports:**

Having been appointed to the Northern Illinois and Southern Wisconsin district, I labored to the best of my ability to advance the interests of the cause. I was also placed in charge of the district, which position changed the sphere of operations, confining my labors more to branches than in seeking new openings, and breaking new ground; but as it was, six new openings were made, where permanent good can be done if wise and persistent labor is applied. As to the number of efforts I have tried to make I have kept no

record, but I have devoted my entire time to the work, except when sickness hindered, which was in two instances. I baptized seven, assisted in ordinations, blessing of children, administering to the sick. If my judgment is of any worth, it is that Northern Illinois and Southern Wisconsin is an inviting field, where a score of careful, and earnest elders would find plenty to do for the Master. An increasing interest in the cause of Christ is generally indicated throughout the district, which is to be attributed to the earnest efforts of the Saints. Bro. Short and others have labored some in our district very acceptably. As there is an ever increasing demand for the bread of life, I trust the little I may do, will be done with an eye single to the glory of God.

## Miscellaneous.

### GROVE MEETING.

There will be a grove meeting held at Richland, Tama County, Iowa, Saturday and Sunday, June 4th and 5th. A cordial invitation is hereby extended to all that care to attend; and a special invitation is given to the ministry laboring in the district. We hope at least to see all missionaries of the district present. By order of the branch.  
H. A. McCoy, *Clerk.*

### NOTICE TO APPEAR.

Bro. John A. Knauss, late a member of the Six Mile Grove branch, and at present a scattered member of the Little Sioux District, is hereby notified that charges will be preferred against him at the next session of the Little Sioux district conference, of "unchristianlike conduct," and "absconding and defrauding his creditors," and he is hereby notified to appear at said session of conference called to meet at Persia, Harrison County, Iowa on Saturday, June 4th 1887 at eleven o'clock a. m. and show cause (if any) why he should not be dealt with according to the law of God.

Dated at Logan, Iowa, May 13th, 1887.

WM. C. CADWELL, *District Sec'y.*

### CHURCH LIBRARY.

We thank Bro. John Burlington, St. Joseph, Missouri, for a copy of "The British Nation Identified with Lost Israel," published at London, England. Also, Bro. Bradbury Robinson, Ferndale, California, for a copy of "The Doctrine and Discipline of the Methodist Episcopal Church," published in New York in 1835.

JOHN SCOTT, *Librarian.*

### CONFERENCE NOTICES.

The North West Kansas district conference will convene June 4th, 1887, at Cuba, Republic County. A full attendance is requested. Send branch reports (if by mail) in care of J. D. Bennett, Cuba, Republic county, Kansas.

H. R. HARDER, *Dist. Sec'y.*

Little Sioux conference will meet as per adjournment, at the Saints' meeting house, in Persia, Harrison County, Iowa, at eleven o'clock a. m., Saturday, June 4th, 1887; and continue until the necessary business is transacted. The Saints of Spring Creek branch will spare no pains to make the occasion pleasant to all visitors; and it is hoped there will be a large attendance. Arrangements may be made to continue spiritual meetings during the succeeding week that inter-

venes between this conference and that of the Galland's Grove district, which meets at Salem, (three miles distant from Persia), on the following Friday.

The quarterly conference for Northern Illinois and Southern Wisconsin district will convene June 4th and 5th, at Plano, Illinois.

### BORN.

HAND.—To Bro. Charles and Sr. Frances Hand a son, March 4th, 1887; blessed May 15th, and named Ammon by J. S. Roth and George Shimel.

### MARRIED.

SYLVESTER.—RUMEL.—By M. H. Forscutt, at the residence of the bride's parents, Omaha, Nebraska, on March 17th, 1887, brother Isaac Sylvester, and sister Louise C. Rumel.

He in the freshness of manhood's strong forces,  
She in the sweetness of woman's rich glow,  
To each other unfolding the sacred resources  
Of love's own dominion, as life-currents flow,  
Transporting with bliss whose every pulsation  
Enchants, yet enslaves, with its idyllic strain,  
Hope's promise reviving in love's exaltation,  
May love o'er their hearts her sceptre maintain.

### DIED.

BALDWIN.—At the residence of his daughter, six miles north of Stewartville, Missouri, at 6:30 p. m., May 11th, 1887, Bro. Wheeler Baldwin, aged 94 years, 2 months, 4 days. Father Baldwin was baptized January 8th, 1831, in Ohio, by Solomon Hancock; was confirmed by John Whitmer. He was ordained to the office of High Priest by Lyman Wight, June 4th, 1831; and in same month was sent by revelation to Independence, Missouri; (see Book of Covenants page 186.) He served his country in the war of 1812; for which service he was pensioned. He was faithful to the great work to the last. Long service of many years wore his body out, and from old age he passed on and was gathered home with the fathers. Funeral sermon at the house by Elder J. M. Terry, assisted by Elder L. L. Babbitt, on the 12th.

"All honor to those who have honored their God,  
Their memory is dear when they're laid neath the sod."

SMITH.—Adra Anna, daughter of Arthur and Zelona Smith, born 21st February, 1886, at Goshen, Clay County, Kansas; died January 29th, January 1887; blessed by Elder John Landers. Funeral services by H. R. Harder.

## Conference Minutes.

### NORTH-WEST KANSAS.

The above district conference was held with the Goshen Branch, March 12th and 13th, 1887. Pres. Parsons in the chair, H. R. Harder secretary. Branch reports.—Prairie Home 20, 2 elders, 1 priest, 1 deacon, 2 received by letter. Goshen 50; 1 seventy, 3 elders, 1 priest, 1 teacher, 1 deacon. Twin Creek 46; 3 elders, 2 priests, 2 teachers, 2 deacons. Deer Creek 11; 1 elder, 1 teacher, 1 deacon. Official reports.—By letter, Elders James Caffall, Brownlee, Goreham; deacon Eabert. In person, J. D. Bennett, A. Kent, H. Hart, H. R. Harder, G. W. Chute, A. H. Parsons; priests B. H. Case, V. Rogers; teacher T. Cochran. Whereas, the eastern part of the district does not desire the purchase of a tent, and in accordance with the advice of Bro. J. Caffall, president of the mission, we believe that it is not expedient to incur the expense consequent upon the purchase and support of such an enterprise;

therefore, Resolved, that we discontinue further effort in purchasing a tent, and that the means already collected be held subject to the discretion of those who donated it. Motion to table this prevailed. A. H. Parsons was elected president and H. R. Harder secretary. Adjourned to meet at Cuba, Republic county, June 4th, at ten a. m., 1887.

### SOUTHERN NEBRASKA.

The conferenc of the above district convened at Nebraska City, April 24th. Preaching on Saturday evening by Elder C. H. Porter; and Sunday morning and evening by Elder R. J. Anthony; Saints' meeting in the afternoon. Monday at nine a.m. the district president, Levi Anthony, and the clerk reported. J. W. Waldsmith, Bishop's agent, received offerings \$34.90, paid out \$39.30; tithes \$50, paid out \$123.46. Elders J. Caffall, R. J. Anthony, L. Anthony, J. W. Waldsmith, R. M. Elvin, R. C. Elvin, J. Thompson, C. H. Porter, G. Kemp and J. Armstrong, were present and reported; J. E. Malcom by letter. Priest R. White by letter. Branch reports.—Palmyra and Blue River, no change. Nebraska City 136; 3 received by letter, 2 removed, 4 died. All missions were released, and all the elders to labor as they could. A motion to rescind the resolution on delegates was discussed at some length and laid on the table for six months. The late revelation to the church was endorsed by a rising vote. A committee was appointed to confer with the one appointed by General Conference and have the resolutions passed by the district inserted in the book for the use of the members of the district. Bro. R. M. Elvin, delegate to General Conference reported. Bro. Porter was assigned a mission if arrangements can be made with the Bishop. J. Caffall and R. M. Elvin were sustained as General Conference appointees. The present district officers were sustained. Adjourned to meet at the Platte River branch on the call of the president.

### SOUTH-EASTERN ILLINOIS.

The conference of this district convened in Springerton, White county, Illinois, Saturday, March 19th, 1887, at ten a. m. Elder G. H. Hilliard in the chair; I. A. Morris clerk *pro tem.* Branch reports: Brush Creek 114, including 2 elders, 2 priests, 3 teachers, 1 deacon; I. A. Morris president, J. M. Morris clerk. Dry Fork 32; 1 high priest, 1 seventy, 4 elders, 1 priest, 2 teachers, 1 deacon; 2 received by letter, 1 ordained; J. T. Thomas president, R. Lappin clerk. Springerton 62; 1 elder, 2 priests, 2 teachers, 1 deacon; 1 expelled; C. W. Taylor clerk. Tunnel Hill 82; 4 elders, 1 priest, 2 teachers; 1 baptized, 1 received by certificate of baptism; I. M. Smith president, Wm. A. Kelley clerk. Alma 10, including 2 elders, 1 deacon; P. Brown clerk. There are in the district 34 scattered members. Elders reports: T. P. Green, J. T. Thomas, W. H. Brewer, I. A. Morris, G. H. Hilliard, J. W. Stone, E. Webb and I. M. Smith. B. Taylor, priest, reported. I. M. Smith and I. A. Morris were appointed to visit Alma branch and investigate difficulties existing there. J. F. Henson was continued in his mission to Marion county, and that father Green preach in the district as he can, and that J. F. Thomas and M. R. Brown labor in the south-west part of Wayne county. Elders, priests and teachers, are requested to labor as they can during the quarter. In the evening session, on motion I. M. Smith was recommended to General Conference for a mission in Southern Illinois, and be our delegate in next General Conference. Bishop's Agent's report for the year ending March 1st, 1887: Received \$54.55; paid out \$58.35; balance due agent \$3.80. G. H. Hilliard agent. I. A. Morris preached in the evening from Mark 1:8, followed by T. P. Green. Sunday morning, preaching by I. M. Smith; text, Matthew 25:31; followed by G. H. Hilliard. The

sacrament was then administered by J. F. Thomas and I. A. Morris. The following resolution was adopted: Resolved, that we sustain the action of General conference in endorsing the Bible, Book of Mormon, and Doctrine and Covenants; and further, that we will not sustain any minister in this district who does not endorse said books. Sunday evening preaching by G. H. Hilliard. Adjourned to meet in the Brush Creek branch, Wayne county, Illinois, Saturday, June 11th, 1887, at 10 a. m.

CENTRAL MISSOURI.

The above district conference was held with Wakenda branch, March 5th, 1887; Bro. W. L. Booker presiding. Carroll, 31; 1 received by baptism, 1 died, 2 dropped from records. Alma, 31; 2 removed by letter, 2 died. Elders present, F. M. Miller, D. Powell, P. P. Powell, M. A. Trotter, A. J. Cato, E. W. Cato, sen., W. L. Booker, G. W. Carter, D. Frampton, E. Curtis; by letter: priest Wm. Nuckles, teacher A. C. Stone, deacon M. H. Stone, by letter. Letters of removal were granted sister Margaret Rogers of Hazel Dell, and Missouri L. Dixon, (formley Adkins) of Old Valley branch. Resolved, That the president of the district be requested to visit each branch during the next quarter, and aid the branch officers in any business that may be necessary to be done to get the branches in a better working condition, and report to next conference. Bishop's Agent reported as follows: Amount on hand last report \$5.35, present amount \$5.35. On motion the conference declared the Carrollton branch disorganized, and a committee of D. Frampton and G. W. Carter was appointed to ascertain all those members in good standing, and grant them letters of removal. Bro. D. Frampton was appointed president of the district for the next quarter, and M. A. Trotter clerk. The district president was authorized to appoint his own adjudicating committee to assist him in setting the branches in order. The following preamble and resolution were read and prevailed. Whereas, there is trouble existing in the Wekenda branch; and whereas, the officers of said branch have failed to settle said troubles and bring about a reconciliation; Therefore be it resolved, that we, the officers of the Wakenda branch, ask that this conference appoint an adjudicating committee to settle said troubles. Adjourned to meet with the Alma branch on first Saturday in June, 1887, at ten o'clock.

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, June 4, 1887.

No. 23.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, June 4, 1887.

### "AND FOUND WANTING."

"It is written."

ELDER DAVID WHITMER, the surviving witness to the Book of Mormon, has written "An Address" to "All Believers in Christ," of which we have received a copy. We are a believer in Christ, and therefore this "Address" is to us, and we shall take the liberty of examining it as a whole, and if opportunity and necessity demand, in detail.

The burden of this "Address" is the claim that Joseph Smith transcended the bounds of the divine commission given him of God; listening to men, giving to the church improper directions, in precept, doctrine and organization; and imposing upon the church false revelations; by all of which, his office, calling and authority were vitiated, and the people of the church deluded and led into error destructive of their hope of life and salvation,—trusting man (Joseph Smith), and relying upon an arm of flesh.

It would be well that those who have read the "Address," in which Elder Whitmer attempts to discredit and destroy the work done by Joseph Smith and his co-peers from 1829 to his death, should remember in connection with what is stated by Elder Whitmer, the following:

#### ORDINATIONS.

David Whitmer became a member of the church, as he states, in June, 1829, and that previous to this Joseph Smith and Oliver Cowdery had begun the work by command of God, and that those two had been ordained to the office of Elder. That Joseph Smith, Oliver Cowdery, Peter Whitmer, Samuel H. Smith, Hyrum Smith and himself had been ordained elders. That in August, 1829, these began preaching the gospel of Christ. Address, page

32.

In his zeal to maintain the statement made by him on page 50 of the "Address" that "Elders, Priests and Teachers" comprise the offices of the church, and that "there is no need of any more spiritual offices than these in the church;" Elder Whitmer misstates the history. To show this clearly and thus make the object of this attack made upon the faith of the Saints apparent, it is only needful to state that Joseph Smith and Oliver Cowdery were baptized May 15th, 1829, and that they were on the same day ordained unto the Aaronic priesthood, by divine direction; and that it was done under direction of those who held the Melchisedec priesthood. Upon the consummation of this baptism the Holy Ghost fell on them and they stood up and prophesied many things which should shortly come to pass, the rise of the church, and other things. Samuel H. Smith was baptized the same month; and in June following Hyrum Smith, David Whitmer and Peter Whitmer, jun., were baptized; the first two by Joseph Smith, the last by Oliver Cowdery. It was not until the month of April, 1830, that the promise that they should receive the Melchisedec priesthood, which held the authority to lay on hands for the gift of the Holy Ghost, was fulfilled unto them. Previous to its fulfillment a revelation was given in which the nature of the priesthood and their calling in it were revealed. Elder Whitmer states that Joseph Smith and others changed this revelation to suit purposes of their own; but there has been no change in the part which will show Elder Whitmer's mistake. Quoting from chapter 15, paragraphs 10 and 11, of the Book of Commandments, of which we have two copies in our possession, we find the following:

10. "And now Oliver, I speak unto you, and also unto David, by the way of commandment:

11. "For behold I command all men everywhere to repent, and I speak unto you, even as unto Paul mine *apostle*, for you are called even with that same calling with which he was called."

ONLY "ELDERS, PRIESTS AND TEACHERS."

Elder Whitmer reiterates on page 60 his statement that the Church of Christ should have only "Elders, Priests and Teachers" in it. "Now brethren, the Church of Christ of old had in it only elders, priests and teachers."

He further charges that Joseph Smith and others struck out from one of the revelations a paragraph which reads thus:

"And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, etc.,

\* \* \* and I will establish my church, LIKE UNTO THE CHURCH WHICH WAS TAUGHT BY MY DISCIPLES IN THE DAYS OF OLD."—Address, page 60.

It may be that we do not comprehend the object had in view by Elder Whitmer in quoting this from the Book of Commandments, chapter 4, par. 5, and in so greatly emphasizing the latter part of the quotation; but we think we discover that the following occurring after the word "lyings" was omitted by him, "and *deceivings*, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities."

Immediately following this, Elder Whitmer says:

"They knew that the order of offices in the Church of Latter Day Saints, was *not* like the order of the Church of Christ of old; because the Church of Christ of old had in it only elders, priests and teachers."—Address, page 60.

Whatever purpose those may have had in leaving this part of the revelation out of the Doctrine and Covenants, of 1835, it must signally fail to help Elder Whitmer's object.

#### APOSTLES IN THE CHURCH AT JERUSALEM.

It should be well known to all who read the Scriptures that when Christ began his ministry the first men whom he called into active church work were the Twelve; and no matter what Elder Whitmer may now seek to call them, they were then known as apostles. They are so called in the Book of Mormon, by the angel of the Lord. See 1 Nephi 3:19, 20.

They are called apostles in Matt. 10:2; and in Acts 8:14, and Luke 6:13, "Whom also he [Christ] named apostles."

Paul and Barnabas were called unto the office of apostles by the voice of the Spirit. In Acts 13, the word was given: "The Holy Ghost said separate me Barnabas and Saul for the work whereunto I have called them."

He was recognized as an apostle in Romans 1:1, and other of the epistles. And in the revelation referred to in which Oliver Cowdery and David Whitmer were commanded to search out those who were to be the Twelve, who were to be called to declare the gospel, it is stated that Paul was an apostle,—the Lord calling him "mine apostle Paul."

Whatever then was the calling and priesthood of Paul, that was the calling, that the priesthood unto which Joseph Smith and Oliver Cowdery, as well as the Twelve, whose duty it was to be to ordain Elders, Priests and Teachers, were called. Not long after the Twelve were called by Jesus into his ministry, he called others who were seventys; and it is not until Paul's day that elders were ordained in

every "church" and in every "city." Acts 14:23, and Titus 1:5.

It seems strange, exceedingly strange that so devout a believer in the Book of Mormon, so shrewd an observer of rules, customs and usages as Elder Whitmer would have us to believe he is, should be so careless a reader, or so forgetful as to permit himself to so directly deny the plain statements of common Scripture.

#### APOSTLES IN THE CHURCH IN THIS LAND.

When Jesus commenced his work on this land he proceeded in a similar way. There were those who preceded him, who taught the great work he would do, and that would be done in his name and cause. He proceeded in a similar way as on the other land. He called to him twelve to be his disciples; and there is reason to believe that as he ordained the disciples at Jerusalem, so did he also those whom he chose on this land. Of those at Jerusalem it is said that "he breathed on them, and said, receive ye the Holy Ghost."

He first called Nephi out from the multitude and gave him power to baptize; after this he called others, Book of Nephi 5:8. He called twelve, and of them said: "Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power, that they may baptize you with water."—Book of Nephi 5:9.

#### ONE MAN CALLED.

When administering the bread and wine to the multitude, as related in Book of Nephi 8:6, Jesus charged them, "Behold there shall be *one ordained* among you, and to *him* will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name."

This breaks the force of Elder Whitmer's statement and argument, if it may be called an argument, that there was no such thing as any one man being given more prominence than another in the church. For it provides that *one* should be chosen from among the disciples. The names of these twelve given in their order, were: Nephi, Timothy, Jonas, Mathoni, Mathonihah, Kumen, Kumenonhi, Jeremiah, Shemnon, Jonas, Zedekiah and Isaiah. These were baptized and received the Holy Ghost.

Moroni writing of the things which he deemed essential to be remembered, says; "And now I would commend you to seek this Jesus of whom the prophets and apostles have written." What goes before indicates that the "prophets and apostles" whom he refers to were those of whose writings he had been considering.—Ether 5:4. It is further in point that when they died or were removed others succeeded them who were also ordained.

#### JESUS ON THE APOSTOLATE.

It is fitting to close the evidence on this point by reference to Moroni, second chapter, where the writer states that the

words of Christ, which he spoke to his disciples at the time he called them, but which the rest did not hear at the time, were those in which he charged them what to do, and said; "for *thus do mine apostles.*"

This has great significance for this reason; it is a statement made by the Savior in regard to the work and calling of those called by him as especial witnesses, the twelve, and is not confined to those at Jerusalem; for there is no reference to them, more than others, but a comprehensive declaration having application to all, in every place and every dispensation, who are called to be apostles.

#### APOSTLES IN THE CHURCH NOW.

The Twelve chosen in the rise of the church were called and ordained to the office of apostles; and in the disputed section concerning the organization of the church, and as it appears in Book of Commandments, chapter 24, it is distinctly stated that Joseph Smith was "called of God and ordained an apostle of Jesus Christ;" and a similar statement is made of Oliver Cowdery. This fixes it that these men were ordained unto the calling of apostles, the same office and calling held by the apostle Paul, the same as that of all whom the Savior called "mine apostles."

#### SEVENTEENTH SECTION DOCTRINE AND COVENANTS.

Of the date of the reception of this section Joseph Smith states:

"In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us, and among many other things of the kind, we obtained of him the following by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment we should proceed to organize his church once again, here upon the earth." *Times and Seasons*, Vol. 3. p 928-9.

This shows that between the date of the revelation of June 1829 and April 1830 the subject matter of this section including the day on which the church should be organized was given; notwithstanding the apparent discrepancy of dates.

In regard to this chapter 24, which is the 17th section in Doctrine and Covenants now used in the church, and section 2 in the edition of 1835. Elder Whitmer states on page 61 of his "Address."

"This revelation was received in June, 1830, and these two paragraphs [16 and 17.—Ed] were added in June, 1832, in that paper." [*Evening and Morning Star*.—Ed.] "W. W. Phelps is the one who printed this revelation in that paper with 'items' (paragraphs 16 and 17), added to it."—*Address*, pages 61 and 62.

We hope that Elder Whitmer will not charge us with misunderstanding what he has written on this point.

Elder Whitmer in his zeal to brand Joseph Smith as a falsifier of the commands of God, here makes a great mistake. The two paragraphs were not printed by W. W. Phelps, in the *Evening* and the *Morning Star*, in June, 1832, in "The Articles and Covenants of the Church;" and

we can not help thinking that had Elder Whitmer not been so intent to destroy the character of Joseph Smith as a minister for Christ, he would not have made this mistake, for we printed the article in *HERALD* of April 9th of this year, as it was in the *Evening and Morning Star* for June, 1832 and 1833; and as it is in the reprint of the same paper, published in Kirtland, January, 1835, and in the Book of Commandments of 1833. Had Elder Whitmer noticed the fact that the Reorganization had put this whole dispute before the people in the real facts, without comment, he would have been saved the present humiliation of discovering that in order to make an argument against Joseph Smith in support of the charge that he was false to his duty, he has stated what is not correct. The idea evidently entertained by Elder Whitmer when he made this statement was that the statement made by Oliver Cowdery, who was the Editor of the *Messenger and Advocate*, in January, 1835, when this disputed section was first printed with paragraphs 16 and 17 in it, to the effect that the document as published in 1832 was "different from the original," must be set aside; and to do it makes the chapter to appear in 1832.

It is now no matter who was to be blamed for this error, if there was one. Oliver Cowdery states that the "previous print," referring to the only times it had ever been printed, was "different from the original." The original was not at Independence, but at Kirtland; and Oliver Cowdery states: "We have given them a careful comparison, assisted by *individuals* whose known *integrity* and ability is *uncensurable.*"

This was in January, 1835, seven months before the Doctrine and Covenants was presented to the church for acceptance. And to us the statement of a man like Oliver Cowdery, equally blessed of God to be a witness to the Book of Mormon, as David Whitmer; one chosen to be a scribe in the work of translating, which David Whitmer was not; a man of sufficient ability to fill the editorial chair, and who was conversant with the matter of which he wrote at the time it occurred, is worth more than the statements and soft sophistry of Elder Whitmer, who, we believe, was a thousand miles away from Kirtland at the time. Elder Whitmer holds up his hands and says: "Brethren, don't put your trust in man;" and we accept the injunction and refuse to put our trust in David Whitmer when he makes statements which the records deny. The object sought, to make it appear that Joseph Smith had the article transcribed to be sent to Independence, and that it was correctly transcribed and correctly printed in June, 1832, and was afterwards changed by Joseph Smith to suit his sinister purpose fails, from the consideration that to make it Elder Whitmer misstates the facts.

Besides this; the article as it appears in the *Star* of June, 1832, is not like chapter 24 in Book of Commandments. Elder Whitmer states that the "revelations were printed in Book of Commandments correctly." He says on page 56 of the "Ad-

dress," "By the providence of God I have one of the old Book of Commandments, published in 1833." To this we say, "by the providence of God" we have two of the same old books; and we are of the opinion that the one that the "providence of God" permitted Elder Whitmer to keep is like those we have, and closes on the 160th page with the 47 paragraph of chapter 45, leaving the revelation of September, 1831, unfinished. And when Elder Whitmer states that the work was completed he makes a mistake, which is inexcusable.

The publishers of the *Evening and Morning Star*, in their issue for May, 1833, state in reference to the Book of Commandments, then being printed in their office.

"The book from which this important revelation is taken, will be published in the course of the present year, at from 25 to 50 cents a copy. We regret that in consequence of circumstances not within our control, this book will not be offered to our brethren as soon as was anticipated. We beg their forbearance, and solicit an interest in their prayers, promising to use our exertions with all our means to accomplish the work."

It was not then complete, nor was it July 20th when the press was destroyed; together with the sheets of the book as far as printed.

#### COMMAND TO PUBLISH.

Respecting the publishing of the revelations in a book, the preface to the Book of Commandments is the authority which Joseph Smith and others had for that very work. "Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together, for verily the voice of the Lord is unto all men." \* \* \* "Behold, this is mine authority, and the authority of my servants, and my preface unto the Book of my Commandments, which I have given them to publish unto you, O inhabitants of the earth." "Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear." "Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph, and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world."

The object to be accomplished by this, so far as the servants referred to are concerned, is shown in paragraph 5. "And also, those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness." &c.

Here is positive and direct commandment to publish the commandments, not only to the church, but also to the "inhabitants of the earth;" and if the citizens of Missouri were inhabitants of the earth it meant them also. It is simply nonsense to charge that it was for this act of publishing the revelations in a book that the Saints were mobbed and driven out of Independence, Mo., or from any where else, for that matter.

There was no more harm in compiling them in a book than there was in printing them in the organ of the church *Evening and Morning Star*, and *Messenger and Advocate*; which was constantly being done in the *Star*. Original copies of the *Star* for 1832 and 33, are in our possession; and in the June number for 1832 the section referred to is published, and closes with what is section twenty in our Doctrine and Covenants; and chapter twenty-three in Book of Commandments. In June, 1833, it was published in the same paper and this chapter 23 left out, as it is in Book of Commandments. This *Evening and Morning Star* is a paper of similar form and size of the present HERALD. There were but fourteen numbers issued, beginning in June, 1832, and closing July, 1833.

#### ALL THINGS WRITTEN.

Elder Whitmer errs again when he says on page 58 of "Address" that the words "in them are all things written concerning my church, my gospel, and my rock," means "the plates,—the Book of Mormon." It is not possible that Elder Whitmer could have forgotten that the "record of the Jew" had been written, and that the Book of Mormon was to be taught in connection with that record; and that the two sticks were to grow together to the confounding of false doctrine. If he did he may now be reminded that the "things written" must have included the Bible, Book of Mormon, and the commands of God to his servants on this land and in this dispensation. This is the most reasonable conclusion; but is too wide to suit the views of Elder Whitmer. We very much fear that one of the reasons why Elder Whitmer was displeased with Joseph Smith was that the latter would not listen to him instead of listening to other men if led by either, which we deny. Had he listened and been led by Elder Whitmer rather than by Sidney Rigdon, Oliver Cowdery, and others, there might have been amicable relations between them until the prophet's death. Elder Whitmer says, "Poor Joseph! He was blinded and became ensnared by proud, ambitious men. I labored hard with him to get him to see it— from 1835."

In this we discover that Elder David Whitmer's remarkable intervention began in 1835. He continued with the church; holding the offices conferred on him by Joseph Smith, or by reason of his connection with Joseph Smith until 1838. His name is enrolled on the list of Elders whose licences were recorded in the preceding quarter on the Licence Records of the church and published in the *Messenger and Advocate*, June, 1836; showing that up to that date he was still in the faith and fellowship. In July 1834 David Whitmer was chosen president, W. W. Phelps and John Whitmer assistant presidents of a High Council organized from an assemblage of High Priests, D. Whitmer being one of them, and in this capacity he acted for some time. The organization took place July 3d, 1834, in Clay county, Missouri. *Times and Seasons*, vol. 6, pages 1109 and 1110. He continued

with the church acting in his office until April, 1838, when for reasons that must have been considered good by those who did it, he was cut off the church. He now states that in June of the same year the Lord told him to "separate himself from" the Latter Day Saints. It would have had more weight, so far as circumstance could add to a statement, if the command of the Lord to so separate himself from the church had come before the church had "cut him off." We do not justify any persecution that Elder Whitmer and others suffered at the hands of their brethren. It was the fashion of the times to hurl opprobrious epithets at those who backslid, or left the church, and was wrong in principle and bad in practice, no matter who practiced it. But the fact remains as stated.

#### CHURCH BUILDING BY D. WHITMER.

Elder Whitmer has engaged in attempts to build up a church before this last revival; and was baptized and ordained by Elder W. E. McLellin in 1847, who was himself cut off the church in May, 1838. This baptism seems to have resulted from what W. E. McLellin states was received by him at Kirtland in February, 1847; as recorded by him in *The Ensign of Liberty*, published by him in that year. It is as follows:

"And as to our baptisms the Lord said, 'It is my will inasmuch as you have taken upon you my name that you should now be freed from all your dead works, from all evil spirits, and from all unrighteousness, by being born into my church by obedience to the ordinances of baptism and confirmation, that I may build up unto myself a holy people, zealous of good works.'"

On February 13th, 1847, M. Harris, W. E. McLellin and two others were immersed, confirmed and reordained to the same authority which they held while in the church before.

On September 6th and 7th, 1847, a conference was held in Far West, between W. E. McLellin, David, Jacob and John Whitmer and Hiram Page, apparently at the house of John Whitmer. At this conference, W. E. McLellin read a revelation said to have been received by him in February at Kirtland, which was approved by those present. In this revelation, so called, W. E. McLellin was commanded to baptize, confirm and re-ordain Martin Harris, and L. Rich, etc. This had been done, and the visit to David Whitmer was the result. At the close of this communication is the following:

"And now concerning the authority of my servant, David, I would say unto you that no man being directed by my spirit will ever condemn what my spirit now teaches you. Go forward then, that my designs in the work of the last days may prosper in your hands. And now I say unto you, to always trust in me, and you shall never be confounded, world's without end, amen."

This was agreed to and the parties covenanted to lay the matter before the Lord and abide by what should be revealed unto them. W. E. McLellin was to write, and he states that "what followed was delivered solely through David Whitmer, as revelator." From this communication thus written we quote:

"Therefore I the Lord have dealt so marvelously with my servant William. [W. E. McLellin Ed]. Therefore I have poured out my Spirit upon him from time to time, that the 'man of sin' might be revealed through him. To him I have given my Holy Spirit. I have inspired his heart to discern the true principles of my kingdom, that he may again build up my church as from the beginning. Therefore I have inspired him to build it up according to my law. Therefore he shall continue to do all things according to the pattern I have shown to him."

W. E. McLellin was commanded to return to Kirtland and build up there. This distressed him some, as he had concluded that David Whitmer would return with him making Kirtland the center. But David spoke again in the name of the Lord:

"Therefore as I had built up my kingdom according to my holy order, and placed you upon this land, and consecrated you to the holy order of my priesthood, therefore my servant David if thou shouldst leave this land, and those of thy brethren who have remained with thee, then you shall forfeit your right and make the word of God of none effect."

But W. E. McLellin was not yet satisfied, for he "said in his heart:" "If thou hast a word of intelligence more for me, reveal it, O reveal it now to me." To this says the writer, "The Lord through his servant David, made known, while I wrote the following."

"Verily, verily thus saith the Lord your God, unto my servant William, as I have shown unto you at many a time by the power of my Spirit, that I have called you to my work." \* \* \* "Therefore I have given you the pattern, and the power, and the wisdom, and the understanding, to build up my church in Kirtland to be a standard and a light to the inhabitants of the earth, that they may know that the Church of Christ is established here on earth. And I the Lord will that you should teach my servants at Kirtland, and elsewhere, to adhere to the order of my church as it is written in the holy Scriptures; that all who have not obeyed the gospel in my church may be taught the principles of my church in the light of truth and righteousness, in all holiness and meekness before me, saith your God. For it is wisdom in me saith the Lord, that my people who name my name should observe *harmony* and *good order*, that the truth of God may prevail among the children of men."

#### D. WHITMER BAPTIZED AND ORDAINED BY W. E. M'LELLIN.

The next day they went to the water about a mile distant and the four, David, Jacob and John Whitmer and Hiram Page,—were baptized by W. E. McLellin. This would be September 8th, 1847. They returned to the house, partook of bread and wine and then W. E. McLellin confirmed the four. "And then, as directed," the record continues,

"I ordained H. Page to the office of High Priest, in the holy priesthood which is after the order of the Son of God, and we two ordained Jacob Whitmer to the same office. Then we all laid hands on John Whitmer and re-ordained him to the priesthood, and to be counsellor to David in the first presidency of the church. And then with the most solemn feelings which I ever experienced, we stepped forward and all laid hands upon David and re-ordained him to all the gifts and callings to which he had been appointed through Joseph Smith, in the general assembly of the inhabitants of Zion, in July, 1834."

The gifts and callings here referred to are those conferred upon him as a High Priest and president of a High Council; and being in 1834, and endorsed by the

revelation given by D. Whitmer, in the name of the Lord, sanctions the work done by Joseph Smith, up to that date; and flatly contradicts, both by the occurrence at the time, and the re-ordination endorsed by the revelation of 1847, the statement of D. Whitmer that the placing of High Priests in the church by Joseph Smith was an error and was a sin of blindness and darkness, a trick of Satan, &c.

After this David Whitmer gave to W. E. McLellin another revelation in which the following is the prominent point:

"And thou shalt teach them to instruct all men that they are only called to preach the gospel, and build up the church of Christ here on earth, according to that which is written. Now I say unto you, my servant William, to thee have I given wisdom and light, therefore teach them in spirit and in truth, and thou shalt be blessed in thy calling."

#### WISDOM OF W. E. M'LELLIN.

On the first page of this number of the *Ensign of Liberty*, we have the statement:

"But we have full confidence in the high priesthood which is after the holy order of the Son of God. And we now hold the opinion that all the offices necessary for the government of the church, exist in the priesthood, even from the deacon's office to the office of the first President of the whole church."

#### ELDER D. WHITMER AS HE WAS.

We have no apology to offer for thus obtruding all this upon the HERALD readers; but as Elder Whitmer is so roundly decrying the work of Joseph Smith because of his having committed errors and made mistakes as he alleges, we think it well that we know the man as he is and has been. We here discover that about the date which he fixes as the one when he was shown all the errors of Joseph Smith, he heard and endorsed a revelation coming through W. E. McLellin, which commanded him to proceed to do certain work. In doing this work W. E. McLellin baptized David Whitmer and ordained him to the office of High Priest, and to be president of the Church of Christ, an order which he now says is not in the church. More than this; David Whitmer received, ostensibly from the same spirit and source, a communication endorsing the call of W. E. McLellin, and the work done under it at Kirtland, in which Martin Harris, Leonard Rich and Aaron Smith were baptized, confirmed and re-ordained to the offices they held in the church before. On page one of the *Ensign of Liberty*, for volume one, number four, from which we quote, we have a treatise on the priesthood; by the *wisdom* which the revelation of David Whitmer says the Lord had given W. E. McLellin:

#### PRIESTHOOD BY W. E. M'LELLIN.

"Priesthood is an order of ministry set apart for holy offices. There are in the Church of Christ two priesthoods, viz; the Melchisedec and the Aaronic, or Levitical. Each of these has in it officers or ministers of different grades, with special duties.—The high priesthood after the order of Melchisedec has in it the offices of Seer, Translator, President, Counselor, Apostle, High Priest, Evangelist, and Elder. The lesser or Aaronic priesthood has in it the offices of Bishop, Priest, Teacher and Deacon. In both orders each officer, or minister in his office, has marked

and specific duties attached to it, which are peculiar only to that grade or station.

The Seer, who is always in a gospel age, the first president and head of the whole church, holds the gift, or keys of interpreting ancient languages and records, therefore he holds and of necessity acts in the office of translator. He holds the keys of the mysteries of the kingdom, even the key of the knowledge of God, and the keys also of all the spiritual blessings of the church. His office is the most important of any ever given to man on the earth. From him comes the administering of ordinances and blessings in the church in all spiritual matters. All other offices in this gathering dispensation in the Melchisedec order of priesthood, are assistants to the head, seer, and first president, in order to carry out the great work confided to their charge in this "dispensation of the fulness of times," in which they live: each one acting in his proper place according to the dignity of his station. But this priesthood itself is equal unto all those who receive it. All the priests in this order are made after the power of an endless life. It is an unchangeable priesthood. It is a royal priesthood. It comes not by descent from Aaron, nor does it descend from father to son, but is without beginning of days or end of years. And without this priesthood no man can see the face of God, even the Father, and live. Each one who receives any office in this priesthood, does it by his own faith of Christ.

"The Bishop is the head over all temporal matters of the church. He is president over all those who are ministers in any office of the lesser priesthood. He must sit in council with them, and teach them the duties of their calling. He is to be a judge, even a common judge in Israel, and with his counselors is to constitute a court, to sit in judgment upon transgressors, and to condemn or acquit them, according to the testimony as it shall be laid before him according to the laws of the kingdom. He holds the keys of administering in all temporal matters, in and for the church. To him all consecrations of property for church purposes should be made. He it is, with his two counselors, who should be "Trustee in trust," to hold all deeds, gifts, donations, consecrations, &c., made for church purposes, for the whole church. He it is who holds the power to humble the rich, and to exalt the poor by establishing in the church the laws of industry, economy and equality among all its members. And he is to have a knowledge of all these things pertaining to his duty by the spirit of revelation from God. All the other officers in the lesser priesthood are helps to the Bishop and his counselors, in the administration of all the laws and rules governing this order of priesthood. And thus the Bishop and all over whom he presides, stand as helps to the Melchisedec priesthood, which priesthood is after the holiest order of the Son of God, in building up, establishing and governing the true church of the Lamb of God in all things both spiritual and temporal, in all the world; so that she may be prepared as a bride adorned for her husband, when Jesus comes to the great marriage feast, to receive her to himself, in order to dwell with her in perfect peace for one thousand years."

We neither endorse nor condemn the spirit by which the foregoing was written; neither do we endorse nor condemn any of these revelations; we propose to let them stand upon the arbitrament of time. Our object is this: Elder Whitmer now tells the Saints and believers in the Bible, Book of Mormon, and the Doctrine and Covenants that he is directed by the Spirit of God to tell them the errors of Joseph Smith; and in doing this to tell them which of the revelations given to the church through Joseph Smith are of God, leaving it as his inference that the rest are either of man, or from the devil. He states that he received this knowledge in 1847—to 1849. We discover him in 1847 accepting an ordination to the high priesthood, to be the First President of the church;

and while ostensibly acting in this office he gave a revelation endorsing W. E. McLellan, and declaring that he had the wisdom and light to set the work of the church before its ministers and the world. By reference to what this wisdom and light presented, we discover a complete endorsement of the two priesthoods in the church, and the officers in those priesthoods, now declared by David Whitmer not to belong in the church at all. This suggests the inquiry, what spirit was Elder Whitmer of when he gave this revelation to W. E. McLellan; and by what spirit is he now led.

#### WORDS AS FROM GOD'S OWN MOUTH.

In this connection we suggest that when Elder Whitmer gives us to understand that the revelations given by Joseph Smith as "mouth piece" were the ones by which "new doctrines and offices which disagree with the new covenant in the Book of Mormon and New Testament, were introduced into the church," (See "Address" p. 32); and that those received through the "stone" were the only ones to be relied upon, and the ones to govern us in church work, he endorses all that came up to the date fixed by him when he says Joseph Smith gave up the "stone." If David Whitmer had there let the matter rest, we might have thought him consistent, in a sense at least; but he states that Joseph Smith received a revelation, (which was never published by the way), through the "stone," that some should go to Canada and sell the copyright of the Book of Mormon; and that this revelation was a bad one, the men who went failing of their mission. To answer this Joseph Smith again consulted the stone and received a revelation that Elder Whitmer prints in italics, on page 31 of his "Address," and endorses, "Some revelations are of God: some revelations are of man: and some revelations are of the devil."

Elder Whitmer asks us to believe that the revelation to go to Canada was of the devil, or of man. This revelation came through the stone, as he states. Why not believe then that all the rest of the revelations received through the stone were of the same character, from the same source, and subject to the same objections as those received afterwards when Elder Whitmer says Joseph spoke as "mouthpiece."

Elder Whitmer uses this revelation about communications being of God, the devil or man, frequently in his "Address," and in an insinuating manner gives his readers to understand that what he now denounces was of the devil—or of man. To show that we do not misread Elder Whitmer on this point, we quote from page 31, "Address," near bottom of page:

"I could tell you other false revelations that came through Brother Joseph as mouthpiece, (not through the stone), but this will suffice."

Elder Whitmer makes a statement running all through his "Address," that the idea and principle was that the members of the church were to receive what Joseph Smith presented, as "from God's own mouth;" no matter whether it was by inspiration from God, or not. This is a

mistake. No such principle was ever taught. The Lord said to the church through him that what Joseph Smith declared to them as he received it from God that they were to receive as from the mouth of God. This is the whole rock of offence found in the faith of the church, in this regard. There never was, there is not now, there never will be such a principle prevailing as that the words, directions, commandments of any man in an un-inspired condition should be taken as the commands, directions and words from God's own mouth. Elder Whitmer stultifies his own sense of right dealing, and insults the common intelligence of those whom he professes to love so dearly, when he states such a thing, or allows such an inference to be drawn from his statements. If any such sentiment ever had existence among the people of the church organized 1830, it existed only with a few and never among the intelligent ones, nor with the mass. Elder Whitmer has written his "Address" in such a manner as to convey the impression that the men associated with Joseph Smith were a set of dupes, (himself possibly excepted), who allowed themselves to be led into all manner of error and darkness by Joseph Smith, he being led and duped by Sidney Rigdon. Those who choose to accept this idea of it may; but we do not now believe it; nor have we ever believed it. Elder Whitmer says that he wonders why the editor of the HERALD can not see that he loves Joseph Smith, and loves his son. But, we can not see that love manifests itself in such way. Forty-three years after Joseph Smith is in his grave, into which he fell by assassination while teaching and living in defence of the principles of faith, doctrine and church organization which he had taught from 1829 to 1838, during which time Elder Whitmer was associated with him, and from that time to June 27th, 1844, Elder Whitmer comes out with an attack upon his work, affecting his character for sincerity, truthfulness and honesty of purpose and action, and deliberately proceeds to declare him the dupe of Sidney Rigdon, the slave of his own ambition, and the victim of the wiles of the devil; deceiving the people, violating the commands of God, introducing doctrines and offices and ordinances into the church not authorized of God, and assuming to lord it over the heritage of God. And this he does professing to love Joseph Smith; and expresses wonder that the son of Joseph Smith can not understand that he does love his father. The avowed enemies of Joseph Smith, and his work, from Dr. Hurlbut, to the last play of "The Danites;" have been using the same arguments, presenting the same sort of statements, and they hated Joseph Smith, and have had no love for his son; and the son can not understand how they hate him. Whom the Lord loves he may chasten; but he does not destroy. "Whom the gods would destroy they first make mad."

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not

easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

It will soon be fifty years since Elder Whitmer ceased to walk with any body of believers in the latter day work; forty-nine years this June. During all these years he has seen men once associated with him doing the best they could to carry on the work originating in the coming forth of the Book of Mormon, of which work D. Whitmer was an honorable partaker, and has carefully abstained from aiding them; and now when he sees a body of them successfully stemming the tide of evil, reproach and bad work that has been setting in against the work, he comes out of his seclusion throwing distrust and suspicion upon all the work in a misguided, misdirected effort to set the men doing this successful work right on what he wrongfully calls the "errors" of "poor," "blinded" "brother Joseph." For us, we hope, that when we are in the grave, should we chance to die before our work is accomplished, (as it may be supposed), there will no one of our present associates arise and spoil the splendid effort at image smashing that he may believe he has the opportunity to make, by such pity as that.

#### EDITORIAL ITEMS.

BRO. D. S. MILLS wrote to us May 21st, from Council Bluffs, that he had a profitable time with the Saints at Lucas, also with friends at Dow City. He was to preach in Council Bluffs, Sunday, the 22d, morning and evening; and then start on to Elko, Nevada, and California.

Bro. H. P. Brown writes from Oakland, California, May 21st. He had preached the previous Sunday at Stockton. One person was to be baptized the following Tuesday, and a few were soon to be baptized at Sacramento. Bro. John Parson would leave at once for Stockton, to preach there and at other points in the district, and prospects were good for a revival of church work generally.

Mrs. Sarah Allen writes May 17th, from Springfield, Bonhomme county, Dakota: "I can not do without the *Herald*. I do not belong to the church, but will if I get a chance to join. I would like to see an elder come here."

Bro. C. G. Lanphear wrote us from Vermillion, Oswego county, New York, May 19th. He has been busily engaged visiting, preaching, and circulating church works, first in Chautauqua county, New York, then in Erie and Warren counties, Pennsylvania, then in Steuben county, New York, from whence he was called to administer to Bro. Whitehead, whom he reports some better. He also called on Bro. and Sr. Seelye, at Savannah, Wayne county, and he writes in grateful terms of those he met, both Saints and others, and he feels confident that the seeds of saving truth are finding lodgement in many honest hearts in all those regions.

Bro. J. C. Clapp was preaching at Pleasant Grove, Utah the 18th of May, and reports fine prospects.

Bro. E. C. Briggs was in Philadelphia, Pa., May 17th, expected to be in Brooklyn, New York, Friday the 20th, to remain till the Wednesday following. He found the Saints in Pittsburg, Pa., in good spirits, but says they need efficient help, as the harvest work is great, and he desires an able minister for Philadelphia, also, and says there is a good feeling among the Saints at that place, and he hopes to see the work progress.

Bro. and Sr. B. V. Springer reached Coldwater, Michigan, Saturday, May 21st, in fine health and spirits, and with good prospects. They hoped to be at the Clear Lake, Indiana, conference.

Bro. D. H. Proper, of Galien, Michigan, writes that he feels greatly strengthened since attending the late Kirtland conference. Yes, brother Daniel, and there are many more just like you in that matter.

Bro. N. Stamm was at Des Moines, Iowa, the 20th. Had been actively engaged preaching of late, felt well blest in his labors and intends to do all he can for the Master.

**FREE TRACTS.**—We are now prepared to furnish tracts free for distribution. Care should be used that none go to waste, but that they be placed "where they will do the most good." A wise selection prudently used, will go far in aiding the ministry of the word and the building up of the church. Send up your orders to D. Dancer, box 82, Lamoni, Decatur county, Iowa.

#### "MANY MICKLES MAKE A MUCKLE."

WE are frequently brought face to face with the power of small things, but the following, short but directly practical sermon on the power of the dime, ought to be worth the price of the HERALD, over and over again to many a habit-ridden Latter Day Saint. We see on the streets of Lamoni, nearly every day, from one to several young men who have a quid of tobacco between their teeth almost constantly, and often a cigar for which somebody has paid the nickle or the dime. We hear these same young men talking about the hard times, and poorness of wages; some of them are out at the knees and the elbows, but they must have the tobacco, they could not do without it. We know good, honest, industrious men, who laboring all the time can hardly "make both ends meet," as the saying is, and whose children are almost ragged and barefoot, but who spend from half to quite as much for tobacco, chewing and smoking, as would pay for all the shoes the whole family would wear; or as would keep the family in flour for the year. Somebody will have to meet the bills of such extravagance as this, and answer for the moral sin as well. To the looker-on it appears very singular that men, wearing the garb of well meaning men, can be found so forgetful of the love that they should bear to their wife and children as to be guilty of such abominable selfishness. Here are the unanswerable figures—how do you like them, Latter Day Saints.

We now sport a nice milch cow. How did we get her? Bought her. Paid \$40 for her, the

whole amount being 10 cents per day savings since March 6th, 1886. On that day a friend of ours insisted on "treating" us to a smoke as it was our birthday, but we refused the kindness, informing him, courteously, that we had never smoked a cigar, to which he replied that he averaged from one to three per day, at a cost of 5 to 20 cents each day and that he never missed the small change. We told him then that from that day we would lay away 10 cents per day as long as we were able to do so and see how much it would amount to each year. We have kept it up to date, and as a consequence we have a fine Durham cow and calf bought with 400 ten-cent pieces. Small business isn't it? Well, properly kept up it will result in something large, and while our friend who, no doubt, will see this article, can show nothing for his thirteen months of smoking, but cigar stubs, and, perhaps, impaired health, we can show a good cow and calf, worth \$45 in cash.

#### WHICH IS "THE TRUE RELIGION?"

THE Presbyterian assembly in session at Omaha, Nebraska, May 24th adopted the following:

"We also recommend that the general assembly proclaim to the Christian world its statement of principles whereby in its judgment practical church unity can be realized and maintained: (1) All believers in Christ constitute one body, mystical, yet real, and destined to grow into the fullness of Him who filleth in all. (2) The universal visible church consists of all those throughout the world who profess the true religion, together with their children. (3) Mutual recognition and reciprocity between the two bodies who profess the true religion is the first and the essential step toward practical church unity."

But who shall decide which of the multitudinous and various systems is "the true religion?" If this was authoritatively and satisfactorily settled with all concerned, then unity could be easily effected. But it is not, and this proclamation of the Presbyterian Assembly is of little value only in expressing the fact and the evil of a divided Christian religion—so-called.

#### EXTRACTS FROM LETTERS.

Bro. J. M. Terry, of Stewartville, Missouri, speaks in high terms of the efforts of Bro. E. L. Kelley in their place, and says of that and other matters:

Bro. E. L. Kelley has been with us laboring in his calling, and has accomplished much good in this branch. I hope the seeds of peace sown by him may yield abundant fruit. We are glad he came. May God's blessing be with him wherever he goes. A few here are investigating, and some seem near the kingdom. The Lord has spoken to us by his Spirit, rebuking severely for neglect of duty and stiff-neckedness. May we heed the warning voice. The dawning of a brighter day is confidently looked for by the writer. The sifting time is here—who shall stand!

We have been blessed here with copious showers, and the prospects are bright for good crops, but who knows what may yet occur.

I would say to the Third Quorum, that I sent up all the reports received by me, but there were not enough members there to hold a quorum

meeting, hence their non-appearance in the minutes.

Bro. J. J. Cornish wrote from Bayport, Michigan, May 21st:

"The Saints are all right here except one or two. Otherwise they are rejoicing in the great latter day work. It was a time of rejoicing when we met. I hear some more are to be baptized to-morrow. Oh! how I was blessed by the Master in preaching the word last night. Great good was done."

Sr. Charlotte Stewart, of Diamond, Ohio, writes us May 22d, and says:

"If any of our ministers are near Marion, Marion county, Kansas, or can make it convenient to call there, they will please address James D. Waite, and he will meet them there, as his wife and himself wish to be baptized. She heard Bro. E. C. Briggs preach nineteen years ago, and has never been a Methodist since, nor joined any denomination."

#### QUESTIONS AND ANSWERS.

*Ques.*—Are the poor among the Saints entitled to any of the benefits accruing from the poor funds collected under the laws of the state?

*Ans.*—Yes.

*Q.*—How shall those wishing relief from such fund proceed to secure it?

*A.*—Make the necessary application to the Township officers whose duty it is to see to the fund.

*Q.*—Should there be any hesitancy on the part of the Saints to so apply?

*A.*—No; where there is a necessity for aid beyond what the relatives and immediate friends of the person in distress may and are able to afford.

*Q.*—Is it not expected that the Saints shall take care of their poor and helpless ones without subjecting them to the indignity of going to the poorhouse of the county?

*A.*—The Saints do, so far as they are able, look after the necessities of their poor; but it sometimes occurs that the burden of such care falls upon those who are in ill circumstances and can not give either of time or means without incurring distress; and in such cases there should be no reason why the help provided by the State should not be applied for and received. The Saints are expected to pay their proportion of taxes, including the fund for the indigent and helpless of society; and it is a hardship to pay this tax and then care for their poor altogether, ignoring the help to which they are entitled from the State. The law of the church, and the obligation of the covenant of peace, require us to impart of our substance for the benefit of the poor and needy, and this we must never neglect; but while doing this, duty, common sense and wisdom all require that we should avail ourselves of the privileges and benefits of citizens of the country as well as to bear its burdens and be subject to its disabilities.

INTELLIGENCE from the Holy Land informs us that in Jerusalem, in the streets once trod by King David, may be heard the shrill whistle of the steam engine. The city has, in the last twenty-five years, doubled its number of buildings and in other respects keeps pace with the great cities of the modern world.

George A. Blakeslee, Presiding Bishop, Galien, Berrien county, Michigan.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Our outward lips confess the name  
All other names above;  
Love only knoweth whence it came,  
And comprehendeth love.  
Blow winds of God, awake and blow  
The mists of earth away!  
Shine out, O, Light Divine, and show  
How wide and far we stray!"

THE MOTHER OF MOSES.

AMONG the many touching and beautiful incidents of Hebrew history, to us there is none more so than the almost unwritten one of the mother of Moses. Groaning under the heavy yoke of Egyptian bondage, toiling from early morn until late at night, at tasks utterly uncongenial to them (for hitherto their labor had been among flocks and herds in the green and fertile pastures of the land), there was added unto them this heavier bondage—the sanctuary of their homes was invaded and from them was snatched their little ones before they should ever know a mother's kiss or be placed in a proud father's arms. From the hour when the promise had been given unto Adam, "The seed of the woman shall bruise the serpents head," upon that promise all who had any knowledge of God relied. It was the beacon star of their lives—the one light shining in the darkness which followed the wreck and ruin of the fall. "I have gotten a man from the Lord," was the joyful exclamation of Eve, when her first son came to her. Alas, she was even then looking forward to the near fulfillment of the promise, not knowing the centuries upon centuries which must roll away; the grief and agony with which this very son should wring her own heart; nor yet the untold sin and misery of unborn generations, who should yet drink the bitter cup her disobedience had prepared for them.

From the time that the Hebrews became a nation, the crowning glory of woman was her motherhood; and who shall say that the undefined hope of giving birth to the Messiah, may not have formed a part of the intense longing for children and the pride a Hebrew mother felt when sons or daughters were given to her? Moses was not the first born of his parents, for when the infant was hid among the rushes of the Nile, Miriam, his sister, was old enough to watch over him. Paul tells us that, "by faith Moses was hid three months of his parents, because they saw that he was a proper child, and they were not afraid of the king's commandments." Why were they not afraid? These Hebrews under ordinary circumstances trembled before their taskmasters much more than would they fear the king who had placed these men over them, and who had power unlimited either to punish or to take their lives. It must be evident to the thoughtful reader of this history, that God had revealed himself to the parents of Moses, and in part at least they knew his designs respecting their son, for we are told that, "They hid him by faith," and the same apostle tells us that "Faith comes by hearing, and hearing by the word of God," for this reason we must conclude that the word of the Lord had

come to them, therefore they had no fear of the king's commandment.

We have all thought the expression of the mother of Samuel, "Then will I give him unto the Lord all the days of his life," not only beautiful, but replete with the spirit of sacrifice and devotion; and truly it was, but let us see how much greater the faith and sacrifice demanded upon the part of the mother of Moses was.

Samuel remained with his mother until he was weaned, and when the time of parting came he was carried in her own arms to the house of God. Moses when but three months old was consigned to a comparatively unknown fate. Doubtless this was at the command of God, and we believe that the mother placed him in the little ark among the bulrushes with the same unhesitating faith and confidence in God which nerved the arm of Abraham when he raised the glittering knife above his only son, bound upon the altar of sacrifice; but looking upon it from a human standpoint, how did it appear? Granting that she had assurance from the Lord that her babe should be protected, what a trial of faith to place him in such a helpless position. Not only was he exposed to the attack of reptiles, but if he escaped these what would his after fate be? Should her arms ever be permitted to clasp him again, her eyes to rest upon his lovely form, or her lips to sing the low sweet lullaby which should soothe her babe to rest? Dear mothers of Zion, who have nursed your babes in years gone by, or who now press them against your bosoms, while your hearts throb almost to bursting with the mother love swelling and surging there, pause just long enough to put yourself in the place of this Hebrew mother who so many years ago laid upon the altar of God's love this sacrifice.

Was it ended when the babe was taken up by the daughter of Pharaoh? Was there ever a true mother who was willing to part with her child or who could without throbs of agony place it in the keeping of another, even if that other were a friend? But the daughter of Pharaoh was not the friend of this Hebrew woman; instead thereof she was the daughter of the proud and cruel oppressor, not only of herself, but people; and harder yet to bear she was a gross idolator, and knew nothing of the God of Abraham, Isaac and Jacob. Samuel was taken to the house of God and placed under the instruction of God's ministry, and greater honor than this was not to be conferred upon any one. Each year the mother of Samuel went up to see him, taking with her the little garments she had made; but there would be no such visits in store for the mother of Moses. Into the palace of the king the poor Hebrews went only as slaves. We read the history and are told the incidents, but with regard to all the emotion, doubts and fears moving upon the heart of the mother, history is silent. Was Miriam inspired of God to ask the question, "Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?" or was it the quick intuition of here undeveloped womanhood which saw the opportunity of returning the bade to her own love and its mother's arms? History is silent upon this point also, but the daughter of Pharaoh said to her, "Go; and the maid went and called the child's mother."

Can we not fancy how the feet of that little maiden went as if winged? Have our own little daughters never flown to us with eager beaming

faces and eyes flashing with joy, when we have read the good news before their lips could frame the words to utter it? Every mother will answer, Many and many a time; but when did they ever bring to us such news as this? Mother, oh mother, the king's daughter has sent me for you! She has found our baby and wants a nurse for it. Be quick mother, for he is crying and she sent me to bring a Hebrew nurse. Do you think her feet were slow to obey the summons? No mother will need to be told how with beating heart and trembling fingers she drew a covering about her head and followed the flying steps of her child. Robbed, as these poor women were being of their children, it was nothing strange to find a woman among them who, having lost her own babe, was prepared to nurse the child of another, so that when she came into the presence of the daughter of Pharaoh, the princess simply said to her, "Take this child away and nurse it for me, and I will give thee thy wages."

While the heart of the mother must have been overflowing with gratitude to God, for the wonderful manner in which her babe had been restored to her arms, mingled with this must have come a realizing sense of the fact that from henceforth she was to be to her own child, *only a hired nurse*. Can we fancy a trial much greater than this, to the heart of a loving mother? "I will give thee thy wages." Would not the human nature of the woman cry out, Thy wages perish with thee, I want none of them? This beautiful boy belongs not to you, he is mine, God gave him to me, and I would sooner return him to God than have him grow up under your idolatrous teachings and become a worshiper of your gods. Keep your money but give me my child!

But this was not the working of faith in the heart of that noble woman. She had put her hand to the plow. "By faith Moses when he was born was hid three months of his parents," and now she was not going to turn back; for having begun in the Spirit of faith, she knew that she could not finish in the works of the flesh.

(To be continued).

SR. T. W. SMITH has been very ill, and wishes the prayers of the Saints in her behalf.

HOME COLUMN MISSIONARY FUND.

Sr. E. V. Oliver, Osceola, Iowa.....	20
Sr. H. A. Roberts, San Bernardino, Cal. ....	2 00
Sr. Ann Lewis and daughter, Campus, Ill. ....	3 00
Sr. Thank offering, from a friend .....	8 00
Sr. Ella, Eagle Grove, Iowa.....	29
Sr. Mary A. Twaddle Tulare City, Cal. ....	1 00
Sr. a friend, Alton, Ill.....	1 00
Latter Day Saints Sunday School, Dow City, Iowa.....	10 00
Sr. Nora Gibbs, Calistoga, Cal. ....	36
Sr. Dora Shook, Galien, Mich. ....	50
Sr. Lue. Mead, Galien, Mich.....	50
Sr. Flora L. Scott, Galien, Mich. ....	50
Sr. S. R. Barnes, Hunter, O. ....	75
Sr. Wm. Lillie, Elliott, Mo. ....	10
LAMONT, Iowa, May 25th, 1887.	

PITTSBURGH, Pa., Apr. 11th.

Dear Sr. Frances:—The Herald is an ever welcome visitor at our home. Its purity of tone is truly refreshing to me, and I rejoice knowing the work is true. When I read the "Home Column" and think there are so many mothers much like myself; it causes me to pray to our heavenly Father, that he will help all mothers to cultivate in their hearts the graces of patience and perse-

verance, that with his Holy Spirit we may be able to overcome the trials and temptations which we have to pass through and to prepare ourselves for the coming of our Master. May the Lord still bless you, and all who work with you, that you may be able to gather much good news for us from time to time, is my prayer.

Your sister in Christ,  
LUCY F. BARRETT.

FULTON, Mar. 26th.

Dear Sr. Frances:—Some twenty years ago I, a child of about eight years of age, was baptized into the Janesville, Rock county, Wisconsin, branch of the church, of which my mother (Mrs. Martha Carrington) and dear old grandmother (Martha Gibbs) were faithful members; but I realized very little about the obligation assumed. They tried to bring me up in the way I should go, and I tried to follow their teachings. I always said my prayers and tried to do about what I thought was right, but I had very little chance to mingle with the Saints. I had never been really converted nor received the Holy Ghost, and as I grew older I knew I would like to be a Christian, but I heard the church ridiculed and I dreaded to encounter that, and I could not tell what church was the right one; so I rather stood still and tried to lead a good moral life, and wait for time to make me a Christian.

Remember, we had no preaching after I was quite young. I can remember Bro. Henry A. Stebbins, a very young minister at that time; and liked him and his sermons. I have not seen him for years, and have not had a chance to meet with Latter Day Saints, or partake of the sacrament for ten or eleven years; and should hardly have felt worthy to do so, for I did not fully believe; I always inclined to that church on account of the good life I saw my mother and grandmother leading; and I never doubted their sincerity. About five years ago Elder J. S. Patterson came to our house with Bro. O. N. Dutton, and he preached on the following Sabbath at Indian Ford, and my husband and I went (I was married nearly ten years ago, to a good, moral man but an unbeliever entirely) to hear him, and I liked his sermon very much. I believe if I could have heard more I should have been convinced, but perhaps the right time had not come; at any rate he did not preach again, and I have not heard a sermon since, only read them in the *Herald*. Two years ago grandma died satisfied with life, as she had had the promise. Her death touched me deeply, I wanted to have the faith of which I read and of which they told me. I prayed and thought, and prayed earnestly, but the way seemed no clearer than before.

This winter a good old man, a Primitive Methodist, has been holding revivals, with some younger men to aid him, and I think the Lord through them has done great good. They were in our School-house, and I began to realize how much I wanted to be on the Lord's side, yet I hardly knew what to do. To start all over again was to renounce what I had been; and if I was wrong, I wanted to renounce it; I was in trouble. The minister was very unprejudiced; he preached no creed, only asking them to repent and believe in Jesus and join whatever church they pleased. He had told us of calling in a Latter Day Saint elder when he was sick, and of being healed under his administration. I finally thought I must make a choice in some way, and

I went to the Lord with it in prayer. I prayed for that change, above everything else in this world, and I was right as far as I had gone, I prayed for that change—that baptism of the Holy Ghost which I had been baptized to receive, to come upon me at home, by myself; but if I needed to make a new start entirely, then that it might come upon me at meeting. But, praise His holy name, that divine spirit came upon me, almost unpowering me, while in prayer, alone in my bedroom; and I have felt my faith and trust in God, and love of Jesus increasing ever since. Of course dark clouds arise, and the way I can not expect to be always easy, but I do hope you and others there will pray for me, that I may receive more light, and never turn back.

Yours truly,  
MRS. C. HOAGUE.

VALLEY VIEW, IOWA.

Dear Sr. Frances:—While reading Sr. Stuart's letter in *Herald*, March 16th, I felt like writing a few words. With her, I think all young people should at least be twenty before getting married. Under that age they are unfitted to take upon themselves the cares and responsibilities of wife and mother. They should first ask mother's advice about the matter, but should not make mother their only nor most confidential friend and adviser, for often times mother objects because the young man is not wealthy and she wishes her daughter to marry up into higher circles. Mothers forget it is not riches of gold that makes life and home happy. Let me say to all young people, go to your heavenly Father in prayer, and make him your most confidential friend and adviser. He will guide and direct you aright to one suitable for you, if you ask him, and do not seek for riches in this life, but seek to lay up treasures in the life eternal, where they will neither rust or decay. I think it every mother's duty to take their daughters with them into their daily household duties, and show them how to work, teach them the duties of a wife and mother, so that when they are of the age to take upon themselves the cares and responsibilities of this life, they will be enabled to set about them, making all things around them pleasant and comfortable, without feeling it a hard task resting upon them. Let us put our trust in God and go to him often in secret prayer, and he will stand by us when all others fail us. He will never leave nor forsake us.

'Father of love, our guide and friend,  
Oh, lead us gently on;  
Until life's trial-time shall end,  
And heavenly peace be won.  
We know not what the path may be,  
As yet by us untrod;  
But we can trust our all to thee  
Our Father and our God.'

Praying God to bless all the workers in Zion,  
I remain your sister in Christ,

T. CHAPMAN.

KENTON, TENN.,

Dear Frances:—We are always glad when our preacher comes, as the *Herald* is our only preacher. There are no Saints near here. There is one lady says she is going to be baptized the first opportunity. I loaned her the history of grand mother Smith, then she wanted the *Herald*. She is a member of the Christian Church, but says she is a believer in the Later Day Saints. It is hard to get the people to read our papers. Once in a while we can send one out. We wish

the saints to pray for us, as we are alone here, none but myself and my husband. Pray for the work in this part of Tennessee. Your Sister in the covenant of peace

F. A. ROSSON.

## Correspondence.

HARRISBURG, Pa., May 23d.

Bro. David Dancer:—I can not do without the church papers. It keeps me alive to know of the welfare of the church. Having received evidences as I have of the truthfulness of this work, and of the divine appointment of Joseph Smith, and now again of "young Joseph," I can not let these evidences slip unheeded, except it should be by transgression. I am very well aware that transgression will darken our minds, and will at last bring us to destruction. But as long as there is a spark left of that which we received when we first believed, there is yet hope. I have sometimes thought that the Lord should have created us more perfect, and stronger, and I thereby have in all probability missed many blessings which I might have received at his hands. I shall however in the future depend more on the strength of the Lord, which he gives us by being obedient. One thing I have failed in the past to perform, which I now more fully realize as my duty; I shall now no more slacken my efforts to perform that duty under which I know I shall be blessed.

Yours in the everlasting covenant,  
L. M. SOLLENBERGER.

BRAIDWOOD, Ill., May 21st.

I took my leave of "The House of the Lord," and the village of Kirtland, the afternoon of April 14th, along with a goodly number of outgoing Saints, and arrived in Chicago the following morning. I remained over Sunday in the city and spoke twice to an attentive few, in the house of elder S. C. Good, 463 W. Ind. St., who is the officer in charge. The brother and I attended McVicker's theater, where the famous Dr. Thomas preaches in the interest of "The people's church." If speculation about the "nebular theory," and conjecturing about "star dust" is regeneration and salvation, I am still out of "the narrow way."

My next objective point was Sheridan, where I held forth a while in the Universalist Church; but the attendance was light indeed, for a hamlet. I had a little more encouragement in a Saturday—Advent neighborhood and chapel, two miles west of town. That people gave us the use of a well furnished house; discoursed animated and beautiful music, listened courteously, and wished us to remain longer. I labored in the Mission branch awhile, with fair sized audiences, considering the busy planting season. I next brought up in Streator, (J. S. Patterson's old stamping ground), and found affairs in a deplorable state. Some of the membership had departed from the faith, others were indifferent; but thank the good Lord, numbers are striving for the right, pulling together, enjoying the blessings and the Spirit and power of Israel's God. I wrote articles for the three dailies of the place, held forth in Bronson's hall, north side; blest the two sons of Wm. Farley, late of Lucas, Iowa, and also baptized and confirmed the parents a week later. I came here the 16th instant, and brother J. S. Kier had actually secured the Presbyterian church. To

complete this miracle I held three services in that colossal, elegant structure, all unmolested. I wish this order elsewhere, and that all worshippers would do likewise, for the glory of God, the diffusion of gospel light, and the redemption of the world. Four pages of foolscap from my pen will come out in to-days weekly paper here. I have spoken thirty or more times and attended other services since my return, and I feel somehow that I have to work too hard to see any good results. An ungodly world, indifferent Saints, my own many misgivings, and the devil on every turn and corner, makes Zion's ascent rugged. God's co-operating care and tender love out weighs all.

M. T. SHORT.

BARNARD, Mo., May 22d.

*Dear Herald:*—You are ever a welcome visitor, as you are all the preacher we get. We have heard ten sermons in thirty-seven years, and they were by brother J. C. Foss. We wish he could have staid with us. Our branch is scattered. We are old, and have no preaching nearer than four or six miles; but the *Herald* is a good substitute. We hope brother Moore will be with us this summer. We like him and think him a good man. We will do the best we can for all traveling elders who may come this way. We know it is the gospel of our Lord Jesus Christ. If we never hear another sermon we know our duty, and if we do it we shall be blest. We ask the prayers of all the Saints.

Yours in the one faith,

MARTHA KEENE.

Beaumont-St., HAMILTON, Australia,  
March 16th.

Brother Blair and brethren and sisters, I must tell something of what I know of the truth of the Church of Jesus Christ of Latter Day Saints. Three years have passed away since I came to the knowledge of God and of the truth of the promises to man, and they on conditions. Truly I can say that his word has been confirmed to the Saints in Hamilton, for last Thursday night week, brother J. F. Burton spoke in tongues, and also gave the interpretation, which gave me great joy in knowing the will of the Lord to us in Australia. And on last Sabbath night, as it was too wet for us to go out to preach, we concluded to have a meeting at my house, where our meetings are held, and I can truly say that in was a pentecost to us, for the Spirit of the Lord rested very powerfully upon the whole house, and the gift of tongues rested on the Saints, and brother and sister Burton spoke in tongues, and the interpretation was also given. Only those that have experienced the same power can imagine how we felt.

My dear brethren and sisters, I have this testimony to bear of Bro. Burton, that he is all that I could wish for as a man of God and servant of Christ in all points; for I have tried him and have the proof for myself, and now bear my testimony. All honor to our Father for sending such a man here, for if I had the means, and my own way in this, he should never leave this district and this colony. Sr. Emma is as good as himself, and the daughter is a very upright and staid young Saint. May the dear Lord bless them abundantly, with all Saints.

A few words to all the officers of all the different branches, where they are not come to a unity

of the laws on church government; consult with the missionary in your different parts, for they will all surely be in unity on that, so that when we in this part of the vineyard are teaching the law to the Saints, we are teaching the same as the Saints in America, and be sure that we all speak the same things, and that there be no division among us. In all things be true to the Lord. My desire is that the word of the Lord will be heard in the assembly in April concerning this mission, for we here can say that the harvest is great and the laborers few. We need faithful men here continually, for prospects never were so bright as now in Australia. May God bless the dear Saints throughout the world, and guide us all to our eternal home.

HENRY BROADWAY.

GALIEN, Mich., May 9th.

*Editors Saints' Herald:*—Some three weeks since, a Rev. Hicks began a series of so-called lectures in our village against the Latter Day Work, six in all. He had drawn up a chart on which, among the beasts to Daniel and John, was a nondescript image, said by him to represent the "two horned beast," of Rev. 13th chapter, and, which he stated represented the "rise and progress of Mormonism." Some parts of the thing, looked *dog-like!* His proof consisted in identifying the organization and doctrines of the Church with those of the "Little Horn," or Catholicism, and in vilifying the character of the Saints, Joseph the Martyr, his son Joseph, Elder Blair and others, including Bro. D. S. Mills.

He admitted that miracles were wrought among us, but of course they were done by the power of anti christ, but if we could just work one, he would buckle on the stripes, go with us and none could scorn him out of it.

He willfully, and knowingly misrepresented the books and papers of the Church.

When we replied to his charge of our being believers in human infallibility, he, in an effort to save himself referred to the *Advocate* where the editor, in reasoning with the Polygamists, referred to the doctrines of Christ as contained in the Book of Mormon as being God's infallible standard.

We showed that the work, in its rise, did not take possession of the *territory* and people, wherever established, as did the beasts as seen in prophetic vision, and it therefore could not be symbolized by a beast. It does not work miracles in the presence of the Catholic world, or the other beast, as the two horned beast was to do. It does not exercise "all the power of the" Dragon and Papal world, as the two-horned beast was to do, and was not, therefore, represented by the two-horned beast of Rev. 13.

In support of the position that a church could be represented by a beast, he assumed that the four beasts of Revelation, chapter four, represented the Church of Christ in four stages during four successive ages, and when on examination, he found this would not work, he changed his interpretation of the text, urging that the beasts represented four *characteristics* of the Christian Church. But when the question was asked: Which one of the four "stages," "conditions," or "characteristics," of the church is to give to "the seven angels seven golden vials filled with the wrath of God?" silence answered, Which! (See Rev. 15:7)

As a sample of the many false statements

made, he repeatedly called the statement of Joseph the Martyr, in his letter of Jan. 1844, to J. C. Calhoun, in regard to Missouri atoning for her sin of persecuting the saints, Joseph's prayer, and urged that the atrocious crimes committed in Utah, including the Mountain Meadow massacre, were the development of the spirit of that prayer. During the last lecture, (?) he indulged in such phrases as: "Latter Day devils," "Saints go on to damnation," not perfection, and derided the fasting and prayers of the saints at the late General Conference. And everybody present was astonished, when this Advent-Universalist declared that "the saints would go to hell and be damned *for ever and ever!*" I replied to three of the talks of Mr. Hicks, and by the prayers of the Saints and the blessing of God, met and refuted all his material points to the satisfaction of the saints and friends, and to the dissatisfaction of the opposers. The saints here feel stronger than before the opposition began, are in line, and during the battle Brother Blakeslee baptized two, the youngest daughter of Brother and Sister Hulse of Decatur, and Brother Hiram Hall of this place.

And as a further encouragement to us, I had the pleasure of baptizing Brother Christopher White and wife on Sunday the 8th inst. This will be good news, specially to Bro. and Sr. Butler of Lamoni, as also, Bro. Clinton White. And thus God is speeding his work. The services at the water were solemn and very impressive, and a real feast to the Saints and friends, and many of the large audience were noticeably affected during the notable prayer offered by Bro. G. A. Blakeslee. Others here are not far from the kingdom.

I greatly rejoice because of the blessings enjoyed by the Saints at the late conference at Kirtland and the divine grace bestowed on the church, and while we would gladly have retained in the Quorum of Seventy those chosen from among us to minister in higher and more extended responsibilities, I hope and trust they, and those chosen with them, may so honor their holy calling, magnify the office, merit the favor of Christ, go in and out before us so exemplary, that they may gloriously succeed to the end and be crowned. And we also as ardently hope God will in due time provide us with equally efficient workers to fill their places. I feel like still pushing on in the work and faith to the glorious consummation. Saints, pray for us.

C. SCOTT.

HOLLIS, Cloud county, Kan.

*Mr. Joseph Smith:*—Will you send me some of your works, tracts, etc., which treat upon the organization of the church by your father, and the cause of the split in it, and why two churches known as Latter Day Saints exist at the same time. There is something about the matter I can not understand. If you can inform my mind in reference to the above, I shall feel under many obligations to you or any of your co workers.

I am recieving papers and tracts from Utah, as well as invitations to go there, from some old acquaintance of thirty years ago, who has learned of my whereabouts in Kansas, and has written me, cautioning me against all who have anything to do with the Reorganized Church, etc., etc. If you have anything on the above subjects please send them, together with the bill of cost for same.

If it is not asking too much at your hand, I wish you would publish my address in some of your publications, as by so doing I may hear from some of the members of your church, and so have both sides of the question before I judge.

Yours respectfully,

WM. H. MORGAN.

DELHAVEN, N. S., May 16th.

*To the Editors:*—We are glad to learn through the *Herald* that the Nova Scotia mission was not forgotten by General Conference. If Bro. U. W. Green will send me his address I will correspond with him so as to meet him at the station when he comes. My address is Delhaven, Kings county, Nova Scotia. I have a married daughter living in Washburn, Maine, who would be glad to see an elder. If one is passing that way, enquire for D. H. Simpson, and he will find a welcome. We love the *Herald*, and also the latter day work. Your brother in Christ,

ROBERT NEWCOMB.

OSCODA, Michigan, April 18th.

*Bro. Joseph:*—I have often wanted to write to the *Herald*, but not being till of late a subscriber, I did not wish to fill the room of others. Ever since I have been a Saint I had the privilege of reading brother Burch's or some other brother's *Herald*, so I did not realize the want of it until last fall when that privilege was moved from me. I then saw I could not do without its sacred teachings, and I subscribed for it. If all the Saints knew its value, they would not fail to make some sacrifice and subscribe for it. Its teachings, if heeded, will build the saints up both spiritually and temporally. It is eight years since I embraced the gospel, under the preaching of Elder J. J. Cornish. I am only sorry that I could not see how to overcome errors in the past as I can now. We read that he who will do the will of the Father will know of the doctrine for himself. I can say that by obedience I have received the Spirit which is to lead us into all truth; and I was healed of the dropsy when all but myself thought I would die. I have heard the gift of prophecy and seen it fulfilled; also the gift of tongues, and know the interpretation to be true. I have known the Spirit to be poured out upon the people until those of the world said, Surely, this is of God. These with many other things have caused me to rejoice in the gospel, for I know if it was not of God the gifts and blessings would not be given as to the ancients. We see those who doubt this being fully the work of God, go into darkness. There are four brothers and eight sisters in this place. Of late we have found that brother George H. Graves is a priest. We were glad to make his acquaintance, as he is a noble soldier for the cause, and his wife is a dear good sister. We have prayer meeting Wednesday and Sunday evenings, and enjoy the presence of the Spirit. We think to patronize the the Home Column, as it seems to be a benefit to the cause.

C. M. GOODWIN.

PLAINVILLE, Mass., April 27th.

*Bro. Joseph Smith:*—The system of divine truth as taught by the Reorganized Church of Jesus Christ seems brighter to my mind than it did over two years ago when I obeyed it. I could see before I entered the portals of the Church, its superiority in doctrine, and perfectness in or-

ganization over the creeds and methods of men. In this, the gospel of Christ, we can find in times of distress and affection, in trial and trouble, an ever present help that is suited to our condition and needs, which will lift us up from the beggarly elements of the world, and place our feet upon a sure foundation where the storms of persecution, error and doubt can not move us.

Jesus says we can know of his doctrine, whether it is of God or not, and "knowledge is power," and not only power but "safety," as one writer states it.

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word;  
What more can he say than to you he hath said,  
You, who unto Jesus for refuge have fled!"

How applicable are the poet's lines to the chosen of the Lord to day. We have the word of the Lord in the Bible, Book of Mormon and Book of Covenants; and we are living, or are expected to live "by every word that proceedeth out of the mouth of God," which implies that God speaks through immediate revelation whenever and wherever his obedient children are found. Because people do not realize that He has spoken to this generation, and do not recognize the restored gospel as taught in its fulness and purity by the Latter Day Saints, that does not in the least disprove the fact of its existence.

Brothers A. W. Glover, Cyriel H. Brown and T. H. Potter have preached of late in G. A. R. hall, Attleboro. Elder John Smith spoke there last Sunday afternoon on Spiritualism, and many representatives of the latter system were present and must have been convinced that Bro. Smith treated the subject from a true Bible standpoint and that, too, in a gentlemanly way. Since the hall has been procured at Attleboro for regular service the attendance has been on the increase, and some have learned of our true position. The news from the late General Conference at Kirtland, Ohio, is pleasing to me, and the liberality of the press in representing us correctly before the world should be noted by all the Saints of God, and the compliments should be returned when opportunity affords. The eastern Saints were pleased with the people of Kirtland and vicinity, and also with the climate and scenery and were unanimous in their expressions of joy at meeting so many of the Church as they did. Yours respectfully, in bonds,

ARTHUR B. PIERCE.

DUKEDOM, Tennessee, May 22d.

*Dear Herald:*—The work is onward here, and, if we had sufficient ministerial aid, there would be much good done in the near future, and many precious souls brought into the fold of Christ in Kentucky and Tennessee. We have but two elders in this section, and they have been engaged in the work only three or four years and feel the need of counsel and assistance from more experienced and able elders. They feel disappointed because conference did not send some one to take charge of the South-eastern Mission. However, they are endeavoring by the help of the divine Master to do the best they can under existing circumstances. They are both poor men and have to labor daily to support their families, and have no time to preach except on Saturday nights and Sundays which time is well used contending for truth. Their zeal is commendable.

In many places, thank God, the mists of pre-

judice are already broken and the skies wear a brighter aspect. Many are opening their doors and calling for elders to come and preach, and there are none to respond. In school-houses once barred against us, we now see written in larg letters on the black-boards, "Free to all." "Welcome unto all." The harvest truly is plenteous.

Dear Saints, pray with us that the Lord of the harvest may send more laborers into the field. The Methodist Church at this place was refused us recently, for a funeral occasion, but the Presbyterians of Stubblefield freely tendered theirs which furnished ample room, and the services were well attended. Prominent Presbyterians gave marked attention at both day and night services, and one of them expressed his belief that the Latter Day Saints would in a few years be the leading church of that section. Two gave their names for baptism, others were convinced, many are investigating—so goes the work. The Voice of Warning is going the rounds and is causing some investigation in places; as soon as one has read it another calls for it. May God speed it on its mission and bless Bro. Peters in his noble work.

I am your brother in Christ,

THOMAS H. BLALOCK.

DEER CREEK, Nebraska.

*Dear Herald:*—Reading the many letters in your columns is a boon and a blessing from our heavenly Father, to cheer our drooping hearts. I often pause and think how merciful the Lord is, and his ways past finding out.

When I was in the Baptist Church I was alone, trying to serve my heavenly Father as best I knew how. I did not have the privilege of going to any meeting but seldom, and in my loneliness I often found I had a friend in Jesus, and to him I prayed for strength and grace to support me. I often felt the influence of God's Spirit telling me there was something more of good than I had received in that church. I prayed for an understanding of God's word, and that he would lead me in the right path, although zealous in the Baptist Church. When listening the first time to Bro. Oscar Beebe, preaching, pen can not tell the joy and confidence and zeal I had for his church and people at that time and from that time until the present; and through the mercies of God I hope it will continue to the end. Had I been free to act, I would have gladly obeyed the gospel at that time, but God's ways are not our ways. My husband at that time was a hardened sinner, and as time rolled on we went to the Saints' meeting occasionally. I lost all love for the Baptist Church; my whole heart was for the Saints of God; and in about one year from the time the gospel of Christ was made known to me by his Spirit, I had the joy of having Bro. Beebe administer to one of my sons who was given up by the doctor who said he could not do him any good only to keep him a little longer. His disease was inflammatory rheumatism, and had been afflicted for eight years and had settled near the heart. When he was administered to, he said he felt the pain roll off down his back. The next day he was walking around. It has been three years and over since he was healed, and he has not had any sickness since. In three months after he was healed I had the joy of seeing him and his wife and myself baptized into the church of Jesus Christ of Latter Day Saints, for which

I give God the praise. A little over one year from that time I again had the joy and consolation of seeing my companion also obey the gospel. I can not express my thankfulness to my heavenly Father for his mercy and kindness towards me one of the weakest of his children. I can see the hand of the Lord has been over me in great mercy. I have had many troubles and trials in this life, and the Father of all mercies has ever been my stay and comfort; he has heard my prayers and answered them many times; and the more I read his word, the more I can understand it. It is the Lord's doings, and marvelous in my eyes. I ask the prayers of the Saints that I may ever live faithful.

In gospel bonds, your sister,

LORINDA LEWIS.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE TAHITIANS AND THE PAUMOTUANS.

I do not know whether I have attempted to describe the difference between the two tribes or nations named above, or not; I think I have stated that there is a difference; but that was about all. But there is a marked difference, and because of or through that fact I am enabled to account for the disappointment I have met here, in my expectations concerning the nobility of character, and grace of person to be found in this part of the world among the Tahitians proper. The sad truth is that the original or native Tahitians are nearly extinct. There are probably not over a thousand in this and the Western or Leeward Islands. There are very few native Tahitians on this Island (Tahiti) and the majority of them are living on other parts of the Island, very few indeed in and around Papeete. The native Tahitians are mentally, morally, and physically superior to the Paumotuans. They are many shades lighter skinned; and they are a proud, independent, self-reliant people. They are intellectually superior to the Paumotuans. They almost without exception belong to the Protestant Churches. Some have become Catholics by marrying with white people, notably the French.

The language of the Tahitians proper, is what is spoken on this Island and Morea (near by) and on the Leeward Islands, or the Society Islands proper. Such as Huahine, Raiatea, Borabora &c., and now is the language of the Coral Islands called the Paumotus. The head of the Paumotus originally, was Anaa, on which several thousand people lived, but which owing to the absence of a harbor is avoided to a great extent by traders, and the inhabitants have gone to one or another of the other Islands north, north-east and north-west. The language of the Paumotus, or the Anaa tongue more properly speaking, differs from the Tahitian greatly, as much so as the Swedish and Danish languages differ from each other. The Paumotuans, or the Anaa people have the

letter K, and G, and W, and a letter written ij, sounding like our ng. The people are more thick lipped, and their noses are flatter than the full blooded Tahitians, and they are darker hued. But among them those who keep out of the sun most of the time are much lighter colored than those who are exposed to the sun more or less daily.

These Paumotuans are an improvident, unreliable, and deceitful race. You can not depend on them fulfilling any promise if it is more convenient to them or more to their personal comfort or pecuniary advantage to break it than to observe it. Having had about as much experience among the negroes or the south, as I have among these people, I must in justice say that in some few particulars the negroes have the advantage, but in their indifference to the truth, and improvidence, and antipathy for physical exercise, they are alike. These people perhaps, are more cleanly and tidy about their person than the negroes. They are in the water perhaps one fourth their time. Had our converts been from among the native Tahitians instead of the Anaa people, I believe I should have never wanted to leave them. There are some in every place in whom I have considerable confidence, and who need and deserve our care and oversight; and therefore I must urge that the mission be sustained. South of here about 300 miles is the Island of Tubuai. I understand that there are a number of Tahitians there. It would be well for a missionary to locate there, as there is an abundance of food there, and a good work may be done there. At Raiatea, Huahine, and Borabora many are anxious to join us, but the Protestant missionaries, who are the real heads of the government have so influenced the kings that they will not allow any one to be baptized. I expect every day to hear of the French taking possession of those Islands, and if they do, our way will be open. In case of a war breaking out in Europe in which France and England would be on opposite sides, the French ships of war would seize those Islands within forty-eight hours after they hear the news of hostilities having begun in Europe. The labors of missionaries sent out from the Wesleyan Mission, and the London Missionary Societies, were almost exclusively among Tahitians for then, (fifty years ago.) the native Tahitians were in the majority here, now they are outnumbered twenty to one by natives of other Islands. Here are found the natives of Pratt Island, Sandwich Islands, Athu, Rorotonga, Marquesas and many other Islands; but the native Tahitians are scarce indeed. They as a general thing consider themselves superior to the Paumotuans and other Islanders, and they do not consider themselves in any sense inferior to any white people that they have seen. I do not think that we have a full blooded Tahitian in our church. There are some half breeds; and some who had Tahitian mothers and white fathers. We have also a number whose mothers were Paumotuan women, and their fathers were white men, French American, Eng-

lish, and German. Very seldom were any of these unions made according to the civil law. Some were married by religious forms; but three-fourths, if not nine-tenths of the offspring of white men and native women, would be elsewhere considered illegitimate. But I can not see where any distinction is made socially, or in business matters, or in office holding, or church association, between the results of legal marriages and those who are really bastards. A mother here will feel bad and perhaps mourn over a daughter who goes on the street, but if she takes one man and lives with him as faithfully as if she was married, she is not found fault with, and the mother will care for, and fondle and love a child born to her daughter under those circumstances, fully as much as if she had been married both by civil law and in the church. And among these Paumotuans, Rorotongans, Pratt Islanders and others, I can not see that they show any less sympathy for a woman or a man living in open adultery than they do for those who are supposed to live continently. Those who know me will not ask, if they have not been taught differently. I believe "I have not shunned to declare the whole counsel of God."

Since writing the statement that I did not think there were any Tahitians in the church, I have heard that there were several. There is a very marked difference in the Tahitian and the Paumotuan women. The former will work and assist their husbands in different ways. The latter are the quintessence of laziness. Their men generally wash their own clothes, and do the cooking, and mend their clothes, while the women are lying flat on their stomachs looking on. In business matters and in every thing possible the women try to exercise as much authority as the men; and so bossy and overbearing are they that nine tenths of the officers of the church do or leave undone their duties according as the whims of their women happen to be. Of course this is inconsistent and contrary to the spirit of their calling, and I condemned it everywhere; but few however are manly enough to assert their rights; but allow themselves to be led by the nose by their meddlesome, presumptuous, and withal ignorant wives. I am in favor of women's rights, and have always defended the female suffrage side of the question, but here they demand and exercise what is not their rights by nature, nor by reason, nor justice. If ever a class or race of human beings loved office, or authority it is this people. Strange as the statement may seem to enlightened, refined, and thoughtful people, yet it is a fact, I can prevent more sin being committed, by threatening to remove a man from office, than I could by appealing to his reason, or his duty toward God, or to the certainty of punishment hereafter. Indeed these people do not seem to comprehend sin. They use the words sin, repentance, confession, etc., but they do not seem to comprehend their full and proper meaning. They are terribly afraid of corporeal suffering, or physical pain, and they would

refrain from wrong doing a hundred times for fear of a few days bonds or imprisonment, while they would not hesitate a minute to do the same wrong, as far as a fear of future punishment is concerned. They are not constrained to do right from gratitude to God for his mercies; for gratitude is an unknown virtue among this race. I do not wish any one to think that I do them injustice, but I say it truthfully, lamentable as it may be, this people are utterly insensible to the influence and operation of the principle or virtue of gratitude.

But the gospel must be preached to every nation, however some are very barren ground, or not very fertile soil. There is unusual pleasure in preaching to or doing any good deed or kind act to the colored people; for they appreciate your efforts made in their behalf; they are a very grateful people. They will give quite liberally when it is to be ahead of some one else; thus if a branch discovers that another has given ten dollars to any work of the church, another will give probably ten or twenty cents more, so to be ahead. The pleasure one would derive from a liberal donation is lost in the knowledge of the fact, that it was not love for the work that prompted the gift, but love of pre-eminence; or to have something to boast over; or the spirit of emulation. But much of the disheartening features of the work here is softened by the fact that this people are simply children in intellect, in understanding, in character, and doubtless will be so considered in the day of judgment.

There are several men among the elders here, who are exceptions to the rule of weakness of intellect and capacity to understand the law and order of the church. Indeed there are a few in every neighborhood who are considerably above the average in mentality, and they are superior also in moral character. I wish that I could gather these to one Island, and exclude all the rest; I believe that I could form quite an interesting and worthy colony, whom it would be pleasure to teach, and who would enjoy, I think, quite a degree of the Holy Ghost. But there arises one serious obstacle; in but few cases would both husband and wife be fit candidates for such a community, and we could not justly separate them; so the wheat and tares must grow together till the harvest, and I can not therefore gather the wheat in the suggested barn. If it were not for these few measurably worthy ones in every place, I would say that it would not pay to send any one here to keep up the mission, but for their sakes, and for several reasons that I have not space to mention now, it would be wisdom to keep the mission up. The chief point to consider now, would be the ability of the elder to learn the tongue readily. The next would be firmness, or what is commonly called grit. The next is patience, he will feel like using a horse-whip often, and be tempted to cut a good many off from the church every trip he may make, and learns the doings of some in every place. And some he will feel to put in the calaboose. If he ever needed the Spirit of God anywhere he will

need it here. And soon he will wish from his inmost soul, that he could take them away from their present associations and surroundings, for he will see that they could be made first rate men and women if they were placed under different and better influences, and circumstances. But here they have no chance to rise above the common level of thought, or of becoming of any particular benefit to the church, or their fellow men. There is no encouragement for a man here to attempt to assert the manhood and dignity, and superiority of thought, or larger endowment of intellectual powers, that he may realize are in his possession, for he would not be appreciated, but would become the victim of envy, and jealousy, and would be disliked for his very superiority, for where every man and woman nearly wants to rule, or lead, there can be no one accepted as a leader; or if accepted, yet his ability and success as a leader would be questioned continually by numbers who want his place. Priests and Teachers as branch officers are as a general thing entirely useless here. They never do their duty, as regarded by the law unless commanded directly by myself, or some one whose authority they will recognize. The Priests never visit the houses of the members as required by law. Teachers allow wrong doing to go on unchecked unless I am about to set them at work. In fact none of the teachers like to meddle with any case that would put them in trouble. The deacons as far as taking care of the churches is concerned do quite well. But the rule here is to avoid doing everything that is irksome, or unpleasant, or inconvenient, or laborious if at all possible to avoid it.

There are a few in every place who are truly trying to do as near right as they know how to do, or as well as they can with their surroundings. Indeed they do remarkably well; and are worthy of all the encouragement we can give them. If they were all gathered unto one place here, I could be willing to remain and labor among them for years, but as it is they are surrounded by others who with their duplicity, dishonesty, disobedience and general meanness, that I have only one hope for them, and I feel deeply interested in that direction, namely to collect as many as possible of these worthy ones to a locality in Southern California, in the neighborhood of San Diego, or Santa Ana, and colonize them. Some of these are skilful carpenters, and boat builders, and others can do anything that need be done on a farm, and all are quick to learn any kind of work. Nearly all the women are skilful in braiding hats with different material, and in different forms of braiding. Many can use a sewing machine quite skilfully. They could all earn a good living anywhere, where they could work, and have a suitable climate. I do hope that some of the brethren and sisters in southern California will interest themselves in this matter. I would be willing to look after their situation and condition, and work for a year at least. If four or five families could go there first, and stay

a year at least before more would come, it would not be so very risky or expensive undertaking. Most of them are quite used to white people's habits and customs, and would not have much trouble to conform to their ways. I hope that something in the way of obtaining steady employment and a suitable location may be in behalf of the worthy ones among this people. Yours for the cause,

THOS. W. SMITH.

ZIONA, Tahiti, March 3d, 1887.

#### PRIDE.

THERE has been much said in the *Herald* on pride and the prevailing fashions of the day. We should all be in harmony. It is not pride alone that is evil, but costly apparel. Some say if we are not proud of our clothes, it is all right. Read Isaiah 3: 15 to 27, also the Book of Mormon, and see if the *cost* does not have something to do with it. If it was not for the pride of the heart and love of the world, we would not want costly array. but it seems that we can not stand the frowns of the world and follow the path the meek and lowly Savior trod. Come out of the world, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. Love not the world, nor the things of the world, for he that loveth the things of the world, the love of the Father is not in him.

If we would do the works of the Lord, our works would follow us, and we would cease to harbor pride. When we are following the fashions of the world we are paying out money for what we ought not; for that which does us no good, but makes an outside show to the world.

Costly apparel is not pleasing in the sight of God, neither are the fashions of the day, because they grind the face of the poor. The fashions make them look hideous; and what we spend on garments more than is necessary for comfort and durability is sin. All unnecessary appendages, such as tucks, ruffles, overskirts, laces, jewelry, and fancy neckties, and all such things, I think are unnecessary, and are a waste of money. As I understand the written word in the standard books of the church, the Saints should dress plain, but have good durable clothes for health and comfort. made neat and good On page 144 of Doctrine and Covenants we read; "and again, thou shalt not be proud in thy heart. Let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and let all things be done in cleanliness before me." One sister asked what this meant. I should think it means just what it says. For what is more than this, the money might be given to the poor or put into the Lord's storehouse to pay our tithing, which is a commandment as binding as any other if we want to keep God's law. I have resolved to pay in my portion as fast as possible, in the way that the Bishopric decided last spring. The Lord wants his people to be saving and industrious, not slothful servants, but diligent in business. Diligence applies to both spiritual and temporal matters.

We must separate ourselves from the world, not by dress alone, but by our daily walk and conversation, that we may be clean and pure before the Lord; not given to jesting and idle talk, but that which becometh Saints in truth and in deed. If we can put away all of these things, and live as becometh Saints, the world will be constrained to say the Saints are the people of God. Dear brothers and sisters, let us all strive to walk uprightly before God in all things, and labor for the crown that lies at the end of the race.

I will give some passages of scripture and I would ask the Saints to read these passages of the Bible, Inspired Translation, on pride:—Isaiah 3: 15-27; 1 John 2: 15, 16; 1 Peter 3: 3-5; James 4: 4-8; Titus 2: 12; 1 Timothy 2: 8-13; 1 John 3. Also Book of Mormon, pages 205, 207, 214, 220, 290, 413, 497, 103, 51, 23, and 80.

C. E. HAND.

#### ARE THERE NOT TWO SIDES?

THIS afternoon while reading a letter written by Bro. Robert Elvin, published in *Herald* of January 15th, I was forcibly struck in reading the following extract:

"Strange that when persons can not have their own way—but if called in question for either word or act; they will withdraw from the body, and in nearly every case are free and full in finding fault with the church, pointing out wrong and evil doing."

For one I am satisfied people see things usually by the light of the spirit they possess, like the man full of the spirit of "John Barleycorn, who thought the lamp-post was drunk." These remarks caused me to enquire, "Are there not two sides to every case?"

As I am not personally acquainted with the brother, it will hardly require an apology for quoting the above extract, when my desire is to at least try and harmonize the parties that are sometimes involved in the issue. For the sake of the welfare of the body, the church has adopted the rule of "common consent," and for that reason the minority will acquiesce, if they are sufficiently endowed. But such a position does not prove the majority to be right always. For good reasons it has been so ruled that branches shall do business in their own way, and in the doing it, helps, (excellent for the place when called for), have been given the presidency, under circumstances that often work against the welfare of the branches by laying aside some of the elders. The one chosen very often finds the task too heavy. Consultations is had with some officials, natural affinities or otherwise, as the case may be, which of itself is the very beginning of fiery trials for all parties concerned. Offenses begin, officials through their zeal try to stop the evil, which act is in harmony with the law. But they thought their inefficiency may have been the cause of the evil entering, and for the same reason, not possessing the qualifications to control the elements, confusion arises, church authorities are called on to settle the difficulties, and very often matters are smoothed

over, and if there has been a sacrifice made for the sins of the whole, it will be on the grounds of insubordination to church authorities, (common consent), but if dealt with, and treated from cause, many would be found condemned because the love of principle is stronger with them than the traditions and teachings of men. The question arises, how shall the evil be averted? Shall these officers be laid aside and others placed in their stead? By no means. If the problem of human life, is to develop character, and that by experience the character is developed, they will make full restitution for all wrong done, otherwise they will be hindrances, and in due time will find that the self-exalted will be humbled. It being human to err, it is the very nature of the *divine* to forgive. Of course, repentance is the pre-requisite condition. To forgive and sustain in unrighteousness would be contrary to divine teaching, though to bear with a brother's weakness through the spirit of christianity will save a brother and "hide a multitude of sins." This quality of character being the crowning stone of the temple many aspire for, but very few possess it.

The Elders are sent out to save—not destroy—to care for the sick and raise the fallen. Many reports in the *Herald* counteract the above principle, and cause the injured to turn from the writer of the article, and seek life from some other source. Though they possess qualifications to entitle them to prominence, worthily, they should not presume and denounce those that they have not power within themselves to draw. Christ said, "If I be lifted up, I will draw all men to me." If this is true—and very few will dispute it—reflect one moment. Don't authority to act in the name of Christ call for great love? Those who have had even a glimpse, a foretaste of the joys to come, have uttered these words, "Oh the height, the depth, the length and breadth of Thy love!"

The harvest is ripe, but laborers are few; and my heart responds to the advice, "Pray ye the Lord of the harvest to send laborers into the vineyard." Good earnest young men, whose calling is not disputed by an untimely birth into the priesthood have injured themselves and others by partaking of the nature of priestcraft. For there are many members in the body that know enough not to be governed by priestcraft, and yet not to escape the evils and assist the one in the narrow way of priesthood. Under these circumstances evil has arisen. Time will rectify all mistakes.

In conversing with Bro. D. S. Mills, of California, concerning the unwise acts of some, which stopped my progress, (for I was not above finding fault), he said to me, "There are sometimes things that you will stumble or fall over. But if you just take a good look, though they be very close, yet you will find them a *little* off the way. This I have not forgotten, though I have stumbled, got bruised—which I don't like. But what I have learned far more than compensates for the suffering.

In *Herald* of same date, Bro. George S. Hyde writes an article entitled "Humility," which is excellent. Elders laboring under such influence have not much to fear, for they are walking on *terra firma*.

Yours,

GEO. S. MATTHEWS.

#### BAPTISM OF ANCIENT ORIGIN.

WE herewith present our readers with evidences proving that baptism, by immersion, as a religious rite for the purpose of cleansing and sanctification legally and spiritually, was practiced by the Israelites as early as the time of the patriarch Jacob, and that it was also practised in India, Egypt, Greece and Britain, before the times of Moses—how long before is not said, but probably from the very earliest ages of the human family—and further, that this rite had "one common origin." And why should this be thought incredible, when the scriptures teach that Christ's work of redemption was well known to the ancient saints, and that the scheme of redemption—the gospel—was foreordained of God from "before the foundation of the world?" Herein we have direct confirmation of the claims of the Book of Mormon in 1 Nephi 3:5; 2 Nephi 6:9; 13:2-6; Mosiah 9:8; Alma 6:3; 9:6, with 10:14; Book of Nephi 3:10; Moroni 6:1; and of the teachings of the Inspired Translation, in Genesis 5:43, 44; 6:53, 62-71; 8:7-11; and 14:17-40, with 17:4-6, all showing that baptism by immersion, for the remission of sins, was known and practiced by God's faithful people in all ages and among all nations. In this, as in other things taught in the books and revelations brought forth by Joseph the Seer, God is truly demonstrating that the latter day work committed to the Saints is indeed and of a truth "a marvelous work, even a marvelous work and a wonder." Its very enemies bear testimony (unwittingly) to its divinity, and hoary history confirms it. Read carefully the following:

From the Tribune.

#### JEWISH RITES—BAPTISM.

NEW YORK, Nov. 20, 1845.

M. M. NOAH, ESQ.,

Dear Sir:—While reading your very interesting illustrations of Hebrew laws and usages, published in *The Tribune*, I was rather surprised to meet the declaration that baptism was a Hebrew rite; and I beg leave to say that I shall be gratified by being enabled to see the evidence of the fact, and to have your opinion of the origin of the rite. My attention having been directed to the investigation of the Ancient Mysteries, have become satisfied that a species of baptism was practiced therein, before the foundation of the Hebrew Commonwealth, in India, Egypt, Greece and Britain; and as those Mysteries, in the remote antiquity of their institution, were intended to preserve a pure worship of the Deity, and the transmission of the traditions of the early ages of the human family, the ritual must have had one common origin; but I was not aware that baptism had been incorporated into the Jewish rites.

There is also another point which I wish to understand better. It is this: "If she still refused to change her faith, or become a proselyte of the gate, or to observe the seven precepts of the sons of Noah," etc. What are the seven precepts referred to, and whence were they derived? The old Constitutions of the Freemasons speak of the "three principles of Noah," and it seems probable that the three and the seven descend from the same source. Undoubtedly many of your sources of information are contained in what to me are sealed books, or I would only trouble you for the reference, and hope you will pardon me for thus attempting to give you additional labor.

I am, dear sir, respectfully yours,  
 JAMES HERRING,  
 Grand Sec'y Grand Lodge S. N. Y. Howard House N. Y.

M. M. NOAH'S REPLY.

I shall proceed cheerfully to reply to Mr. Herring's questions *seriatim*.

Circumcision and baptism were the initiatory rites for the admission of Hebrew children into the established religion; and these two rites were inseparable from the earliest periods, but they are not of the same divine authority. The impression I know prevails, that baptism received its original form, and derived its observance from the apostle John, who baptized Jesus in Jordan; but it is evident that the baptism by John was the inunction to a new faith and not a new practice. Jesus, born a Jew, had received the initiatory rites in infancy, and understood them well. Maimonides—great authority always among Jews and Christians, as a wise interpreter of the law—says, (Issur Biah Cap. 13) "Israel was admitted into the covenant by three things: by Circumcision, by baptism, and by sacrifice." Circumcision was in Egypt; as it is said, none uncircumcised shall eat the passover. Baptism was in the wilderness, before the giving of the law; as it is said, "Thou shalt sanctify them to-day and to-morrow, and let them wash their garments;" and sacrifice, as it is said, "and he sent the young men of the Children of Israel, and they offered burnt offerings, they offered them for all Israel."

The origin of baptism dates from the time of Jacob, when he received into the church the young women of Sichern, and other heathens who lived with him. Jacob said to his family, (Gen. 35:2,) and to all that were with him, "put away from you the strange Gods and be ye clean, and change your garments." Eben Ezra, also a great authority, applies the words "*be ye clean*" to the washing and purification of the body;—hence the origin of baptism.

It is certain that heathens who become converts to the religion of the Jews, were admitted by circumcision, and baptism was inseparably joined to it.

"Whenever," says Maimonides, "a Heathen is willing to be joined to the covenant of Israel, and place himself under the wings of the Divine Majesty, and take the yoke of the law upon him voluntarily, Circumcision, Baptism, and Ablution are required." This practice continued to the

reign of Solomon; but at that period, other nations became proselytes in such vast numbers that they were received by baptism or washing only. Some time elapsed, say thirty days, between circumcision and baptism, in order to give time for the wound to heal; the child was then brought to a running stream, called "gathering of the waters," and plunged in. If a man, the *Triumviri* or Judicial Consistory charged with this duty, when placed in the water, instructed him in some of the weightier obligations of the law, and plunged him in, so that every part of the body was immersed, not the tip of a finger was left exposed;—hence the difference between sprinkling and immersion in baptism. If an Israelite, says Maimonides, finds a Heathen infant and baptizes him for a proselyte, he becomes a member of the church; and baptism was always administered by persons regularly ordained, or appointed for that purpose, and witnesses and written testimony were necessary to prove the fact. Proselytes however were unwillingly made at all times, for many were tenacious of their old customs, and fell again to idolatry, so that finally Baptism was gradually abandoned, and it is only now practiced when a christian female desires to become a Jewess, and then under very considerable restrictions and ceremonies.

You will thus perceive that the rite of baptism dates from the time of Jacob, and by the wisest interpreters of the law, was pronounced a Jewish rite, and followed circumcision.

"*A Proselyte of the Gate*," is the next point about which you ask for information. There were two kinds of proselytes—the first of the covenant—the second of the Gate. The first, though of Gentile birth, were admitted to all the privileges of the Jews; they worshipped in the same Court of the Temple with the Hebrews, while others were prohibited, and were partakers of all privileges, Divine and human. The proselytes of the Gate were Gentiles, who were admitted to the worship of the God of Israel, and the hopes of a future life, but who were not circumcised. These proselytes, although permitted to worship in the Temple, could not enter the same Court with the Proselytes of the covenant, but were deemed unclean and a special Court assigned to them, called the "Court of the Gentiles"—they had a distinct place where the law was expounded to them, they were not denizens of Jerusalem. In the New Testament, Proselytes of the Covenant are called merely Proselytes, and Proselytes of the Gate are called worshipers; and it is a curious fact, and but little known, that the first proselytes to christianity were the Proselytes of the Gate. Their condition being free and unconstrained, merely semi-Jews, the transition to another faith was easy and natural, and as they were most numerous in the Roman States, they were the first cause of the spreading of the gospel; although Jesus of Nazareth never addressed himself to them, but always to his brethren who, like himself, were born Jews, and were not so by adoption.

The seven precepts of the sons of Noah, of which, as you say, Masonry knows only three, commonly called the Noah-chides are as follows:

- I. A renunciation of all Idols;
- II. The worship of the true and only God;
- III. To commit no murder;
- IV. Not to be defiled by incest;
- V. To avoid rapine, theft, and robbery.
- VI. To administer justice;
- VII. Not to eat flesh with blood in it.

This was the Common Law that prevailed from the time that Noah left the ark until the arrival of the Jews at the foot of Mount Sinai. The law of Moses is the codification of the Common Law, as given by the sons of Noah, amplified, extended, and made to apply in justice and in mercy, in good faith and principle, to the whole civilized world which now live under those laws, with some immaterial local amendments.

I am, dear sir, Yours, &c., &c.

M. M. N.

## Conference Minutes.

### MOBILE.

This conference convened 10 a. m. May 14th, 1887, with Bluff Creek branch, Jackson county, Mississippi, F. P. Scarcliff president, Simeon Cochran clerk, *pro tem* Branch reports.—Three Rivers 38, including 2 elders, 1 teacher, 1 priest, 1 deacon. Bluff Creek 19, including 1 elder, 1 priest. No report from Salem, Perseverance, or Millview branches. Simeon Cochran was appointed secretary of the district in the place of M. E. Scarcliff resigned. F. P. Scarcliff was sustained president of district and Bishop's agent. Preaching Saturday night by F. P. Scarcliff, assisted by Warren Sherman. Sunday, 11 a. m., preaching by F. P. Scarcliff, assisted by Simeon Cochran and Warren Sherman. Sacrament meeting at 3 p. m. Conference adjourned subject to the call of the president.

### TEXAS CENTRAL.

This conference convened with the Elmwood Branch on Friday night, the 4th of March, 1887, Bro. I. N. Roberts in the chair and Bro. E. Land, secretary. Bro. Roberts preached Saturday. The committee appointed at last conference to solicit means to purchase a tent had collected in cash \$5 50, by subscription \$62 50. Elders H. L. Thompson, E. W. Nunley, J. A. Currie, sen., J. A. Currie, jr., S. W. Simmons, (baptized 2), E. Land (baptized 2), I. N. Roberts (baptized 4), reported in person, and W. G. Allen and J. W. Bryant by letter; and priests C. C. Holcomb and E. D. Thompson, also teachers Wm. Wallies and C. A. Norwood in person and J. L. Wilson by letter. Resolved that we petition general conference to continue Bro. I. N. Roberts in charge of the South Western Mission, and that Elder J. A. Currie, jr., be associated with him. E. W. Nunley was unanimously chosen to preside till close of next conference. Bishop's Agent reported on hand last report, \$5; received since, 114 15; paid out, \$119.50; due Agent, 35 cents. Bro. Land was sustained secretary of the district. The Elmwood report was referred back

for correction. Sunday 9:30 a. m., prayer meeting in charge of J. A. Currie, sen., 11 a. m., funeral sermon by J. A. Currie, jr., assisted by E. Land at 3 p. m., prayer meeting in charge of C. A. Norwood. Preaching in the evening by I. N. Roberts assisted by J. A. Currie, jr., after which on motion the secretary was authorized to give licenses to all ordained officers in the district who have none. Adjourned to meet with the Central Branch, Friday evening before the full moon in July.

## ALABAMA.

This District Conference convened at Butler branch, Butler county, Alabama, April 30th, 1887, at eleven a. m., G. T. Chute, Pres., L. G. Parker, Sec., and devoted an hour to prayer. At 3 p. m. Branch reports: Butler branch, no change. Lone Star has 34 members, including 2 priests, 1 teacher, M. K. Harp, Pres., S. E. Loveless, clerk. Pleasant Hill, 68, including 2 elders, 2 priests, 2 teachers, 2 died. Elders reported: J. G. Vickery, F. Vickery, G. T. Chute; priests, M. K. Harp, Thomas Vickery; teacher, W. S. McPherson. Bishop's agent reported: received since last report, \$13 50; paid to G. T. Chute, \$13 50. General authorities of the church were sustained; also G. T. Chute president, L. G. Parker secretary, and J. G. Vickery, bishop's agent, were sustained. Preaching at night by G. T. Chute. Preaching Sunday morning May 1st and again at night by Elder G. T. Chute. The meetings were well attended. Adjourned to meet with the New Hope branch, Monroe county, Alabama, Saturday before the second Sunday in July 1887.

## Miscellaneous.

## DECATUR DISTRICT.

The Saints who live near enough to attend will please take notice that a Grove Meeting will be held June 11th and 12th, on the farm of Bro. N. J. Kent, near Wirt, Ringgold county, Iowa. It is twenty-four miles north-west of Lamoni, and about fifteen miles south of Murray, on the C. B. & Q. main line. President Joseph Smith has promised to be present, and all other elders who can attend are hereby invited to be present.  
H. A. STEBBINS.

## NOTICE.

Notice is hereby given to the Saints of the Southern Indiana District, that as I have been appointed Bishop's Agent, the Saints in this district will please see that the law of God is complied with. Send in your tithing and free-will offerings at once. Come and let us labor together with God for the advancement of his work in our district and elsewhere. Send in your means, the elders will be sent to labor, and the branches will receive meat in due season. See to it, officers of branches, that your contributions are made. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, (1 Cor. 16:2) that there be no gathering when I come. N. B.—All money should be sent by registered letter or money order, payable at New Providence, Indiana. Address,  
JAMES M. SCOTT.

New Providence, Clark Co., Ind. ana.

I would be pleased to have all the brethren and sisters who have friends or relatives in Oregon

send me their addresses with a letter of introduction. But be sure and send me their addresses, and I will try to visit as many as possible. My address will be Sweet Home, Linn county, Oregon. Yours in the gospel.  
A. HAWS.

## PACIFIC SLOPE MISSION.

*To the Saints, Greeting:* As we are now entering another conference year, I feel constrained to address you a word of counsel. No doubt you, with the rest of God's people, are rejoicing because God has seen proper to again reveal himself and give information in regard to some vexed questions. I trust you will be among the most zealous in heeding the voice of the Spirit; and your diligence will be renewed in working for Zion's weal. Our missionary force has been reduced, which I very much regret, as it was too small for the demand before. This will be the source of some disappointment I fear, as I will not be able to supply some fields as well as I had given hope to believe I would.

I was making arrangements to supply Oregon this year with two laborers instead of one; but the small number of appointees will render it impossible to do so. Bro. Haws, however, who gave, so far as I know, universal satisfaction there last year, will resume his labors there again. I hope the brethren there will render him every assistance possible, and that his labors will be crowned with success through the blessings of God.

My intention was to make Nevada my own especial field this summer, but as the conference has requested Bro. Mills to labor there for a season, it would be unwise for me to spend means to reach them, and so will try to keep the work moving in southern California until Bro. Mills returns. This change will be a financial saving to the church, while Nevada will lose nothing by it. I mention it that those who were given reason to expect me will know why I do not come. After Bro. Mills returns from Nevada, southern California will have his entire attention, aided by Bro. Badham as circumstances will permit.

Northern California will have the services of Bro. Thomas Daley, if arrangements can be made to put him in the field; while central California will probably have the labors of Bro. Cook.

This you will see is a small force compared with the extensive field. So the Saints will need to exercise patience until such time as the work to be done can be reached. I hope to yet make arrangements for the appointing of some more; but should I fail in this, I hope those who can labor will not slacken their efforts, but labor locally as God shall open the way before them.

District and branch officials will use their utmost endeavors to keep the work in their respective departments in working order, so that we may have no regulating to do, but may give our time wholly to the preaching of the word. Recognizing the voice of the Spirit which says, "Contention is unseemly;" let us lay aside all "vexed questions," and give our time, our talent, and our means to forward the preaching of the principles of Christ's gospel, humbly imploring the mercy of God to be exercised towards our short comings, while his power through the gift of his Holy Spirit may be with us in our labor of love.

Those who were appointed to missions last year and received none this, I hope will labor in their respective fields as before as circumstances will permit, until further arrangements can be made.

I wish to call attention of the priesthood and parents of the church to the fact that the young in this mission, with but few exceptions, are taking but little or no interest in the church. Those who should be the hope of the church are not only careless, but in many instances entirely ignorant of the principles of the gospel. Something should be done to attract their attention and lead them to see the beauty of a life devoted to truth. As a means tending towards this end I call attention to and heartily recommend the enterprise suggested by Sr. M. Walker as advertised in recent issues of the *Herald*, and earnestly urge parents, branch officers, superintendents, and teachers of Sunday Schools to put forth an especial effort to make this movement a success. I have been detained at home for some time on account of the sickness of my companion; but with the blessings of God I will soon be out again, and propose to push my department of the work as vigorously as possible; and respectfully call upon all in the mission to aid in their respective callings as God shall give strength and opportunity. Neglect not to plead with the Master that his blessings may rest upon the labors of all.

Invoking the blessings of our heavenly Father upon you all, I subscribe myself your co laborer in the vineyard of the Lord,

HEMAN C. SMITH,

President Pacific Slope Mission.

SAN BERNARDINO, Cal., May 15th.

## LONDON DISTRICT.

The Two Days' Meeting of the London District will be held in the Egremont branch, Gray county, Ontario, June 19th and 20th, 1887. There having risen some items of business since our last session of conference it will be necessary that we organize into a short business session to attend to it. Hoping all Saints and friends who can make it convenient, will come, that we may bring the Spirit of the Master with us that we may have a time of spiritual blessings, as it is the first two days' meeting ever held in the London district in place of a conference.

SAMUEL BROWN, *Dist. Pres.*

## VOICE OF WARNING.

Last January Bro. Peters, of East Lake, Michigan, sent me ten copies of Voice of Warning. I sold them readily. I had to send to the office for twelve more, as Bro. Peters was absent from home. I also sold two copies of Book of Mormon, two hymn books and will have to send and get more of them. I have also sold one of Elder J. J. Cornish's Bible Synopsis, and have five more signers.  
C. M. GOODWIN.

**CORRECTION.**—In Herald, page 318, third column, in closing word of Bro. F. M. Sheehy's report, read continue instead of "contrive."

## MARRIED.

**THOMAS—JOHNSON.**—At the residence of the bride, Reese Creek, Montana, May 15th, 1887, Bro. John Thomas, of Salem, Oregon, to Mrs. Pauline Johnson; Elder J. E. Reese officiating.

## DIED.

**CADMAN.**—At her home in Kingston, Caldwell county, Missouri, on the evening of May 13th, 1887, Sr. Sarah A. Cadman, aged 53 years, 3 months and 19 days. The last twenty-one years of her life were spent in the church. She passed away full established in the faith. Her suffering, though intense, was patiently borne. A husband

and nine children remain to mourn her loss. The skillful care of a physician, the earnest prayers of God's people, the kind and loving care of relatives and sympathizing friends, were all bestowed, but her days were numbered. She passed on to await her final reward at the resurrection of the just. The funeral was largely attended—the M. E. Church not being large enough to seat those in attendance. Elder H. C. Bronson, of St. Joseph, preached the sermon, which was timely, and highly appreciated.

**RASMASON.**—At Council Bluffs, Iowa, April 22d, 1887, Lily Augusta, infant daughter of Sister and Bro. Rasmason; aged 1 year and 9 months. She suffered very much for fifteen days and then passed peacefully away. Funeral conducted by Bro. F. Peterson.

"Dearest, darling Lily; thou hast gone and left us,  
And thy loss we deeply feel;  
But we'll put our trust in Jesus.  
He will all our sorrow heal."

HER MOTHER.

**RALPHS.**—At San Bernardino, California, April 21st, 1887, Sr. Mary Ann Ralphs. Sr. Ralphs will be remembered by all who have visited San Bernardino, as an upright, consistent, humble, generous Latter Day Saint. The church below will feel her loss, but her rest must needs be glorious. She was born in Manchester, England, January 1st, 1820. Her pilgrimage here was 67 years, 3 months and 18 days. Funeral services were conducted by Elder Heman C. Smith, assisted by Elders Wm. Gibson and D. L. Harris.

**BASS.**—On May 16th, 1887, at the home of his brother, at Beloit, Wisconsin, Bro. George O. Bass, aged 37 years and 4 months. Bro. George passed away quietly without a struggle, and is the fourth one of our family who have died with the dreaded disease, consumption. Funeral discourse by Bro. F. M. Cooper, to a large and attentive audience.

**AUTUMN LEAVES.**

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Which we propose starting for the homes of Zion will be a royal octavo of 64 pages. It will be issued from the Herald Office, Lamoni, Iowa, monthly, and will contain departments adapted to every want of the family. The choicest scraps of Literature, History, Biography, Poetry; and well selected current events, together with the latest and most reliable events connected with Palestine and the Jews will be among its contents. Everything of a character tending to elevate—to make better men and women of those who are now boys and girls, in the home circle—will be introduced and fostered; while everything of a character contrary to this will be strictly excluded.

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE. AND CONcUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 734.

Lamoni, Iowa, June 11, 1887.

No. 24.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, June 11, 1887.

BRO. JAMES WHITEHEAD, of Alton, Illinois, visited the Saints of Lamoni during the last days of May. He was with them over two Sundays, and spoke on Tuesday evening, the 24th. His presence and testimony were of great value to the Saints. He was a clerk in the office of Joseph Smith, the president of the church, from July, 1842, until Joseph and Hyrum were killed. He was in position to know much that was going on at Nauvoo, during the closing years of Joseph Smith's life, and was acquainted with the doctrines, theories, rumors, and incidents of the time in which he was so closely connected with Joseph the martyr. His recollections are clear and emphatic; his faculties unimpaired; and for this reason his statements concerning things which occurred in the time referred to are of great worth to those whose connection with the work began at a later period. His friendship for the prophet was unselfish and intense. He knew the man in his public and private life. He had seen him and known him during that stormy period from 1842 to 1844; was within the circle of counsel and conversation in which Joseph and Hyrum Smith, the Twelve and leading elders of the church moved, and was more or less conversant with the views, objects, designs and policies "more certainly believed" among them. Thus entitled to speak from actual knowledge of the times and circumstances, he was listened to with confidence by the members of the branch at Lamoni, and leaves among them the testimony of an untarnished life and an undiminished faith. It was not like "one returned from the dead," but it was like a messenger returned from a distant land unto which he had been sent with a message he had faithfully delivered and was returned again to relate it to the members of his father's household. He left Lamoni in company with Bro. H. A. Stebbins, to visit Bro.

Abram Reese at Pleasanton, Iowa, on the 31st of May; happy in Christ, and in his visit to Lamoni.

## "AND FOUND WANTING."—No. 2.

D. WHITMER ON POLYGAMY.

IN his "Address" page 38, D. Whitmer says:

"I now have as much evidence that brother Joseph received the revelation on polygamy, and gave it to the church, as I have to believe that such a man as George Washington ever lived. I never saw George Washington, but from reliable testimony I believe that he did live."

Just before making this statement he says:

"I am receiving letters of inquiry as to my belief and knowledge concerning the question of polygamy. I have also another important reason for speaking upon this subject. There are false doctrines of importance in the book of Doctrine and Covenants, and I desire to prove them false doctrines."

The argument used by D. Whitmer, to accomplish the desire expressed above, is of a very singular and striking character. He says:

"If brother Joseph Smith received the revelation on polygamy and gave it to the church, the Doctrine and Covenants must be laid down, for the commandment is 'His word ye shall receive as if from mine (God's) own mouth.' Then you must receive the revelation on polygamy, or else you must lay aside the Doctrine and Covenants. For his word (all of his word) ye shall receive as if from God's own mouth."—"Address" p. 38.

The revelation from which D. Whitmer attempts to quote is chapter 22, in Book of Commandments, and section 19 of Doctrine and Covenants; and the honesty, fairness and love for Joseph Smith held by the one who quotes from it may be seen by any one who will take the pains to read the whole revelation "without prejudice," as he asks us to read his "Address;" and without "desire" in his heart to prove the Doctrine and Covenants to contain "false" things.

"Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth in patience and faith." \* \* \* "For behold, I will bless all those who labor in my vineyard, with a mighty blessing, and they shall believe on his words, which are given him through me, by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea for the remission of sins unto the contrite heart."

There is nothing in the revelation, which if construed in fairness and "charity," the love of God that "thinketh no evil," can be made to mean what David Whitmer states in regard to it. He has no more right to misconstrue the words of this revelation, than the editor of the *Her-*

*ald* has to misconstrue the words of David Whitmer; and the latter does violence to the commonest rules of construction when he quotes from the revelation the portion stated by him and construes it to mean that the church was, or is under obligation to heed all the words of Joseph Smith as "if from God's own mouth." The words to which they are to give heed are those which Joseph Smith was to "receive" from God, "walking in all holiness before him," the "words" "given him through" the "comforter." No other words or commands are included in the direction to receive his words. Elder Whitmer betrays himself here, and shows that his desire to prove Joseph Smith to have been a bad man, has pushed him beyond the confines of fairness and kind dealing. This is shown further on page 39 of "Address," where Elder Whitmer states that "the fact that Joseph received this revelation [revelation on polygamy.—Ed.] was then known and acknowledged in editorials in the *Herald*." No such knowledge was had or acknowledged by those having the *Herald* in charge at that time, January 1860, nor since. Brethren Wm. Marks, Zenos H. Gurley, Sen., and W. W. Blair, were appointed a publishing committee, and Isaac Sheen, Editor, at a conference held October 6th 1859. The first issue of *Herald* was published at Cincinnati, and a large number printed and distributed, everywhere, as specimen numbers. The editor, Isaac Sheen, wrote the article from which Elder Whitmer has chosen his evidence upon which he bases his belief that Joseph Smith received and gave to the church the polygamic revelation. Elder Whitmer intimates that the *Heralds* of the first issue have "been hid up and destroyed." So far is this from being the truth, that there was a large issue of this number reprinted in June, 1864, at Plano, Illinois; and it would not be surprising that the very number from which Elder Whitmer quotes is one of that reprinted issue.

But Elder Whitmer has misrepresented the article, and the scope of it, from which he first quotes. That article was a clipping from the Saturday Evening *Post*, for October 9th, 1852; and was written at a time when Elder Sheen was not connected with the Reorganized Church at all; and had Elder Whitmer been as honest and fair as he would wish the readers of his "Address" to believe that he is, he would have reproduced in connection with the statement the comment of the *Post* upon this statement of Isaac Sheen, who was not at the time writing in the interests of the Reorganized church; but against the Utah polygamists, and using their own statements respecting the doctrine, without reference to his private views on the mat-

ter; his communication being date September 20th, 1852. The comment of the *Post* is:

"It therefore seems that the Lalt Lake Mormons, if Mr. Sheen be correct, and he quotes the very words of the Book of Mormon, are acting not only in opposition to common decency and morality, but to the explicit commands of their own holy book, and to the dying testimony of Joseph Smith, their founder."—Saturday Evening *Post*, October 9th, 1852.

But, the language used by Isaac Sheen and quoted by David Whitmer does not implicate Joseph Smith in the manner "supposed" by this writer that loves him so much. Isaac Sheen does not state what connection Joseph Smith had with the spiritual wife doctrine; for he did not know, and could not testify as a witness. Beside this he states that Joseph Smith "caused the revelation to be burned." How, when and by whom? The only evidence ever offered on this burning business was the statement of President Brigham Young, made August 29th, 1852, at Salt Lake City, who said that "a wicked, wicked woman burned it," referring to the wife of Joseph Smith. The wife of Joseph Smith, Emma, stated repeatedly to Jason W. Briggs, L. C. Bidamon, her son Joseph, and others that she "never saw the revelation" and "never burned it." And yet David Whitmer goes out of his way as a witness of the Book of Mormon, to canvass the question of polygamy and Joseph Smith connection with it, of which he had and has no more personal knowledge than he has that the moon is, or is not "made of green cheese;" or a world like the earth, and inhabited by men, angels, or devils, and rolls this lie under his tongue as a savory morsel; because foresooth he thinks he can by it prove that Joseph Smith gave false revelations which are in the Book of Covenants.

Again: Joseph Smith said that the "doctrine was of the devil," himself. David Whitmer tells us no new thing when he asserts that the doctrine is bad and from the devil. He has Joseph Smith's word for it; and that word given too, when he was surrounded by enemies, seeking his life. It may be perfectly true what he is reported having said that "if it had not been for that accursed spiritual wife doctrine, he would not have come to that;" and still himself had no guilty connection with it.

David Whitmer states further:

"Brother Sheen does not state how long brother Joseph had connection with this doctrine, but *of course we suppose* from the time the revelation was given, July 12th, 1843, until the time of his repentance just before his death, in June, 1844; at which time he concluded that the revelation was not of God, but was of the devil, and caused it to be burned, voluntarily giving himself up to his enemies, saying he was going to Carthage to die."

Who is it that makes this supposition? David Whitmer resents the *Herald's* suggestion that anybody else than himself is engaged in dictating the "Address;" and yet he says: "but *of course, we suppose.*" Who are the we? Here David Whitmer testifies to a supposition; a damaging confession of ignorance of the matter in ques-

tion, and a form of evidence, always objectionable and never allowed as proof of alleged facts in any court. David Whitmer wishes the readers of the "Address" to believe that the Holy Spirit has led and directed him to give the things contained in it as his "testimony;" and yet he by an "*of course, we suppose*" locates the *time* when Joseph concluded that the "revelation was not of God, but was of the devil, and caused it to be burned" and gave "himself up to his enemies," and "going to Carthage to die," were all continuous events, occurring in June, 1844, just prior to his death. Does Isaac Sheen from whom Elder Whitmer quotes make any statements from which all this suppositious matter is derived? You who have read the "Address," can easily determine. David Whitmer states that the revelation to which he refers was given July 12th, 1843, but gives no source from which he derived that information. On what does he base such a statement? It certainly is not found in the article of Isaac Sheen from which he quotes; and Mr. Whitmer's "we suppose" so is the only authority given for it!

Again; David Whitmer professes to quote from an editorial article in *Herald* vol. 1, No. 1, January 1860. This professed quotation we give, just as it is found on page 40 of the "Address."

"I will now quote from the same number of the *Herald*, page 8. It is an editorial, being the second article in the first number of the paper. This adulterous spirit (polygamy) had captivated their hearts and they desired a license from God to lead away captive the fair daughters of his people, and *in this state of mind they came to the Prophet Joseph* (not Brigham Young). Could the Lord do anything more or less than what Ezekiel hath prophesied (answer a prophet according to his iniquity). The Lord hath declared by Ezekiel what kind of an answer he would give them, therefore he answered them according to the multitude of their idols; (giving them an answer through Joseph—the revelation on polygamy; and Joseph gave the revelation to them—the church). Paul had also prophesied that for this cause, 'God shall send them strong delusion, that they shall believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness.' Both these prophecies agree. In Ezekiel's prophecy the Lord also says, 'I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet (or, allowed the prophet to be deceived because of his iniquity—W), and I will stretch out my hand upon him and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.' We have here the facts as they have transpired, and as they will continue to transpire in relation to this subject. The death of the prophet is one fact that has been realized; *although he abhorred and repented of this iniquity before his death.*"

Of this, David Whitmer states at the close: "Here we have also the testimony of the editor of the *Herald.*"

In the original article as it is in the *HERALD* there is not a parenthesis, nor a dash from the word "This," with which David Whitmer begins his quotation to the word

"death;" with which he closes it. But David Whitmer inserts the word (polygamy) in parentheses after the word "spirit;" the words (not Brigham Young) after the word "Joseph;" which would not do any particular harm, only they make the writer of the original article to say what he did not. But, after the word "prophe-sied," David Whitmer introduces the words "answer a prophet according to his iniquity;" which not only are not found in Isaac Sheen's article; but they affirm that Ezekiel prophesied that the Lord for a license for their iniquities according to the "iniquity" of the "prophet;" a thing which neither Isaac Sheen, nor Ezekiel did say. The good book says: "I the Lord will answer *him* that *cometh* according to the multitude of his idols." David Whitmer is so eager in his "desire" to prove Joseph Smith to have given false revelations in the Doctrine and Covenants, that he not only testifies of what he had no knowledge, but he perverts the writings of a man who wrote upon a subject upon which he had no personal knowledge, and perverts the language of the prophet Ezekiel, also, whose character as a prophet is not on examination among Latter Day Saints. But this is not all: after the word "idols," David Whitmer inserts the words "giving them an answer through Joseph—the revelation on polygamy; and Joseph gave the revelation to them—the church."

Isaac Sheen's bones should turn in their grave at such an outrage on his language. He wrote nothing of the kind. There is not a thing in the article that indicates that Elder Sheen proposed to state that Joseph Smith gave the revelation to the church. The nominative of the personal plural pronoun, "their," used in connection with "hearts," "their hearts," is found in a sentence going before, which is "and men have set up their idols in their hearts;" this is still further preceded by "these back sliders;" "Brigham Young" and "his priests," as filling the prototypes of "King Noah" and his priests, to whom Elder Sheen refers, from Book of Mosiah, 7th chapter.

David Whitmer may say, "O, all these parenthetical sentences are mine; and only explanatory." This will hardly do, for Elder Whitmer has inserted in the midst of a quotation from Ezekiel, the words, "(or, allowed the prophet to be deceived because of his iniquity.—W.)" This is the only sentence in parenthesis which David Whitmer has marked if this one be marked as his. He could put them into the language of Isaac Sheen without marking them, thus making it to appear that he was the one making these perversions of the words of Ezekiel; but he had not the courage to spoil the sublime text of the old record in such a way. No human being who reads this purported quotation from the writings of Isaac Sheen could by any possibility know to the contrary but what he had written the words enclosed in parentheses. The reader must conclude they were Sheen's, not Whitmer's. No, the purpose was to make the article of Isaac Sheen do duty as a "testimony" against Joseph Smith,

It was not strong enough as it stood; it must be doctored. And will any man dare to say that it was done by the Holy Ghost, the Spirit of Truth, the Comforter.

Again: Taking the article for all that may be legitimately claimed for it; no blame can attach to Joseph Smith if the Lord did really answer those men who sought unto him "according to their idols." Ezekiel says: "I the Lord will answer them." And again: "And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet." David Whitmer undertakes to break the force of this by interpolating his explanation of what Ezekiel meant, in the words "or, allowed the prophet to be deceived because of his iniquity." Is it possible that David Whitmer has been sent not only to correct the errors of Joseph Smith but to rectify and explain those of Ezekiel and the rest of the prophets of Israel. If so, it is high time he was about that business.

Elder Whitmer shows decidedly bad judgment in attempting to fix the prophecy of Ezekiel to fit his preconceived idea that it was because of the iniquity of Joseph Smith that the answer of the Lord was to come through him, by which those who "sought unto him" were to be led to believe a lie. The man in Ezekiel's prophecy against whom the face of the Lord was to be set, was the man who sought unto the prophet; though both prophet and those so seeking should be punished, in order that God's people might no more go astray.

Altogether more has been made of this argument of Elder Isaac Sheen's than the article itself will bear. The present presiding elder was not then connected with the Reorganized Church, and was not so connected until April, 1860. The HERALD was printed at Cincinnati, Ohio, under the editorial charge of Bro. Sheen. The committee, Brn. Marks, Gurlley, and Blair, lived not many miles apart in Northern Illinois. The matter for the first issue of the HERALD should have passed through their inspection, but did not. The position assumed in the argument of Elder Sheen was not endorsed by them; nor was it ever acted upon and endorsed by the church formally. The present presiding elder of the church, and senior editor of HERALD refused to endorse such position both at the time of assuming the duties of his office, and steadily and persistently from that time to this. His position upon the question was then just what it is now, that he did not know whether the revelation was received by Joseph Smith, or not; that it was directly in opposition to the faith of the church and revelations accepted by it as from God, and therefore not binding being contrary to God's written word; that the revelation had not been given to the church by Joseph Smith, and had never reached the church, even under the presidency of Brigham Young in accordance with the rules governing the body, and which were given for the very purpose of preventing "damnable doctrines" being foisted upon the people of the church. And when Elder David Whitmer volun-

teers his statement that God gave "them an answer through Joseph—the revelation on polygamy; and Joseph gave the revelation to them—the church;" he states what he, nor the polygamists in Utah who claim the revelation as being a holy law and from God direct, have not yet proved and can not prove. The revelation, if there was one, was not presented to the church in the lifetime of Joseph Smith; and it was not until August 29th, 1852, that it was presented to the church in Utah, and that too by President B. Young, and without it having been submitted to quorum action.

If the argument made by David Whitmer on the article of Elder Isaac Sheen, which he so cruelly mangles in quoting, be a good one; that is, that Latter Day Saints must throw aside the Book of Covenants because Joseph Smith gave the polygamic revelation, and it was false, and therefore the "commandment to receive Brother Joseph's words as if from God's mouth was false," is a good one, what shall be said of the book of Ezekiel; for that prophet makes God the responsible author of what is given to deceive those asking for revelation; and Elder Sheen's argument is made upon the hypothesis that God did give the revelation to Joseph, and that for the purpose of deceiving those who came to him making the inquiry. If this is correct reasoning, then Joseph Smith's only crime in the matter of receiving the revelation was that he suffered God to deceive him. The conclusion from the argument of Elder Whitmer would seem to be that because Joseph was not smart enough to prevent the Lord from deceiving him and giving him a false revelation—"Some revelations are of God; some revelations are of men; and some revelations are of the Devil," which was this of—and because the Lord did so deceive him he was a bad man.

Apropos of this: Elder David Whitmer states that he was "called out to hold the authority." But in 1847 he was baptized by W. E. McLellan and re-ordained by him to the office of High Priest and President of the church; and received a revelation as Seer, Revelator and Translator, which he gave to Jacob and John Whitmer, Hiram Page and W. E. McLellan, endorsing what the latter had done at Kirtland in pursuance of what he claimed to have received as a command from the Lord; thus compromising himself as fully as his words, acts and the spirit by which he was moved could do, with an effort to lead an organized body which he and they called the Church of Christ. Was David Whitmer satisfied with the authority which he says he was called out to hold, that had been conferred upon him? Why then did he submit to a re-ordination at the hands of W. E. McLellan? And why was not the authority to which he was so re-ordained confined to the office of elder, which he now says was the only high office in the church, instead of being to that of High Priest, into which he was ordained July, 1834 by Joseph Smith, or under the system and order taught and held in the church at that time? And

why was the still higher office according to W. E. McLellan, whom D. Whitmer so signally endorsed, that of President of the High Priesthood, and of the church, added? And how is it that Elder Whitmer now states, as he does on page 28 of the "Address," that he has no desire to lead the church, and has refused to do so; he says:

"A one man leader to the church is not the teachings of Christ. After brother Joseph was killed, many came to me and importuned me to come out and be their leader; but I refused."

He certainly did not refuse in this instance; and he does not say who they were who came to him to get him to lead the church whom he did refuse. And now, was David Whitmer again distrustful and of weak faith respecting this call, and the ordination received in 1847? Again: If the ordination of high priests was such a grievous error and was fraught with such disastrous consequences, as to bring down at the very start the displeasure of God to such a degree that the devil was permitted to fall upon and bind some of those who were ordained, how does it happen that the devil did not put his spirit upon Elder Whitmer when he was so ordained in 1847? And how does it happen that John Whitmer wrote in his journal of events?

"While the Lord poured out his Spirit, the devil took occasion to make his power known; he bound Harvey Whitlock so that he could not speak, and others were affected; but the Lord showed to Joseph the Seer, the design of this thing. He commanded the devil in the name of Christ and he departed, to our joy and comfort."

Of this Elder Whitmer says:

"Of course it was given to brother Joseph to cast the devil out, but what was the design of the devil entering into these men just as soon as they were ordained the first High Priests ever ordained in the church? Of course it was to show that God's sore displeasure was upon their erring works of ordaining High Priests into the church of Christ. Any spiritual man can see this."—"Address," page 65.

At the same time that Harvey Whitlock was ordained, Lyman Wight, John Murdock, Hiram Smith, Reynolds Cahoon, John Whitmer, and others were ordained also. Of these only two were seized of the devil, Whitlock and Murdock. Is it not very strange that when Joseph Smith essayed to ordain High Priests against the will and to the displeasure of God as charged by D. Whitmer, that the Lord should *pour out his Spirit upon* those ordained, thus sanctioning the act; and that out of six or ten men so ordained by Joseph Smith, the great transgressor in the scene, only two should be seized of the devil; and that when these were so taken that Joseph Smith, whom John Whitmer calls "the seer," should be the one who should as a matter "of course" cast the devil out. From David Whitmer's curt saying "any spiritual man can see this;" he would have his readers to infer that the design of the Lord was to show his displeasure at the ordaining of High Priests by permitting the devil to torment two out of six so ordained. But John Whitmer says that the "Lord showed to Joseph the Seer, the design of this thing." Joseph commanded the devil in the name of Christ to depart, and he departed. If the Lord

showed Joseph Smith the design of this visitation of the devil's power, then and there, while there was a necessity for both the wisdom and the power to act, Latter Day Saints, and every body else who read the "Address" of David Whitmer may depend that the Lord did not show to David, nor John Whitmer a different design in 1848. John Whitmer did not see it as David Whitmer now sees it for him, in 1831 when the circumstances occurred. He wrote then "the Lord poured out his Spirit." Upon whom was it poured? Upon those ordained to the office of High Priest. It so pleased the Lord that he confirmed the act of Joseph Smith by sending his Spirit; the same as he did when Jesus was baptized of John in Jordan. The devil was pleased, or displeased, and he sent his spirit upon two of six or eight. The Lord showed this spirit and its design unto Joseph Smith and he, in Christ's name and by his authority commanded the devil to come out of the men and depart, and it was done. Could men acting in the name of the Lord ask for any better, or plainer endorsement of their work? John Whitmer wrote truly; but his unnatural brother, now that John is in the grave and can not defend the aspersions cast upon his faithfulness and spirituality, states in relation to what the historian wrote of this affair that the "Spirit of God" was "poured out in abundance upon that occasion, some seeing visions, etc," that "you will learn in the next world, if you do not know it already, that the devil can give visions, appearing as an Angel of Light." The inference of David Whitmer here is plain. He desires to have his readers to understand that the spirit which was poured out, on that occasion when these ordinations took place, by which prophecies were uttered and visions seen was the spirit of the devil; and that his brother John Whitmer's statement was a falsehood. He carries the same inference when he says that John Whitmer tried to "explain it away," further up the page. David Whitmer is not content to detract from the fair name of Joseph Smith, but he casts aspersions upon the character of John Whitmer as well.

David Whitmer was not there and is not competent to state anything about what took place. John Whitmer was there; he partook of the Spirit of the Lord, then poured out; so did all the others, the men upon whom the power of the Devil fell included; for they experienced the force and influence of both, the darkness and misery of the one, the comfort and peace and blessedness of the other. It can not be that David Whitmer is so blind as to ask us to believe that it was the one and selfsame spirit of the devil that John Whitmer says was "poured out in abundance," by which men "prophecied" and "saw visions," was the one which bound the men Whitlock and Murdock, was the one that showed the seer the design and that cast the devil out of the men and released them from their bondage. Jesus said—"If I by Beelzebub cast out devils by whom do your children cast them out?"—Matt. 12:27.

Again: David Whitmer quotes from a

statement made by Wm. Marks, also found in the first number of the HERALD:

"He (Joseph) said it eventually would prove the overthrow of the church, and we should soon be obliged to leave the United States unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down, etc."

Why did not David Whitmer quote the remainder of the statement of Wm. Marks to which the "etc.," at the close of what he did quote refers? Because it would interfere with the argument he wished to make; it is as follows:

"He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the church unless they made ample satisfaction."

If those who read would exercise a little of the common sense with which God has endowed them, they would ask a few questions before gulping down the conclusions which Elder Whitmer gives in his "Address" page 41, on this statement of Wm. Marks. How does the statement inculcate Joseph Smith in the teaching or practice of polygamy? Does he here tell Wm. Marks that he has been guilty? No, it simply states that the doctrine was cursed: that if not speedily checked it would overthrow the church; that the church would have to leave the United States; that he, Joseph Smith, was satisfied that it was a cursed doctrine; that every exertion should be made to put it down; that he, Joseph Smith, would go before the congregation and proclaim against it; that William Marks, the Presiding Elder of the church (stake or branch) at Nauvoo, and presiding officer of the High Council, should go into the High Council, sitting in his place, where he, Joseph Smith, would appear and prefer charges against those in transgression; and that unless these persons so charged made ample satisfaction, Wm. Marks should sever them from the church. This is the plain common sense of the whole statement. From it has been constructed the hugest mountain ever created from so small a molehill. There is not a line in it that implicates Joseph Smith or Wm. Marks as guilty of teaching, or practicing the cursed doctrine. There is nothing in it that indicates that the doctrine was taught, or practiced as a tenet of the church; or that any considerable number were engaged in it. It is simply an inferential admission that there was something of the sort held by some, and that unless it was checked great mischief would ensue. Who made this discovery? Joseph Smith. To whom did he go to speak of it? To William Marks, the Presiding Elder of the branch, stake, or church at Nauvoo, where both lived. President Marks does not say in this statement that Joseph Smith said anything that can be construed as an admission that he was himself in the practice, or teaching the doctrine. On the contrary, if anything is to be derived from it by fair-minded men it would be that Joseph Smith had become possessed of the information that somebody was talking, and possibly doing the wrong spoken of; that he foresaw the danger, and to stop it

proposed to go into the public stand "before the congregation and proclaim against it;" and that more than this, he would prefer charges against those persons and they should be expelled from the church. Is any one so foolish as to suppose that Joseph Smith was himself so big a fool as to publicly proclaim against a doctrine which he was secretly teaching and practicing; or that he was so foolhardy as to go before a legitimate tribunal and charge men with transgression of which he was guilty, and of which others knew he was guilty. Men who choose to believe such a thing must, like David Whitmer, have set up a "desire" in their hearts to prove Joseph Smith to be false to his trust in God.

The statements made by Isaac Sheen and Wm. Marks are all the proofs presented by David Whitmer in support of his belief that Joseph Smith received the revelation on plural marriage. Not a line of proof does he give as to how, when, or where Joseph Smith gave the revelation to the church. He left the church, making a virtue of necessity, in 1838; and the things alleged to have transpired in the statements which he offers in evidence occurred in 1844, six years afterward. David Whitmer was not with the church then, knew nothing personally of what was going on in the church; and we are impressed that this screed on polygamy injected into chapter four of the "Address," as a make weight, was to darken the character of Joseph Smith. It was wholly unnecessary to the purpose stated by David Whitmer, that of proving the Doctrine and Covenants faulty, if such were really the fact; and it can not fail to impress the candid reader unfavorably to David Whitmer's cause.

David Whitmer says on page forty-two of the "Address:" "I must say that all who stumble because of the errors of Joseph Smith, are weak indeed." David Whitmer began stumbling because of the errors of Joseph Smith in 1835, as he now states, and he has been stumbling ever since, and his last stumble is the worst of all.

"Prejudiced persons are blind and do not want to see and understand except their own preconceived way. There is none so blind as those who will not see."

So says Elder Whitmer on page sixty-five of his "Address." It fits his position exactly. His "Address" bears the marks of prejudice against Joseph Smith and his work from its opening chapter to its close; and in none of its chapters is it more strikingly displayed than in his attempt to add the weight of his testimony to the charge that Joseph received and gave as a revelation from God that monstrosity called by the church in Utah the "Revelation on plural marriage."

We have had great respect for David Whitmer, his age and the circumstances of his connection with the rise of the church have conduced to this; and had he confined his effort to those things and times within his personal knowledge we should have felt much more confidence in his effort; but when he so wantonly traverses fields outside of his own knowledge to

fasten odium upon Joseph Smith and others, it to us, betrays an animus that throws suspicion over all that he has written.

#### EDITORIAL ITEMS.

WE call attention to the advertisement of Sr. B. C. Smith, of Independence, Missouri, announcing that the Sisters' Aid Society has photographs of the Old Jail at Liberty, Clay county, Missouri, in which the brethren were confined in 1838, to be sold in aid of the church at Independence. This photograph has five of the brethren also in the group: Joseph and Alexander Smith, S. Maloney, F. C. Warnky and J. W. Brackenbury.

Bro. W. W. Blair leaves to-day for St. Joseph and Stewartville, Missouri, and Plum Hollow, Iowa, to look after church affairs and labor in its interests as he can. After attending the Plum Hollow conference he intends to meet with the Galland's Grove district conference, which meets in the Salem branch, June 10th. Last Sunday he met with the Lucas (Iowa) branch, and held two services, both of which were largely attended. There are a goodly number there about ready to take up their cross and follow the call of the Master. The Saints were refreshed by the excellent sermons and exhortations of Bro. D. S. Mills in his late visit there. It is pleasant and encouraging to follow such laborers, for their reputation is "like precious ointment."

Bro. C. M. Fulks wrote us under date of April 11th, 1887, but his letters did not reach us till May 31st. He is located near Harper, McDonald county, Missouri, and thinks it a very good point for persons to find homes cheaply and easily. There are now nineteen members of the church there, seven having been baptized by Bro. Depew of late.

Sr. Mira Carter, of Osceola, Iowa, invites us to hold services in that town. Pressing duties in other directions prevent our complying for the present, and we therefore leave it for the district president, Bro. H. A. Stebbins, hoping he may preach there at an early time.

Bro. R. J. Anthony would leave his home for his Utah field of labor, May 26th, calling at North Platte City and Hutchinson on his way west. We commend brother R. J. to the kind mercies of the Master in his labors in the west.

Bro. Cornish reports several more baptized at Bay Port, Michigan.

Bro. R. L. Ware writes, May 27th, that Elder E. L. Kelley had preached two excellent discourses in Kingston, Missouri, of late, and that they were well received.

Elder W. P. Brown, of Newton, Kansas, and who is laboring with David Whitmer, is out against the Reorganized Church in a pamphlet; send for one; address him at Newton, enclosing a stamp. We see that he calls Joseph the choice seer, while his co-worker, Elder Whitmer, says he is not. This is the same Elder Brown whom Elder Whitmer published in the HERALD last winter, and who returned from Canada in consequence thereof; would it not be well that the half dozen elders there is in

the Church of Christ should agree together, before they claim the differences of opinion that there may be among the eldership of the Reorganized Church is evidence of their not being recognized of God. If a household of a half dozen can not agree, is it wonderful that one of several thousands may not.

By letter from Bro. T. Robinson who sends us a letter from Angus, Iowa, saying Bro. Thornton had returned, held a debate with a Methodist minister, and had baptized seven, and that they now had eighteen members and held testimony and prayer meetings Sunday afternoons. They desire some of the elders to call on them.

Bro. J. Armstrong wrote from Nebraska City, Nebraska, May 24th, that there never was a time that there was a greater need of preaching the word in their district than now. The people are hungering and thirsting after "the words of life." He says "I shall plant the good seed wherever I can, and trust that it may be watered in time, by myself or others."

Letters are received from several of the Saints for which we have not room, among them the following: Sr. Mary Hickling, Sheffield, England; Samuel Shaw, Beatrice, Nebraska; Joseph F. Burton, Hastings, Victoria; J. J. Cornish, Bay Port, Michigan; R. C. Evans, London, Ontario; J. Leatherdale, Harwich, Ontario.

#### EXTRACTS FROM LETTERS.

BRO. F. M. COOPER, of Plano, Illinois, reports that the Saints at East Delavan, Wisconsin, are at work and building solidly, both in the matter of their house of worship and in their spiritual work, as well. Bro. Cooper has been at Lyons and Beloit since conference. He says:

"Bigotry, prejudice and falsehood, have done their best to retard the advance of the work here, but up to this date truth has steadily gained ground. Three were baptized; while some of the finest people in this country have committed themselves upon the side of the faith, and in the future will obey. The Saints here are building from the ground up—none ever will join the church here half converted; they are afraid that their judgment were converted to our faith, but their hearts—well, the trouble was there."

#### QUESTIONS AND ANSWERS.

*Ques.*—That part of the revelation given April 11th, 1887, concerning the song service in our church, that at the prayer and testimony meetings the organ and all other instruments shall be silent. Does that mean that the opening and closing hymns at our sacrament services shall be sung without the accompaniment of the organ, or shall the Saints understand it to mean, that no instruments shall be played after the service is given to them to occupy: to sing, pray or speak, as led by the Spirit of God to do?

*Ans.*—We understand that it means that the prayer and testimony meetings among the Saints are to be held without the use of the organ or other instrumental music, either at the beginning, during the service, or at the close. We did not think that there could be a question as to the meaning of the word to us.

*Q.*—How can a man be born "by the word of God," as taught in 1 Peter 1: 23?

*A.*—By complying with "the word of God,"

which commands and provides for it. See John 3: 3-12; Matt. 28: 19, 20; Mark 16: 15, 16; Acts 10: 48; 1 John 2: 29; 5: 1; &c.

*Q.*—How is Christ "the end of the law for righteousness to every one that believeth?" (Romans 10: 4.) The sects say that we are under grace, and that there is *no law now*, not even the law of adoption.

*A.*—1. Christ was "the end of the law [of Moses] for righteousness," because that "law" was a means ordained of God to prepare a people to accept Christ and his righteousness—the gospel. Christ was the object—"end"—to which the law pointed, and to which it led those who believed in it. 2. Christ was "the end" of that law, for the reason that he terminated and abolished it by giving in its stead a greater, higher, holier, and more effective one, namely, the gospel, the "new covenant." See Jer. 31: 31-44, with Heb. 8: 6-13, and 10: 14-20, 28, 29; also 2 Cor. 3: 3-14; Rom. 7: 1-6; Heb. 7: 19; 10: 1; and Matt. chapters 5, 8, and 7, etc. 3. That we are under *law* is evident from the Scriptures; Rom. 7: 25; 8: 2; Heb. 7: 12; Jas. 1: 25; 2: 12; 1 John 3: 4; Heb. 8: 10; 10: 16, etc. Law is a rule of action; the commandments of Christ are the rule of action for all to whom they are given, therefore they are *law* to them, even "the law of the Spirit of life in Christ Jesus."—Rom. 8: 2. 4. It is true the Saints are "under grace," for the reason that it is by the grace of God that Christ was *given* to be the Savior of man by and through the means of the gospel. Deut. 18: 15-19, with Acts 3: 22-26; Isa. 55: 3, 4; John 14: 21-24; Rom. 1: 16, 17; Titus 3: 11; 1 John 3: 22-24; Rev. 22: 14. The "grace" of God furnishes man the means of salvation; by "faith" man may accept that means—the gospel—when properly presented to him; and when he accepts it, then by faith he must patiently "work out" his salvation strictly in accordance with "the law of the Spirit of life in Christ Jesus."

*Q.*—What does Paul mean when he says that "the gifts and callings of God are without repentance," in Romans 11: 29?

*A.*—He means that when God bestows gifts— favors—upon a person or people, he never repents of doing so. This the contexts clearly show, for St. Paul is here explaining "the gifts and calling of God" to Israel—past, present and future.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

Dear friends still toiling in the sun,—  
Ye dearer ones who, gone before,  
Are watching from the eternal shore  
The slow work by your hands begun,—  
Rejoice with me! The chastening rod  
Blossoms with love; the furnace heat  
Grows cool beneath His blessed feet  
Whose form is as the Son of God!"

#### THE MOTHER OF MOSES.—No. 2.

"AND the woman took the child and nursed it." Sweet days of blessed privilege! The privilege of watching over and caring for her babe; but how there must have mingled with every throb of joy one painful thought! How the shadow of that hour in the near future must have fallen across the sunlight of the present, the hour when she must resign him to the king's daughter, must place upon his lips the last loving kiss, and know him no more as her own; but in obedience to the will of God lay her sacrifice upon the altar, and

trust the results to Him. All too fast must have sped those precious days when her heart would tremble at each coming footstep, and her arms close more closely about her boy, lest the time and summons had come. As her child grew older how he grew into her heart. Daily some new charm was added to the winsomeness of that which went before; and so closely around her heart were entwining the tendrils of his young life that to sever them would soon be impossible, without crushing the life from hers.

"And the child grew and she brought him unto Pharaoh's daughter, and he became her son." Brief words in which to record an act like this! She waited not for the summons, lest her strength should fail; but taking her boy in her arms she hastened to the palace and left him there.

Sisters in Christ Jesus, whether we think upon it or not, such sacrifices have from the beginning been demanded by the Father, and both men and women have laid them upon the altar of his love. Has he asked us more than he has given? The knife of Abraham was stayed, Isaac was unbound, and without a mark upon his tender limbs was returned to his mother's arms—his father's love. At the time appointed, "Moses refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; and if his mother was still living, with what emotions of pride and joy she must have witnessed the mighty works God wrought by his hands in behalf of his afflicted people, and to the overthrowing of their haughty oppressors. But when we come to the Son of God, the Prophet like unto Moses, raised up from among his brethren, no voice is heard to stay the uplifted arm, no message comes in answer to the pleading cry: "Father, if it be possible, let this cup pass from me;" and, at the last, when the bitterest dregs of that cup was pressed to his dying lips, the face of the Father was veiled, and heart broken the Son cried out: "My God, my God, why hast thou forsaken me?"

"Why hast thou forsaken me?" "I have trodden the wine press alone, and of the people there was none with me, . . . and their blood shall be sprinkled upon my garments, and I will stain all my raiment. I looked, and there was none to help, and I wondered that there was none to uphold; therefore, my own arm brought salvation unto me. \* \* \*"

"I looked and there was none to deliver." Oh, the depth of that divine love and pity! "Father, send me; I will redeem them, and the honor and glory shall be thine." Filled with a love not to be fathomed except by God himself, the Son forsakes the glory he had with the Father from the beginning, takes upon himself the infirmities of his brethren; not the nature of angels, but the seed of Abraham, and is in all things made like unto them, that through knowledge of temptation he might be able to succor the tempted, and knowing all the infirmities of the flesh, he might be a merciful High Priest, ever interceding for us at the right hand of God. Having done implicitly and perfectly the will of the Father, he offered himself a willing sacrifice for the sin which had banished man from the presence of his God; and after having obtained the keys of death and hell, ascended up on high, leading captivity captive and gave gifts to men. And hear it, ye who so disregard the grand and glorious work wrought out by this mighty Redeemer, as

to teach in his name that only the elect few shall ever be saved, while they who have not obeyed God in this brief span of life, shall be no more than the clods in the valley, or be consigned to endless torment forever and forever; hear it, we say, that God has sworn by himself, because he could swear by no higher: "As I live, saith the Lord, at the name of Jesus every knee should bow, of things and that in heaven, and things in earth and things under the earth; every tongue should confess that Jesus Christ is Lord, to the glory of God the father." If they confess it before God, it will be because they know it, for he to whom lying lips are abomination, will listen to no false confession from his creatures, and John says that this confession is life eternal. "And this is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent." "God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life."

O, shame upon the man who dares stand as a minister for God and teach that those who are out of Christ shall perish, when millions upon millions of the human family have not as yet heard his name—the name of him whom God hath highly exalted, whose name is above every other name, and to whom every knee shall bow and every tongue confess."

O, the matchless love of God as manifested in the gospel of Christ. That gospel of which the world are to-day, very many of them, almost as ignorant as those who have never heard his name. The height and breadth, the length and depth of which they have never even had the shadow of a glimpse, and the nature of the atonement they comprehend as little as the love which prompted it.

But come we back to the mother of Moses and the lesson we would draw from her willing sacrifice. By faith she was enabled to make it, and by faith we may do the same. Not all of us have a Moses to lay upon the altar, but each and every one of us has a part to take in helping to spread the glad news of salvation. The fountain of sin and uncleanness has been opened in the house of David. We have been made partakers of the great salvation wrought out for us, purchased by the implicit obedience and blood of Christ, and now it becomes us to walk before him as Saints who knowing his will, hasten to obey it with gladness of heart.

Is this all? No, truly; there stands connected with our knowledge of Christ a solemn responsibility. It is possible for us to fall away. After having known Christ it is possible to deny him, to crucify him afresh and put him to an open shame. For all other sins there is forgiveness, either in this world or in that world which it to come; but for this there is no forgiveness; therefore, while all men except those who know him will yet have to come to that knowledge, there remains hope for all but us. If we deny him, there remains no longer hope, but a fearful looking for of that which is to come.

Our salvation was purchased with the most precious gift God had to bestow. His servants and handmaidens have at all times in the past laid upon the altar of his love their all, and can we, ought we to, expect to inherit a like glory with them unless we partake of their sacrifices, their labors. We never will, worlds without end, for God is just, and the privileges enjoyed by his Saints in this day are greater than in any former

dispensation of time, and we may be assured that the account we have to render will be in proportion to our privilege, for "where much is given much will be required."

Sisters, we are pledged to the conference to help roll on the missionary work to the extent of our ability. Are we doing it? Many have done nobly, but are all striving to do their part? If all sent in their pennies, how they would add to the sum total. If those located in branches, where they have all the privileges of the church, only came up as promptly as those who are scattered and never have the privilege of attending meetings, the amount in our weekly list would soon double. There never was a time in the history of the Reorganized Church when the outlook was so cheering and the calls for preaching so urgent; and while our hearts are pained when we hear of those who are falling out by the way, the pain is for them, not because we have any fears for the work. Let us win them with reason and love, if we may, but if we can not, let us part in peace and double our diligence; and if we will keep in mind the work which is still left for the angels to do, we will take diligent heed to our own feet, lest though we be in the field among the wheat, we be found but a tare in the time of separating. The tares answer their purpose, or God would not suffer them to remain; but we don't want to be found among them, for we know that they will be bound in bundles for the burning, while the wheat will be gathered into the Lord's garner. The breeze which is passing over the church of God is causing every grain of wheat in his field to strike deeper root, and from the rich resources of his grace and love they are drawing such supplies as are making their lives "living epistles, known and read of all men;" and to-day and to-morrow, aye, forever, the church will be the better for every breeze which passes over the harvest field.

"Rejoice with me! The chastening rod  
Blossoms with love; the furnace heat  
Grows cool beneath His blessed feet  
Whose form is as the Son of God!"

He is with us, and we are acknowledged of him. He has committed to the Reorganized Church the work of preparing a people to meet his coming, and as wives, mothers and daughters of Zion, he is calling upon us to take part in this work. Let our hearts and our homes be pure, and God will care for all the rest. If they turned away from following the Master himself because of the doctrine taught by his own lips, do you suppose that none will turn from his church for the same reason? Let us be steadfast, that we may be able to abide the day of his coming.

#### HOME COLUMN MISSIONARY FUND.

Sr. Naomi —, Ohio. . . . .	1 00
Sr. Mary McLeod, Cormorant, Minn. . . . .	1 00
Sr. Mary Strong, Lamoni, Iowa. . . . .	50
Sr. A. Houghton, Wilton Center, Ills. . . . .	1 00
Sr. Hannah C. Johnson, Lamoni, Iowa. . . . .	50
Sr. Sarah Carlisle, Downsville, Iowa. . . . .	1 00
Sr. Verna M. Carlisle, Downsville, Iowa. . . . .	50
Sr. M. Gunsolly and daughter, Defiance, Ia. 1 00	
A Sister, Portsmouth, Iowa. . . . .	25 00
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J. W. Scott, Lamoni, Iowa. . . . .	18
Lorna May Scott, Lamoni, Iowa. . . . .	10
LAMONI, IOWA, June 1st, 1887.	

*Sister Frances*.—I have a desire to thank the Sisters that have written for the Home Column for their timely words of cheer and comfort. They have been strengthening to me and to others that have been but a few months interested in this work, and I hope they will continue to write, or that we may hear from others, as no doubt there will always be new converts that will watch with eager eyes for the testimonies of those that have been longer interested. I have not yet taken the *Herald*, but through the kindness of a sister I have the privilege of reading it. We have learned to esteem it very highly in this place, as it is our only preacher, unless we receive a visit from the traveling elders, which we are always pleased to do, and will kindly welcome any of them passing this way, if they would give us a call. There is no branch organized here, and we have no meetings, as there is no one to lead them; but it is my daily prayer that we may remain faithful to God and to this work, and that we may do nothing that will bring a reproach on the name of Christ Jesus. I ask an interest in the prayers of the Saints.

Your sister in hope of eternal life,

M. WELSH.

March 20th.

*Dear Sisters of the Home Column*.—I thought I would write a few lines to the Home Column. I think it our duty to try even if we can but write a few lines. The people of God are to be tried, and if temptation overcomes us to-day, let us not give up, but keep striving day by day to overcome all evil. If we try and pray to God for deliverance, he will help us. We mothers have a great many trials to contend with in raising our families. We sometimes feel cross, and do not want to be bothered, and in that way give way to anger; but if we will lift a silent prayer to God he will help us to do better.

I, too, think it a sin and shame to buy silk, satin, and velvet, which is nothing only outward show; a plain dress trimmed with the same material looks neat and graceful, and more suitable for the Saints of God. I do not think we should try to dress like the world any more than participate in its other follies. Sisters, let us be wise on this subject. I have never regretted obeying this precious gospel. It is the power of God unto salvation. God grant that we may each live a pure life, so as to be worthy of that great reward—everlasting life.

Your sister in the covenant,

G.

BEECH LANE, Ont., April 22d.

*Dear Sr. Frances*.—I wish to tell you of a dream I had before coming into the church. I have read David Whitmer's communication to the *Herald*, and when I was reading it, this dream came to my remembrance. It was at a time when I was in great doubt and trouble as to which course I should pursue in regard to the doctrine that was being presented to me. I knew not which way to turn. I was a devout Methodist and I did not want to give up my belief unless I was sure that those awful Mormons were right, and I told the Lord that if they were right and the doctrine of divine origin, that I would forsake all and embrace it, if he would show it to me in a manner that I could not mistake.

After praying in this way I lay down on my bed to take my nightly rest, and I do not know whether I was sleeping or waking, but it was all

very real and vivid. I thought that I stood in a narrow doorway, and to the right of the doorway, immediately in front of me was a forest, very dim and misty, with many paths leading through it, while to my left lay a very level plain, pure and as white as snow, with only one path leading straight across it. While I stood looking at it, there came a very bright ball of light in the sky. I wondered at it as it rolled from the east to the west through the sky, and I spoke and said, "I wonder what it all means," and then I distinctly heard a voice say: "The wilderness which you see is the religious world in which you have been wandering, seeking truth among its many dim paths and finding it not, but now the gospel law with its one straight path is being presented to you by my servants; which is the path across the white plain that you see is the light of the gospel, which is with my people. Believe and obey and find peace. It came from the country east of you and it went to the west, and lo, it has come to you."

I awoke with my mind greatly relieved and a great peace filling my soul. Perhaps you will not feel when you read this as I do when writing it, for the testimony is with me now, that the Reorganized Church is the true and only church of Christ, and if I always feel as I do now, not all the writings of the different factions combined can move me. The gospel is my joy and consolation in every trial, and by it I hope to gain salvation. God showed where his truth was and I propose to stand by it, though all men's works shall fall.

Yours in the hope of eternal life,

CHARLOTTE PIER.

BRECKENRIDGE, Texas, April 16th.

*Dear Sisters*.—My object in writing is to ask some good Mormon preacher to come here and preach and see if there can be enough members gathered into the fold to organize a branch. I am from the Valley Branch, Carroll county, Missouri; was baptized and confirmed by A. J. Cato, and I believe I was baptized into the right church. I am not willing to leave it and join some other church. I have grown very cold in the work; have not lived right in the sight of the Lord; have been afflicted six years. I desire the prayers of the Saints in my behalf. May the Lord send a preacher. Yours in the faith,

ADDIE WOOD.

## Correspondence.

BEELERVILLE, Kan., May 24th.

*Dear Herald*.—There are about thirty Saints in the county. I came here last January, found about a dozen; now there are a goodly number of us. We have no organization yet, but hope to be organized this summer. We hold meetings every two weeks at some of the Saints' houses; and every two weeks in a sod school-house ten miles west. Elder Goreham and myself have been trying to tell the people here in two counties of the glorious gospel restored again; and of late brother T. E. Thompson, from Indiana, has been helping us; we have more calls than we can fill. This is a great change from a year ago, when Elder Goreham endeavored to preach and was threatened with ancient eggs. This change, we thank and praise God for; and when we come together for prayer and testimony meet-

ings, the Lord is with us in great power. Last Sunday brother Goreham led three into the waters of baptism. In the evening we walked three miles, preached in a sod shanty, twelve feet square; and although it was raining, the house was filled and we had good liberty, and on Monday morning I went to my work on the railroad. Brother Goreham was with me, and he stopped and talked with the boss. After he had talked a while, the boss called me from my work, and said that he had thought me a Methodist, but wondered at my keeping so silent on religion while at work. "But," said he, "I want to read your Mormon Bible." He said, "I have heard what neither of you have; I heard Joseph Smith preach in New York and in Pennsylvania many times." Also said he had heard Sidney Rigdon and others; had seen Joseph baptize several of his relations. I said, "Mr. Steats, we don't believe in polygamy." "O, I know you don't," said he, "neither did Joseph Smith; but Brigham Young is the one that did that mischief since Joseph was killed." Every chance he has he is talking to me about the Mormons. Brother Goreham gave him a Voice of Warning, and today he gave me the money for it. I told him I would rather have the book. He said, "So would I;" and made me take the money. Praying for the welfare of all Saints.

Yours in bonds,

W. F. CLARK.

SELIGMAN, Mo., May 24th.

*Dear Herald*.—When I last wrote to you I was at Silver Hill, Arkansas. Since that time I have had many things to overcome—trials, severe trials I have had. Sometimes it seemed I would have to succumb to their weight, but he who is ready to help the needy never left me entirely. Many times I was made to say alas, alas, what have I done that I should have to suffer so much! When sickness and death was making its way in my family, it was then that those from whom I had reason to expect aid forsook me, while they that I had been taught to look upon as enemies, were faithful to administer to our wants. This bit of experience learned me not to judge from *ex parte* evidence, especially when the evidence was given by those who had prejudice against the other party. It is not good to nourish such unpleasant thoughts, so I will let the past remain past.

In the *Herald* I have seen many things to encourage and strengthen, and I have seen some that has caused me to feel sad. When I read the speeches of some of the brethren on Decoration Day, and see how the Southern people are esteemed by them, and then of the G. A. R.'s, how they esteem the people of Dixie, I feel sad again. And often I am made to wonder why the Lord does not put an appendix to the gospel that it might have a law to meet every emergency. I thought the gospel had in it all things that was necessary for the salvation of the human family, and that its laws, if obeyed, would make us all one. If I have never said so before, I wish to say now that I was a soldier in the Confederate army, and I was just as honest then as I could have been had I been in the Northern states, and I have been in the South a great deal since the war, and I find the masses of the people as loyal as any that ever donned the blue. This is not all. The war with all its concomitant evils is past, and I for one think that the Saints ought

to let the past remain past; and as one common brotherhood we ought to work for the common good of all, having neither north nor south among us.

I think it was perfectly right to give place to Father Whitmer's article, and the answer to it I think was opportune. I also think brother Lambert's hint to the Gurley brothers a hit in the right place—a hint to the wise ought to be sufficient. The statement of Bro. E. C. Briggs in the *Herald* and to the General Conference did me good.

I am now on my way to the South Western mission again, and as I expect to labor principally in new places, I hope I will be remembered by all the faithful ones. My sojourn in Ray county, Missouri, was not altogether what I would have liked. There are some there who take delight in working against the church, or it so appeared to me while I was there. Their efforts were all to disorganize—to tear down—and I did not see or hear of one effort they made to build up. I think the Wagonda branch needs assistance from the missionary in charge in that mission.

In conclusion, allow me to say that the church suits me exactly—books, revelations, presidents, Twelve, Seventy, editors and all. I really don't believe this church can be run by one man or one branch. When the Lord gives me the right to dictate to him, then I will begin to find fault with those that he has appointed to lead the church.

In bonds,

A. J. CATO.

OMAHA, Neb., May 27th.

*Bro. Joseph:*—Since Conference at Kirtland have labored about all of the time in the field. I have received more aid through the Spirit and by the Saints than ever before in my life, which makes it a pleasure to labor. Have preached several times at Platte Valley, Fremont, and at two points in Sary county. At several of the above places there seems to be an increased interest. Through the aid of brother J. Waltenbaugh, of Lewisville, Cass county, we got the use of the M. E. Church there, for one night only however. We tried to do our duty in presenting the word to a goodly number who came out, including the M. E. preacher. It seemed to be quite a curiosity to see a Mormon and some were anxious to hear what we would have to say, it being the first time that any preaching was done there by our people. I believe, after taking an hour and although the gospel light was made to reflect upon their creeds in no uncertain way, yet they had nothing to say. We feel that god was done, and could we have had the house longer, believe more good would have been done. There seems to be a growing desire on the part of the people to hear; but oh, how blind the wise (?) men of the religious world are; when the light of the latter day work is reflected, then is their blindness made manifest. Now is the time for the saints to let their light shine as in a dark place, and if ever in the history of the church we should lift up our heads and be glad it is now, since the Lord has again spoken to his people, giving evidence that he still owns them as his church. It must be great comfort and joy to those who have stood firm while the clouds were hanging over the church, holding fast to the rod of iron, looking forward to the brighter time, to now see the clouds lifted, and the sun of righteousness shining down upon them as in

days of old. But those who have gone away thinking that the church had gone astray and that if they remained with her they would suffer loss, then to find that *they* were wrong and not the church, and have to so acknowledge and thus display their weakness it must be a great cross to bear indeed. If they had given heed to the word to "stand fast in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage," (Gal. 5:1), also, "Blessed are they who have not seen and yet have believed," (Jesus), thus having avoided the necessity of bearing such a cross "we walk by faith," in this world.

"Oh for a faith that that will not shrink,  
Though pressed by every foe,  
That will not tremble on the brink  
Of any earthly woe!"

"A faith that shines more bright and clear,  
When tempests rage without,  
That when in danger knows no fear,  
In darkness feels no doubt."

I thank God for the privilege of engaging in such a glorious work, a work which is destined to triumph over every opposition, which is the "bride" which will be acknowledged by the bridegroom, the Lord Jesus Christ. This is my faith and assurance, and may the Lord help us to abide. I expect to go next week into Madison county to take part in a grove meeting to be held near Battle Creek, June 4th, and will labor in those parts for some time the Lord willing. Ever praying for the success of the cause everywhere.

In gospel bonds,

W. M. RUMEL.

HAMILTON, Australia, April 11th.

*Bro. Joseph:*—There are a few Saints here who are endeavoring to hold up the banner of truth, and calling on men and women to "repent for the kingdom of God is at hand." The efforts in this direction are not without results; and although very few have been gathered into the kingdom, yet we have cause to rejoice when we that have given obedience to the gospel and received the blessings of the gospel; for surely it is good to be taught by the Spirit of God. We rejoice when we see prejudice melting, and the spirit of light working on the hearts of the people, compelling many to admit the truths of the gospel as transmitted to us through Joseph the Seer, leaving them in a similar position to that of Agrippa when he said to Paul, "Almost thou persuadest me to be a Christian."

On Saturday last brethren Broadway, Dickson and myself, were at Newcastle and preached the simple plan of salvation to the people; there was one who believed what we preached was the gospel, but he would not obey, which was the case with Felix, when he trembled and answered Paul and said: "Go thy way for this time; when I have a more convenient season I will call for thee." May God in his infinite mercy by his Holy Spirit impress upon the minds of this people the terrible condemnation under which they rest for ignoring the truth.

I with others of the brethren have great reason to rejoice for to have so faithful a servant of the Master as Bro. Burton to come to Australia, and that through his counsel, we have been put in line with the blessings of the "new and everlasting covenant." Truly it was good to hear him, for his counsel was by the Spirit of God. He deserves the prayers of all the Saints; and may God bless him and wife and daughter wherever

they go. May God hasten the time when we will have Bro. T. W. Smith with us, for this is a large field of labor in Australia. We are far away from the chosen land, but God can hear us when we call upon him.

Yours in the faith,

JOHN G. DICKINSON.

SWEET HOME, Mo., May 21st.

*Bro. Dancer:*—I see my time is out for the *Herald*. I would not do without it. I can't see how so many Saints can do without it. Every one should take the church papers, especially those who are young in the cause, for it will strengthen the weak and encourage them. Every Saint should be interested enough concerning this work to take them and get the news. I am interested in this work. I want to see it prosper, which it will do, for God is at the head of it. I send five dollars to renew for my *Herald*, and to have you send a copy to my father, John Ford, for one year.

Yours for truth,

J. T. FORD.

WASHINGTONVILLE, Ohio.

*Editor Herald:*—I am not a Latter Day Saint myself, but my mother is. Last week we received a visit from brethren G. T. Griffith and R. S. Salyards which made the week very enjoyable. They tried to procure the M. E. church for preaching services, but the people of the town are so bigotted that they would not grant them the privilege, which of course was to their own loss. Friday evening brother Salyards preached a sermon at brother Robson's house, inviting those who would to come and hear, on the first principles. It proved a subject of marked interest to those who came, but of course people felt timid about coming to a private house, and consequently he did not have a very large audience. Saturday evening brother Griffiths preached a good and able sermon on the God-head, proving by scriptural passages that the Father and the Son are separate beings, and also that God has a body, parts and passions. This was very instructive as well as interesting to all the listeners.

Sunday morning they had a Saints' meeting, which I did not attend, and Sunday at 1:30 p. m., they baptized two sisters, my mother being one of them. Sunday evening brother Griffiths preached on duties concerning members of the church more particularly, and also on the fruits of the spirit. They departed Monday which was much regretted. Still we have hopes of soon seeing them again.

Now that the latter days have dawned, we are privileged to live in its glorious light, and we can more fully understand the meaning of the language, "And the Lord also shall be exalted in that day."

In the Latter Day Saints we have a bright example of this. Those who have entered the vale of humiliation through repentance and baptism by this means are able to ascend where all things are "most holy." With the Saints all work is done in the Spirit, and with the understanding that it is for the Lord, and it must be well done that it may be an honor to the Christian name.

In this church deception is not tolerated. Every thought, every deed of life, must be such as will bear the inspection of angels. Every wrong defiles the temple of God wherein the spirit dwells, and nothing of this character can

abide among the Saints. The Latter Day Saints seek to dwell in God's light and love by coming into humility's vale and being baptized as was our blessed Savior. Not only these but all souls who enter this church can not long remain idle; all must labor to clothe themselves with the beautiful graces of the Spirit by deeds of kindness and love to all the needy, whether friend or foe. There is no secret lurking place for sin in this church, for there is nothing hidden but it shall be revealed. I do not belong to any church, and consequently can judge better than some others that do; and I believe this to be the true church of God. In this and in no other can you find practical religion. By these two brethren who I believe are true Christians we can prove that the gospel throws a mantle of peace around dissension; it sweetens life, mollifies its cares, it begets accommodation, consideration, respect and love. It also enables us to be cheerful under all circumstances, and what blessing is greater?

MARGARET YATES

OAKLAND, Cal., May 21st.

*Brn. Joseph and William:*—I expect, the Lord willing, to leave here for my field of labor, Oregon, on the 25th of this month, to remain there until next conference, the Lord sparing my life, or die in the field with the harness on. My old hurts and afflictions have not left me yet, and I am quite poorly at times, but I am trusting entirely in my heavenly Father and to the ordinances of his house. I want your special prayers and faith in my behalf, for I very well remember receiving a great blessing while at Battle Mountain. When death seemed inevitable, Bro. Blair and others prayed for me, and I was healed, though over five hundred miles away from them. I am trusting in that same God to-day, and I do not believe that it is his will that I should go hence yet. I am trying to the best of my ability to live as I should, and I want strength to go and perform my duty in the ministry; so lay my case before the Lord in the prayer of faith. I am perfectly willing to abide the results, for a dutiful child should be subject to his father, I have but one purpose to live for, and that is to preach the gospel and do some good in my day. Oregon is a hard field to labor in, and I should have some help. Can not there be some arrangements made to send Bro. Holt, of Southern California, to labor with me. I understand by letter from Bro. Heman C. Smith, that he intended to send him to Oregon with me, but the late conference omitted giving him any mission, so he could not send him.

But I will go and do the best I can, trusting in the Lord to raise up some one there. A brother Oliver Hansen living up there, the Spirit pointed out to me at our little conference last spring, but I said nothing to him about it then. It is probable you know him. I wish you would make this a subject of prayer, as there has been many unwise ordinations. Yours ever,

A. HAWS.

BEELERVILLE, Kan., May 24th.

*Editors Herald:*—We are rejoicing over the prospects of a bounteous harvest, having been blessed with several good rains in the last ten days. We are also rejoicing over the prospects of a branch of the church being raised up here in this part of Ness county. One year has now passed since we cast our lot here among the home-

steads. At that time there were only four Saints living in this part of the State; we now have over thirty members, and although we are in an unorganized condition, we are holding meetings every Sabbath, and the Saints are blessed every time we come together. We are all poor in this world's goods, but rejoice to know that the Spirit of the living God will be poured out upon us to-day in our little sod shanties on our claims the same as it was at Jerusalem on the day of Pentecost.

Since coming here I have done the best I could in teaching the plan of salvation. Prejudice was very strong here, but is fast giving way. Last Sabbath I baptized three and many more are believing. In the South-east part of the county, where I have been holding meetings, several are very much interested. The last time I was there one old, grey-haired man, with tears in his eyes took me by the hand and said I preached the truth, and he was ready to obey it, but wanted to wait a little longer, believing that his wife and perhaps some of the children would go with him. Since I wrote you last October I have corresponded with some thirty different Saints. Of this number six have come here with their families. They have all got themselves good farms and are well pleased with the country. I believe a great many more of the brethren could get good homes here. Government land is all gone, but claims can be bought for from \$200 to \$1,000, owing to improvements and location. Two railroads are now running through the country. Bro. W. F. Clark, who hails from Boonsboro, Iowa, and Bro. Thomas E. Thompson, late of Ripley county, Indiana, are both zealous workers and have been a great help in keeping up the interest here.

Wishing our noble cause God-speed, I remain yours in the faith,

WM. M. GOREHAM.

63 Pigot St., Greenheys,

MANCHESTER, Eng., May 16th.

*Dear Herald:*—After reading the beautiful and soul-inspiring testimonies, and the very instructive and edifying leaders, etc., that your valuable columns are constantly being fraught with, I feel moved to again ask your kind permission for the insertion of a few lines from one who feels, as it were, overwhelmed with love and gratitude for the great cause that we as the ministers and servants of Jesus Christ are engaged in.

It is a little over two years since my wife and I embraced this true gospel, and apart from regretting that step of obedience, we rejoice and thank God that in his tender mercy and goodness he constrained our hearts to perform that righteous act; for the promise to the obedient has been fully realized in that we have since been almost perpetually made recipients of the good Spirit of God; yea, as repeatedly as we have by the adopted mode requested and sought for it. We feel sure that it will by its influence (inasmuch as we live up to its desires) steadily, but most surely, guide us to that haven which is prepared for the faithful saints of God—those who persevere to the end.

We feel that every energy that we in this mortal state are able to exercise for the promulgation and establishment of this great pearl, will not in any degree recompense him who in his goodness has been so mindful of us. He has blessed us abundantly in every conceivable way, and often-

times preserved us from dangers that were no less imminent than inconceivable.

A few weeks ago I was privileged to attend a conference at Sheffield, Yorkshire, and was most deeply impressed with the services throughout. The testimonies, prayers, and preaching were characterized by the influence of God's Holy Spirit, proving very unmistakably that they were accepted of God, and that we are God's people. "The Spirit itself beareth witness with our Spirit that we are the children of God." I came away with at any rate one good resolution formed in my mind, and determined that I would as a minister called by Jesus Christ, henceforth endeavor to show by my walk and conversation that not only am I a representative of the gospel, but one who is striving to be a living witness to its precepts. Upon hearing the revelation which has recently been issued, I was forcibly struck with its injunctions, and am, I trust, fully cognizant of their importance, especially concerning the ministry, "Be ye clean that bear," etc. I feel bound to acquiesce in its requirements and say:

"Thy kingdom that I seek  
Is Thine, so let the way  
That leads to it be Thine,  
Else I must surely stray.  
Not mine, not mine the choice,  
In things or great, or small,  
Be thou my guide, my strength,  
My wisdom and my all."

At our Band of Hope meeting held last Tuesday, I entered into a solemn league with God, and pledged myself with his help and strength to never again countenance the use of intoxicating liquors. I feel sure, God sustaining me, I shall never break this covenant. Thus at any rate I have removed one great and mighty obstacle, and I feel already relieved of a load which seemed in no small degree to mar the progress of the work, not that I was previously excessive, or intemperate in the indulgence of this pernicious habit, but I never felt the freedom that I knew I ought to do in my spiritual labors.

I have lately adopted the habit of family prayers in my home, always preceded by the reading of a chapter of the Bible, or anything equivalent, and have already felt God's blessing for this act. We have a daughter four and a half years old, and a little son six months old, and it is the heart's desire of my wife and self, that they should grow up as shining lights in the kingdom of God. May God strengthen us to daily set them a good example.

I would here strongly exhort all parents who have not as yet established this beneficial habit of family devotion in their homes, to try the spiritual experiment, if you will permit me the term, and they will I know be amply blessed by our Father in heaven for so doing. The effects are innumerable.

As to the work, I could write columns in its praises. Its progress and future prospects are on every hand encouragingly great; and not less so in our Manchester district and branch here. I bless it almost with every breath. In my daily vocation as a teacher of the young, it has proved of inestimable value to me, for it has been my constant teacher, both spiritually and temporally. My daily scripture lesson is a source of delight to me, for by the aid of the Spirit, which I always apply for, I have unveiled to me things that I heretofore knew not, although I have been a student of the Bible all my life. I have been a teacher now about fifteen years, yet was never

before able to so beautifully comprehend the application and the plain and simple inferences of God's holy writ as they are presented to us. Well may I exclaim:

"Tis a glorious thing to be  
In the light, in the light."

This to me is a part of my unimpeachable testimony that I know the work is the work of God. The little stone is fast rolling on, in spite of the false and formidable opposition raised against it, and must inevitably triumph eventually over the whole world. "Heaven and earth shall pass away, but my words shall never pass away."

And now I feel I am trespassing on your generosity, so I will conclude, praying that God may bless his work and his people, and that we the latter may "be steadfast, unmovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord." With love and best wishes for all the Saints, believe me, your humble brother and servant in Jesus Christ,

SAMUEL F. MATHER.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### MELCHISEDEC PRIESTHOOD.

"FOR this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also King of Salem, which is king of peace. For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of years, and all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually."—Hebrews 7: 1, 2, 3, Inspired Translation. King James' Translation of the 3d verse infers that Melchizedek was without father, without descent, &c. This translation bears its own refutation in the 4th and also 8th verse, for the 4th verse reads, "Now consider how great this *man* was, unto whom the patriarch Abraham gave the tenth of the spoils." The word "*man*" suggests both father and mother, descent, beginning of days and end of life. The 8th verse reads "and here men that *die* receive tithes." This verse settles the matter that he was a man and died, for Melchizedek did receive tithes here upon earth, from Abraham.

That the account in the Inspired Translation appears to be correct, is because it commends itself unto our reason and experience. Our experience tells us that man dies, and therefore our reason says if man dies, there must be some other power to which it alludes when it says, "without beginning of days or end of life." Man has both.

We know of no being, or power, that fills this description "without father, without mother" except the Infinite One, of whom it is said "Before the mountains were brought forth, or ever thou hadst

formed the earth, and the world, even from everlasting thou art God."—Ps. 90: 2. As regards the flesh, Jesus Christ had beginning of days, and end of years. God caused the earth to be formed, and the inhabitants thereof, for an all-wise purpose in himself. To accomplish that purpose he had the right, as well as the power, to act either in person, or to delegate the power to act to whomsoever he might choose. He chose to delegate that power to his son, by whom it is said he created the world, (Heb. 1 chapter), and of whom it is said that he is "the author of eternal salvation to all them that believe." It is also written of him that "God so loved the world that he gave his Only Begotten son, that whosoever believeth on him should not perish, but have everlasting life."

It being purposed in the mind of the Father that the Son whom he gave should not come on the earth until the meridian of time to make reconciliation for the sins of the world, he having established a plan of salvation to be declared unto fallen man, it follows that the son must delegate authority unto man to act in his name and declare the conditions of salvation unto their fellow-man, and this must have taken place as early as the immediate fall of man. For all of the posterity of Adam are under the effects of that fall, and are in their carnal state at enmity against God, according to the word.

Men holding this authority were called priests after the order of the Son of God. Melchizedek was a priest after that order, so the word says, which priesthood, or authority existed with the eternal God,—co-existent with his being,—and consequently was without "beginning of days or end of life,"—"without father, without mother" &c.

The Book of Mormon agrees with the Inspired Translation, both with respect to Melchizedek being a High Priest after the order of the Son of God, also that there were other High Priests of that order before his time, even from Adam, and that the plan of salvation was taught to Adam's immediate posterity by men called to this priesthood. Alma, (Book of Mormon) page 241, Plano edition, says, "And now my brethren, I would that ye should humble yourselves before God, and bring forth fruits meet for repentance, that ye may also enter into that rest; yea, humble yourselves even as the people in the days of Melchizedek, who was also a High Priest after this same order of which I have spoken, who also took upon them the High Priesthood forever."

This order of which Alma has spoken is described thus in page 240:—"And again my brethren, I would cite your minds forward to the times when the Lord God gave these commandments unto the children of men, and I would that you should remember that the Lord God ordained priests after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption."

The time when these commandments spoken of were given is made known on page 239:—"Wherefore he gave commandments, they having first transgressed the first commandments as to things which were temporal and becoming as gods, knowing good from evil. . . . Wherefore God gave them commandments, after having made known to them the plan of redemption, that they should not do evil, the penalty thereof being a second death."

The Inspired Translation, Genesis, chapter 11, verses 17, 28, 29, speaking of Melchizedek says:—"And thus, having been approved of God, he was ordained a High Priest after the order of the covenant that God made with Enoch, it being after the order of the Son of God. And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name." And Enoch declares in verse one of Genesis, chapter seven:—"Our father Adam, taught these things [the plan of salvation and redemption made known unto him by God, as in the previous chapter] and many have believed and become the sons of God." Adam had become a son of God according to that plan.

It can not be claimed that the High Priesthood was limited to the Mosaic economy, for as we see it existed in the days of Adam and Enoch. Neither can it be claimed consistently that Melchizedek and Abraham were under that economy, or anything like it, for the world says that what is styled the Mosaic law was not in being until 430 years after Abraham's time, which "law was added on account of transgression," as Paul declares in Galatians chapter three.

Fallen man, in order to be saved, or reinstated in favor with God, and be accounted as his children, can not become so by any scheme of their own devising, but they must attain that relationship in God's own appointed way, which way is the gospel. The gospel, or plan of redemption, to be effectual, must be administered by men called after this holy calling or order by God himself, or by angelic ministration, or by the Holy Ghost.

That the gospel was to be the only plan of salvation to all the posterity of Adam is made known by God unto Adam as recorded in Genesis, chapter six, of Inspired Translation, and it is styled in both translations, the *everlasting gospel*. It is also evident from the fact that Adam's posterity are all on the same plane in regard to the effects of the fall. What would save one, would save all, for it is written, "God is no respecter of persons."

There may be some who read this who will say, "We have no faith in the Inspired Translation nor in the Book of Mormon, and in King James' Translation you can not find where the gospel was preached before Christ."

Let us see; in Galatians, chapter three, it is positively asserted that the gospel was preached to Abraham. And in Hebrews, chapter four, it is as positively asserted by the same apostle that "Unto us was the gospel preached as well as unto them, [children of Israel in the wilderness], but

the word preached did not profit them, not being mixed with faith in them that heard it." And by inductive reasoning we can demonstrate that it was preached by Noah, and that Abel also was acquainted with it.

In Romans 1:16, 17: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed."

Peter, in his second epistle, 2:5, says: "Noah was a preacher of righteousness." In Matt. 22:35, Jesus calls Abel a righteous man. If the righteousness of God is revealed in the gospel, and Noah was a preacher of righteousness, he was a preacher of the gospel. If Abel was a righteous man, he became so by obeying the gospel, and all this corroborates the Inspired Translation which says Adam taught his children the gospel. But the reader may say, "I don't believe the Inspired Translation." I am persuaded you never read it to compare it with the other translations; for I am satisfied that good sense will give the preference to its readings. Let me give you from the many blunders and incorrect readings in the King James Translation two specimens to compare with the Inspired Translation. Lot said to the rabble, "Behold, now, I have two daughters which have not known man; let me, I pray you, bring them out to you, and do ye unto them as is good in your eyes, only unto these men [angels.—E. S.] do nothing, for therefore came they under the shadow of my roof."—King James', Gen. 19:8. Compare with this the following: "And Lot said, Behold, now, I have two daughters which have not known man; let me, I pray you, plead with my brethren that I may not bring them out unto you; and you shall not do unto them as seemeth good in your eyes; for God will not justify his servant in this thing."—Insp. Trans., Gen. 19:13.

Reader, this a delicate subject, and we leave it with you to judge which is the most moral, the most Godlike and which agrees with the major portion of King James' translation, the New Testament portion at least.

Peter says concerning Lot in his second epistle, chapter 2, that the unlawful deeds of those Sodomites vexed his righteous soul from day to day. Think you, reader, that a righteous man whose soul was vexed from day to day with their vile proceedings, would act so unrighteously as represented in King James' translation? Read the following from King James: "Who is blind but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not."—Isaiah 42:19, 20, and then the following from the Inspired Translation, "For I will send my servant unto you who are blind; yea, a messenger to open the eyes of the blind and unstop the ears of the deaf; and they shall be made perfect notwithstanding their blindness, if they will hearken unto the messenger, the Lord's servant.

Thou art a people seeing many things, but thou observest not; opening the ears to hear, but thou hearest not."—Isaiah 42:16-21. It would be ridiculous in any case to think that the Lord would send a spiritually blind servant, or one that was spiritually deaf, and ask "who is so blind as the Lord's servant, and so blind as he that is perfect;" but when we consider that it was Christ whom the Lord through the prophet was speaking of, how superlatively ridiculous such language appears! Do you wonder that the Latter Day Saints take the renderings in the Inspired Translation in preference to the other? We are persuaded no reasonable person can.

That the major portion of King James' translation bears the divine impress we admit; but we claim that many blunders have crept in through its copyings and revisions and careless handlings, and many plain and precious truths have been distorted or left out.

But some there are who profess to believe in the Book of Mormon, and deny a belief in the Inspired Translation. According to our reading of the Book of Mormon, we consider such a belief untenable, for the simple reason that a believer of the one ought to be a believer in the other. As proof of our position we quote,— "Wherefore the fruit of thy loins shall write, [the Book of Mormon], and the fruit of the loins of Judah shall write [the Bible], and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together to the confounding of false doctrine, and laying down of contention," &c. 2 Nephi, 2. The careful Book of Mormon reader perceives the fact, that this quotation purports to be the word of the Lord to Joseph, the son of Jacob, who was sold into Egypt, foretelling that the writings of his seed and his brother Judah's seed, should "grow together to the confounding of false doctrine." &c.

"O, well; we believe in King James' Translation, and that is enough," say they. But according to the Book of Mormon, which you profess to believe in, that translation of the Bible is not a reliable guide in all things. In 1 Nephi, 3:39, 40, he was shown a book that was being carried forth among the Gentiles, which was "the record of the Jews, [the Bible], and he says; "And the angel said unto me, thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God; wherefore these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God; and after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold they have taken away from the gospel of the Lamb many parts which are plain and most precious; and

also many covenants of the Lord have they taken away; \* \* \* because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them." &c. We see then, according to this word, that on account of many plain and most precious truths being taken from the gospel of the Lamb, together with many covenants of the Lord from "the book," an exceedingly many do stumble, and it therefore is not a reliable and perfect guide, and that that translation [King James'] can not "grow together" with the Book of Mormon to the confounding of false doctrine, etc; but that it requires a translation with all of those plain and precious truths of the gospel restored, as also the "many covenants of the Lord" that have been taken away.

Thousands of earth's children are made skeptical concerning the Bible on account of the serious contradictions in it, as well as omissions of truths that were once in it, and thus have stumbled. We are indebted in King James' translation of the New Testament portion, for the knowledge of the gospel being preached to the ancients before, as the old Testament, to our knowledge, does not mention it. This omission has caused many to contend that the gospel was not preached before Christ. This is a false doctrine, and the Old Testament, of that translation, could not grow up with the Book of Mormon to confound it. The Book of Mormon confounds it, and so does the Inspired Translation of the Bible as we have seen, and a belief in the two settles the contention.

We have seen that these two witnesses bear testimony that the gospel was preached to Adam and his immediate posterity, and that by the authority of this holy order of the Son of God, and that this "holy order" was prepared in harmony with, and for the preaching of this plan of redemption. These witnesses make the positive declaration that Enoch, Noah, and Melchisedek, were ordained to this holy order; and the Book of Mormon declares concerning Melchisedek, "Now this Melchisedek was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray; they were full of all manner of wickedness; but Melchisedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of the Son of God, did preach repentance unto his people. And behold they did repent, and Melchisedek did establish peace in the land in his days; therefore he was called the Prince of Peace, for he was the king of Salem, and he did reign under his father. Now there were many before him, and also there many afterwards, but none were greater, therefore of him they have more particularly made mention."—Alma 10:2. According to this language Melchisedek had received the office of the High Priesthood, and was preacher of righteousness, and the statement is, that there were many High Priests before him, and also many after him, but none rose higher in that office in that priesthood, consequently he was a presid-

ing High Priest of the holy order of the Son of God, and of him the ancients made more particular mention. But many High Priests both before and after his day officiated in that office established by God to declare the plan of redemption. Hence we find Moses among the "many" who followed after him, preaching the gospel to the children of Israel in the wilderness, who "were all baptized unto Moses [or by the authority conferred upon him] in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ."—1 Cor., chapter 10.

We have seen that Melchizedek was a High Priest after the order of the Son of God, but according to New Testament history this high priesthood was called "after the order of Melchizedek." Christ is called by the Psalmist, and this is repeated by Paul, "a priest after the order of Melchizedek." The holy order is not changed; for says God, "I am God, I change not, therefore ye sons of Jacob are not consumed." It may appear to the reader, at the first glance, that the order of priesthood was changed; but upon reflection it will be seen that it is not.

What order of priesthood did Melchizedek belong to? That of the Son of God. If Christ was a priest after the order of Melchizedek, then it is plain he was a priest after *his own order*. How did it come about that *the name* was changed?

We have seen, according to the Book of Mormon as quoted, that there were many before Melchizedek, and many after him, but none were greater; and of him the writers of scripture made more particular mention. Joseph Smith, the martyr, said in his day, "It is called the Melchizedek Priesthood because Melchizedek was such a great High Priest; before his day it was called the holy priesthood *after the order of the Son of God*, but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name; they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek priesthood. Doc. Cov., 104: 1. These are the only good reasons that the writer has seen for the change, and to him they seem justifiable. That which becomes too common, no matter how good, thereby loses its value and sanctity in the minds of men. We frequently hear, (and the writer wishes he was free from it) both in preaching and in the prayer circle, the too frequent repetition of the names Father, Son and Holy Ghost, etc., etc. And how the reverent mind feels hurt over these too frequent repetitions. We are persuaded that God winks at our ignorance, yet he has commanded his followers when they pray to "use not vain repetitions as do the heathen."

But we are told there were to be no High Priests after Christ, that he was the last High Priest. Well let us see. Paul, after speaking of Christ's High Priesthood, says:—"Wherefore, holy brethren, partakers of the heavenly calling, [Christ's High Priesthood], consider the Apostle

and High Priest of our profession, Christ Jesus," etc.—Heb. 3: 1. In chapter five, and tenth verse, it says concerning Christ: "Called of God a High Priest after the order of Melchizedek." If Christ was called "after the order of Melchizedek," (or Melchizedek after the order of the Son of God), there were two High Priests certainly in that order. But he was "*called of God a High Priest after the order of Melchizedek*;" and Paul addresses his Hebrew brethren as "partakers of the heavenly *calling*;" so there must have been among his brethren some High Priests after the order of Melchizedek.

"But," says one, "that profession that the apostle alludes to is that of being a follower of Christ, and alludes to all the church of Christ, and the Savior was the High Priest of that profession, or church." But if you use that as an argument against High Priests being in the church, it proves too much, for it would destroy the fact of apostles being there also, because he is called the Apostle as well as the High Priest of their profession. None can deny that there were many Apostles in the church, for Paul in 1 Corinthians 12: 28, says:—"God set" them in the church; and and Jesus says to the Twelve, "Ye have not chosen me, but I have chosen you and ordained you." Paul frequently, when writing to the Saints says concerning himself, "Called to be an Apostle." Christ is the apostle, as well as High Priest of his profession, and Paul was "partaker of the heavenly calling;" and the conclusion is, so were the rest of the Twelve. And as there was a "profession" of apostles over which Christ was the "chief Apostle," so also there was of the High Priests over which he was the chief or High Priest.

That there are High Priests in the church is proven by the following:—"For [introducing a reason for something before advanced.—Webster.] *every High Priest taken from among men*, is ordained for men in things pertaining to God, that he may offer gifts and sacrifices for sins."—Heb. 7: 1. Webster defines the word "every," to mean "each individual of a whole collection, or aggregate number."

Each individual of the aggregate number of High Priests is taken among men, and ordained for men in things pertaining to God. Men therefore are ordained High Priests, and there is a collection of them, a quorum. Lest some should say that the Apostle has reference to the High Priests officiating in the law of Moses, we pursue the reading:—"Who can have compassion on the ignorant, and on them that are out of the way, for that he himself is compassed with infirmity. And by reason hereof ought, as for the people, so also for himself to offer for sins."—Heb. 5: 2, 3; see also 1 Peter 2: 5. "And no man taketh this honor unto himself but he that is called of God as was Aaron. So also Christ glorified not himself to be made a High Priest; but he that said unto him, thou art my Son, today have I begotten thee."—Heb. 5: 4, 5. We see here that the question of High Priesthood is continued, and that Christ did not take this authority upon himself, but the glory belonged unto him that had

appointed him a High Priest. And the Apostle reasons that if Christ could not, positively man could not take (present tense) in his day—not in the day when the law of Moses was in force—this honor of High Priesthood unto himself. This Melchizedek priesthood, or "the holy order of the Son of God," existed from the beginning whenever God had committed a dispensation of the gospel unto the children of men, until the law of Moses, which law Paul says, (Heb. 7: 11), was received under the Levitical priesthood, which priesthood was called "after the order of Aaron." And he reasons there that if perfection could be obtained under that priesthood, there would be no need of a priest after the order of Melchizedek, or for "the order of Melchizedek" being restored. But the priesthood of Aaron was changed, or superseded by the Melchizedek, which was adapted to the "change of the law," or gospel, the law of Moses being done away in Christ, who was a priest after the order of Melchizedek, he ordained other priests after that "order," after that "profession," after "the power of an endless life." For says he, "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain."—John 15: 16.

We have seen that under the Aaronic order of priesthood, perfection could not be obtained; and consequently eternal life, or life with that perfect being, God, could not be obtained. Therefore, of necessity a priesthood by which perfection could be secured was needed in the premises, and Paul says that one was "the order of Melchizedek."

Jesus said unto the apostles, "I have ordained you that you should go and bring forth fruit, and that your fruit should remain." Now if any man has not attained to this priesthood, by the command of God, he may profess to preach from early youth until his locks are whitened with the frosts of many winters, and no matter how indefatigably, or perseveringly he labors, those whom he thinks by his labors are saved, or, in the language of the Savior, the fruit he has brought forth will not remain, or be accepted of God.

A man may be called of God to preach and baptize with water, and not having authority to administer in the baptism of the Holy Ghost, his fruit would not remain. Let us examine. John said to those whom he baptized with water, "I have baptized you with water, but he [Christ] shall baptize you with fire and the Holy Ghost." It appears then that John did not have the authority to administer in the baptism of the Holy Ghost.

In Acts chapter eight there is an account of Philip baptizing with water, the same as John; but not having authority to administer in the ordinance of "the laying on of hands" for the reception of the Holy Ghost, two apostles had to be sent down from Jerusalem to officiate in that ordinance for the above purpose. If these converts had remained under the one baptism, they could not have attained unto eternal life. Why? Because Jesus said in his

prayer to his Father, John chapter 17, "This is eternal life that they might know thee the only true God, and Jesus Christ whom thou hast sent." And Paul says that "No man can say [he knows] that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12. The Holy Ghost beareth record of the Father and the Son, and this Spirit not being attainable by John and Philip's priesthood, or authority, but under the Melchizedek priesthood, shows a necessity of that priesthood.

The Savior, ascended to his Father, and was to stay there until "The times of the restitution of all things spoken by the mouths of all God's holy prophets since the world began," and was under the necessity then, as at the beginning of the world, to delegate his authority to men to act for him in the preaching of the gospel, adopting men and women as citizens of God's kingdom that they might receive that Spirit which perfects all things needing perfection. It is said by Paul, Eph. 4: 5, 11, "When he ascended on high, he led captivity captive, and gave gifts unto men." . . . "He gave some apostles, some prophets, some evangelists," &c. And in 1 Cor. 12: 28 he says, "God hath set in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments," &c.; and he states in Eph. 4: 12, that this church, organized after this pattern, was "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we in the unity of the faith, all come to a knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And surely that "stature" was perfection. Have we, brother Christian, Methodist, Baptist, Presbyterian and all denominations of Christians—have we come to that stature of perfection? Have we, friend David Whitmer, arrived at that desirable condition?

It can not be answered in the affirmative by either party. Why, then, in the face of this word is it said they are done away, and no longer needed by professing Christians of every denomination outside of the Church of Jesus Christ of Latter Day Saints? Why is it said that "Joseph the Seer" committed an error by organizing the church of God according to His own pattern, and for His own purpose? If it took this organization anciently in order that men might arrive at the "measure of the stature of the fulness of Christ," it would take the same means in every other age of the world for men to arrive at that fulness; for all are on a common level by nature, and God is from everlasting to everlasting the same perfect Being, and knew perfectly what it would take to save men; and the plan of salvation was as perfect in Adam's day as in any subsequent age of the world.

It is true that in the New Testament is recorded the fullest description of the church organization, but that does not destroy the fact that the church of God was organized in like manner in the times of Adam, Enoch, Noah, Melchizedek, Abraham, and Moses.

And it is positively declared in Acts chapter seven that the church was in existence in Moses' day; and Bible history states that then there were three leading officers, corresponding in number with the Matchless Three above, and with the three whom Paul said "seemed to be pillars" in the New Testament organization. There were also twelve men, one out of every tribe, chosen to assist Moses in his labors; and there were in the church "seventy elders." Exodus chapter 24.

Thus the organization of "the church in the wilderness" corresponds with the one in the New Testament times, so far as the history goes. We have seen according to the Scriptures that the gospel is styled, "the everlasting gospel," "the gospel of the kingdom;" and that it was preached in the days of the ancient worthies, at different periods of time. And being the everlasting gospel it was constantly the same; and being the gospel of the kingdom, or church of God, it follows it is the same gospel of the same church, (it could not be the same church except organized the same), established for the one, and the same purpose—the salvation of the children of men—hence it must be in all its offices, ordinances, powers, and privilege, identically the same.

When the Savior appeared on this continent, according to the Book of Mormon history, immediately after the crucifixion, he organized his church and chose twelve apostles. "But," say some who profess to believe the Book of Mormon, "hold; that assertion is not so easily proved." If it does not say apostles, it says he chose twelve men, and what would you call them? Do you think that Jesus would come from just organizing his church on the eastern continent with apostles, &c., and then organize his church differently to accomplish the same purpose intended on the eastern continent?

"Well, but he had organized his church once on earth and that was sufficient." Yes, and he might as well have organized it on another planet, so far as those on this continent were concerned, for they were unknown to the inhabitants of the eastern continent. The Europeans did not discover this country until about fifteen centuries after the church was organized on the eastern continent; and Jesus declared to those to whom he appeared on this continent, that his disciples on the eastern continent did not understand him when he said, "Other sheep I have that are not of this fold," etc., but thought he spoke concerning the Gentiles; and Book of Mormon believers must remember that that book and the Bible are to "grow together to the confounding of false doctrines." Now the Bible states that in God's church twelve disciples, called apostles, were chosen; and the Book of Mormon says twelve disciples were chosen. Can not you see, whoever you are that says Christ organized his church on this continent differently from that on the eastern continent, that you are teaching false doctrine, and that you must stand confounded? The teaching of Christ respecting the conduct of his people as taught

in his sermon on the mount, was the same in every particular, upon the one continent as upon the other. Why should you say it was not so in church organization? And in view of the unchangeability of God, and his having "no respect of persons," why should he teach and organize his church differently?

It so happens that there is a pretty pointed statement contained in the Book of Moroni, chapter 2, to the effect that the twelve disciples on this continent were styled by Christ, "apostles." It reads: "The words of Jesus, which he spake unto his disciples, the twelve whom he had chosen as he laid his hands upon them. And he called them by name saying, Ye shall call on the Father in my name in mighty prayer, and after ye have done this, ye shall have power that on whom ye shall lay your hands ye shall give the Holy Ghost, and in my name ye shall give it, *for thus do mine apostles;*" thus calling them apostles.

We have extended this article farther than intended at the commencement; but of all we have said this is the sum: God, the Infinite One, created this world and all things therein. Man being created after the image of God, having an intelligent spirit "formed within him," was the only being capable of understanding or of being governed willingly by law. By virtue of God's creating man he had the right to command and give laws for man's observation, which scriptural history says he did, also giving man his choice whether he would obey his Creator or not. If he chose to obey, well; if not, he should die, become estranged, be cast out from the presence of his God, be a wanderer upon the earth without hope in the world, for ought he naturally knew. Having chosen to disobey, this became his condition, the which he entailed upon all of his posterity. But it being incompatible with the character and attributes of his Creator to leave him in this condition; a state of probation was granted, a plan of salvation established for Adam and all his posterity, obedience to which would secure eternal life and happiness, to dwell with God forever more. God chose his own plan of communicating this gospel message to fallen man. It was first announced to Adam by God's own voice. He clothed Adam with authority, after he first obeyed the message, to teach it to his children; and he authorized him to ordain others to teach the glad message to his posterity. From time to time the children of Adam departed from this plan of salvation, pursued their own evil ways, and were rejected of God, thus making it necessary for a restoration of the gospel from time to time, when the people would repent and begin to enquire of the Lord, and the same plan of salvation was restored, taught by the same authority, even that of God. He chose his own ministers in his own way, and this authority that men was clothed with was called "the order of the Son of God," afterward changed (to avoid the too frequent repetition of the name of the Supreme Being) to the priesthood after the order of Melchizedek.

Men were not allowed to run before they were sent, no matter how much they fell in love with the message, no matter how sincere they were. Earthly governments do not allow men to act in any of their offices except they have been duly chosen and qualified by said government to act in said office; and when so elected and qualified, their official acts, if they do not transcend their lawful bounds, are acknowledged of the governments so choosing them. And shall it be said that the government of heaven will be less wise than those of earth, and allow men to assume to act in its name, and acknowledge their acts as binding, when the transactions of the heavenly government are in point of consequence and duration, as much superior as the light of the Sun is to a spark of fire, or as is eternity to three score years and ten! Men assuming to act, or being chosen by their fellow men to act in the name of the government of heaven without that government first acting in the matter, has been the source of confusion, division and ruin in the religious world up to the present time, fulfilling the prediction of the Apostle that in the last days men would "heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and be turned unto fables."—Tim. 4: 4. This state of things proves a departure from the law of heaven, and necessitated a restoration from that source of that law, with authority to act therein.

We declare in words of soberness, knowing by the goodness of God our Heavenly Father, that he has restored the authority to organize his church, and to preach the law of adoption into it, by an holy angel from heaven, and men and women may avail themselves of the privilege of becoming citizens of the kingdom of God. And we exhort all to come unto Christ, the "author and finisher of our faith," and they shall have life everlasting. Amen.

E. STAFFORD.

LAMONT, Iowa, May 21st, 1887.

#### PASTORAL ADDRESS.

To Saints scattered in Colorado, Nebraska, Kansas, and that part of Wyoming Territory, not attached to the Rocky Mountain mission, greeting:—

Forasmuch as no change was made at the late Annual Conference, relative to the above mission, I may not be though presumptuous in offering a few suggestions. My labors in the past year for (as I thought) good reasons were confined, save a brief visit to Colorado, to parts of Nebraska. In the above extensive mission the entire ministerial force appointed at the late conference, could find ample room for labor without crowding, and still room left for more. So we have to say, the harvest truly is great, laborers few. Nor is it improbable that if desirous we might complain of having fewer laborers than others. But let us not lose sight of the important fact that measures not to favor, or please a person, branch, district or mission, but for the general and best interest of the work, must be thought of and carried into effect, so far as possible. To theorise on

the grandeur of knowing no west, east, south or north, may be so simple that all may enjoy it, but to abide its practical working is the one thing needful. And we have no guarantee of success, when works, thoughts, and ways fail to evidence this broad and God imposed policy. God's equality and nonpartisanship, as reflected through his divine economy, are indeed sublime. We view it with delight, and thinking we ought to give evidence of our appreciation of it, essay the task; for in some way we are made to feel conscious, however tempted contrary, that claims, profession and promise, not rendered formidable with God imposed works are futile. Yet trouble comes, and necessity for litigation to teach us by a sad and trying experience what should have been the spontaneous outgrowth of our daily walk and conversation, as a result of an impression on our souls through a recognition of the gospel economy, and a declaration of our intention to accept and adopt it as our chart, and compass through life's tempestuous journey. The injunction of the Savior, viz; "Search the Scriptures," and subsequent declaration of Paul, "Follow me as I follow Christ," have a wonderful significance, imposing the use of individual exertion to understand, and the exhibition of some (at least) respect for, and confidence in those who teach, hence the declaration "those that heareth you heareth me."

It can not be, but the fact of Christ's church being in existence, presupposes system, order, rule, law, helps and governments. Hence, the division of God's moral vineyard into branches, districts, missions, etc., under the rule, or lead of one grand government. And if under this God appointed arrangement, latitude is guaranteed it must be construed to mean, that all may submit to the above or not; if more or less than this, then a warrant to invade the sacred precincts of, with a view to change, or modify the divine economy would be claimed, with a further claim, that justification would follow a recognition of and abiding in, or by the word, or not, as fancy leads or human wisdom dictates, making the word nonimperative, bringing no reward, for obedience or consequence for disobedience. In which event, the idea of an exclusive system of salvation would be ridiculous, to say the least. Every department such as branch organization, etc., may and should be efficient, having power to regulate their own affairs—but if failing, helps exist to help, not to depress, deprive, hinder, or injure, but to see that the needed help comes, and that legitimately, to defend the innocent and reprove, or punish the guilty. I would therefore suggest efforts with a view to efficiency, which will bring strength and peace. It should be known, that preaching by the local ministry under the general law, is as timely and effective as by general conference appointees, so far as it extends. To be indifferent therefore, because of no General Conference appointment, whether priest of elder—is decidedly wrong. Nor would it be less wrong for elders to refrain from preaching as their circumstances admit;

and in order to keep their minds active, hear a sermon from a brother elder one Sabbath, and get the platform the following Sabbath to criticise or find fault with it. Removals sometimes bring a preponderance of elders to a branch; and thinking they should be doing, assume to regulate or become dictatorial in branch matters; which should be left to branch officials, and elders should scatter themselves on the Sabbath days, to reason with the people out of the Scriptures unless requested otherwise.

The rule of common consent has been fostered with a view that all might give their assent to measures which will, or ought to bring a responsibility on all concerned, and not to encourage intrigue, or any such thing; and, as voting presupposes an understanding of the importance of measures involved; it would evince a proper modesty, and prevent such suspicion, for parents having three or four children, just or emerging into their teens, not to show an over anxiety for their children to use their franchise, or vote for measures, the importance of which they can not understand. Measures have been carried by parents inducing two or three of their children to vote, causing great dissatisfaction. Let greater discretion and caution obtain in these small matters in the future, and peace will flow as a result. Legitimate striving, long and patient waiting for the right will bring greater satisfaction, and give more god-like exulting than hurried and hasty measures illegitimately brought forth; children will lose nothing by being taught to withhold from voting until they can do it understandingly. And it may prevent much unpleasantness. Furthermore; the practice of making special efforts to induce absentees from regular stated meetings, to attend business meetings, is calculated to excite suspicion. Let authorized officials see after, and encourage absentees to attend all meetings, as well as business meetings; especially prayer meetings; and if this is done, business meetings will be among the most harmonious, pleasant, and profitable. Authorization to legislate, adjudicate, etc., etc., comes to the body of Christ when in existence; in the former it may err, but which fact does not authorize a procedure in an elder or elders to distress the Saints by pointing out the supposed error, as evidence of the church being on the verge of apostacy. But such an elder, or elders may have the privilege at a proper time and place, to tell to the body his, or their grievances; and hold his peace until the proper time to speak arrives. What more could be asked? The going on to perfection does not mean immediate possession but to go on striving to reach it through being governed by and subject to proper rule and order.

We are not law makers, but must be law abiders if we would excel and be saved. Where practicable I would respectfully suggest to branches and districts, to hold through the summer season grove meetings; and when practicable general conference appointees attend them. In the summer of 1885 the Deer Creek

Branch (Nebraska) held eighteen such meetings, by which means many scores heard the gospel. This made work for the Saints, but they did it not for individual enjoyment altogether, further than that they found pleasure in doing their duty—duty's path was not thornless for the Captain of our salvation; why should we expect it?

I would suggest to all the members scattered in Colorado, that Elder James Kemp is the authorized Bishop's Agent; his address is Hutchinson, Colorado.

I have no promises to make but desire at present to co-operate with all so far as practicable. And shall be glad to hear from any or all, who have business appertaining to the mission to write upon. I have been profuse in what might be thought simple matters, knowing a failure therein has brought trouble in the past, and which I hope may be avoided in the future, and thereby evidence a spiritual growth. Sabbath School work and sustaining the press should not be overlooked.

In gospel bonds,

JAMES CAFFALL.

137 Benton Street, Council Bluffs, Iowa.

## Conference Minutes.

### CENTRAL KANSAS.

This district conference convened at Netawaka, in the forenoon of May 7th, 1887, W. Hopkins presiding, H. Green clerk. Branches reported.—Good Intent 27; 3 removed. Fanning 30. Netawaka 34; 3 received by letter. Scranton 29; 1 received by letter. Officers reported: G. George, W. Gurwell, D. Munns, C. Herzing, H. Parker, P. Adamson, J. Jervis, D. Williams, H. Green, W. Hopkins in person, and W. Menzies by proxy. Bishop's Agent reported on hand last report \$11.50, received since \$1.50, which has been sent to the Bishop. The committee on C. Herzing's case reported, and brother Herzing submitted to the decision of the conference in the reorganizing of the Fanning branch. The general authorities of the church were sustained, also of the district. Preaching Saturday evening by W. Gurwell and D. Munn, Sunday forenoon by J. Jervis and P. Adamson, and in the evening by H. Green and G. George. Prayer and testimony meeting in the afternoon in charge of H. Parker and D. Williams. Adjourned to meet with the Fanning branch, August 6th, 1887.

### CENTRAL CALIFORNIA.

The conference of the above district convened with the San Benito branch, April 8th, 1887, vice president, Daniel Brown in the chair; J. F. Kingsbury, clerk. Brother H. L. Holt was elected president *pro tem*. Lone Branch 12; E. S. Burton president, Mary A. Twaddle clerk. San Benito 31, (12 scattered), 1 baptized, 1 died; J. H. Lawn, president and clerk. Deer Creek 7, H. S. Green, president, Sadie C. Dawson, clerk. Elders H. L. Holt, D. Brown, J. H. Lawn, J. R. Cook, J. F. Kingsbury and J. M. Range, reported in person; E. S. Burton, by letter. Priests, J. B. Carmichael, J. E. Holt, Wm. N. Dawson (by letter) and Teacher L. Alexander, reported. Communication from Bro. H. C. Smith, president of the mission, was read. Resolved that

this conference requests the president of the mission that H. L. Holt be continued, and that J. R. Cook be appointed to labor in this district for the ensuing six months, and that the secretary forward to the president of the mission a copy of said resolution. J. M. Range was sustained as president, D. Brown as vice president and J. F. Kingsbury secretary of the district. Bishop's Agent reported having received during the last year \$161.55, tithing; paid to the bishop, \$122.38, leaving a balance on hand of \$39.17. The chair appointed J. E. Holt, I. F. Kingsbury, and J. B. Carmichael a committee to audit Bishop's Agent's book, who reported the book correct. Preaching Saturday evening by J. R. Cook, assisted by D. Brown. Sunday forenoon by H. L. Holt, assisted by J. B. Carmichael; and in the evening by H. L. Holt, assisted by I. F. Kingsbury. Adjourned to meet with the Jefferson branch, September 30th, 1887.

## Miscellaneous.

### CONFERENCE NOTICES.

The Texas Central district conference will convene with the Texas Central branch, four miles east of Hearne, Robertson county, Texas, on Friday before the full moon in July next, at eight o'clock p. m.; and as the branch is making all necessary arrangements to entertain all who may favor us with their presence, therefore all are cordially invited to attend. Conveyance will meet the trains at Hearne on Friday, to convey those who may come by rail out to the church. Done by order of the branch.

F. C. GOUGH, *Branch Clerk*.

The Nova Scotia district conference will be held at the Saints' meeting-house, South Rawdon, on June 25th, 1887; any brethren or friends coming by rail will come to Elerhouse Station. We hope to see our brethren from Cornwallis branch.

JOHN C. BURGESS, *Dist. Pres.*

### NOTICE TO REPORT.

Notice is hereby given to the following named brethren and sisters to report either in person or by letter to the undersigned, as clerk, of the Texas Central branch of the Texas Central district, on or before the 25th day of June, 1887, as to their whereabouts, or their names will be placed upon the roll of scattered members, namely: Bethel J. Varner, a priest, Elizabeth Varney, Mary E. Yarber, LaFayette Chadwick, Charles Sawyer and Leona Sawyer; all of whose names appear on the record of the Texas Central branch as members in good standing.

F. C. GOUGH, *Branch Clerk*.

HEARNE, TEXAS, May 30th.

### ATTENTION!

The Sisters' Aid Society of Independence, Missouri, now have on hand, to be sold for the benefit of the New Church at Independence, two photographs, cabinet size, one of the old Liberty Jail, and the other of the Three Witnesses with a view of the Hill from which the Plates were taken; also of the angel presenting the Plates. Those desiring these photographs can procure them at 25 cents each, by sending to Mrs. B. C. Smith, box 67, Independence, Jackson county, Missouri.

### DIED.

SCHWEITZER.—At San Francisco, California, November 20th, 1886, Almeda, daughter of Bro. Michael and sister Rachel Griffith, and wife of Francis Schweitzer. The deceased was born November 10th, 1840, in Adams county, Illinois; was baptized by John Shippy June 23d, 1862, at String Prairie, Iowa, where her family then resided. In 1868 she went to her brother's home in Sacramento, California, and after her marriage with Mr. Schweitzer, removed to their home in San Francisco. She leaves a husband, two sons aged twelve and nine years, a mother, one sister and three brothers to mourn her loss. She died of cancer in the breast, and suffered a protracted illness. But her faith did not waver, and she proved steadfast until the last.

ANDERSON.—At Girard, Minnesota, May 17th, 1887, Sister Jane, wife of Bro. William Anderson. The deceased was born in North Carizina, August 13th, 1837; was baptized by Bro. W. W. Blair at Manti, Iowa, July 6th, 1863. She leaves a husband, children and many friends to mourn her departing this life; but with joy she looks forward to the life beyond. Services by Elders J. C. Foss and J. R. Anderson.

THOMAS.—Seven miles north-east of Holden, Johnson county, Missouri, May 1st, 1887, Hannah Thomas. Sr. Thomas was born in Cardigan county, Wales, December 20th, 1818; was baptized by James James, while in Wales, in the year 1847. She had never united with the Reorganized Church, though it had been her desire for some time, but circumstances prevented. She died a firm believer in the divinity of the latter day work. She leaves a husband, one son and one daughter, to mourn their loss. Funeral sermon by Elder I. N. White, at the residence, from Daniel 12:2, by special request of the deceased.

## AUTUMN LEAVES.

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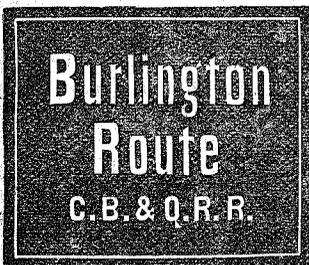
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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, June 18, 1887.

### EXTRACTS FROM LETTERS.

Bro. Joseph Luff, writing from Independence, Missouri, May 30th, says:

"Yesterday morning I went by train to Knob Noster, Johnson county, Missouri, to fill appointments in the M. E. Church there, having been advertised by Bro. J. H. Wells, who, with his wife (daughter of Bro. Reese, of Montana) and children, are the only members we have in that town. Preached morning and evening in the church to large and deeply interested and attentive congregations. In the evening the Cumberland Presbyterian minister was present. A Union Christian Association meeting was held in the Presbyterian church at 3 p. m., and the subject for the hour was "Bible Influences," upon which four ministers of the place were to speak, followed by two of the laity. The four ministers did not put in an appearance, and the two lay brethren only occupied about ten minutes, when the president of the association called upon me to occupy the remainder of the time allotted, or as long as I wished, which I did, cheerfully, and put in about half an hour as best I could, after which the thanks of the association were tendered me through the president. The reception accorded me was cordial throughout, and I am not left without ground for hope that good was done. Bro. and Sr. Wells made my stay comfortable, and it was with considerable regret that I had to leave them this morning about four o'clock to return home and attend to items of business demanding speedy attention. Expect to hear from Knob Noster some day."

Bro. E. C. Briggs wrote from Providence, R. I., June 2d, that he had been at Pittsburg over three Sabbaths. He reports the Saints there as in a happy mood, and that there is some inquiry and good interest manifest. The work in Philadelphia needs a good laborer. So also does Brooklyn; the Saints in both places are desirous of doing good to the cause. Bro. Briggs says:

"I feel at home here, and the many Saints, true and good, already gathered out of Babylon, are but prophecies that the hosts that are coming to our help will be but a grand triumph for truth, to the entire destruction and overthrow of our enemies."

He commends Brn. Sheehy, Bond and others.

### "AND FOUND WANTING."—No. 3.

BEFORE taking up and examining further any of the questions raised by Elder David Whitmer, in his "Address" to believers in the Book of Mormon, we deem it necessary to place certain things before the readers of the "Address" and the HERALD, which have a bearing on the denial now made by David Whitmer that he has no desire to lead the church and has refused in the past so to do; together with other matters connected with the "Address."

It will have been seen that Elder David Whitmer was on the 8th day of September, 1847, ordained to the High Priesthood, to the Presidency of the church, and to be the Seer and Prophet, the Revelator and Translator to the church, by W. E. McLellin. An entry in Elder McLellin's journal concerning the events of that day reads thus:

"David being thus directed they all then laid their hands on my head and confirmed my priesthood upon me and ordained me to the Presidency—to stand as special counselor to David, as Joshua stood to Moses, and as Paul stood to Peter, and Oliver to Joseph." &c., &c.

Those who are included in the "all" named above as having laid their hands on W. E. McLellin to so ordain him, were David, John, and Jacob Whitmer, and Hiram Page. This shows that whatever may now be the understanding and explanation of David Whitmer of that proceeding, it was then understood by all of them—the whole five—to be that David Whitmer was then and there set apart and became the President, or earthly head of the Church of Christ, as Joseph Smith's successor, and that John Whitmer and W. E. McLellin were set apart as his counselors, the latter being a co-president; and that this order was then considered to be an essential feature in the Church of Christ; as the examples of Moses and Joshua, Peter and Paul, and Joseph and Oliver are cited as illustrations of what was then done.

We are aware that this will be read with surprise by many, but this is a day of surprises, and in view of the statement of Elder Whitmer that there should be no High Priests, and no *one man* leader, head or president; no prophet, seer, translator &c. in the church, it is very surprising; for the reason that it involves the fact that in 1847, all these men were of the opinion, and the revelations and spirit by which they acted endorsed the opinion that the High Priesthood was an essential order in the church; and that there was also a necessity for a presidency, as a succession to the one filled at first by Joseph Smith, Oliver Cowdery, &c., and that David

Whitmer was ordained successor to Joseph Smith.

That this idea continued to be held by David Whitmer and others is evident. In August, 1875, a letter was written at the dictation of David Whitmer to M. J. Borland, of Omaha, Nebraska, which is signed by the writer "under the guardian hand of my grandfather, the anointed successor of Joseph Smith." This letter endorses the Bible thus: "The essential facts of true religion are found in the Jewish Bible and the Book of Mormon. (I mean by Jewish Bible both Old and New Testament.)"

This gives further color to the understanding had by those men in 1847, and further shows that the idea of leadership as centering in David Whitmer was fostered in the family by and with the consent and understanding of David Whitmer himself—even as late as 1875 at least; and we doubt not that it can be so shown much later than that.

In a communication from Elder D. Whitmer to us in June, 1886, he calls himself an apostle; he wrote, "To Joseph the son of Joseph who was my brother *apostle* in the days, when Jesus talked and counselled with us from day to day."

Here the fact that the office of apostle was in the church at its inception is clearly admitted both for Joseph Smith and for David Whitmer, and this admission is made in 1886.

At the time Elder David Whitmer asked us to publish his Epistle he wrote us the following letter:

RICHMOND, MISSOURI,  
December 9th, 1886.

Brother Joseph:—I send you my first article to publish in the "Herald." I want this published first, and when I get the balance of it ready, will send it for publication. If you decide not to publish it, please return it at once and let me know. I have said as little as I possibly could on the subject of the "secret organization," as it was necessary to speak of it in some manner to show one of the causes of my leaving the "Latter Day Saints" in 1838. I do not intend to speak of "Polygamy." If you publish this article, I will not. The "worst" is in this article.

I also enclose a letter from Bro. Jno. C. Whitmer which please publish. Please print the sheets in the order in which they are numbered.

Your brother for the truth as it is in Christ.  
DAVID WHITMER.

Elder Joseph Smith, Lamoni, Iowa.

From this letter we were assured that the forth-coming Epistle was to be written upon matters within the knowledge of the Witness himself; and that the question of polygamy was not to be discussed in it. This seemed eminently proper under the circumstances; and we commended the wisdom of the statement. We accepted the statement in good faith and feeling; because it indicated a sense of propriety and fitness that promised fairness in the treatment of the subjects to be presented

in the pamphlet. We knew nothing to the contrary of this, until the "Address" was placed in our hands. Accompanying the pamphlet was the following letter:

RICHMOND, Mo., May 11th, 1887.

ELDER JOSEPH SMITH;

*Dear Bro.:*—When I sent you the first part of my article to publish, I said, if you would Publish it, I would not speak on the question of Polygamy, (in my articles to the Herald.) For fear you will not understand my meaning on this point, I write you to explain. I meant, that I would not speak of Polygamy in my articles to THE HERALD. At that time I fully believed you would publish that first article and subsequent ones. So I said that the worst was in that article, and if you would publish it, I would not speak of polygamy; meaning, of course in subsequent articles to the Herald. After sending you the first part to Publish, you returned it, refusing to publish it giving your reasons; But closed your letter by saying, that when I finished my Epistle to send it all you, and you would examine it with a view to its publication. Then, in order to get you to publish that first part, I wrote you that if you would publish it, I would not request the *Herald* to publish any more of the Epistle. Then you wrote, if I would strike out the headings of contemplated chapters to follow (subsequent chapters having not yet been written) that you would publish it.

Now I hope you understand my meaning. In the pamphlet I have spoken upon the question of Polygamy, believing it to be my solemn duty. My reasons for so doing, you will find in chapter 4 of the pamphlet.

I have not added any more of the facts regarding the Danites, which facts I wrote you in a *private* letter.

Now Bro. Joseph, I hope you understand my position; for I have tried to make it plain. What I have done, I have done in the fear of God and in the interest of man. May God help you to some day see and understand is my prayer in your behalf. Your brother,

DAVID WHITMER.

It will be seen that in the first letter Elder Whitmer states specifically, and without conditions: "I do not intend to speak of polygamy." He does not say in parentheses, or in any other way, that he meant that he would not treat of it in his articles to the HERALD. He does say that if we did publish the article he would not. We did publish the article; accepting the statements of Elder Whitmer that that article "*contained the worst.*" We do not write this because we think the chapter on polygamy anything dangerous, or unanswerable, but simply to put the nature of Elder Whitmer's statements, promises and assertions before the readers of the "Address" and the HERALD. In his last letter his conscience seemed to prick him that he had violated his word to us; and he attempts to explain it, and confesses that he only made the promise in order to get us to publish that first article. We confess to having been taken by guile. The letter of explanation does not help the matter in our estimation; for in it Elder Whitmer expresses the fear that we would not understand his meaning. This fear resulted in Elder Whitmer's mind from the fact that he had distinctly stated that he would not do a certain thing which he named. There is no mistaking the sentence. It is not even covered under a threat that unless we did publish that first article he would treat on polygamy in his pamphlet. He states: "I do not intend to speak of *polygamy*;" and italicizes the word to call out attention to

it. We confess that we did misunderstand him. How were we to know that he intended to write one thing to us and mean right the opposite of that. We did not even suspicion that Elder Whitmer was attempting to deceive us, to make us think and understand one thing while he meant another. We did not think even that it might be a case of subtle double dealing calculated to take us off our guard. But Elder Whitmer seems to be full of these after explanations, that his words and acts do not mean what they at the time when they were done and said appeared to mean; and that he who should take them at their obvious intention at the time would make a mistake to his damage. We confess that if a man does not mean what he plainly says, or writes, we are very liable to misunderstand him. Nor can we now be satisfied that we can even read the "Address" with a consistent assurance that we understand the meaning of the writer.

#### HIGH PRIESTS—IN THE CHURCH.

David Whitmer attacks the Book of Doctrine and Covenants; alleging that in it are doctrines contrary to the teachings of Christ; "doctrines that Christ never taught to the twelve at Jerusalem, nor the twelve upon this continent. The Latter Day Saints believe these new doctrines, which do not agree with the teaching of Christ."—*Address, page 26.*

Among the things which Elder Whitmer classifies as false doctrines is that of having the order of High Priests in the church. He states that the Book of Mormon contains all that was, or is necessary for the building up of the Church of Christ. He does this, too, in the face of the statements which he acknowledges on pages 48 and 49, that Mormon said that there "can not be written in this book even the hundredth part of the things which Jesus did truly teach the people." And that of John, "I suppose that even the world itself could not contain the books that should be written;" if all the things that Jesus did and taught were written.—John 21:25.

Elder Whitmer sets the statement of Mormon aside by his dogmatic "*of course this means* all the words that Jesus taught or spoke to them, including the great mysteries," \* \* \* "which the Lord forbade them to write."

The statement of John he evades by saying:

"Is any one so blind as to understand from this language that the doctrine of Christ, or as we use the expression, the teachings of Christ, are not contained in full in the Bible and Book of Mormon? No spiritual man would so interpret this Scripture."

We may not be spiritual, as Elder Whitmer rates men spiritual, or blind; but we certainly understand John to have said just what he meant to say, that if the things which Jesus did were written that it would make a multitude of books, and that the Bible does not contain the teachings of Jesus in full. We understand, also, that when Mormon wrote that "the hundredth part" of what "Jesus did truly teach the people," could not be written in the book, that the Book of Mormon, does

not contain "the teachings of Christ," "in full;" for according to Mormon there is only the hundredth part. Elder Whitmer's "*of course*" can not make the word void.

We have shown that Elder Whitmer mistook in reference to the office of apostle in the church; and now propose to show that when he charges error in teaching and practice, for it is not a doctrine, in holding to the order of High Priests in the Church, he mistakes also.

#### THE WORK OF CHRIST.

The work of Jesus Christ, so far as the teaching of the Book of Mormon is concerned, began early in the times described in the book itself. King Benjamin taught as he had been instructed by the angel of the Lord.—Mosiah, 2:1. When he had done delivering the message, they said: "We believe in Jesus Christ the Son of God." They received a remission of their sins and the "Spirit of the Lord" was given them. They were called by him the "children of Christ, his sons and his daughters." Speaking of them and what they had done he said: "for he shall be called by the name of Christ."—Mosiah, 3:2. Priests were appointed to teach the people.—Mosiah, 4:1. Succeeding this, Abinadi withstanding the evil reign of King Noah, convinced Alma, and he teaching others baptized them in token of their covenant to take upon them the name of the Lord. In doing this the Spirit of the Lord was upon him, and the number baptized at the time was two hundred and four, and they were "filled with the grace of God; and they were called the Church of God or the church of Christ, from that time forward."—Mosiah, 9:8. Alma then having authority from God, ordained priests; one to every fifty.—Mosiah, 9:9. Alma also commanded that the people of the church should impart of their substance to the priests and others who had need, he having been commanded of God.—*Ibid.*

This body of men and women were under the spiritual charge of Alma. He directed their teaching and established their order, he having been commanded of God; and it was called the church of Christ. Will Elder Whitmer say that this was not the Church of Christ? The word elder does not occur yet in the history, but the teachers were called priests. As we pursue the history further we learn that Alma was warned of the design of King Noah to destroy him and his people, and he took them and fled away from the king. When they were established in safety, he refused to be their king, and counseled them not to trust a man as a king; and not to trust one as their teacher, or minister except he was a man of God; and the record states definitely: "And now Alma was their *high priest*, he being the founder of their church. And it came to pass that none received authority to preach or to teach, except it were by him from God. Therefore he consecrated all their priests, and all their teachers, and none were consecrated except they were just men."

This was the Church of Christ, and

there was a "one man leader" in it; one of such a character that no one received authority to preach, or teach except by a call through him. Besides this he ordained, "consecrated," priests and teachers; but the record does not say elders; and therefore that Church of Christ had a high priest, priests and teachers as orders of officers; and all this by commandment of God. They were commanded not to trust a man as king; but did trust a man as a high priest.—*Mosiah, 11: 2.* This was all confirmed by subsequent similar action on the part of Alma, the high priest, when he established churches in the land of Zarahemla, under the rule of King Mosiah; every church having its separate officers, and every priest "preaching the word as it was delivered to him by the mouth of Alma;" and yet "they were all one church; yea, even the church of God." And, strange as it may appear, after what Elder Whitmer has written about the "sore displeasure of God," because high priests were ordained in 1831, the Lord by his voice commended Alma, the high priest in the church, and blessed him: "And blessed art thou because thou hast established a church among this people." Just as God blessed Alma by putting his Spirit upon him, commanding him, and speaking to him by his voice, so did God bless Joseph Smith, in 1831, while ordaining high priests in the church. (*Mosiah 11: 15*). If there is any doubt about that church being *the* church, it is settled by the following: "And they shall be established, and they shall be my people. Yea, blessed is this people, who are willing to bear my name; for in my name shall they be called; and they are mine. . . . For behold, this is my church; whosoever is baptized shall be baptized unto repentance." The voice of the Lord said to Alma, the son of Alma, the high priest, "This is my church, and I will establish it."—*Mosiah, 11: 20.*

Before the death of Mosiah, Alma was chosen to be "the first chief judge;" he at the time "being also the High Priest; his father having conferred the office upon him, and had given him the charge concerning all the affairs of the church."—*Mosiah 13: 6.* Alma and his son Alma, both held the office of high priest until the death of Alma the first.

Notwithstanding the statement of David Whitmer that the officers in the Church of Christ are only elders, priests, and teachers, it is plain that the church of Christ about which we have learned so much from the foregoing, existed all through the ministerial life of Alma, the first, and yet had not the office of elder in it till long after Alma's son had led the church, as high priest and first judge for years. Before the calling and ordination of elders, Alma said: "For I am called to speak after this manner, after the holy order of God, which is in Christ Jesus." This was in reference to the authority by which he declared the commandments and rules of the church concerning the coming of Christ, repentance, baptism, &c.—*Alma 3: 6.* He says further, "this is the order after which I am called."—*Alma 3: 7.*

After this he "ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church." If the statement is made with the calling of the officers in the order of their authority then priests were first, and took precedence over elders. The words "to preside" over the church, here used gives a new and added significance to the calling and ordination, as to preside presumes prerogative, rule, authority to control and set in order, &c.

It may seem to some that we have been unnecessarily prolix on this point so far, but this charge of error in the church and in the Doctrine and Covenants respecting the order of high priests in the church, made by David Whitmer, is one of the key stones in his arch of assertion and argument; and if it is once clearly shown from the history and teaching of the Book of Mormon, unto which as unto Cæsar, David Whitmer has challenged us to go, that not only priests, but high priests were in the Church of Christ, his whole fabric of reasoning must topple to the ground. Alma's ninth chapter to the close of the fifth paragraph is a dissertation upon the plan of redemption and what is connected with it; and in the sixth paragraph of the ninth and the first and second paragraphs of the tenth he recites how it had been preached among those who had gone before them, and has especial bearing upon the subject under consideration, for the reason that the office of the priests referred to in the passages we have already quoted, and the nature of their calling and the character of the priesthood which they held, are clearly and positively defined.

"And again: my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption. And this is the manner after which they were ordained; being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this they might had as great privilege as their brethren. Or in fine: in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only be-

gotten Son, who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest, this high-priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things. Now they were ordained after this manner: Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling and ordinance, and high priesthood, is without beginning and end; thus they become high priests forever, after the order of the Son, the only begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity and truth. And thus it is. Amen."—*Alma, 9: 6.*

"Now as I said concerning the holy order of this high priesthood; there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness, rather than to perish; therefore they were called after this holy order, and were sanctified, and their garments were washed white, through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorrence; and there were many, exceeding great many, who were made pure, and entered into the rest of the Lord their God. And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest; yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever. And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one tenth part of all that he possessed. Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

"Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray; they were full of all manner of wickedness; but Melchizedek having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of

Salem; and he did reign under his father. Now there were many before him, and also there were many afterwards, but none were greater; therefore of him they have more particularly made mention. Now I need not rehearse the matter; what I have said, may suffice. Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction."—*Alma*, 10: 1, 2.

There ought to be no mistaking the nature of this teaching. The high priests here referred to are not to be confounded with those who held office and offered sacrifices under the law of Moses, as Elder Whitmer would have us to "suppose," but were an order in the church called and sanctified "through the blood of the Lamb," to preach repentance and teach the commandments of God; and that there was more than one at a time in the church, which Elder Whitmer denies, is abundantly proved. But, as no amount of truth can hurt a cause we offer the following: "Thus they were led away by Amalickiah, to dissensions, notwithstanding the preaching of Helaman and his brethren; yea, notwithstanding their exceeding great care over the church, for they were high priests over the church."—*Alma*. Helaman and his brethren, associates in the calling, order and office of high priests in the church, teaching, caring for, ministering to and presiding over the people of God in the church.—*Alma* 21: 6.

David Whitmer finds fault with Joseph Smith because that the spirit of war seems to have been imbibed by some in the church; but the Book of Mormon to which he bids us go, has a curious chapter following what is quoted above. One Amalickiah dissented from the church. He could not abide the teaching of Helaman and his brethren, the high priests; and doubtless felt that the office of high priest was not needed in the church; this man rose up and led a dissension against the church. Moroni, chief captain of the armies, and a warlike man, grew angry; tore his coat and wrote a motto for a banner on the rent piece: "In memory of our God, our religion, and freedom, and our peace, our wives, and our children." He raised this standard and took up the defence of the "all those who were true believers in Christ," who had taken upon them the name of Christ. These men believed in the church under Helaman and his brethren, and in the things existing under their administration as the high priests over the church of God under which rule they had freedom. "And Helaman and the high priests did also maintain order in the church; yea, even for the space of four years, did they have peace and rejoicing in the church." Moroni with his charge of the peace of the land, and Helaman and others in the church.

Again: The following from Helaman 2: 6, portrays the continuation of this same condition of things:

"And it came to pass that in this same year, there was exceeding great prosperity in the church, insomuch that there were thousands who did join themselves unto the church, and were baptized unto repen-

tance; and so great was the prosperity of the church, and so many the blessings which were poured out upon the people, that even the high priests and the teachers were themselves astonished beyond measure. And it came to pass that the work of the Lord did prosper unto the baptizing and uniting to the church of God, many souls; yea, even tens of thousands."—*Helaman* 2: 6.

This was the church of God, baptizing unto repentance, a gospel work, and precisely the work intended to be carried on by the recovery of the "new covenant," the Book of Mormon, in these our times. Nephi and Lehi, sons of Helaman, succeeded in their day, "for they had power and authority given unto them," remembering the words of Helaman, and "keeping the commandments of God, to teach the word of God." He had charged them; "and now my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ the Son of God, that you must build your foundation." This is not the charge of men holding the high priest's office in a Mosaic organization where the blood of bulls and goats makes an atonement for sin; but is the charge of men living within the line of the covenant in Christ; and under this charge the sons of Helaman baptized thousands in the church. So much was the power of God with them that when imprisoned, and encircled by fire their faces shone "as the faces of angels," and they conversed with the unseen host of heaven. Before this man Nephi, who was the son of Helaman, departed, he gave charge to his son, also named Nephi. In his day the prophecies concerning the coming of Christ to this land culminated in fulfillment. Jesus appeared unto the people, and among the multitude of those who received him was Nephi. Jesus called him, and he went to Jesus who said: "I give unto you power that ye shall baptize this people, when I am again ascended into heaven." Jesus "called others and said unto them likewise; and he gave them power to baptize."—*Book of Nephi*, 5: 8.

David Whitmer says that Nephi had to lay down the office of high priest; but there is nothing in the record that shows any such laying aside his robe of office. On the contrary, Jesus addressed him directly, called him from out the many, recognized his office, the same as he had that of John the Baptist, and at once indicated his choice of the man who was to be first in that work that had been going on and was to continue. He gave those whom he had called charge how they were to baptize, and whom to baptize; and the nature of those who should constitute his people. From the 8th paragraph of the 5th chapter of the Book of Nephi unto the close of the 8th chapter, there is a succinct relation of the acts and teachings of Jesus of a similar character to that found in the New Testament Scriptures, including the choosing of the Twelve and the Sermon on the Mount, and the institution of the sacrament of bread and wine. After administering the bread and wine he said to the twelve disciples: "Behold there shall be

one ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name."

In the 8th chapter and 10th paragraph of this Book of Nephi, it is related that after closing his instructions he "touched the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them; and the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bear record that he gave them power to give the Holy Ghost." The historian continues: "and I will shew unto you hereafter that the record is true."

This verification of what was said by Jesus to those whom he thus chose is found in the Book of Moroni, second chapter, as follows:

"The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them. And he called them by name, saying, Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles. Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it, and on as many as they laid their hands, fell the Holy Ghost."

When these twelve, whom Jesus thus ordained set about the business unto which they were called, Nephi was the first one who was baptized, and he baptized all the rest of the twelve. It does no violence to the record to believe that Nephi was the one chosen from among the twelve to lead among them. David Whitmer asks us to believe that this Nephi had to lay off his office of high priest and take up the simple role of an elder. Instead of this, we discover that he was invested with the office of apostle; upon him and the eleven chosen and ordained with him being conferred the right and authority similarly held by the apostles at Jerusalem. The character of their call, the investiture of the power to lay on hands, and the command to administer the bread and wine, all point to the first rank of office in the spiritual ministry, that of apostles. So instead of laying down the higher to take up the lesser, Nephi was called up higher, Jesus recognized the calling of the Father unto Nephi and the others in the Church of God and of Christ established before the coming of Messiah, in a similar way as he had the calling of God to John, and had sanctioned in his person what he had already done by his Spirit. All this was in harmony with the promise of God made concerning the covenant he had made, and which was to be fulfilled. David Whitmer uses an expression that by its supposed aptness captures the ear and deceives the reader. He styles that part of the Book of Mormon in which the coming of Jesus is related, "The New Testament of the Book of Mormon," thus

drawing a distinction between that part of the book and the rest of it, which is nowhere warranted in the book itself. He also writes of the "New Covenant of the Book of Mormon;" which also misleads by its sound. The Book of Mormon is, so far as the restoration of the gospel on this land and in this age is concerned, the New Covenant the Book of Mormon; and there is no one covenant in it that can be styled by any fair construction "the new covenant of the Book of Mormon." It is the whole book that is to grow together with the Record of the Jews to the confounding of false doctrine, and not the restricted part as stated by Elder Whitmer.

There is an agreement between the teaching of the Book of Mormon and the New Testament Scripture respecting the priesthood that we cite. Paul writing to the Hebrews of the peculiar calling of Christ Jesus does not consider him as a High Priest, made so under the law of Moses, and after a carnal commandment; but calls him the *Apostle* and *High Priest* of our profession. In citing the call of Jesus Christ he states that he was "called of God a high priest after the order of Melchisedec."—*Heb. 5 : 10.*

Paul understood the character of this priesthood precisely as did the writer in the Book of Alma, 9th and 10th chapters, that is, that they were ordained priests after his "holy order," which was the "order of his Son," which order was "from the foundation of the world;" the "high priesthood of the holy order of God," which was to continue forever. It was the Melchisedec order, as stated by both Paul and Alma. Paul also urges that Jesus was "a high priest of good things to come," and not *the* high priest alone; signifying that in the "greater and more perfect tabernacle," the church, there was a better ministry than under the "carnal ordinances." Paul states too that this is under the covenant, which God had promised to make. The first tabernacle had "ordinances of divine worship;" so had also the one called by Paul "the sanctuary, and of the true tabernacle, which the Lord pitched and not man;" of which Jesus Christ was "a minister," "a high priest forever after the order of Melchisedec." We believe that Christ Jesus was and is the great high priest, from whom emanates all wisdom, light, power and authority in the church; but it is beyond question, that while he stands at the head of the church and the priesthood there was and of necessity must be still numbers of ministers in the church who are of the same order of priesthood that he held, for the reason that the business done in the church is done in the name and by the authority of God and Christ.

The gospel, as announced by the angel of Revelations 14:6, is an "everlasting gospel;" and it is eminently fitting that the priesthood by which it should be declared should be an everlasting one also; hence the priesthood of Christ was an everlasting one, precisely the sort conferred on the apostles of the primitive church, the one of the Book of Mormon times and of these last days.

That Elder Whitmer mistakes, and that

greatly, when he charges that the institution of the order of high priests, or the high priesthood is an innovation, and an error, is seen in Paul's argument respecting the priesthood of Christ Jesus, when he says:

"If therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchizedec, and not be called after the order of Aaron." "And it is yet far more evident; for that after the similitude of Melchizedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life." "But this man, because he continueth ever, hath an unchangeable priesthood." "For the law maketh men high priests which have infirmity; but the word of the oath, maketh the Son, who is consecrated for ever more."—*Hebrews, 6: 7; and 8.*

The fact that the priesthood of Jesus was and is an "unchangeable" one being proved, it must follow that those ordained unto the ministry of Christ's gospel economy are ordained unto this very identical priesthood, and in it are found the calling and office of apostle, high priest, seventy, elder, &c., and Joseph Smith not only made no mistake in so ordaining, but did follow the teaching of the Book of Mormon and the Jewish scriptures "both the Old and New Testaments;" and we believe the direction of the Spirit of God was given him in a similar way that it was to Alma who ordained such officers.

To this idea that men were called unto the priesthood in which our Lord was a servant unto his brethren whom he chose to represent him and his mission, the statement of Peter agrees: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."—*1 Peter. 2: 5, 9.*

That Paul was in himself conscious of this calling unto the ministry in which Christ came to serve, is evident from his writing to Timothy; for, speaking of the character of the mediation of Christ, he says:—"Whereunto I am ordained a preacher, and an apostle, . . . a teacher of the Gentiles in faith and verity."—*1 Tim., 2, 7.*

The affairs of the church, after the death of Jesus were in charge of the apostles; and there is reason to believe that Peter, James and John formed the leading quorum; but whether they did, or not, it is clear that the church then had in it apostles and elders. Paul and Barnabas traveled through the different churches in the year 46, A. D., and "ordained them elders in every church."—*Acts, 14: 23.* In the year 51, A. D., the question of circumcision was broached and controversy ensued; to settle this: "The apostles and elders came together for to consider this matter."—*Acts, 15: 1-6.* In this controversy James

gave the decision; and it "pleased the apostles and elders, with the whole church," to such an extent that they sent two of their number, Judas and Silas, to bear their letter of decision which opens thus: "The apostles and elders and brethren send greeting."—*Acts 15: 23.* The two men sent, Judas and Silas, were prophets also, as stated in the 32d verse of the same chapter.

We have traced these offices thus far for the purpose of showing that if the New Testament, together with the acts and teaching of Christ and the church after the death of Jesus, are of any worth in connection with the New Covenant, the Book of Mormon, we are clearly entitled to believe that apostles, prophets, high priests and elders are grades of office in the one priesthood, that of the Melchizedek order; and that these were a part and parcel of the economy of the covenant, remembered, revived, and restored in the gospel church of these last days.

Jesus "ordained twelve, that they should be with him, and that he might send them forth to preach."—*St. Mark, 3: 14.* Of these men he said: "Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit."—*John, 15: 16.* Indicating the character of their sending, he further said:—"As my Father hath sent me, even so send I you."

David Whitmer states on page 33 of "Address" that he does "not consider that the church was any more organized, or established in the eyes of God on that day than it was previous to that day." The day referred to is April 6th, 1830. It does not matter what David Whitmer may now "consider" respecting the organization of the church in the "eyes of God." The church in the wilderness was in the eyes of God; but she must emerge from the wilderness and be seen in an organized form. So in 1830, that which existed in the mind and will of God respecting the church must be made visible, must take on an organized form; and that it was done according to the "will and commandments" of God, previously given to Joseph Smith, and others is to us beyond dispute. In that organization when completed we should expect a conformation like to that shown in the New Testament Scripture, supplemented and strengthened by what is supplied in the Book of Mormon as a whole, and not confined to that portion alone, which David Whitmer styles the "New Testament part of the Book of Mormon."

The church was commanded to go to the Ohio, and there God's law to govern the church should be given them. They did go to the Ohio; they did receive God's law; they did organize the church; men were called of God to hold the priesthood of apostles, high priests, prophets, and elders, which was the priesthood of the Son of God, after the order of Melchisedec, as we have shown from the word of God contained in the two records. David Whitmer has haled us before the tribunal of the Book of Mormon, as unto Cæsar; we have gone there and he must abide the arbitration of such appeal. The church

of the Book of Mormon before Christ's appearing on this land under the spiritual government of high priests, and the temporal rule of Kings and Judges was the Church of Christ. In that church the officers which David Whitmer says were not in the church of Christ anciently are found; and their analagous co-workers holding the same priesthood are found in the New Testament church. This is sufficient.

Elder Whitmer alleges that after the devil had incited Joseph Smith to be chosen leader, April 6th, 1830, which he holds to be the first error, that "he and all" the rest had the "Spirit" with them; Joseph being "humble the most of the time." In this connection he charges that Joseph and others trusted in man, "put their trust in man." Yet he says in relation to the matters of a presiding elder and high priests that Joseph went to the Lord with their requests and received answers, "according to their erring desires." He professes not to judge Joseph Smith and others; and yet in this, as from first to last in his "Address," he does judge and condemn the motives and desires of the man inspired to bring forth the Book of Mormon, who he confesses was "humble the most of the time," and had the "Spirit," and declares that those motives and desires were "erring and iniquitous." His own statements show that Joseph Smith did not "put his trust in man," but laid the matters upon which he wished instruction before the Lord, as he had been instructed to do. Those who now choose to put their trust in David Whitmer, and believe that Joseph Smith blew hot and blew cold, was "humble the most of the time, but proud and haughty the rest;" received light from God, and was led by men; enjoyed communion with God, and was "cheek by jowl" with the devil; received revelations from God, from man and from the devil; was a servant of God and a child of hell; spoke the truth and lied like sin, all in the same breath, the same hour the same day—those who choose to thus lean on and put their trust in man, David Whitmer, may do so; but as for us, blind or seeing, carnal or spiritual, in the dark or in the light, in the error or in the truth, an alien or in the church, we can not accept the statements made in the "Address" by Elder David Whitmer on the subject set forth in this article, while we read the written word so differently.

#### EDITORIAL ITEMS.

BROTHER J. W. JOHNSON, of McFall, Gentry county, Missouri, is of the opinion that there should be considerable labor bestowed on Missouri, this present summer and fall; and that there is a most excellent opportunity for Saints to get homes in that state. He recommends that part of the state very highly, and says that property can be got hold of now cheap. He will give any information needed upon application; address him at McFall, as above. We agree with Bro. Johnson, that it is a good time to labor in Missouri; but so it is

almost everywhere else; and the laborers are so scarce, for the demand. Our Utah opposers say that one of the most positive evidences they have that they are right and the Reorganization wrong, is the fact that we can send our elders into the fields of labor where theirs are shut out. They are of the opinion that this signifies that we are of the world, therefore the world loves us; because it loves its own. But we know that the Lord promised that if a certain course was pursued, He would give those following that course "grace and favor" in the eyes of the people, while they were seeking redress for their wrongs. Therefore, those who so construe the fact that we are received in such places, to mean that we are of the world, make a great mistake, and throw distrust upon the word of the Lord. Bro. Johnson lives in a section which was at one time greatly prejudiced against the Saints."

Bro. Brown of the *Expositor* thinks the "Saints in the east" a little "off" because they regarded Bro. D. S. Mills' preaching as "phenomenal." He says, "We never discovered anything peculiar about it." There is nothing strange about that; it is as old as Christ's day; "a prophet is not without honor save in his own country." Home blessings lie round unregarded, the same blessings coming from a "far country" are highly prized. We of the east appreciated brother Mills.

Bro. J. C. Clapp has large audiences in Utah where he is preaching. He baptized two on the 28th.

Bro. E. C. Briggs' address is care of M. H. Bond, 46 Waverly Street, Providence, R. I.

Bro. John Smith, of New Bedford, Massachusetts, wrote June 3d: "At the conference at Brockton last week, three were baptized; good feeling and full meetings."

We read from the *Expositor* that Elder Thomas Daley baptized four at Eldorado, and after preaching a little more baptized nine others—thirteen in all; good.

Bro. John Parsons was at Stockton, and having good success.

Sr. Lucy Goble write us that there was an error in the death notice of Elder Thomas Harvey Humes, in *HERALD* for May 21st; it reads Thomas Hary, when it should have been Thomas Harvey, as above. We are not in fault, we can not venture to correct the spelling of proper names, unless we know the parties, and we gave this name as it was given us. All would do well to be careful and give names properly.

A card from Bro. W. W. Blair, dated at Tabor, Iowa, indicates that he had been there, but was on his way to Council Bluffs and Persia, for gospel work.

Bro. Levi Gamet writes from Clear Water, Nebraska, June 6th, that the two days' meeting held at Deer Creek was attended by brethren James Caffall and W. M. Rumel; that the attention was good though the audiences were small; they had a pleasant time. Bro. Gamet had made arrangements to have meetings in Neligh, the first ever held there. There

are three papers in the town; and all will publish the notice of the meeting. It is expected that brethren Caffall and Rumel will hold a two days' meeting at Chelsea, the 9th and 10th of July.

Brethren M. R. Scott and Thomas F. Wheeler write from Indiana, that Elder Harbert Scott attacked the Book of Mormon, in the neighborhood of New Providence, Indiana, lately, but that there was practically nothing new in the arguments presented. Bro. M. R. asked for time for a short reply, but leave was not given him.

Bro. J. B. Prettyman wrote from Knox, Indiana, that they had been greatly strengthened by a late visit from Bro. Leonard Scott, who had done a good work there, being an able exponent of the faith.

Letter from Bro. E. Ray, Des Moines, states that Bro. E. C. Brand was there and was doing a good work, or it was thought that good would result from his labors there. Bro. Ray states that at the meeting of Bro. Baker in the Court House, and reported in the *HERALD*, there was not a full house, as stated, but only a few, comparatively. All we know of it is what was stated, and that we took from a Des Moines paper.

#### PROFESSING BELIEVERS IN CHRIST.

WE hear of some who say they will believe only what Jesus taught as recorded in the Book of Mormon. Very well; and what do his teachings there require them to believe? 1. That he created the heavens and the earth, and all things that in them are." Book of Nephi, 4: 8. 2. "In me is the law of Moses fulfilled,"—*Ibid.* 3. "I have come unto the world to bring redemption unto the world, to save the world from sin."—*Ibid.* 4. "O ye house of Israel whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart."—4: 10. 5. I am Jesus Christ, whom the prophets testified shall come into the world; and behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning."—5: 4. 6. "I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." 7. Verily I say unto you, that the Father, and the Son, and the Holy Ghost are one."—5: 8. 8. "More blessed are they who shall believe in *your words* [the servants of Christ.—Ed.] because that ye shall testify that ye have seen me, and that ye know that I am."—5: 9. And this is not trusting in the arm of flesh, either. 9. "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil; for verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled. And behold I have given you the law and the

commandments of my Father, that ye shall believe in me."—5: 9, 10. 10. "Therefore, those things which were of old time, which were under the law, in me are *all* fulfilled,"—5: 11. 11. "Behold, I am the law, and the light; look unto me, and endure to the end, and ye shall live, for unto him that endureth to the end will I give eternal life."—7: 1. 12. "These sayings which ye shall write, [Book of Mormon.—Ed.], shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their [the Jews.—Ed.] seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth."—7: 3. 13. "Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled, behold they are written, ye have them before you, therefore search them. And verily, verily, I say unto you, that when they shall be fulfilled, [the 29th chapter, for instance.—Ed], then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel. And then shall the remnants which shall be scattered abroad upon the face of the earth be gathered in from the east, and from the west, and from the south, and from the north: and they shall be brought to the knowledge of the Lord their God, who hath redeemed them."—9: 8.

And of this work and this time Jesus said further, 14. "And, verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign; for verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost which shall be given unto you of the Father, [meaning his teachings in the Book of Mormon.—Ed], shall be made known unto the Gentiles, that they [the Gentiles] may know concerning this people [Nephites, &c.] who are a remnant of the house of Jacob, and concerning this my people [Lamanites] who shall be scattered by them; verily, verily, I say unto you, when these things shall be made known unto them [Gentiles] of the Father, and shall come forth of the Father from them unto you, [Lamanites], for it is wisdom in the Father that they [Gentiles] should be established in this land, and be set up as a free people by the power of the Father, that these things [Book of Mormon] might come forth from them unto a remnant of your seed, [Lamanites], that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, [as recorded in the Book of Mormon], shall come forth from the Gentiles unto your seed

which shall dwindle in unbelief because of iniquity; for it behooveth the Father that it should come forth from the Gentiles that he may show forth his power unto the Gentiles for this cause, that the Gentiles if they will not harden their hearts may repent and come unto me and be baptized in my name and know the true points of my doctrine, that they may be numbered among my people, O house of Israel; and when these things come to pass that thy seed [Lamanites] shall begin to know these things, [in Book of Mormon], it shall be a sign unto them that the work of the Father has already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths, for that which had not been told them shall they see, and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and marvellous work among them; and there shall be among them who will not believe it, although a man shall declare it unto them. But behold, the life of my servant [Joseph the Seer.—Ed.] shall be in my hand; therefore they shall not hurt him, [Justin Martyr wrote to Cæsar, "you can kill, but not hurt us."—Apology Ch. 2], although he shall be marred because of them. Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, whom the Father will cause him [Joseph the Seer.—Ed.] to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said), they shall be cut off from among my people who are of the covenant."—9: 11, 12.

Are these objectors prepared to believe all these words of Jesus? If so, let us see if they also believe the following: "Thus said the Father unto Malachi, \* \* \* Will a man rob God? Yet ye have robbed me.

But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of Hosts. And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of Hosts. \* \* \* These scriptures which ye [Nephites] had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations."—12; 3, 7. Do these objectors consider these teachings to have been wise and profitable for the Nephite saints to whom Jesus gave them?

And do they think them equally wise and good for "future generations" of Saints, reckoning from the time when Jesus taught them to the Nephites?

Again; Jesus endorsed the writings of Moses and the prophets (Book of Nephi 5: 9; 7: 1), therefore those who believe the teachings of Jesus in the Book of Mormon must also endorse Moses and the prophets for just what they claim. Do these objectors do this?

Furthermore; Jesus says, "Wo unto him that shall deny the revelations of the Lord." (Book of Nephi 13: 6). Are these objectors justified in rejecting what that Seer who translated the Book of Mormon gave publicly, in a regular way to the church and the world as the revelations of Jesus Christ, with a "Thus saith the Lord?"

And to conclude; when God commends the "choice seer" by saying, "He shall be esteemed highly among the fruit of thy loins; \* \* \* I will make him great in mine eyes; for he shall do my work. And he shall be great like unto Moses. \* \* \* And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel. \* \* \* Behold, that Seer will the Lord bless; and they that seek to destroy him [in his official reputation and work] shall be confounded." When the Lord thus endorses and commends Joseph the Seer in this definite and pronounced manner, who that believes in the Book of Mormon has the authority to reject what that seer has, in a regular, public way given as the revelations of Jesus Christ? Jesus says of his servants, "He that receiveth you receiveth me. \* \* \* He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."—Matt. 10: 40, 41. But on the other hand he condemns those who reject his servants when they officiate in their office and calling saying, "Touch not mine anointed, and do my prophets no harm."

The Jews professed to believe in Moses, yet they rejected much of what both he and the prophets of God had written, and as a consequence they fell and were rejected of God.

#### LINCOLN AT PRAYER.

I HAD once been spending three weeks in the White House with Mr. Lincoln, as his guest. One night—it was just after the battle of Bull Run—I was restless and could not sleep. I was repeating the part which I was to take in a public performance. The hour was past midnight. Indeed, it was coming near to the dawn, when I heard low tones proceeding from a private room near where the president slept. The door was partly open. I instinctively walked in, and there I saw a sight which I shall never forget. It was the president kneeling beside an open Bible. The light was turned low in the room. His back was toward me. For a moment I was silent, as I stood looking in amazement and wonder. Then he cried out in tones so pleading and sorrowful, "O thou God that heard Solomon in the night when he prayed for wisdom, hear me; I can not lead this people, I can not guide the affairs of this nation without thy help. I am poor, and weak, and sinful. O God, who didst hear Solomon when he cried for wisdom, hear me, and save this nation!"—James E. Murdock.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Who hath not learned in hours of faith,  
The truth to flesh and sense unknown,  
That life is ever lord of death,  
And love can never lose its own!"

### "I MUST WORK JUST WHILE SHE SLEEPS."

SOME time since we were permitted to read a letter written by the mother of a beautiful little child who had only nestled in her heart one short year, when the angels came for her, and while there was joy in paradise there was sadness in the earth home, for the empty arms of the mother were stretched out with an intense yearning to clasp the form of her child again, and even the little ones, baby's brother and sister lifted their wondering eyes to her tear stained face asking, "Why could not baby have staid with us longer?" But peace, that peace which passeth all understanding, was in the mother's heart, and leaning upon the strong arm of her Elder Brother, she looked with eyes in which beamed the spirit of love and perfect submission into the face of her Father, saying, "Father, thy will be done."

"I can't realize," she wrote, "that our dear little one is gone! She had always been so well and good and happy, and it was so sudden that it seems as though she must be only asleep, as indeed I know she is, and I must work just while she sleeps, that I may be prepared to take her when the Lord puts her back into my arms." What an answer of mercy and love comes to the bereaved daughter from the heart of her loving Father:

"Daughter, I have tasted of this cup which is now pressed to your lips. I looked upon my sons and daughters, whom I had created, and my soul was filled with pitying love when I saw them wandering so far from me and none to bring them back or proclaim deliverance. My bowels were filled with compassion and my heart overflowed with yearnings for them. I looked upon my son, the only begotten Son of my bosom, and lifting his eyes to mine he said, 'Father send me. I will redeem them and the glory and honor shall be thine.' I saw the humiliation and the sorrow, the cruel mockings he must endure—his rejection and agony in that night when in Gethsemane's garden he must taste the bitter agony of a sinner lost. I heard his cry of pain upon the cruel cross, when for a time my face must be hidden from him, that he might know the bitter dregs of the cup he was pressing to his lips instead of my wandering children, that they might come back to me and have eternal life. I saw the dark dominion into which he must descend, there to wrench from the grasp of my bitterest enemy the keys of death and hell, and seeing all I bade him go. Mine own arm brought salvation, and look, my daughter, behold the glory which his life and death shall bring to pass! Fold not your hands and let not your cheeks be wet with tears. Your child is in my paradise, and heaven appointed instructors are preparing her for the work she is yet to do in helping my Son to perfect his kingdom. His work is not yet finished. It is finished he cried, but that was the atonement upon calvary, for the time is coming when he shall deliver up the kingdom unto me, and at that time it will be perfect. "Work just

while she sleeps," for when he comes he will bring her with him, and if you would be prepared to meet them, work.

"Do you ask, my daughter, what there is to do? Behold the sorrow wrought by sin among my family. Angels and archangels, together with the spirits of the dead who have died in the Lord, are, with my Son, engaged in the work of redemption. Countless ages belong to me and I call upon all my sons and daughters to join me in this warfare against the enemies of my government, against the powers who have scattered the seeds of evil among my family, to come up to my help, even to my help against the mighty. You are enlisted under the blood stained banner of a King who has said to you, 'The friendship of this world is enmity to my Father,' they hated your Elder Brother and if you are like that brother they will hate you. What matter! Seek not the friendship of the world, but as you have found my kingdom seek to establish its righteousness and the Master will be with you even to the end.

"Behold, the mothers who sorrow as those who have no hope. Tell them, their little ones are with me. Show them how base is the faith which represents me as annihilating those sons and daughters whom I have created for my honor and glory, and whom I have redeemed through my Son. Say to the proud infidelity which mocks my weeping ones by the open graves of their loved, I am the resurrection and the life. He that liveth and believeth on me shall never taste of death, and he that doeth my will shall know of the truth of all the things I sent my Son to teach. By the mouth of my holy prophets I declared of my Son, 'I have anointed thee to preach the gospel to the poor, have sent thee to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight to the blind; to set at liberty them who are bruised, to preach the acceptable year of the Lord.' Oh, my daughter, how many are broken hearted, how many are led captive by Satan, my great arch enemy, at his will; how many are bruised by those who give them serpents instead of fish and stones when they cry out for the bread of life! The great work in which my Son is engaged will never be finished until the last son and daughter of Adam shall be saved."

"Work just while she sleeps." What mother does not know what that means! How the head has been bent and the needle has flashed in and out almost like the gleam of lightning, while every nerve in the body was strained that the task might be complete before the drowsy eyes should open into wakefulness and the little hands stretch out demanding mother's care. Mothers whose little ones have gone before you, that you may all so work for the Master until they come back to you or he calls you to them, is our earnest prayer. Let us each strive to labor with him who in "bringing many sons unto glory made the Captain of their salvation perfect through suffering." The world is full of misery because it is full of sin, and Jesus needs the faithful service of every one who has enlisted under his banner. Shall he have ours?

WE request as a favor that no one send money when sending his or her name as a subscriber for "Autumn Leaves." The prospect is not at all flattering that such a publication will ever exist much as we are persuaded of its need and of the

ability of the church to support it. From the first we have rested the matter with the church and there we purpose to let it remain. When the friends of the "Home Column" say by their works, they want the publication, then we will notify subscribers to send in the money. *Until then please don't send any.*

ERRATA.—The letter from Beech Lane, Ont., in the last *Herald*, should have been signed, "Charlotte Pierce" instead of "Pier."

### HOME COLUMN MISSIONARY FUND.

Sr. Ella Range, Hollister, Cal. ....	1 00
John B. Johnson, Lamoni, Iowa. ....	20
Sr. Lydia Jones and mother, Putman, Pa. ....	2 00
Sr. Margaret Hurst, Keokuk, Iowa. ....	1 00
Sr. Agnes Hansen and little son, Weston, Ia. ....	1 07
Sr. Christine Wahlstrom, Lamoni, Iowa. ....	35
Bro. Daniel Anderson, Lamoni, Iowa. ....	20
Lettie Smith, Plattsmouth, Neb. ....	63
A. J. Bell, Malta, Idaho. ....	1 00
Margaret Stanley, Streator, Ill. ....	50

LAMONI, IOWA, JUNE 8th 1887.

St. BONIFACE, Manitoba, March 20th.

Dear Sister Frances:—I often think of you and your labor of love, and pray for you and all who are working for the good cause. The Home Column has been a great blessing to me already, and I often wish I could have had the good instructions of the *Herald* and *Hope* in my childhood and early youth. I wish the *Hope* could be enlarged again; it ought to be, and a paper printed for the young folks, and the sisters have a paper all to themselves. This is a good deal to wish for, but I have faith enough to think it will all be accomplished before very long. If I could do anything to help in any way I would, gladly. Hoping that the love of God will run from heart to heart among his handmaids, 'till it fills every heart and home, and that you may be greatly blessed, and not get weary in well doing.

I remain your sister,

LOIS A. DEWITT.

April 16th.—I wrote the above lines some time ago, intending to send them, but the same day, after I had written, we got the *Herald*, and when I saw in it that you would start a magazine for the sisters and the young, I was so glad I thought I would write again and tell you I will subscribe, and will help that good work all I can. My health being so poor has prevented me writing this before, but if my life is spared I will do what I can to help, for I am so thankful to see a move made in that direction. I have been praying for something of that kind for a good while. What a blessing the Sisters' Column has been to me, and I think a paper such as you propose will be splendid to give to those outside the church. I wish I had a hundred dollars to give, but if I am able to do any work this summer I may get some money.

My husband does not belong to the church, though he believes; won't you sisters, pray for him and me. I am alone here, have not seen any of my people nor any Saint for near two years; then I made a short visit home. I have had a consumptive cough for a long time, and other weakness, and this climate is very bad for me. I have to stay in the house most of the time, only during the summer months. French Catholics all around us, but I thank God for the blessings I have and want to be patient.

L. D.

MANTENO, Iowa, Apr. 3d.

*Sr. Frances:*—I am much pleased with the "Home Column" think it is just what we need. Many times I have felt like writing a few lines, and as often have thought I couldn't write anything of interest.

I have been a member of this church since the fall of forty-one, and am still firm in the faith of its ultimate triumph; and hope to hold fast to the rod of iron, that Nephi saw, unto the end. I have seen many things to strengthen my faith, and also to try it, but the Lord has made a way for my escape. Do you ask how? By going to him who heareth in secret, with a contrite spirit asking strength to overcome and endure to the end. I have never been turned away empty, but have been upheld by his grace. He has promised to stand by us in six troubles and in the seventh not to forsake us. I have proved him in this and found him true, for which I truly thank his holy name. Hoping that we may be united and energetic in all things entrusted to our care, I remain your sister in Christ,

MARY A. JENKINS.

NEBRASKA CITY, Neb., May.

*Dear Sr. Frances:*—Long years ago I first heard the glad news of the gospel in my native land, in Manchester, and it was as drink to a thirsty soul, or bread to one who was hungry. In the year 1865, with my husband and family I started for, as we then supposed, the Zion of our God; but we were satisfied to leave the pilgrims when we arrived at Wyoming, Nebraska, and find shelter and rest in this place. In 1866 the elders of the Reorganization came here, and soon after a branch was begun. I renewed my covenant with the Lord, and praise his holy name, I have been blessed many times by the goodness and mercy of my heavenly Father. I have had many trials and afflictions to pass through, and my sorrow has seemed like a river, well nigh to overwhelm me, but God hath been kind and mindful, and when I come to him in my distress, in faith and humility, he never turns me away without a blessing; for all of which I desire to be ever thankful. This may be the last I shall ever be able to do for the gospel work that I love so well, for let me assure you it is my meat and my drink to be doing something to help roll on this good cause. I am now old, feeble and poor, and can not go to meetings as formerly, so that my chief comfort is in reading the *Herald* as best I can with my failing eye-sight. I hope in the providence of God to find that rest and peace that has not been my portion in this life. I freely forgive all, as I desire God's pardon to come unto me. Your sister in Christ,

SARAH MATHERS.

May 1st, 1887.

*Dear Sisters in Christ:*—Some time ago I noticed an article addressed to the young sisters, on the subject of matrimony. This I believe was greatly needed; for on looking around us at the many unwise, and unhappy marriages, both in, and out of the church, we are led to think "there is something wrong somewhere." Our sister says, "Make mother your confidant." This is good, but not sufficient to risk your happiness upon. It is enough for those who believe that God has ceased to reveal his will to the children of men, to risk their happiness for life on human wisdom. But Saints, has God not said, "If any

of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."—Jas. 1: 15. Then, in a matter of such importance, be not rash or hasty, but lay your case before the God of heaven, in meekness asking for wisdom, and see if he does not grant unto you the desired wisdom. Be not afraid, dear young sisters, God has not shut his mouth forever; but his word is to us to-day as it was of old—"ask and you shall receive." In the meantime be obedient to your parents. Do your duty to them, though sometimes it may be a trial to you, and you shall have the approval of God, and a lasting satisfaction that you have done your part, which otherwise you can never have, for though in after days you may do the duties then surrounding you, yet in looking back would your words not be, "Oh that I had these days to live over again; I would make my parents happy by my devotion to them and my diligence in doing every duty?"

Hoping these words may encourage some one I remain,  
A loving sister.

## Correspondence.

SAN BERNARDINO, Cal., May 31st.

*Editors Herald:*—Your issue of the 28th inst., before me, and the communication of Bro. H. P. Brown read and re-read and carefully considered. I have only to say that he is correct. If my memory serves me, and I now understand him, his position as explained in this article is, in effect, the same as when I conversed with him in Oakland in October 1886, namely; that the bishop can not hold property legally in California *by virtue of his office* as provided for in "Articles of Incorporation."

This is all I intended to say in my communication to conference. I did not intend to say that Bro. Brown questioned the right of the Bishop to legally hold property "providing he becomes a sole corporator of a branch of the church."

If I was so ambiguous as not to be understood by the conference, I am sorry, but have no apology to make for having presented the matter to the body. The question arose in the mission over which I had oversight, and I thought it my duty to call attention to it. The point is just this: The church has in the past understood that the Bishop was by virtue of his office trustee-in-trust of all property belonging to the body, without further appointment. I am sure Bro. Brown will himself join in the desire to have this question settled. This is all I ask.

I intended to state his position exactly as he has expressed it in the following sentence: "But the Bishop, living in Michigan, who has not been made a sole corporator under the laws of the state of California, can not legally be a trustee-in-trust nor hold property belonging to the church." If the language I used conveyed any other idea than this it must be attributed to my lack of ability to express what I intend. Let the reader judge.

I may have made a similar statement in San Francisco though I do not remember it. If so I am sorry that it injured Bro. Brown "as a man, a lawyer, and High Priest of the church." I did not so intend. I respect him as a man, and honor his calling as a High Priest. As a lawyer I know nothing about him, nor am I competent to judge him. In conclusion allow me to say that Bro.

Brown's explanation of his position, touching this matter in his *Herald* article, under date of May 8th is as I have understood him from the beginning.

If I have publicly or privately conveyed any other idea I have not so intended, and I hope those thus deceived will stand corrected. So, Mr. Editor, there can be no controversy arise between us, nor is there any ill feeling upon my part. I am satisfied that upon due consideration Bro. Brown will recall the harsh statements made in regard to me; and that we with all God's children may unitedly labor for Zion's weal shall ever be my prayer.

Respectfully,

HEMAN C. SMITH.

DELOIT, Iowa, June 1st.

*Bro. Joseph and Blair:*—Since I wrote you, May 16th, there has been six more united with the church by baptism; all Sabbath School scholars but one; the good results of continued Sabbath School work, coupled with instructions given in Doctrine and Covenants, Sec. 68:4. Bro. Peak continued his series of meetings until the 27th ult. The Saints were cheered, friends made to the work, and some are investigating.

Yours,  
C. J. HUNT.

FREMONT, Neb., June 6th.

*Herald Readers:*—We are all striving to serve our Lord and Master. We have moved from Friend, Nebraska, to Fremont, and are once more united with the church, and are enjoying the blessings of meetings. All the Saints are well in this branch, and enjoying a good degree of the Spirit, and are blessed in temporal things. All are very busy at work.

BRO. & SR. D. BOWEN.

BOSTON, Mass., June 4th.

*Dear Herald:*—We are still alive in Boston, and now and then a stray sheep finds his way into the fold. I am thankful that amid the turmoil of life, I have found the pearl of great price, "better than rubies, better than gold." In this day of scepticism and infidelity, with the pulpit and press arrayed against the truth, it is a herculean task to make the people of a great city understand our position. But we trust in the near future to bring the light more prominently before the people. And as the opportunity for prosecuting the work increases, we hope there will be a corresponding increase of laborers. As I walk up and down streets of modern Athens, my spirit is stirred within me (as Paul's spirit was in him) to see the city given to idolatry: worshipping a god without body, parts or passion, (another name for nothing), also the god of fashion and lust. But there is no Mars hill, here brethren, where we can convince them from their own works that the gospel is restored in all its ancient purity and power. There is a Tremont Temple here, though, but it is not for the sect everywhere spoken against," as one of our missionaries can testify. But in spite of all the discouraging things we have to meet, we know that the gospel has come here to stay, and to spread until all the honest in heart are gathered in and Zion in all her beauty and grandeur will arise the pride of Saints, the envy of Satan; while Babylon falls to rise no more.

"And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will

grind him to powder." These things are not flights of fancy, but are the words of God and will have a fulfillment in our day. And while the world is sitting quietly with folded arms waiting for the millennial reign, Satan is gathering his forces and giving power unto his subjects of no mean character. The scripture is true that "we war not against flesh and blood, but against principalities and powers." Well, shall we lay down our armor and give up the fight? God forbid! Brethren, let us fight shoulder to shoulder, stand by the law that we may have the testimony, and always remember the words of our Master: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

Yours in bonds,

GEORGE W. ROBLEY.

WEIR CITY, Kan., June 6th.

*Editors Herald:* I promised many of the Saints in and near Stewartsville to write them after my arrival here, but having been so busy at work, improving farm, planting crops, &c., having arrived here late, April 5th, I have not had time to write; I hereby state to all that I am pleased with my change, and with help of the Saints who turn out with teams here and help each other when in need, have my crops planted and in good condition, having had abundance of rain. The hearty welcome, and manifestations of love and good will of the Saints with whom I had dwelt formerly for thirteen years; also, hundreds of those not in the faith, is a great comfort to me, as an assurance that my former labors among them were not in vain, and strengthens me in my endeavor to renew those labors. My labors have not been confined to the farm, but almost every Sunday, and sometimes Saturday evening, I have been preaching in four different places; and find more calls than I can fill. The others are very busy at work, so they can not get around much at present. Brother Evan Davis has returned home; I have not seen him yet; he is to remain here this summer, I think. I went on Saturday some twelve miles west, among old friends; went in to a Christian Sunday School yesterday; preached after the school, and left appointments for two different places next Sunday.

Many wanted me to write them about facilities for getting homes here. Land is from ten to one hundred dollars an acre; but rent is very cheap. Mr. Jay Gould bought a great deal of land here a few years ago, and built a railway through. He will not rent for grain rent, and cash rent is a new thing here and they have to rent it very cheap. I passed many farms lying idle; some with fair house improvements; one eighty acres, good house, orchard, vines, pasture, all in cultivation, rented for \$60. The next was vacant; the next 160 acres, adjoining depot, was rented for \$75, an \$8,000 farm. Some of it is in the settlement of the Saints. How long this will continue I don't know. Gould bought the land for the coal, paid high for the most of it. He requires no security for the rent, only the names of two on the note, so I am told, and the renters can pay it in work in the coal-mines. Many of his farms I had rather have to cultivate than what I paid three dollars an acre for last year. For particulars, I refer to Bro. Walter Taylor, Sherwin; Bro. Benjamin Jones, Cherokee; Bro. John T. Davis, Pittsburg, Kansas.

The Saints are feeling well here, and most are

quite zealous in the good cause. May the Lord bless them; and especially the elders; more especially the young, with energy. Now when old and crippled for months so I can scarcely walk, I look back to the time when I would fill my saddle bags with tracts, strike out into a strange place, ride thirty to forty miles sometimes, to find those who had never heard, obtain a house, write upon my tracts the place, and hour of preaching, ride from house to house for miles, tell some, throw tracts to others and thus get a good audience the same night. Sister Dawson, of Ione, California, and many others will remember how they first heard until I almost wish I was young again that I might do more for the work; for with all my faults and infirmities, this work is worth more than all else to me and I still hope to do part in rolling it onward.

Your brother,

D. S. CRAWLEY.

NEW PROVIDENCE, Indiana,

June 6th, 1887.

*Bro. Blair:*—The work in our vicinity is in a prosperous condition. The Eden branch is in a better condition spiritually than it has been for some years. We have had some additions of late, good members, and we have good meetings, and the Saints are edified in the faith. We had an appointment at the Akers School-house, near Greenville, Floyd county, yesterday, June 5th, and we went and found the door and windows fastened, and two young men there to tell the crowd that services would not be there. Sr. Shamel lived near, and her doors were opened and Elder M. R. Scott and myself held three meetings, and the results were that I baptized one in the afternoon. At the confirmation meeting the Spirit of the Lord was present to a marked degree. So you see that the Lord moves the work in our vicinity, and we feel assured that it will roll on. Our determination is to move along in the work with energy and zeal. Pray for us and the efforts of the elders in our district, that wisdom may direct for the building up of the work. Your brother in the one faith,

JAMES M. SCOTT.

GRIZZLY FLAT, Cal., May 25th.

*Brother Blair:*—Have just returned from Eldorado, California, where I met Bro. Daley according to promise. I assisted him in holding ten meetings; prejudice seemed to give way to the truth, four being baptized. I think there will be enough come into the kingdom at that place to organize a branch soon. The Lord was with us. Yours in bonds,

WILLIAM O. SKINNER.

#### YOUNG CHRISTIANS.

Give every young Christian something to do. Make him feel that he must not be a cipher, but a good soldier of Christ Jesus. Impress upon him the truth that the Lord needs his service. Teach him to pray in the church and in the family. See that he has good books to read. Give him to understand that he must help bear the financial burdens of the congregation. Make him a missionary man from the hour he makes the good confession. A great deal depends upon starting right. A Christian is never more plastic than he is just after he turns to the Lord. It will save a church a world of trouble if it will look after its converts. Remember the words of Paul

to the elders of the church at Ephesus: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit has made you bishops, to feed the church of God, which he purchased with his own blood."—*Christian Standard.*

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### "NOTES OF THE SPICKARDSVILLE DEBATE."

BY JOSEPH R. LAMBERT.

IN the "Christian Standard," published in Cincinnati, Ohio, beginning with December 11th, 1886, and ending with January 15th, 1887, (numbers 1, 2, 3 and 4), is what purports to be a correct account of the debate held between Elder H. C. Bronson of the Latter Day Saints, and J. Padget of the Disciples, last August, in Spickardsville, Missouri. The "Notes" were written up by Mr. Padget's moderator, A. L. Edwards, a minister of some notoriety in the "Church of Christ."

These articles are full of misrepresentation and falsehood. The whole thing appears to be a *cunning* and *base* attempt to redeem, if possible, what was lost in the discussion, and still any further inquiry into, and investigation of, the faith and doctrine of the Latter Day Saints.

Words and arguments which were never used during the debate, have been put into Elder Padget's mouth by the writer! Most of Elder Bronson's strongest arguments have been either left out entirely, or so changed and contorted as to make them appear very different from what they were as delivered by him. He is represented as saying that which he never said, and as being silent upon that which he plainly declared to the people.

The part performed by Elder I. N. White is so misrepresented as to cast reproach on him. That which was plain and easy to be understood, and which was fully explained *at the time of the debate*, is brought up again, and in such a way as to cast suspicion on one whose integrity and straight dealing are fully established in the minds of those who know him.

J. R. Lambert, Elder Bronson's moderator, is not only shamefully misrepresented, but actual falsehoods are published concerning him.

To refute *all* the mistakes and falsehoods found in these notes, would require the reproduction of the greater part of them; and I shall, therefore, content myself by presenting sufficient to illustrate how some men, who wear the "clerical cloth," propose to overthrow the faith of the Latter Day Saints.

I. The propositions, as originally agreed upon, and duly signed by the disputants, they read as follows: (1), "Is the Reorganized Church of Jesus Christ of Latter Day Saints, of which I, H. C. Bronson, am a member, in harmony with the New Testament Scriptures in doctrine and church organization?"

(2), Is the Church of Christ, of which

I, J. Padget, am a member, in harmony with the New Testament Scriptures in doctrine and church organization?"

In giving the first proposition, with the use of quotation marks, the words "of which I, H. C. Bronson, am a member," are left out, without anything to indicate it! Elder Edwards knew that the first proposition could not be made to apply to any other church than the one intended, even with these words left out; but he is now paving the way for a *base fraud* and *imposition*, in his rendering of the second proposition, which is as follows:

"Elder J. Padget affirmed the following proposition: 'Is the Church of Jesus Christ in harmony with the New Testament Scriptures in doctrine and church organization.'"

The very words, "of which I, J. Padget, am a member," so needful to identify the Campbellite organization, were coolly and fraudulently left out! But this is not all. After hearing Elder Bronson's argument on the name of the church, he has the daring to insert the name "Jesus" before Christ, which is not found in the original proposition! Why were these important changes made, and the proposition, in its changed form, submitted to the reader, (enclosed by quotation marks), as though it was the very original? No wonder that such men can dogmatically affirm, in opposition to scripture, good reason, and other competent evidence, that the true origin of the Book of Mormon is the "Spaulding Story;" and that the revelations and prophecies of Joseph Smith are "lying frauds." Jesus truly said: "For out of the abundance of the heart the mouth speaketh." (Matt. 12:34). The reasons for this piece of unholy work, must be apparent to all who were acquainted with the situation. (a) Elder Padget had spent nearly two days in trying to prove that the Church of Jesus Christ, established in New Testament times, came into existence in fulfillment of prophecy, and is "in harmony with the New Testament!" Elder Bronson *begged* and *pleaded* for him to come to the proposition; but he would not, till the "Restored" Campbellite Church was compared with the New Testament, by the negative, Elder Bronson. Like Clark Braden with his pet propositions, with which he proposed to destroy our faith, he would not move "one hair's breadth."

When the notes were looked over, it was evidently seen that the argument and evidence were not at all suited to the proposition; but rather than confess it, like an honest man, (saying nothing of a "Christian," who is called by that holy and "new name,") the proposition is changed to suit the argument! (b) By this change, the Latter Day Saints are placed in the ridiculous attitude of denying that the New Testament church is in harmony with the New Testament!! I suppose this was considered a necessary safeguard for the (so-called) "Church of Christ."

II. We will now notice some of the false statements and misrepresentations of the notes "numbers I, II, III and IV."

(1), It is not true that the object of I.

N. White and his brother's visit to Spickardsville, "was a discussion," whatever Elder Padget may have been informed. They went there to visit their friends and preach the gospel, on their return home from the "General Conference." They simply signified their willingness to debate the issues existing between the two churches.

(2), Referring to our people, Mr. Edwards says:

"They are the 'Reorganized Saints, disclaiming any connection whatever with the 'Salt Lake Saints.' By many this is called in question. True or false, the teaching of the 'Reorganized Saints' is the same as the Salt Lake branch, except polygamy, which they deny."

All who are posted *know* that polygamy is but one of the many important differences between the faith and doctrine of the "Salt Lake Saints," and that of the "Reorganized Saints." Does Mr. Edwards believe that if *polygamy* is the only difference, they are about the same as *one*? In the "Braden and Kelley Debate," Mr. Kelley stated that he was ready to prove that there is more difference between the faith of the "Brighamites" and "Josephites," than there is between the "Brighamites" and "Campbellites."

(3). Mr. Edwards says that "he [Bronson] defined his proposition by reading a statement from a book of tracts." But the proposition was largely defined before the Epitome of our faith was read. Mr. Edwards was not there at the opening of the discussion.

(4). Speaking of the principles of the gospel, (Heb. 6: 1-3), Mr. Edwards says: "No stress was laid on any of them, except baptisms." This is not true. It is true, however, that *more* stress was laid on "baptisms," and the "*laying on of hands*," than on the other four principles, because these were the issues properly in dispute.

(5). "When the character of Joe Smith, Jr., as the founder of the Church of Latter Day Saints, was under discussion, claiming he was inspired to lay the foundation of the church, Bronson said:—'The character of Joe Smith has nothing to do with the proposition we are discussing.' Afterward, when his attention, and that of the audience, was called to the statement, the imposture, the lawless and criminal doings, Joe Smith's revelations, he (Bronson) denied saying anything of the kind, but said it did not make any difference what 'his character was as the prophet of God.'"

The above quotation from the "Notes," is a jumbled up mess of stuff, containing a vile misrepresentation of what Elder Bronson said. It was done in order, I presume, to cast reproach on him and the people he represents. Elder Bronson did say, and that truly, as any one may see, "The character of Joseph Smith has nothing to do with *the proposition* we are discussing—'Is the Reorganized Church of Jesus Christ of Latter Day Saints, of which I, H. C. Bronson, am a member, in harmony with the New Testament Scriptures, in doctrine and church organization,' is the only question before the house." This assertion he never denied. He also stated that so far as the proposition under discussion was concerned, it made no difference what was the character of Joseph Smith "as a prophet of God." At

the same time he signified our willingness to defend the prophetic claims of Joseph Smith, under any properly worded proposition.

(6). Mr. Edwards says that Bronson "never told the audience, neither could he be induced to tell what the gifts and powers are." The fact is, Elder Bronson read the Epitome of our faith in its *entirety*; and in addition to the quotation used by Mr. Edwards, and in the same paragraph is contained the following: "Viz, the gifts of faith, discerning of Spirits, prophecy, revelation, visions, healing, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc." Elder Bronson also gave the proof-texts, fully sustaining his position on the perpetuity of the gifts. He read from the Bible on the subject of the gifts, and mentioned them, to that extent that Elder Padget accused him of getting all his proof from the 12th chapter of 1st Corinthians.

(7). Mr. Edwards represents Elder Bronson as saying the following:

"He stated that *the Church of Christ was destroyed*. That wicked men disorganized it. That it went into the wilderness."

What he *did* say was, that "the church went into the wilderness and became disorganized."

(8). Here is another falsehood of Mr. Edwards'.

"When asked to tell who were to perform the miracles named in Mark xvi: 18-20, those who did the preaching, or those who heard, believed and obeyed the preaching, to whom salvation was promised, he would not; neither did he answer during the entire debate."

Elder Bronson said, *repeatedly*, that the signs mentioned in Mark, 16th chapter, were to follow those who believed and obeyed the gospel, as preached by the apostles.

(9), Here is another one of Mr. Edwards' misrepresentations; but to those who will stop and think, and who are not blinded by prejudice, it carries with it its own refutation. He represents Bronson as using the following in proof of modern inspiration:

"Paul says: 'No man can say that Jesus is the Christ, but by the Holy Spirit.' This was answered thus. Demons believed, and confessed him, saying: 'Thou art the Son of God.' Bronson was very urgently asked to tell the audience who laid hands on them to impart the gift of the Holy Spirit. (Matt. viii. 29; Mark iii. 11)."

To Padget's bluster about demons, Bronson replied as follows: "The statement of Paul is, 'No man,' (not Demons), 'can say that Jesus is the Christ,'" &c. Mr. Edwards conveniently left this out, thus presuming on the ignorance of the reader.

(10), Here is another downright falsehood, without any excuse for him who penned it:

"Upon the baptism of the Holy Spirit and its endowments, promised to the twelve apostles, as his witnesses from the beginning, Bronson was asked, if not a witness how could he claim, not having been associated with the twelve whom Christ chose, any of the endowments of the Spirit? To the close of the debate he was as dumb as Dagon before the 'Ark of God.'"

Elder Bronson proved that *all*, who obey the gospel, are entitled to the baptism of the Spirit, and are his (Christ's) witnesses

by virtue of the testimony of the Holy Spirit. The statement that he was "dumb as Dagon," &c., is false.

(11), Mr. Edwards represents Elder Bronson as "having stated that none can receive the Holy Spirit until they were immersed in water." This was not Bronson's position. He stated that the reception of the Holy Ghost, *previous to baptism*, is the exception, not the rule, as given in the New Testament.

(12) Here is another blunder.

"All know that Matthias was chosen to fill the place from which Judas, by transgression, fell. Mr. Bronson said he was chosen to keep the quorum of the twelve full. Three more were chosen, so that Peter, James and John could fill their places as presidents. They were Paul, Sylvanus and Timothy. He said these were chosen, but he utterly failed to prove they were chosen for such a purpose."

Elder Bronson's position was that Paul, Barnabas, and James, the Lord's brother, (see Gal. 1:19) were chosen. That if Peter, James and John, had not been taken out of the quorum, it would have been a quorum of *fifteen* instead of twelve.

(13). We now come to Padget's negative arguments on the first proposition.

"Second. Argument on covenants. It is stated in the Book of 'Doctrine and Covenants,' I, the Lord, do away with all former covenants, and make this my new and everlasting covenant with you, my servant, Joseph Smith.' If all former covenants are done away with, the church he represents can not be in harmony with the New Testament, in any sense whatever."

In connection with the above we quote the following words from Elder Padget's 4th argument. "On page 103 of the Book of Doctrine and Covenants it is positively stated that all old covenants are done away." Elder Bronson read the entire revelation cited, which effectually exposed the interpretation put upon it by Elder Padget. But as some good points? must be furnished for the reader, the passage has been interpolated and changed in a most shameful manner, and thus it is made to appear that Padget made a strong point against us! The revelation, as was shown at the time by Elder Bronson, was given "in consequence of some desiring to unite with the church without rebaptism, who had previously been baptized." The passage cited reads as follows: "Behold, I say unto you, that all old covenants have I caused to be done away *in this thing*, and this is a new and everlasting covenant; *even that which was from the beginning*. Wherefore, although a man should be baptized an hundred times, it availeth him nothing; for you can not enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works that I have caused this last covenant, and this church to be built up unto me; *even as in days of old*. Wherefore, enter ye in at the straight gate, as I have commanded you, and seek not to counsel your God. Amen."

I have given the entire revelation, so that the reader may compare for himself. The first sentence is what Mr. Edwards claims to present, surrounding it with quotation marks, and giving no indication that anything has been left out! In the original there are thirty-five words; but as Mr.

Edwards gives it there are but twenty-three! Only *eight words* of the original sentence are found in Mr. Edwards' quotation (?). Thus he has left out twenty-seven words, and interpolated fifteen!! Surely, the Latter Day Saints ought to "throw up the sponge," and join the Christian Church when they see this *telling argument* which Elder Padget is represented as having made against their faith!

(14), The Book of Mormon was not in discussion. When the Polygamy revelation was introduced as evidence, Elder Bronson showed that it is not, and *never has been*, any part of our faith; that is was not made public even to the people of Utah, till August 29th, 1852, eight year after the death of Joseph Smith. He also showed up "Hell on Earth," the work from which it was read.

(15), Elder Padget is represented as having said: "The Latter Day Saints are many centuries too young to be in teaching, organization and practice with the New Testament." Mr. Edwards fails to tell us here, that Elder Bronson showed that we simply claim to represent the "*Restored*" *Primitive* Church; and that as an organization, we are but a few years younger than the "*Restored*" Church of A. Campbell.

(16), I quote again from the "Notes:"

"This introduced the character of Joe Smith, Jr., into the discussion. To prove his character the revelation on polygamy was from him, although these Mormons deny any such revelation, and say they do not believe in the institution, *yet they have his revelation on this subject in their Book of Doctrine and Covenants.*"

The last statement of this quotation is *false*, made out of whole cloth. Mr. Padget had the Doctrine and Covenants, and used it during the discussion, and if the Polygamy revelation was in it, why did he read it from John's "Hell on Earth?" This revelation, as Elder Bronson showed, was not found in any but the Brighamite revised edition of the Doctrine and Covenants, and not even in that till 1876, when the article on Marriage was thrown out, and the Polygamic revelation inserted in its place. Is this the way Christian ministers propose to save the flock and down the Latter Day Saints?

(17), Mr. Edwards represents Elder Bronson as saying the following: "Mr. Bronson admitted during the discussion that it was difficult, *very difficult*, to find male members enough to fill all the offices of the church." This, like every other wilful *falsehood*, was evidently written to mislead and prejudice the reader. These men could not give better evidence to the thoughtful and unbiased, that they are opposing the truth, than is found in their manner of attack. Elder Bronson never made any such admission, and the statement is entirely untrue. Elder Padget *did* admit, however, that *all* the members in their church, male and female, are Kings and Priests!

(18). After Mr. Edwards has given what purports to be a large number of Elder Padget's affirmative arguments on the second proposition, he presents a statement in brackets, part of which I quote: "I will say just here that Bronson presented no

counter arguments," etc. The reason of this is plainly indicated in the beginning of this criticism. Padget was clear off the proposition. Elder Bronson plainly told the people that he was not there to disprove that the *New Testament* Church was established in fulfillment of prophecy, and is in harmony with the New Testament. Elder Padget kept his church in the *wilderness*, or somewhere else, just as long as he could. And when Elder Bronson brought it out by using A. Campbell's "Christian System," they were *terribly abused!* The "doctrine of Christ held up to ridicule? O yes; no doubt the angels wept when that "Christian System" was read! If it is the same pure doctrine of Christ, why did not Elder Padget defend it? Is it so self-evidently holy that it needs no defense, and should not be examined?

(19). Elder Bronson is shamefully misrepresented on the names of the churches, both on the first and second propositions. On the first, he claimed the name to be "The Church of Jesus Christ." "Reorganized," and "Latter Day Saints," to be distinctive terms, just as we would say, "The late Mrs. Jones, wife of the lawyer." These terms would not make Mrs. Jones the wife of any other man. (The illustration is mine). He quoted Ephesians, 3: 14, 15. Mr. Edwards gives Elder Padget's argument and evidence on the name as follows:

"Eighth argument was on the names. They were during Christ's personal ministry, and for a time after the church was inaugurated on the day of Pentecost, called disciples. A prophecy must be fulfilled. The name was according to prophecy. It must be a divine name. "The Gentiles shall see thy righteousness and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." (Isa. lxii: 2). It was given at the right time. This prophecy could not be fulfilled before the Gentiles received the gospel. Acts, x: 1-48: "And it came to pass that even for a whole year they were gathered together with, or in, the church, and taught much people; and that the disciples were called Christians first in Antioch." In this name we have the name of the Bridegroom, of which the church is the bride. Agrippa recognized the name Christian as the one by which the church and its members were known."

Elder Bronson showed there is no proof that *inspiration* ever authorized the name Christian. He stated that it is only found three times in the New Testament. That the followers of Christ were usually called Saints, or disciples. That Elder Padget simply *assumed* the "new name" of Isa. 62: 2, to be Christian. He showed from Rev. 2: 17; 3: 12, that the "new name" was still future from John's day, and it is not revealed what that name shall be. He said: "We have just as good a right to assume that it will be 'Latter Day Saints,' as you have to assume that it will be 'Christian.'"

I have overlooked one point in number II. which I now introduce by quotation. Elder Padget is represented as delivering the following little harangue:

"Mr. Bronson, here are persons who have lost an eye, a limb, are diseased hopelessly for life; some wounded and maimed. Do like Peter and John at the Beautiful Gate, heal them. Mr. Lambert, their moderator, the twelfth and last apostle, you give the signs of your apostle-work,

special miracles, to demonstrate your claim. Do it, and we will then believe you. This debate will close immediately. Unless you do we will not only disbelieve all you claim, but this people will know you are impostors, liars and deceivers. 'False apostles, deceitful workers, transforming yourselves into angels of light, trying to make believe.' If you are the apostles of Christ give the proof here and now. You know you have been tried, and, like those in Rev. 2:2, who said they were apostles, you have been found *liars*. Your proposition is false, your claims are false, your church a fraud—an imposture of the basest character.' The effect of this was marked and impressive."

All that part which refers to "Mr. Lambert" was not spoken; and yet we are gravely told that "the effect of this was marked and impressive!" Mr. Edwards gives himself away by representing Elder Padget as addressing Mr. Lambert, and at the same time using the personal pronoun "their," in the third person, and informing him, or the audience, (neither one of which was needed), that "Mr. Lambert" was "their moderator," &c. All this shows that the language was not spoken to the audience, but manufactured afterwards in order to mislead the reader who was not in attendance at the debate. When, and by whom, did Mr. Edwards learn that Lambert is "the twelfth and last apostle?" Neither he nor his brethren even claimed it. But as the greater part of the above quotation (?) has been manufactured *since* the debate, I will offer a few words in reply. (a) Mr. Lambert was not on trial; it was the faith and doctrine of the church. (b) If Elder Padget could have possibly proved the claims of the church to be false, by the *Bible*, there would have been no necessity of going any farther, and it is fair to presume there would have been *no disposition* to do so. (c) What right has any man to refuse to believe Bible claims unless God will miraculously manifest his power just *when* and *where* he shall dictate? (d) We challenge one single example from the New Testament, where either Christ or his apostles wrought a miracle to gratify unbelieving sign-seekers. However, the New Testament does show that this was a favorite means of attack with wicked men and the devil. (e) The fact that the Latter Day Saints will not undertake to gratify these sign-seekers is evidence that they *are not* that wicked and false power described in 1 Cor. 11:13-15; Matt. 24:24; Rev. 13:11-14; 16:13, 14; 19:19, 20. These scriptures describe a miracle-working and anti-christian power, which will make converts by means of those miracles which they will have power to do. Edwards & Co. say we are destitute of this power. Therefore, their own words and our refusal are evidence that we are not that false, counterfeit, anti-christian power represented in the word of God. So far, then, we are in harmony with the New Testament.

If the Latter Day Saints claim the promises and blessings of the New Testament, and do not enjoy them, does that justify anybody, especially Christian ministers, in denying a portion of God's word?

(21) We now close, on the last proposition, with a little speech made by Mr. Edwards, but *now* put into the mouth of Elder Padget.

"Finally, we believe what Christ and the apostles taught. We obey what they commanded; claim all the blessings they promised, We wear the same name; will not accept of any other; will not accept any addition to their word. We have the same officers. We observe the same ordinances the Church of Christ did in the days of the apostles. Therefore the Church of Christ that had all these now is in harmony with the New Testament Scriptures, in doctrine and church organization."

(a) Elder Bronson showed that they only believe a *part* of what "Christ and the apostles taught." (b) He showed that instead of claiming "all the blessings they promised," they persistently deny a number of them. (c) He showed that they "wear the same name" which was given to the early followers of Christ by way of *reproach*. That so far as the name of the church is concerned, they do not wear the name authorized by the angel, ("thou shalt call his name *Jesus*," Matt. 1:21), but only that other part—*Christ*. (d) He showed that they do not "have the same officers," only by claiming dead apostles and dead prophets, in their church; and that if dead apostles and prophets would do, why not dead elders, deacons, &c. (e) He showed that they reject the "laying on of hands" as an ordinance of the gospel, although it is stated by Paul to be one of the "principles of the doctrine of Christ;" and was practiced by the apostles, and by the early disciples down to the close of the third century. (d) The last sentence of this closing speech, gives Mr. Edwards away. It is in harmony with his revised and changed proposition; but when considered in connection with the proposition under discussion, it is seen that it contains neither good sense nor logic.

III. Under this head, we will examine Mr. Edwards' "Addenda." These delectable (?) additions to the "Notes" are so full of misrepresentation and falsehood that we give them entire:

#### "ADDENDA.

"It is necessary that the following facts be added to what has already been written:

"I. During the discussion of the first proposition, when Joe Smith's character as prophet was under consideration, the Mormons trying to prevent anything said about Smith, his pretended revelations, his practices, and his character, Mr. Bronson said: 'If Mr. Padget wants to discuss the prophetic calling and inspiration of Joseph Smith, Jr., when this debate is over, we will discuss the question with him to his heart's content.' The next day the following proposition was submitted: 'Does the Book of Mormon, the Book of Doctrine and Covenants, contain evidences of fiction and falsehood? Was Joe Smith a deceiver, an impostor and a liar?' He was told: 'We will affirm this proposition, You can deny this proposition now.' He did not. This led to a correspondence as to a proposition involving the character of Joe Smith.

"II. Next morning Joe R. Lambert read a letter addressed to the elders of the Spickardville congregation. He asked for a division of the proposition into three instead of one; that the discussion be held at Lamon, Iowa, or at St. Joseph, Missouri; that we affirm the proposition then under discussion in affirmative form.

"That King James's version of the Bible be standard work. On American antiquities, all other evidence to be received on its merits. He said they wanted a representative man, as much as to say Bro. Padget was not qualified to discuss the questions. The answer returned to this and one other letter written by them was: 1. The challenge was given at and for Spickardville, Missouri. 2. Bro. Padget was challenged per-

sonally. The propositions would be discussed at that place. They could deny, or it would be accepted as a square back-down. That we have no authority to arrange for a discussion at St. Joseph, or anywhere else. That the proposition was an affirmative. They could deny or let it alone. 3. As to what will be accepted as standards, we would have something to say. It was not their right, neither their privilege to dictate what should be standards. 1st. All that is regarded by the learned world as authority would be standard evidence including King James's version and all other translations, history, and all evidence bearing on the questions, including the literature of Mormonism, will and must be admitted as evidence in the discussion. 2nd. As they intimated the kind of man they desired to debate, we have something to say on the question. We will accept on your part only such a man as is fully endorsed by your church, who is (1) A fair and candid man; (2) Honorable in every sense of the word; (3) One who believes what he preaches and teaches; (4) Practices what he teaches and preaches by signs, miracles, and divers gifts of the Holy Spirit. This is the kind of man we demand. No other need apply.

"IV. Mr. Bronson's last speech was a tissue of misrepresentation. After the debate closed, Bro. William Martin asked Joseph R. Lambert, the following questions:

"Do your people when they are sick send for the physician?" Mr. Lambert said they did. Bro. Martin asked, "Then the laying on of hands will not heal among you?" Not always, by any means. "Are you not an apostle?—Why then do you not heal them instead of sending for the doctor?" No answer to this was given. Did Mr. Bronson not misrepresent us in his statements? Joseph R. Lambert, the twelfth apostle chosen, said in answer to this question: '*I must say as an honest man, he did. He did not state the truth about your people, neither in the closing speech, on the first or last propositions, and many times during the discussion.*' To a full house the admissions of Mr. Lambert were stated. The Mormons occupied the M. E. Church in the town. Sunday night they were told they could not use the house, by a decided vote. Early Monday morning the preachers and apostles of Mormonism left. Did not accept the proposition and terms of debate proposed to test their truth and sincerity. Much good will result from the discussion.

M. L. EDWARDS.

"CAMERON, Ind."

It will be noticed that Mr. Edwards regards it as "*necessary*" that the following facts be added to what has already been written." Why he considered it necessary may be largely determined by the character of the work he has already done. Mr. Edwards knew that many of the statements of his "Addenda" were not "facts," when he penned that word. We will notice his statements in their order.

(1). The reason why the "Mormons" tried to prevent anything being said about Smith, his revelations, character, &c., was because they had nothing to do with the proposition under discussion. The (so called) Mormons were anxious that the *faith* and *doctrine* of the church should be properly compared with the Bible; but the "Campbellites" tried to prevent this, to a great extent, both on the first and second propositions. The proposition referred to was presented by Elder Padget while he was on his feet making a speech. He wanted Elder Bronson to accept it right *then* and *there*, or admit that he had backed out! The proposition is not given correctly. The original, which I have in my possession, reads as follows:

#### PROPOSITION THIRD.

Does the "Book of Mormon" and "Book of Doctrine and Covenants" contain the evidence of fiction and falsehood?

And are we justified in rejecting Joseph Smith, Jr., as a false prophet and base deceiver?

J. PADGET, affirms.

(2). Under this number, Mr. Edwards purports to give the substance of the correspondence which ensued; but, as usual, he is found to be guilty of interpolation and misrepresentation, as may be seen from the original correspondence, which, fortunately, I preserved. First we give Elder Lambert's reply to Padget's proposition:

SPICKARDSVILLE, Missouri,

August 19th, 1886.

To the Elders of the Church of Christ now in attendance at the Spickardsville debate; Gentlemen:—In answer to the proposition for discussion, and the statements made by Elder J. Padget, on yesterday, we present the following: As we, not you, are the challenging party, we claim the right to formulate propositions covering the issues between us. Elder Padget's proposition is neither *comprehensive* nor *fair*; and while naturally and properly an affirmative, is, as stated by him, in negative form.

We offer you the following propositions, which fairly affirm that to which you so strongly object.

1st. Is the Book of Mormon a true record, and does it contain a revelation of God's will to man?

2d. Are the purported revelations found in the Book of Doctrine and Covenants of divine origin?

3d. Was Joseph Smith, the reputed founder of the Church of Jesus Christ of Latter Day Saints, a prophet of God?

We will affirm the above propositions with any representative man of your church, whom you will properly endorse, but would prefer to meet a man of first class ability. We also invite and challenge you to affirm, at the same time and place that the above propositions are discussed, the same proposition that you are affirming in this debate.

As it is not our privilege to set the time and place of holding the debate, but as we have come from our homes to meet you here, we ask, as a courtesy, that you appoint Lamoni, Iowa, or St. Joseph, Missouri, as the place at which said debate is to be held.

On the first propositions, King James' translation of the Bible, and standard works on American Antiquities shall be the standards of evidence. On the second and third propositions, King James' translation of the Bible shall be the leading standard of evidence. All other evidence, on any or all of the propositions, to be received upon its merits, subject to the rules governing such testimony before our civil courts.

JOSEPH R. LAMBERT.

By this letter it is not difficult to see that we have been *shamefully*, and, it would appear, *wilfully* misrepresented.

Second, we give the reply to the above, signed by the Elders of the Christian Church, at Spickardsville.

SPICKARDSVILLE, Mo.,

August 19th, 1886.

Elder Joseph R. Lambert; Dear Sir:—In as much as we agreed to give you a written answer to yours of same date; in answer we would say: 1st, That as Elder J. Padget offered to read from the "Book of Doctrine and Covenants" and other books, which involve the character of Joseph Smith, Jr., the authenticity, and inspiration of the Book of Mormon, and Book of Doc-

trine and Covenants. Elder Bronson objected, stating that the authenticity of those books and the character of Joseph Smith, Jr., had nothing to do with the proposition under discussion. Elder Bronson challenged Elder Padget to debate a proposition involving the authenticity of said books, the character of Joseph Smith, Jr.

Elder Padget has submitted a proposition. It is clearly an affirmative, not a negative proposition. He will affirm it. You can deny it.

Regarding the propositions submitted by you, we say, Combine the three in one proposition, and we will accept it.

2d. As to the place of holding the debate, we have not now any authority to arrange for a debate either at Lamoni or St. Joseph.

But as Elder Bronson challenged Elder Padget here in public to debate such a proposition: "Stating that he would debate such a proposition until Elder Padget was tired of it." If you refuse to discuss the proposition submitted by Elder Padget, before this people with him, the truth of the proposition will be conceded. It is too late to talk about a first class debate when Elder Bronson threw the challenge directly at Elder Padget. We do not consider that there is any *contemptible trap* in the proposition submitted. It covers all the ground.

3d. As to rules and what will be standards we desire to have something to say about them. It can be arranged when propositions, time, and place are all settled. We say here however, every thing that bears legitimately upon the propositions ought to be used.

4th. We further say, when you can furnish a man who is *fair, honorable, candid* and *believes what he preaches* and *practices what he teaches*, we will accept your proposition.

5th. We further say that we endorse Elder J. Padget as a man, a gentleman and a Christian. We are are willing to trust our cause in his hands.

Respectfully submitted,

JOHN T. WYATT, }  
WM. J. JOHNSON, } Elders.  
J. O. THOMPSON, }

Third, we present Elder Lambert's second letter.

SPICKARDSVILLE, Missouri,

August 20th, 1886.

Messrs. Jno. F. Wyatt, Wm. J. Johnson and J. O. Thompson; GENTLEMEN:—In reply to your communication of the 19th inst., would say, we are, and always have been, willing to affirm what we believe; but nothing more. We do not propose that you shall represent our faith, and then demand us to affirm it, as formulated by you.

Our propositions fairly and fully express our belief with regard to the Book of Mormon, the Book of Doctrine and Covenants, and the prophetic calling of Joseph Smith. We do not propose to have them jumbled up into one proposition in such a manner as to give you every opportunity to *throw dirt*, while we are prevented from using the strongest evidences upon which these propositions rest. We have already stated our objections to your proposition, and this by no means concedes the truth of what is contained therein. But, gentlemen, when you refuse to meet propositions formulated by those who alone have the right to define our faith, upon the subjects named, you thereby concede either that the propositions are *true* or that although *untrue*, the Christian Church (commonly called Campbellite) is not able, or willing to refute them.

If you wish to discuss our belief with regard to spiritual gifts, you will have ample opportunity while negating the propositions which we have submitted to you, as both books named teach their perpetuity, and so did Joseph Smith.

There is no organization of your church at Lamoni. Why can you not hold the debate there? We will furnish a large church-house which will seat about one thousand persons, and board and lodge your debater and moderator *free*, throughout the whole discussion. Come, gentlemen, and convert about five hundred of us from the error of our ways!

Elder Bronson did not agree to debate these questions with Elder Padget. He addressed Elder Padget as a representative of your faith; and he said *we*, not *I*, will meet you on properly worded propositions, with reasonable notice of time, &c.

Why should you ask us to affirm one item of the doctrine of the church we represent (*i. e.* spiritual gifts), at this place, when we are just closing a debate in which an examination of *all* the doctrine of the church has been involved? Are you dissatisfied with the results of the present debate? and have you concluded that all the doctrine of the church is correct except spiritual gifts? Again; why should you require us to affirm *four* propositions while you affirm but one?

All the endorsement we ask for your man is that he should be of a good moral character, and a proper representative of your faith. We are willing to endorse ours in like manner. As to fairness and honesty in dealing with the issues between us, it would be like a fertile spot in a desert to find one of your ministers who will extend to us the same degree of *both* that we are, and have been willing to extend to you.

Yours for the truth as it is in Christ,

JOSEPH R. LAMBERT.

I will say right here, by way of explanation, that Mr. Edwards' reference to a "contemptible trap," and Mr. Lambert's references to "spiritual gifts" &c., were called forth by remarks made to the congregation by Edwards and Lambert.

Fourth, we close the correspondence by presenting a letter signed by Elder Padget. We made no further reply, because we could plainly see that they did not propose to be fair and honorable in dealing with the faith and claims of the church. Here is Elder Padget's letter.

SPICKARDSVILLE, Missouri,

August 23d, 1886.

Eld. Jos. R. Lambert; Sir:—All we have to say in answer to yours of Aug. 20th is simply and briefly this:

1st. Eld. Bronson *did* challenge Eld. Padget. We claim the same privilege you do. You can debate the proposition here where the challenge was made. We will not go elsewhere at present. You can *then* affirm a proposition embracing all you affirm or claim for Joseph Smith Jr., the Book of Mormon, the Book of Doctrine and Covenants.

2d. It is understood that in the discussion of the propositions all evidence history and the literature of Mormonism will and must be admitted. All standards accepted as such, by the learned world, must and will be allowed, by all, pertaining to the questions under debate.

Eld. J. PADGET.

For the Elders of the Church of Christ, Spickardsville, Missouri.

(3), This is numbered 4, in Mr. Edwards' "Addenda," but it should be 3. It is not true that "Mr. Bronson's last speech was a tissue of misrepresentations." It would be far nearer the truth to say that "Elder Bronson, in summing up, presented the weakness and unscriptional character of the claims made for the "Church of Christ" in a very strong light.

Now comes the climax, which was evidently intended to give *tone* to the whole thing. Let all give ear to the able (?) manner in which this servant of the Lord (?) closes up this important piece of work, by which the inhabitants of the earth are to know that the Latter Day Saints are *base deceivers and hypocrites*, and their faith a "*lying fraud!*" I refer to the purported conversation between "Joseph R. Lambert" and "William Martin." Let the reader examine it carefully, with our criticism thereon.

(a). To Mr. Martin's first question I replied, in substance as follows: "Some of our people send for the doctor; others depend entirely upon the ordinance of the church."

(b). Mr. Martin asked: "When you lay on hands and anoint with oil, do the sick always get well?" I answered, "No; not always." I then proceeded to show him that in New Testament times they were not all healed; that those primitive saints died, and that they had sick among them. (1 Cor. 11:30; Mark 6:5,6; Luke 4:23,27; 1 Tim. 5:23; 2 Tim. 4:20). Mr. Martin said he had witnessed some of these administrations to the sick by our elders, and he could not see that it did any good. I answered, "That may be, but we know that it does; and that the gift of healing is in the church."

(c). Mr. Edwards represents Mr. Martin as saying thus: "Are you not an apostle? Why then do you not heal them instead of sending for the doctor?" Mr. Edwards then says: "No answer to this was given." No, and for the best of reasons, namely: *neither one* of the questions was asked!

(d). Mr. Martin then asked me if I did not think Mr. Bronson had misrepresented them. I replied, "I do not know; possibly he made some things a little too strong—a man is apt to in the heat of discussion." I then told him that I believed we ought to be careful to not misrepresent; that Elder Padget had greatly misrepresented some parts of our faith. Mr. Martin said, "Well, we believe in faith, in repentance and confession." To which I replied, "Yes; I know you do."

That which Mr. Edwards represents me as saying, in this connection, is as false as though it had come directly from the lower regions. In looking over my diary for 1886, I find the following: "Saturday, August 21st, 1886; last day of debate; good attendance and good interest; the victory is complete; Bro. Bronson did well, and was blest of God; another victory over our old combatants." Now, I ask, is it reasonable to believe that just previous to making this private record concerning Elder Bronson's part, and the result of the entire conflict, I had made the humiliating

concessions which Mr. Edwards represents me as making to the *entire congregation?* Let the reader judge. Mr. Edwards, with all his cunning, has caught himself in his own trap. In previous notes he has represented me as a wilful deceiver, lying hypocrite, "false apostle," &c.; but now he represents me as having the honest courage to face Elders Bronson and White, and the *whole congregation*, and of saying to them "as an *honest man*," that Bronson "did not state the truth about your people," &c. To the thoughtful it will be apparent that this whole thing refutes itself.

(e). "To a full house the admissions of Mr. Lambert were made." I have already shown that "the admissions" were *never made*. Concerning "a full house," &c., I have only this to say: "The latter part of the debate, as all know who attended it, was held in the *grove*. The conversation between Mr. Martin and myself was a *private* one, had after the congregation was dismissed.

(f). Mr. Edwards says that the "Mormons occupied the M. E. Church in the town. Sunday night they were told they could not use the house, by a decided vote." The last statement is another one of Mr. Edwards' many falsehoods. By invitation we occupied the M. E. Church. I spoke Sunday morning and afternoon, and Elder Bronson Sunday night, to large and attentive audiences. Not *one word* of objection came to our ears. Right here let me say, it was evidently the favor with which our preaching and debating was received, by a large number, which made the devil mad; and, as of old, stirred the blood in the veins of some of these pious (?) priests.

(g). I quote another falsehood from the pen of this ready writer: "Early Monday morning the preachers and apostles of Mormonism left." Elders Bronson and White did not leave till 3 o'clock p. m., on Monday; and Elder Lambert started home on Tuesday. Whether Mr. Edwards tells these falsehoods from *choice*, or by *accident*, we leave the reader to judge. In either case it is plain that he is entirely unfit for the true Christian ministry.

Quite a number of misrepresentations and falsehoods contained in these "notes," I have not touched; but the foregoing will be sufficient to show that elder Edwards is a "workman that needeth \* \* to be *ashamed*," forgetting, or wilfully ignoring some of the plain, and wholesome injunctions and prohibitions of God's word. If others shared with Mr. Edwards in fixing up these "Notes" for the edification of those who read the *Christian Standard*, I beg pardon for giving all the credit to him.

JOSEPH R. LAMBERT.

LAMONI, IOWA.

DR. PENTECOST in a discourse at Cleveland recently spoke of certain cities of this country as lost cities. He said that Cincinnati had fifty less churches now than thirty years ago. The churches exist there by suffrage. They have no control in public affairs, and are without influence. St. Louis and Toledo were classed in the same way, and several other cities were fast approaching this lost condition.

## Miscellaneous.

### BORN.

WILLIAMS.—To brother and sister Jno. R. and Mary Williams of 34 Avenue D., Bellevue, Scranton, Pennsylvania, May 18th, 1887, a son.

### MARRIED.

STRATTON—BILLINSKY.—At the residence of the bride's cousin, Sr. Hannah Clow, Armstrong, Wyandotte county, Kansas, April 22d, 1887, Bro. James Stratton to Sr. Maggie Billinsky. Both from Ontario, Bro. Wm. Clow officiating.

### DIED.

BARNES.—At Vassar, Michigan, April 30th, 1887, of heart disease, Sister Maria Barnes. She was baptized in 1881, by Bro. E. Delong. Her life was worthy of imitation. She leaves a husband and three children to mourn. Sermon by Bro. E. Delong.

"I see thee still!"  
Thou art not in the grave confined;  
Death can not chain the immortal mind;  
Let earth close o'er its sacred trust,  
But goodness dies not in the dust.  
Thee, O, my sister, 'tis not thee  
Beneath the coffin's lid I see;  
Thou to the fairer land art gone;  
There, let me hope, my journey done,  
To see thee still.

BY LIZZIE DELONG.

JEMISON.—Brother Isaac F. Jemison died at Downs, Kansas, May 27th, 1887, of abscess of the lungs, in the 57th year of his age. He knew his friends within ten minutes of his death, folded his arms on his lap, and his spirit left the body while sitting in his rocking chair, calm as one asleep. He left a widow to mourn his departure. Funeral sermon was preached by Rev. Palmer, May 28th, in the Baker School-house, Osborne. He was baptized by Bro. A. H. Parsons, confirmed by Bro. George Beebe, August 30th, 1885, at Twin Creek branch.

"Why do we mourn for dying friends,  
Or shake at death's alarm?  
'Tis but the voice that Jesus sends,  
To call them to his arms."

BALL.—At her home, six miles north-east of Coldwater, Branch county, Michigan, on the 5th day of March, 1887, Sr. Catherine Ball, aged 68 years, 7 months and 19 days. She leaves a husband of near forty years' companionship, and four children to mourn her loss. Sr. Ball was born August 16, 1818, in Herkimer, Herkimer county, New York; baptized at Coldwater, Michigan, March 3d, 1872, by Elder E. L. Kelley. She passed away quietly, so sweetly, in the triumphs of the faith, hoping for the glorious resurrection. Funeral sermon by Elder C. Scott, at the house, March 7th, in the presence of a large circle of relatives, friends and Saints.

HALE.—At Crescent City, Iowa, May 16th, 1887, sister Matilda, wife of Bro. E. D. Hale. Sister Hale was born in Bates county, Missouri, December 30th, 1852. She was baptized in May, 1872, by Bro. J. R. Badham, and became a member of the Shenandoah branch. The funeral discourse was preached by Elder D. K. Dodson, to a large congregation of relatives and friends.

WILLIAMS.—Sister Mary, wife of Bro. John R. Williams, of 34 Avenue D., Bellevue, Scranton, Pennsylvania, May 31st, 1887, of inflammation. Aged 33 years. She was born and baptized in Yestradygynleis, South Wales. She was a good wife and loving mother, and a kind neighbor. She leaves her husband with five children to mourn her loss. She died in peace.

### HOUSE PLANS.

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**TWO DAYS MEETINGS.**

There will be a Two Days' Meeting at the Saints' Chapel in Little Compton, R. I., commencing Saturday, June 25th, at 2:30 p. m. Brn. E. C. Briggs, M. H. Bond, and others of the active ministry will be present.

JOHN SMITH, *Dist Pres.*

Two Days' meeting will be held at Clear Water, Nebraska, June 18th and 19th. It is expected that Brn. James Caffall, and W. M. Rumel, one or both will be present. The Saints throughout the district are invited.

LEVI GAMET, *Dis. Pres.*

There will be a Two Days' Meeting held at Chelsea, Nebraska, commencing on July 9th. Brethren James Caffall and W. M. Rumel are expected to be present.

LEVI GAMET,  
For Branch.

**NOTICE.**

The Mill Creek and Hamburg branches have consolidated, and are known as the Union branch; we hereby request John D. Tarrant, Emma Tarrant, Edith Laine, Melinda E. Smith, Sarah A. Beckstead, Henry Nelson and Hannah Nelson, to report to us within three months from the date of this notice, or their names will be sent to Bro. H. A. Stebbins, church recorder, and be reported of the as scattered members. Done by order branch, June 5th, 1887.

J. W. CALKINS, *Pres.*  
L. C. DONALDSON, *Clerk.*

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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, June 25, 1887.

### STILL "FOUND WANTING."

ELDER DAVID WHITMER has made two statements respecting what he affirms to be a call unto him in June, 1838, to come out from among the Latter Day Saints "to hold the authority." The first statement is the plain one:

"I was called out to hold *the* authority."

In his second statement he says:

"I did not say and did not mean that 'all others who may have held the authority during the establishing of the church at its organization, and prior to his (my) being so called out had forfeited their authority, and he (I) alone retained it.' You misunderstand me altogether. I said 'I was called out to hold the authority'—the authority that God gave to *me*. Others had the authority. I was not judging as to whose authority was good or whose authority was not good."

The common use of language places the definite article "*the*" to signify the one article, and only one; the use of the word being adopted in order to locate and identify the person, place or thing referred to. David Whitmer admits that he said, "I was called out to hold the authority." He intended that his readers should understand that he was called out of the church, in which he, Joseph Smith, Oliver Cowdery, Sidney Rigdon and others were co-workers and held authority in by ordination, and command of God, for the express purpose of holding the authority that was in that church while he was in it, but which did not remain in it after he went out. The incidents of Noah, Nephi, and others who took stand against wickedness and error in the church, or world against which they taught are cited in support of the idea. We did not mistake the language, nor misunderstand it. It was intended then, and Elder Whitmer's whole course in publishing the "Address" bears witness to it, to make it appear to all who might read the "Address" that the authority existing in the so-called Church of Christ, existing until 1830, and possibly till 1838, now re-

mains in David Whitmer; and in him alone now rests the authority to organize the Church of Christ. Elder W. P. Brown so understood the claim of David Whitmer in June, 1838, when at Lamoni; elders J. C. Whitmer and J. J. Snyder so understood it then; for all three of these men were here together; and Elder Brown so understands it now, for he states on page 28 of his pamphlet:

"Now if Christ had not taken David Whitmer out of that body so that *the authority* might be preserved, an angel would have been obliged to come down again with the authority."

Do we also misunderstand Elder Brown? He states further on page 29 of his pamphlet:

"There is a *man* living to-day that stood in the presence of the angel with Joseph Smith, and who stayed in that church proclaiming against those evils until his life was in danger, than the Lord told him to come out of that church and has preserved him until this day for his purposes. If you want to be a member in Christ's body and acknowledge Christ as your head, you must go back to *the authority*. This is where I had to go."

Take this statement of Elder W. P. Brown, one of the elders ordained by D. Whitmer, with that of the latter himself that "he was called out to hold *the authority*," and who can fail to understand Elder Whitmer as meaning that there was no one of all the number in the church from which he was called out in 1838 that held the authority. In him it was preserved; and if he had not come out then an angel would have had to come to bring it.

Now, when we put the point of Elder Whitmer's claim plainly before the readers of the HERALD, he comes out and says he did not mean that; he only meant that he was called out to hold "the authority that God gave to" him; and that, "others held the authority." If this last statement is correct, as we most certainly believe and are assured of, then those men who held the authority remained with the church and continued the exercise of it, and the statement of Elder Whitmer that he was *called out* to hold such authority, and Elder Brown's statement that "Christ called him out that the authority might be preserved," are unnecessary, and being misunderstood as Elder Whitmer states we misunderstood him misleads the people.

But to show that we do not misunderstand Elder Whitmer; we take the statement made by him: "others had the authority," and inquire what does he mean by that? He asserts that we "misunderstand" him "altogether," when we state that we understand him to say that he alone retained the authority; and to do away with that misunderstanding he states that "others had the authority;" that is, that after he came out there were others in the church who had, or held the authority.

Now, if this is true, then authority remained in the church and David Whitmer could have remained in the church and still have held his authority, for if one could so could another; and the call to come out of the church in order that he might hold the authority God gave to him was unnecessary, for the authority was still in the church when D. Whitmer came out of it. But to show that Elder Whitmer does not mean what he says when he wrote "others had the authority;" we quote from the same page of the pamphlet accompanying the "Address" page 2, as follows:

"I am not judging as to the authority of any man now in the Church of Latter Day Saints, as I have told you in years past, you doubtless have authority to act in your church. But the Lord has made it known to me that the Church of Christ is another church, and that no man has authority to officiate in the ordinances thereof, without coming into it according to the gospel of Christ." . . . "I withdrew from the 'Church of Latter Day Saints,' I have been worshipping in the Church of Christ ever since."

Do we understand this? Elder David Whitmer tells us that he withdrew from the church he was in, and in which he held authority or he could not have held it after he came out of it; that he withdrew from that church in 1838, to hold the authority, and that he has been worshipping in the Church of Christ ever since, that is, ever since June, 1838. If this be correct, and if we understand it, it makes Elder Whitmer to say in effect and purpose; I was in the church of Church of Christ in which I with others held authority; I came out of the church in which I was a member that I might hold the authority which was in that church; when I left that church it became the church of Latter Day Saints, and I brought out of it the Church of Christ in which I have been ever since. There was only one member in the Church of Christ when Elder Whitmer came out of the other church, and which became the Church of Latter Day Saints when he left it, and that member was David Whitmer, and he held all the authority there was in such church. We can not mistake his meaning, for he says that God had shown him that the Church of Christ was another church, and not the first one from which he came out; he withdrew from the one not the Church of Christ and went into one that was.

This is in substance just the same statement as at the first, and the explanation by no means helps the matter but taken altogether is what we stated at the start. In the explanation the same claim is made that in the Church of Christ, of which David Whitmer is a member, alone there is authority. He seems to admit that others had the authority; but seeks to evade the result of this admission by claiming inferentially

that the authority meant by him was the right to act in another church, not the Church of Christ; and to keep up the claim to sole authority he says:—"I withdrew from the Church of Latter Day Saints; I have been worshipping in the Church of Christ ever since."

In this statement the same cunning claim to the exclusive possession of the authority, claimed for Elder Whitmer, by Elder Brown is asserted; the inference being that Elder Whitmer held the authority "ever since" he came out of one church and went into another. How then about the "others" who "had the authority?" Who were they and where are they? David Whitmer states that in 1829 Joseph Smith "gave up the stone forever, and told" him "and the rest" of them "that he was through what the Lord had given him the gift to do." Who states this? Elder David Whitmer, who for eight years thereafter stood with and labored with Joseph Smith, acquiescing in the changed name of the church, if it was ever changed, accepting with the rest of the body the Doctrine and Covenants, accepting the leadership of Joseph Smith, accepting of an ordination unto the office of a high priest, and officiating as a high councillor, and now stating that he also accepted an ordination unto the same leading office which Joseph Smith held, as seer, president, &c. Joseph Smith and others did not so understand his work and calling, for they continued to labor to bring forth and establish the Church of Christ, or Church of God, or Church of Latter Day Saints, or Church of Jesus Christ of Latter Day Saints—and if David Whitmer is to be understood by what he writes, it was not until 1849, five years after Joseph Smith's death, that these discoveries of errors in the church in which he stood in 1829, '30 and '38 had so vitiated it that *the authority* was no longer with it. Joseph Smith's continued labor and fellowship with the body in which he began his religious career, his final death all bear witness that he did not consider that he was "through with what the Lord had given him the gift to do;" and although David Whitmer now asserts that to believe the statement and work of Joseph Smith, is to be blind and put our trust in man, we can not so easily put aside what the spirit of truth has so frequently borne testimony to, and discard the word and work of Joseph Smith, and the authority which he must have held among the "others" referred to, by which that work was done; and do this because Elder David Whitmer says so. It would be putting more trust in man than we are now willing to do.

David Whitmer rings the changes upon the name of the church. He does so in his peculiar statement about leaving the one church,—"Latter Day Saints," and getting into the other, the "Church of Christ." He quotes from the Book of Commandments, its title page and in that it is the Church of Christ; "for the government of the Church of Christ, organized" April 6th, 1830. In the 24th chapter in Book of Commandments and 17th

section of Doctrine and Covenants the church is called the "Church of Christ" six times; and in the minutes of the General Assembly, August, 1835, the church is recognized as the Church of Christ thus: "the items of doctrine of Jesus Christ for the government of His church of the Latter Day Saints;" and in the 101 section of Doctrine and Covenants for 1835, the article on marriage, it is called again the Church of Christ; thus: "all marriages solemnized in this Church of Christ of Latter Day Saints;" and in the 4th paragraph, same section: "Inasmuch as this Church of Christ has been reproached," &c.

In the Doctrine and Covenants, as published by the Reorganized Church, the title page reads "Book of Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints." In the 17th section of this work the church is called the Church of Christ six times; and in the 111 section it is called so twice. In the 9th chapter and 17th paragraph of Book of Commandments, a revelation given in May 1829, and one which David Whitmer permits us to understand that he accepts and endorses as from God, there occurs the following: "Behold this is my doctrine; whosoever repenteth, and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church."

Jesus teaching his twelve, as related in Book of Nephi 5: 8: "And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily I say unto you, that this is my doctrine."

While David Whitmer so strenuously insists that they who were baptized in the name of Jesus Christ, are not his, Christ's church, except the church itself shall be called "The Church of Christ," in just so many words, no more no less, he would do well to remember that the formula of baptism given by Jesus Christ in Book of Nephi 5: 8, is "Having authority given me of Jesus Christ, I baptize you," &c. Just before that he had said to these same disciples, whom David Whitmer says were not apostles: "Behold, ye shall go down and stand in the water, and in my name shall ye baptize them." Here Christ affirmed that his name was Jesus Christ, and it was in his name, Jesus Christ, that they were to baptize. The formula for ordination in Moroni chapter 3, is: "In the name of Jesus Christ I ordain," &c. The formulas for blessing the bread and wine are: "We ask thee in the name of thy Son Jesus Christ to bless," &c. At the time Christ appeared to those on this land, he said: "Behold I am Jesus Christ." It is a pity that Jesus did not know his own name.

If Jesus said, "Whosoever repenteth, and cometh unto me, the same is my church," what authority has David Whitmer to say such men are not of the "Church of Christ;" and Jesus said this in that revelation of May, 1829, and said of this very statement, "behold this is my doctrine,"

and further stated that "whosoever declareth more or less than this, the same is not of my church." David Whitmer says that those persons who were baptized in the name of Jesus Christ, who organized the Church of Christ in 1830, are not the Church of Christ, because in 1834 they changed the corporate name of the church, (as is supposed), to Latter Day Saints; and that some of the same persons thus baptized in the name of Jesus Christ, and who are still living true to the faith in Jesus once espoused by them, are not the Church of Christ, not even in the Church of Christ, because they are now called the Church of Jesus Christ of Latter Day Saints, or the Reorganized Church of Jesus Christ of Latter Day Saints. Jesus said they were his church, David Whitmer says they are not.

In the same revelation, May, 1829, Jesus said: "Behold, I am Jesus Christ, the Son of God." He knew his name, full name, when he appeared to the Nephites, and he knew the same full name when he spoke to Joseph Smith, May, 1829. In April, 1829, to Oliver Cowdery: "Behold I am Jesus Christ, the Son of God."—Book of Commandments, chap. 5, par. 9. In May, 1829, to Hyrum (Smith): "Behold I am Jesus Christ the Son of God."—*Ibid* chap. 10, par. 12. In June, 1829, to David Whitmer: "Behold I am Jesus Christ the Son of the Living God."—*Ibid*, chap. 12, par. 5. In the same month to John (Whitmer): "Listen to the words of Jesus Christ."—*Ibid* chap. 13, par. 1. In the same month to Peter (Whitmer): "Listen to the words of Jesus Christ."—*Ibid*, chap. 14: par. 1. And in the last revelation which David Whitmer says was given through "the stone" to Joseph, David and Oliver the following is found: "Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved." "Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved." "And I Jesus Christ, your Lord and your God, have spoken it." These are paragraphs 23, 24, and 36.

David Whitmer takes a single statement in the Book of Mormon respecting the name of the church, and ignores all the rest; forgetting that the revelations which he endorses as from God are to be taken, and in the first paragraph quoted above, the Lord himself defines the proper understanding of the command "take upon you the name of Christ." We are not surprised, however, for if David Whitmer can successfully set Joseph Smith, Sidney Rigdon, Oliver Cowdery and his other co-workers, right in the words they claimed to have spoken, and the works they claimed to have done by the same Spirit that was given to them as well as to him; correct and modify the inspired words of the prophet Ezekiel, as we have seen that he has done; why should he not also rectify the mistake Jesus may have made respecting his own name and the name by which his church should be known; as well as to

correct the statement of Jesus as to who are his people, his church.

Nor is this all; the 22nd paragraph of the same revelation, June, 1829, contains a specific declaration to Joseph, David and Oliver; "Contend against no church, save it be the church of the devil." If David Whitmer acknowledges this revelation as of binding force, and he still under its direction, how will he account for the fierce onslaught he and his co-workers have made and are making upon the Church of Jesus Christ, as the same exists composed of those who have repented and "come unto Christ" and have been "baptized in the name of Jesus Christ," the only name "given of the Father" "whereby men can be saved."

Again: At the time Jesus commanded the Twelve whom he had chosen to baptize in the name of Jesus Christ, he commanded them not to dispute: "There shall be no disputations among you;" . . . "neither shall there be disputations among you concerning the points of my doctrine;" . . . "He that hath the spirit of contention is not of me, but is of the devil."—Book of Nephi 5: 8. And when the people asked the question upon the answer to which David Whitmer places such stress, Jesus said:—"Why is it that the people murmur and dispute because of this thing?" The thing here referred to is the name of the church. In answering it he said:—"Have they not read the scriptures, which says, Ye must take upon you the name of Christ, which is my name?" In teaching them further as to what they should do and say in building up the church, he charges them to say:—"Having authority given me of Jesus Christ;" "In the name of Jesus Christ, I ordain you;" "We ask thee in the name of thy Son, Jesus Christ, to bless," &c. All these indicate, taken in connection with the quotations we have made from the Book of Commandments, that the name referred to by Jesus, Book of Nephi 12: 3, is the one in which he announced himself among them at his appearing:—"Behold I am Jesus Christ." This agrees with the entire record, for he is called in the Book of Mormon, from Nephi to Moroni, The Christ, Jesus, The Mediator, The Holy One, Christ, Christ Jesus, The Lord Jesus, The Lord Jesus Christ; but in every instance when the full title is given it is Jesus Christ the Son of God; his name being Jesus Christ; the Son of God, the descriptive title, identifying him with the Father.

Again: In teaching them Jesus said:—"The time cometh, when the fullness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name."—Book of Nephi 9: 10. Again; "It shall come to pass, that whosoever will not believe in my words, who am Jesus Christ."—Book of Nephi 9: 12.

As a further evidence that we are correct in our understanding of the statement of Jesus that "whosoever repenteth and cometh unto me, and is baptized in the name of Jesus Christ, the same is of my

church;" we quote: "And it came to pass that in this year there arose a people who were called the Nephites, and they were true believers in Christ; and among them there were those who were called Lamanites, Jacobites, and Josephites and Zoramites; therefore the true believers in Christ, and the true worshipers of Christ, (among whom were the three disciples of Jesus who should tarry), were called Nephites, and Jacobites, and Josephites, and Zoramites."—Book of Nephi, son of Nephi, 1: 8.

This was in the two hundred and thirty-first year after the coming of Jesus.

"Hearken, O, ye Gentiles, and hear the words of Jesus Christ, the Son of the Living God;" is the closing exhortation of Nephi. Book of Nephi chap. 14.

We are committed to both the New Testament and Book of Mormon, and we introduce some evidences touching the name of the Christ, and the name of the church in connection therewith, from the former.

Matthew begins his gospel thus: "The book of the generations of Jesus Christ, the son of David." And in relating the circumstance says: "Now the birth of Jesus Christ was on this wise."—Matt. 1: 18. The statement of the angel to Joseph was: "Thou shalt call his name Jesus."—Matt. 1: 21. Joseph obedient to the command, "called his name Jesus."—Matt. 1: 25. This same personage is called in Matthew's gospel Jesus Christ five times, Jesus the Christ five times, and Jesus one hundred and fifty-eight times. The angel called him Jesus. Mary called him Jesus, Joseph called him Jesus, the devils in the men in the country of the Gergesenes called him Jesus, the multitude that cried Hosanna, called him Jesus, (Matt. 21: 11), the damsel that shamed Peter called him Jesus; Pilate called him Jesus in the court and had his name written over his head "This is Jesus, the angel at the sepulcher called him Jesus, and the angels who waited at his ascension called him Jesus: "This same Jesus, which is taken up from you into heaven."—Acts 1: 11. Mark called him "Jesus Christ, the son of God."—Mark 1: 1. All through Mark's gospel he is called Jesus; Peter called him "Jesus, Master," Mark 9: 5. Blind Bartimeus called him Jesus, Mark 10: 46. Luke called him Jesus; Luke 2: 21, 3: 23. John called him Jesus, Philip called him Jesus, Peter and John called him "Thy holy child Jesus."

But we will not multiply the list further. Elder David Whitmer says that he is grieved that the editors of *Herald* are so "blind to the word of God;" but what shall be said of a man who insists that the church shall not be called the Church of Jesus Christ, because his name is Christ and not Jesus Christ. We have cited men of the New Testament times who knew him and knew who he was, they called him Jesus. We have shown that devils knew him and called him Jesus. We have cited the angels who called him Jesus, the Roman ruler who called him Jesus, and the Lord himself who distinctly affirmed his name to be Jesus Christ. Who knows best, all these whom we have cited, or David Whitmer?

The word church, having reference to an organization or worshiping people occurs twice in the gospels; these are, Matthew 16: 18, "And upon this rock I will build my church." It was Jesus, the Christ the son of the living God who said this, and it was to be his church that was to be so built. The other is; "Tell it unto the church: but if he neglect to hear the church, let him," &c.—Matt. 18: 17. In this passage the church is represented in an organized capacity, unto which representation of wrong doing could be made by an offended member. In all other places in the gospels where the organization supposed to be the church, is represented it as a kingdom, the kingdom of God, or of heaven.

In the Acts of the Apostles we have the organized believers called the church. "And the Lord added to the church daily such as should be saved."—Acts 2: 47. The method of inducting persons into the church here referred to is found in the 38th verse of the same chapter. "Repent, and be baptized every one of you in the name of Jesus Christ." This is the same name given in Book of Mormon, and same method of getting into the church; was that church *The Church of Christ*, or the Church of Jesus Christ. "And great fear came upon all the church."—Acts 5: 11. This identifies the body, as the contexts show it to have been the apostles and their brethren. Acts 4: 33, 5: 12.

The church to which the references above are made is called the Church of God in Acts 2: 28, in which Paul addresses the elders of the church at Miletus. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God." Paul wrote "to the church of God, which is at Corinth."—1 Cor. 1: 2. He charged them to "give none offence to the church of God."—1 Cor. 10: 32. Again: "or despise the church of God."—1 Cor. 11: 22.

Again: Paul referring to his life before his conversion says: "For ye have heard . . . "how that I persecuted the church of God, and wasted it."—Gal. 1: 13. In self-deprecation, the same apostle Paul wrote: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."—1 Cor. 15: 9. There can be no mistaking the church Paul was writing of, for the history shows that it was that body of believers in which Peter, James and John, were apostles, and "seemed to be pillars." And again: "For if a man know not how to rule his own house, how shall he take care of the church of God,"—Tim. 3: 5. Paul writing to the Corinthians respecting women praying uncovered said, "we have no such custom, neither the churches of God."—1 Cor. 11: 16.

"For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus."—1 Thess 2: 14. The church is called the church of Christ, in Romans 16: 16. "The churches of Christ salute you;" and we know of no other place in the New Testament where it is so called. But we find that in Romas 16: 4;

the same body of believers is called the "Churches of the Gentiles." That these were of Christ the Apostle seemed to be satisfied because he writes of others "who also were in Christ before me." In 1 Cor. 14: 33, the same body is called "churches of the Saints."

Would we be justified from what is so gleaned from the New Testament Scripture, in saying that the church established by Jesus Christ on the rock against which the gates of hell should not prevail, but which is called specifically the Church of Christ in but one place, was not Christ's church; and is it consistent, is it wise, is it safe to say that those who made up the church, called in the New Testament as we have seen the churches of the Gentiles, the church and churches of God, the church of the Saints, did not belong to and have proper relation to Christ as his church, for the reason that they are not particularly known and christened as the Church of Christ; as David Whitmer has stated concerning those baptized in the name of Jesus Christ, are not the Church of Christ now, because they bear the titles, the Church of Jesus Christ, the Reorganized Church of Jesus Christ of Latter Day Saints? Apply such a rule in the way Elder Whitmer would have it applied and where is the Church of Christ?

It is evident that the church should be called in Christ's name; and we have shown most conclusively, we think, that his name is Jesus Christ, his descriptive titles are the Christ, the Lord, the Holy One, Lord of life and glory, Lord of Hosts, and many others; but the name dearest and nearest to the hearts of those who are baptized in the name of Jesus Christ and who receive the Spirit which testified that Jesus is the Christ, is Jesus, ever Jesus.

Who is it that is disputing about the name of the church? Who are they who are contending about who shall be called the Church of Christ? This contention is not with the Reorganized Church of Jesus Christ, who have been "baptized in the name of Jesus Christ," have had hands laid upon them for the gift of the Holy Ghost, and have received of that Spirit of Truth which testifies that Jesus is the Christ the Son of God. There is no disputations among them in regard to the name of the church. It is in his name that they pray unto the Father. It is in his name they ask for and receive all blessings. It is in his name they trust. It is on his arm they lean, on his goodness they rest. Elder David Whitmer charges them wrongfully when he states that they are trusting in man; taking the words of man rather than the words of God. They read the words of Isaiah, Ezekiel, Moses and the prophets, as the words of God's prophets, honoring the one whom they represent, the Great One who sent and inspired them. They read the words of the New Testament apostles and prophets as the words of men of God, servants of Jesus Christ, and honor the one whom these servants represent. They read the Book of Mormon and the later revelations to the church, as the gift of God through men,

chosen servants, and honor the Lord, in whose name they speak and in whose service they were and are; and do not in any sense place the men before the written word. Whoever states that the men of the Reorganized Church are trusting in flesh, or being led by men as men, do greatly err and speak without knowledge, no matter who or where they are who so assert.

David Whitmer says: "It grieves me to see that the editors of the *Herald* are so blind in understanding the word of God."—Page 6 of pamphlet accompanying "Address." He says this in reference to our citation from the Book of Mormon concerning the voice of the majority of the people desiring that which was wrong.—Alma 1: 7.

In this case the law referred to by which the majority was to rule was the law of the "people of the church;" and these were alarmed when Amlici attempted to lead a successful sedition against them. That it was the people of the church is seen from the tenth paragraph, where it is stated that Alma, the high priest of the church, was also chief judge and governor of the people. David Whitmer says it was a majority of the people of the nation; the Book of Alma says that they were the people of God.—Alma 1: 9.

In Alma, 1: 7, in which David Whitmer says it was "the voice of the people of the nation, and not the voice of the church;" the record states that Alma, still the high priest in the church, and chief judge and governor, "selected a wise man who was among the elders of the church, and gave him power according to the voice of the people." This man's name was Nephiah, and to him Alma gave rule as chief judge, retaining the office of high priest over the church; that he might preach to the people of Nephi, the people of God, while the other ruled the same people as chief judge.

In Mosiah 13: 4, 5, the people referred to are the people over whom Mosiah, the good King, reigned, and were people and church in one, and it was for this very reason that Mosiah counseled them not to have a king but judges, and over this very people, nation and church, Alma the high priest was chosen as first chief judge; and it was of this people of whom the record states: "Now it is not common that the voice of the people desireth anything contrary to that which is right; but is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people." But David Whitmer says: "The vote of the people of the nation is a very different thing from a vote of the people of the church." Page 6 of pamphlet. If by this Elder Whitmer desires to convey the idea that the voice of the people of a nation, the majority of the people, desires what is right; but that the voice of the majority of the people of the church desires what is wrong, we most certainly object that the Book of Mormon does not so teach. The fact remains that the people unto whom Mosiah gave this good advice,

because that a king, if he turned his heart from God, could do the people harm by bringing things to pass that "were expressly repugnant to the commandments of God," accepted the advice, chose judges, and Alma, their religious ruler, their high priest "the founder of their church" was chosen as their chief judge.

Elder Whitmer says: "Of course the editors of the *Herald* may be conscientious, but in their blindness, by their wisdom and learning and many words, they are perverting the truth." He cites as an example our effort to show that Joseph Smith was not, as David Whitmer asserts, led and persuaded by men during the time of his ministerial life. To offset this and show that Joseph Smith was so led, Elder Whitmer cites Book of Commandments sec. 2, par. 3, "And behold how oft you have transgressed the commandments and laws of God, and have gone on in the persuasions of men."

This was said to Joseph Smith in the Lord's rebuke for permitting Martin Harris to take a portion of the manuscript of Book of Mormon, which was lost, and is in the revelation dated July 1828. Joseph Smith was in this overpersuaded by Martin Harris, not Sidney Rigdon, and was rebuked for it in 1828. He was afflicted for a season; but the Lord forgave him and told him in par. 4, that he was "still chosen," and would "again be called to the work." The *HERALD* editors have no where stated that Joseph Smith was not over-persuaded by Martin Harris on this occasion; hence there is no controversy between "God's word," and the editors. But David Whitmer quotes the statement of the revelation given in 1828, that affirms that Joseph had before that time gone on in the persuasions of men, to prove that Joseph Smith was led and persuaded of men all the time from 1829 to 1838. We are willing to take God's word for what it says, but are not willing to take David Whitmer's perversion of God's word to be God's word.

Elder Whitmer grows impatient under the fire of the *HERALD*'s criticism and our efforts in denial of the charge that Joseph Smith was led and persuaded by Sidney Rigdon and others to do contrary to the commands of God, and says:

"What you have written to prove that Brother Joseph was not persuaded by Sidney Rigdon does not prove anything, for Brother Joseph was persuaded and influenced by him during their first and intimate acquaintance in Ohio, at which time many errors were introduced into the Church of Christ through the direct influence of Sidney Rigdon."

Because we deny this statement of David Whitmer and offer proofs in support of our denial, he says that we by our "learning and many words" are "perverting the truth." Does he show that our statements are not facts? Does he by reasoning prove that our arguments and conclusions are incorrect? O, no; but he simply sets the whole aside by saying: "I know that Brother Joseph was *persuaded and led* by Sidney Rigdon." And this is all the evidence presented by David Whitmer to prove his assertion that Joseph Smith was dominated, led and persuaded

from right ways by Sidney Rigdon; thus destroying the reputation of Joseph and Sidney both; one for leading, the other for being led from the teaching of the Spirit, given to both, as well as to David Whitmer, by his simple assertion alone. No proof other than this bald statement of David Whitmer's is offered anywhere in the pamphlet, or the "Address," to convict Joseph Smith of being the weak dupe of Sidney Rigdon, and to prove that Sidney Rigdon was the base intriguer and deceiver to so dupe Joseph Smith. I, David Whitmer, I say I know it; that is enough. You Latter Day Saints, hear me; I tell you that Joseph Smith was "led and persuaded" to introduce errors into the Church of Christ.

"If you prefer to be blinded by the *Herald* in this matter, when God says that Brother Joseph was persuaded by men, I can not help it."

God no where says that Joseph Smith was "led and persuaded by Sidney Rigdon." Nor does the revelation of July, 1828, make any such assertion. It only says that Joseph Smith, had before that time "gone on in the persuasions of men;" and for that God forgave him, but it would seem that David Whitmer has not.

The *Herald* has not attempted to blind any one in this controversy. It has, however, tried to prevent Elder Whitmer from destroying the faith of the people of God, of the Church of Jesus Christ, upon whom the Spirit had shed remission of their sins. It has tried to prevent David Whitmer from so destroying the reputation of Joseph Smith, Sidney Rigdon, Oliver Cowdery and others, for uprightness of purpose and integrity of spirit and work, during the period of time between 1827 and 1838, that the confidence and faith of the people in the Book of Mormon and the church established in consequence of its coming forth, shall not be destroyed also.

David Whitmer resents the idea presented in *HERALD* that he is being "led by others." He styles this "being reviled," "being persecuted." But he says he will not revile in return, and will suffer persecution. What does David Whitmer call the assault he has made upon the Reorganized Church, and the Latter Day Saints? What does he call the charge he has made that Joseph Smith gave false revelations, introduced errors, doctrines and practices contrary to the word of God; that his motives and desires were "erring" and "iniquitous;" that he was "led by Sidney Rigdon;" went on in the persuasions of men from 1829 clear up to 1838; went "deep into error and blindness;" that "Satan deceived them;" that he had revelations from man and the devil; that the *HERALD* editors are blind, and perverting the truth; and that the whole of us are trusting in an arm of flesh;—what does David Whitmer call all this?

To conclude on this point, we quote from David Whitmer's "Address," p. 42:

"I must say that all who stumble because of the errors of Joseph Smith are weak indeed."

"When a prophet, or any other man, prays to God and asks wisdom concerning a matter, his conscience will reveal an answer to him according to the desires of his heart. If his desires are

in any way carnal, he being deceived, an answer will be revealed to him accordingly; and he will think it is the revealed will of God. Satan reveals his will to a man, mixed with much truth and scripture in order to deceive him, and makes it appear as an angel of light." \* \* \* "It is Satan who deceives the man, but God permits it because of the wicked desires of the man, and it is right and justice in God's wisdom to permit the persistent transgressor to be led off and deceived by a delusive doctrine."

This peculiar statement is made to sustain the idea that Joseph Smith was so led and deceived. Take the statement as it stands, apply the principle to David Whitmer's confessed "desire" to prove the Doctrine and Covenants to contain false revelations and the church to have been led into error, and then place what confidence you can in the declaration "God has shown to me the errors into which the church has been led." Had the desires of David Whitmer to prove the church to be wickedly in error in regard to the name of the church anything to do with the revelation from "his conscience," "according to the desires of his heart?"

We have been denounced by one class of believers in the Book of Mormon for being a lawyer; and now another believer in the same book accuses us of "perverting the truth" by our wisdom and learning." We are not aware that it is a crime against God's law to be learned, or wise.

BRO. CORNISH reports more baptisms. So it is, when the work of the Lord is progressing, then will the forces of the adversary of the work and of souls be set at work to destroy and to hinder. And we can see on every hand, the cunning craft by which they lie in wait to deceive. Elder Whitmer now construes the manifestations of the spirit of the Evil One, at the time that men were ordained to the high priesthood, to mean that God was displeased with such ordinations. If that reasoning were to be accepted as true and the one that should prevail in such cases, then we must say that the good God was displeased when Jesus was baptized and set about his work of redeeming man; for upon that occasion, after Jesus was baptized, he was led away to be tempted of the devil, and was so tempted. The footsteps of the Savior were dogged by the Evil spirit constantly; and if we are to believe that such a thing indicates the displeasure of God there is nothing of the good work of God but what bears the similar marks of displeasure. David Whitmer receives the Book of Mormon; yet the footsteps of Joseph Smith were beset by evil spirits from first to last, in finding, obtaining and translating the records from which the book was taken. The manifestations of the spirit of the Adversary of Souls began at the opening of the dispensation, and continued to oppose and try those who received the work, from the first convert to the last; and it seems to be at a considerably late period of the history of the work that we are taught that such manifestations are to be regarded as the tokens of God's displeasure. David Whitmer and Oliver Cowdery were called to make the choice of the twelve men who

were to be the especial witnesses, the Apostles of this dispensation; and they were to make this selection according to the direction of the Holy Spirit to them, and according to the gifts and callings of God to those whom they selected; and yet when these men went to England to preach the gospel, the devil tried to prevent their going, and after they reached England and began their work, while those who were baptized by them and received the laying on of hands received the Holy Ghost as promised, the spirit of the devil beset, not only some of those baptized but some of the Apostles themselves; insomuch they had to be on their guard, both for themselves and for each other that they should not be overcome.

There is something decidedly strange about this idea, that because the devil chooses to oppose the work of God, and besets the sons of men whenever and wherever they obey the word of God, therefore their acts are displeasing to God. The Holy Ghost was conferred on those men baptized in those early days of the Church, upon whom Joseph Smith, Sidney Rigdon, Oliver Cowdery and others laid their hands, both in confirmation and in ordination; and upon many of those there was also put a spirit not of God. Is it possible that now we are to hold that because such manifestations of the Evil spirit were present in that time that the work of those men, Joseph, Oliver and Sidney, in thus preaching the Book of Mormon and the gospel brought to the light in it, were displeasing to God, of whom the Book of Mormon gives us to understand, the power to do that very work was given? If so, it is tantamount to saying that whenever there occurs a circumstance of that sort, the manifestation of the Evil Spirit is to be taken as a token of the displeasure of God!!! We have hitherto supposed that when a man did anything in the name of the Lord, and the Holy Ghost attended such work, manifesting itself upon that occasion in keeping with the work done, that such work and such acts were pleasing to God, and not displeasing. And the contrary to this we have also thought to be correct that where the Spirit of the devil was made manifest against that which was being done in the name of God, or Christ, that such work was displeasing to the devil. And that where any work was being done in the name of the Lord Jesus Christ and the devil interfered by his spirit and that spirit was rebuked in the name of Jesus Christ and took his departure, that such manifestation of the spirit of the devil was displeasing to God, and not the act being done with which the devil was interfering; how else can we know when we please God?

There is hardly an elder of any note whose experience began along in those early days but what can relate instance after instance which occurred in places where the work was being received; where while men received the preached word and were baptized, confirmed by the laying on of hands and received the Holy Spirit, the devil also put in an appearance and did all

he could to make the work of the elders and the good Spirit to fail. It was then believed, and has been ever since, that when the preaching of the word was followed by the conferring of the Holy Ghost there was the pleasure of the Lord manifested. And if it so happened that there was a manifestation of an evil spirit it was taken as a sign that the devil was opposed to what was going on *because it was of God*; and if such evil spirit was discerned and reproved and cast out it was taken as a further token of God's pleasure in the work done. We believe that the manner these things were understood at that time is correct; and we look for the devil to keep up his old work and reputation for opposing the work of God.

Were we to yield to manifestations of evil spirits as indicative of God's displeasure and cease to do that which was thus attested as being displeasing, notwithstanding the Holy Ghost had confirmed it, then his Satanic majesty would reap the harvest of the world surely; for wherever the work of God goes, there follows the "accuser of the brethren;" wherever the good Spirit bids the banner bearing messengers to carry the glad tidings, there in their foot steps lurks the serpent to vitiate and frustrate their labors. It is just as certain now as in Job's day, that "when the sons of God came together, there came Satan also." The spirit of the Evil One is now opposing the men of God, resisting the spread of light and truth wherever he can. Bro. Cornish will meet him in Michigan, Brn. Lake, Evans and others in Canada; Brn. Smith, Brown and others in California; Brn. Roberts, Cato and others in the south; Brn. Anthony, Anderson, Clapp and others in Utah—and brethren of the ministry everywhere, Iowa, Missouri, and elsewhere—but the work of God will go on to its final victory in spite of the unfruitful works of darkness.

#### EDITORIAL ITEMS.

LAMONI has been visited by copious rains since Tuesday, the 7th instant, and they were timely, for the meadows, pastures, and small grain were looking brown, and unpromising. The wells, cisterns and water pools are replenished and the hearts of the husbandmen are made glad. These rains are the first in quantity since May 9th, a year ago. Will some of those who have found fault with Decatur county because of its supposed hard-pan subsoil report some other county where the land has stood the drouth better than the land round Lamoni, if they know of any such. Corn has been a promising crop from the start.

Those ordering tracts for free distribution will do well to remember to enclose stamps for postage. Certainly if the Board furnishes the tracts those ordering them can afford to pay the postage on them. The same should hold good where Voice of Warning is ordered for free use. The Business Manager thinks more care would be used in the distribution of tracts if the one distributing them had an interest in the cost of them, however small that

interest might be. It was not intended by the Board in advertising the tracts as they did, to pay postage on them to their destination, as a rule. Be thoughtful, brethren, be thoughtful.

By note from Bro. Blair dated at Persia, Iowa, June 10th, we learn that the elders had been holding meetings there for a week, seven had been baptized and more were to be baptized the day Bro. Blair wrote.

Bro. John R. Eardley sent us from his stopping place in his former home, England, a copy of the *Alliance News*, published at Manchester, in the temperance interest—a total abstinence paper, and a good one judging from the number sent us May 14th. Bro. Eardley also sent us the *War Cry*, Salvation Army paper, and the Central Hall monthly *Messenger*, a temperance journal.

Bro. G. H. Graves of Oscoda, Michigan, assures us of late that the Lord is blessing his work in that region, and that the Holy Spirit confirms the word with power.

Bro. Andrew J. Smith writes from Estil Spring, Franklin county, Tennessee. He sends for some tracts, and states that there has been no preaching there by the Saints that he is aware of. There may be an opening in time.

Some one (presumably Bro. C. H. Hasall) sends us from Manchester, England, "The Warning Cry," a paper devoted to the second personal advent of Christ, and kindred subjects. Thanks to the sender for the kind consideration, nevertheless we find much faulty teaching in the paper, some of which we may point out by and by.

Elder W. W. Blair returned the afternoon of the 14th, from a two weeks trip to Plum Hollow, Iowa, where he attended an excellent conference of the Fremont District. He held meetings at the Elm Creek Church and also at the Ross School-house, and had large and attentive congregations. At the former place Bro. Henry Kemp baptized two adults. The Saints in that region are united, active, and fairly prosperous. He also attended the Galland's Grove district conference at Salem, June 10th to 12th, but owing to the heavy rains the meetings there were much smaller than expected. Aside from the rainy weather and bad roads, it proved a pleasant, profitable season to those in attendance. Some fifteen or more were baptized there and at Persia—near by—and indications were good for further accessions in the near future. From what could be learned, the Little Sioux and Galland's Grove district are in fairly prosperous conditions and have good prospects ahead. All were looking forward hopefully to the fall Reunion at Harlan, Shelby county, which is likely to be very largely attended if the weather proves favorable.

The Kingston, Caldwell county, Missouri, *Times*, of May 19th, contains the obituary of Sr. Sarah A., consort of Bro. William Cadman, of that place. We knew Sr. Cadman almost from her earliest connection with the church, and condole with her family in their bereavement.

Bro. G. W. Parks will be pleased to welcome an elder at his home at Carthage, New York. He invites the elders to visit him.

Bro. G. W. B. Goodwillie writes from Tawas City, Michigan the 13th inst., that brethren Birch and Carpenter had done good work in their branch, and that the latter had baptized four of late, causing some commotion among the Methodists. He embraced the gospel three years ago, and now rejoices in its peace and love.

The revelation on the Rebellion was published in the "Pearl of Great Price" in 1851, was discussed by John Hyde in "Mormonism" in 1857, was published the same year in the "Compendium," and in the Saints' HERALD and other works in 1860, and by Beadle in his book later.

Our letter department this week is very interesting and edifying.

Bro. Frank Sawley writes from Merrill, Wisconsin, saying he is the only member there, but would like to have labor done there by the ministry.

We were pleased to receive a brief note from Br. and Sr. Stephen Richardson, who are now quite aged, but full of zeal and trust. They reside at Waterloo, Iowa.

Mr. Elijah Austin, of Sublette, Illinois, an old-time Latter Day Saint and a nephew of father John Landers, made us calls the 15th and 16th of June when *en route* to Abilene, Kansas. He promised to write up what the Saints will find most valuable reminiscencies of Joseph the Seer, and his teachings at Nauvoo just prior to his assassination. He is competent, and we await his work with interest.

The following letter is most encouraging, being short, pointed and substantial:

INDEPENDENCE, Mo., June 11th, 1887.

Bro. Dancer: Inclosed you will find order for five dollars for *Herald*, payment for two years, as one of my testimonies of its value to me.

Yours in bonds,

DANIEL DONOVAN.

#### EXTRACTS FROM LETTERS.

Bro. W. W. Blair wrote from Plum Hollow, Iowa, June 8th:

"Am having crowded and attentive congregations, notwithstanding the dry, hot weather, and the very busy times. To-night I speak again at the Ross School-house. Had large and deeply interested congregation there last night. I am requested to review an effort made against us here a few weeks ago by a Rev. Smith, Campbellite. The announcement was made by Bro. Wm. Leeka, at that time, that on the first Sunday in July some of our ministry would review him. A crowd is likely to then convene. The protracted drouth has nearly burned up the oats, meadows and pastures, damaged wheat, rye, and the like; but at two o'clock this morning a heavy, quiet rain set in, and the plowed ground is now wet down ten or twelve inches."

Sr. Abbie A. Horton, wrote from Plano, Illinois, June 7th:

The good cause is rolling on here in Plano; one baptized last Sunday morning by Bro. Cooper. Our district conference was largely attended and all seemed to enjoy the meetings. The Stone Church has put on this Spring a new appearance inside; and with its decorated walls and renovated furniture it fairly shines, if not in beauty, in the garb of cleanliness. We are all, with one or two exceptions, enjoying the blessings of health. Sr. Emma Smith is afflicted, and many prayers have been offered in her behalf, but still she has not received the promised blessing of

health. She ought to be remembered in prayer by all the Saints. The district has extended courtesies to the Sandwich Branch in delegating Bro. Vickery to preach there one Sunday in every month. He goes well recommended; but we are glad it is for only once in the month that he goes. Bro. Vickery is held in high esteem by the people of Plano, generally, as is evinced by his being frequently invited to take part in exercises of a public character. In the Memorial services at the Rink he assisted in conducting the exercises on Sunday and Monday with unction. "Father Erhard" who delivered the address on Sunday, was highly spoken of for his gentlemanly manner, the fair presentation of his own views and those of his own people in regard to the commemorative services of Decoration Day; and also, for his eloquence of speech, his patriotism, and reverence expressed throughout the sermon. He is the Catholic Priest in Plano.

Bro. Arthur B. Pierce wrote from Attleboro, Massachusetts, June 8th:

"The conference at Brockton, Massachusetts, was the best I ever attended, which commenced the 28th of last month, and closed the 30th; three persons were baptized by Bro. M. H. Bond, one of them was a prominent member of the Episcopal faith. The prospects of the work here in Attleboro are good, and this fall will find it still better, if under competent management. It will yet result in great good to the church."

Bro. Chauncy Loomis, writes:

"I expect to spend my time this summer in the gospel field. Have been south of this place ten miles, talked some and baptized one, Sr. Martha J. Cutler. Her faith has been in this work for a long time past. Mr. Cutler's father and mother belong to the old organization. I think some more will ere long unite with the church there."

FROM a copy of the Liberty, Kansas, *Review*, of June 3d we learn the whereabouts and labor of Bro. Evan A. Davis.

Elder E. A. Davis, of whom we made mention last week, preached in Salisbury's Hall twice on Sunday and also on Monday evening. He is an entertaining talker and made a good impression on his auditors. He is well versed in the tenets of his church and is a logical reasoner. He does not try to force his doctrine offensively upon his hearers, but presents facts and arguments for their consideration. The idea so prevalent among the people, that Mormonism means polygamy, is erroneous, and Mr. Davis is particularly anxious to disabuse their minds of that belief. Whether a man accepts the religious teachings of Mr. Davis or not, he can not fail to be entertained and benefitted by hearing him preach.

We clip the following from the same paper, an editorial:

The *Globe-Democrat* says the son of the founder of the Mormon religion is preaching against polygamy and attributes the fact to the Edmunds bill. "Young Joe" Smith, as he was called in his youth, preached against polygamy twenty years before the Edmunds bill was passed.

THE Los Angeles, California, *Tribune*, for June 5th, has the following among the church notices:

"Reorganized Church of Jesus Christ of Latter Day Saints.—Preaching at 11, a. m., and 7:30, p. m., in K. of P. Hall, 24 South Spring street. Subject:—'The dispensation of the fullness of times.' All are invited to attend.

THE Hegewisch, Illinois, *Journal*, of June 9th, has the notice of Bro. Francis Earl's opening effort; for Sunday, June 12th:

"There will be preaching in the Harmon Opera Hall, next Sunday evening at half past seven o'clock. Subject:—'Faith and Doctrines of the Latter Day Saints.' All are invited to attend;

seats free. Those wishing to come down from Hammond can come down on the six o'clock accommodation, and return on the 8:45."

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"I reverence old-time faith and men,  
But God is near as now us then,  
His face of love is still unspent,  
His hate of sin as imminent;  
And still the measure of our needs  
Outgrows the cramping bounds of creeds."

"BY OTHERS FAULTS WISE MEN  
CORRECT THEIR OWN."

AMONG the many lessons imparted by our Savior in parable, perhaps none more nearly concerns us than the one contained in the parable of the wise and foolish virgins. It is evident from the nature of the parable itself that the Savior referred to the time just prior to his second coming, and also that the foolish virgins were not the wicked of the world, but were those who had *taken lamps* (or made a profession of Christ), but unfortunately had taken no oil in their vessels with their lamps, consequently when they heard the cry, "Behold the bridegroom cometh, go ye out to meet him," they were not prepared to go, for they had no light to guide them on their way and the hour was midnight. That they were invited guests is shown from the fact that after having replenished their vessels with oil they repaired to the mansion where the bridegroom was, but found the doors closed, and when they asked for admittance they were refused.

Paul tells us that "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. \* \* \* But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Paul also refers to a certain class of individuals of whom he says, "They that are Christ's at his coming." When the angel restored the gospel to Joseph Smith, and he with others in accordance with divine instructions proceeded to organize the church or kingdom of God according to the divine will, repentance and baptism for the remission of sins were proclaimed to the people everywhere, and as many as hearkened to and obeyed the gospel placed themselves in the position of the ten virgins unto whom Christ likens his kingdom just prior to his coming. They not only had vessels for containing oil, but they had also lamps which had once been burning; and as no lamp can burn without oil, they must at the time when their lamps were burning have had oil in them, but they neglected to renew the supply, and while they went to obtain more Christ came and went in to the marriage supper and the doors were shut. Neither did their knocking afterwards avail them, but the answer came from within, "I know you not." In another connection Christ assigns a reason for this, and it is, "Depart from me all ye that work iniquity."

When the gospel was restored, who shall ever be able to express with what gladness of heart thousands of the people not only heard it but obeyed it and for a time walked in the light of Christ. Among those who came to inquire in regard to the latter day work were many who had been shown its coming forth and had anxiously

been waiting its appearance, and when they heard the glad news they needed no man to tell them, "This is the way, walk ye in it," for they had been instructed of God, had been shown the man whom God would raise up to establish that kingdom, "which should never be thrown down nor given to another people," and who, when they saw Joseph Smith, knew him without the need of any one saying to them, "This is he." Among this number was our own father, and though he died in the dark and cloudy day, far away from the land of Zion, his dying exhortation and testimony to his wife and children was, "It is God's work, and he will raise up a man to lead his people; be faithful and fear not."

Many we said embraced the work with gladness of heart, and with the work, absolutely inseparable from it, came the spirit of gathering: "Thy people shall be my people, thy God my God, where thou diest I will die, and there will I be buried." Would God this had been all the spirit which came, but Satan as of old was returning from walking abroad upon the face of the earth, and as at other times when the sons of God met together his Satanic majesty came also, for strange as it may seem he has ever a liking for the company of God's children. But would God those children might remember, it is not to do them good that he comes.

By this time some may inquire, "What bearing has this upon Home Column work?" We answer, much; and in order to make our meaning plain we give below an extract from a letter written by one of the twelve in 1843, from Illinois, in regard to the condition of things in Nauvoo. This letter was written shortly after his return from an extended mission to England. He writes: "Another source of grief is to see so many of our young people and others who profess to gather with the people of God, so soon forget the object of the gathering; forsake the society of the Saints, join with the world and with *all manner of rude company*, and scatter as sheep without a shepherd or as wild partridges from their nests."

Now we confess that the first thought which entered our mind when we read this was, Were these young people orphans, or if indeed they had fathers and mothers, how came about such a state of things as this? "All manner of rude company." Fathers and mothers in the Reorganized Church, the question comes home to us to-day, are we willing to suffer the devil to enter our homes and rob us of our sons and daughters? Before we answer this question let us consider the consequences which very shortly followed this state of things in Nauvoo. Let us look upon those same young people and ask ourselves the question, "Do we desire a future like theirs for our sons and daughters?" Time after time were the people warned. God told them that they were under condemnation for this very thing, but they repented not, and while they slumbered in apparent security the blow fell and God suffered their enemies to prevail over them, and they were made to know, even though they did not understand, that God would not suffer them to pollute their inheritance.

To be continued.

### HOME COLUMN MISSIONARY FUND.

Bro. D. Bowen and family, Fremont, Neb. . . . 10  
Sr. Gineva A. Whitman, Fremont, Neb. . . . 25  
Sr. C. A. Beebe, Council Bluffs, Ia. . . . . 20  
Sr. C. D. Howard, Batavia, Ill. . . . . 56

Sr. C. Bartholomew, Tassinong, Ind. . . . . 50  
 Sr. S. Crabe, London East, Ontario . . . . . 50  
 Bro. H. A. Stebbins, Lamoni, Iowa . . . . . 1 00  
 Bro. Thos. Sandage, Hatfield, Mo. . . . . 56  
 Sr. Jennie Pemberton, Cherokee, Kan. . . . . 1 00  
 Sr. M. A. Peaslee, Little Sioux, Iowa . . . . . 53  
 Sr. Rosa Huston, Omaha, Neb. . . . . 1 00  
 LAMONI, IOWA, June 15th 1887.

ST. LOUIS, April 13th.

*Dear Sister Frances:*—To-day is the 5th anniversary of the birth of my little daughter, Ethel Taylor. I send five cents for her, trusting if spared to be able to contribute on each succeeding year until she is old enough to act for herself, when I know she will do so with a thankful heart. At her birth it was beyond the power of mortal to restore her to life, but I knew God could, and I believed he would listen to an earnest request of one of his children. Besides a mother's love for my babe, I had a stronger desire for her to be restored to me than words are able to express, nor would it be prudent for me to state here; so I prayed with all the fervency of a mortal's nature that God would restore her to me, promising that if she was restored to me, and God lending me his aid, that I would teach her so far as I knew, the gospel, and to love and reverence her God; and thanks to his goodness, thus far I'm successful, for she loves to attend church, asks that the food be blessed before meals, proffering her services to offer thanks, (at such times I always consent), and never neglects her evening prayer, which though of few words is a very appropriate one; and at times when grief has overwhelmed me, and pain been unbearable, she has ever been ready to pray for me, and her words of comfort uttered in her childish sympathy, together with the testimony God has been pleased to give me, (which I shall never forget, and I trust the others who witnessed the same never will, either), has aided in bringing me through scenes dark and drear. May he who doeth all things well ever keep us in the narrow way that we may discharge our duties as becometh Saints, is the prayer of your sister in Christ,

MARTHA TAYLOR.

COLDWATER, Michigan, May 6th.

*Dear Sr. Frances:*—It is thirty-two years since I believed in the principles of the gospel. I read the Voice of Warning, Pearl of Great Price, Government of God, the Gospel Reflector, Book of Mormon and Doctrine and Commandments. As I read I began to believe that it was the word of God. I saw by reading that the Bible spoke of prophecies yet to be fulfilled, and that it spoke of a record yet to come forth having the fulness of the gospel; and that it should be preached in all the world for a witness unto all nations, and then the end should come. I naturally began to believe that what was written was true, and then I began to want to be baptized; but did not have a chance until eight years and a half afterward, twenty-three years ago. Father and mother Corless and uncle Philander Corless and wife, (Parents to sister Sarah Bailey, now in Lamoni) lived here all through the dark and cloudy day, and it was from them that we got our reading matter. I have had many a good visit with them, and felt encouraged and built up. They used to say sometimes they believed that young Joseph would take his father's place. Twenty-four years ago the 11th of last March, mother Corless died.

A while before she died, myself and some of the family stood around her bed, with some of the neighbors, and also the family doctor. She began to speak in an unknown tongue, and while she was speaking aunt Phebe (uncle Philander's wife) came into the room with her countenance entirely changed. She looked so brilliant or so angelic, clapping her hands, and she also began to talk in an unknown tongue; they both spoke a few words and then ceased. Then mother Corless says:—"Woe to America; I believe in the Bible, Book of Mormon and Doctrine and Covenants, and all that Joseph Smith prophesied concerning this war will be fulfilled." These were the words she uttered just a little before she died; and oh, sister Frances, it did seem to me at that time that if I had never heard a sermon preached by a Latter Day Saint, I could not believe anything else. I have always believed in the principles of the gospel, since my first investigation, and I feel to rejoice in the latter day work, and do not feel like giving it up; So with these few broken remarks I will close.

PHEBE A. CORLESS.

WHEELER, IOWA, May 8th.

*Dear Sr. Frances:*—Shall I be able to stand amid the events of the near future? I ask myself this question often amid the scenes of worldly strife and our every day struggle to keep the narrow way. Why is it so hard to do right when well-doing brings so much rest and peace, and wrong brings misery and sorrow? Surely God will have a tried people, else why would his Saints meet with trials on every hand. What with doubts and fears and striving to raise my children and to keep them in the right way, I often find my way beset with thorns that seem hard to pass through; but I realize that the prize is at the end of the race, or I should often faint or fall by the way. I find much to encourage me in the "Mothers Column," and feel like saying to the sisters: Go on in the good begun work. Surely you will have a reward for the comfort you give to the weary and tried ones.

To Sister Etta Seely, of Wand, Kansas, who writes that she has never been sorry that she united with the Saints, I would say that is right. If we forsake home and friends to follow Jesus, he will never leave us nor forsake us, and we will have the assurance that we have one true friend in every time of need.

I joined the church when I was young and have never felt like giving it up, although I know at many times I have not done my duty, but God is merciful, and when I seek his aid he never says me nay. He is the only wise God, our Savior and our King; praise his name for the blessed gospel plan that makes us free indeed, if we do not fail to keep its laws. May God help his Saints to be Saints in deed and truth, is my prayer.

Your sister,

AMANDA WOOD.

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## Correspondence.

### NOTES BY THE WAY.

ELKO, Nev., May 27th.

*Brethren Joseph Smith and W. W. Blair:* I left Lamoni on the 9th inst., after a two weeks' stay—each week seeming only as a day—with that noble band of Saints, over whom the angels may well rejoice and smile upon, as one of the holy places of Zion, which it is truly being made, by both faith and works. I reluctantly gave the parting hand to that branch of our Father's family amid the adieus spoken and felt, as Saints only can feel. The fond memory of such experience is ever an oasis in the Sahara of life. On board, with a puff and snort, away we roll; yet in spirit lagging behind, until aroused from reverie at Chariton, I met Bro. John Davis with team from Lucas. Dexter soon took us over the green rolling hills to the hospitable home of Sr. T. R. Davis and family, where I made my headquarters for one short week. As I gazed upon the cemetery above her house where lies the body of our beloved and worthy brother, Elder Thomas R. Davis, thought bore me back to Oakland, California, to the blessed home of brother and sister R. M. Phenneger, where I lay prostrate with an acute attack of the terrible Bright's disease, faithfully and fondly watched over, nursed and ministered unto by a loving wife and kind friends, with many prayers and administrations of the elders. Medical skill and all efforts had failed: the end seemed very near, and I felt ready for it. (I hope when finally called I shall be as well prepared as then.) I was given up to die. A telegram in haste brought Bro. Davis from Nortonville. Never shall I forget his looks as he stood in the door, and with moist, glistening eyes gazing upon me, said: "Brother Mills; is it possible for you to arise and live?" I faintly breathed "Yes." "Amen," said he, with much assurance, "so shall it be," and with Elder P. M. Betts he administered to my wildly beating heart, which shook me with each pulsation; and he rebuked and commanded it to be regular and well. God confirmed the word, and it was instantly made whole. O, what a blessed relief! None can know except they have been a similar sufferer. Then they administered to my kidneys, and at the word quite a burning sensation passed through me. Again his words were sealed by the wonderful power of God. My fast ebbing life was given back to me, and as he administered the third time, he blessed me, and prophesied: "You shall arise and go forth in much power, and your voice shall be as the roar of a lion unto unto many people; and you shall bless many, and rejoice with multitudes in the mighty work of God. Adieu, my brother, I shall administer to you no more. I shall see you no more. Amen." And with streaming eyes he turned away. I never saw him again; but his words still live, and I hope to prove worthy to meet him where all are well, and no such adieus are ever spoken. That disease has never returned upon me.

It would take a week to tell all we experienced at Lucas and Lamoni; hence will not attempt it. Those noble Saints made it another bright spot; for I felt blessed both in speaking and ministering there; and again with tokens of love from loved ones, many at the station waved an adieu; and I left another branch of the family of God.

There are several young men at Lucas who will, ere long, go forth in power and proclaim the words of life. Arise, brethren, in the strength of Israel's God; gird on the armor and go forth to conquer. Never will the flag of Zion's standard be furled; "when once the bow is bent the shot can not be taken too soon." Onward! the cause will not stand still again. "There are glorious victories coming to the army of the Lord."

The excellent and large Sunday School at Lucas is patterning after the model at Lamoni. May legions follow their God-given example.

I next bring up at the familiar home of our esteemed Bro. and Sr. C. A. Beebe, the prince of furniture dealers in the bluff city, and an untiring helper in our Father's vineyard. Here I was much pleased to meet our noble, young ministerial brother, J. F. McDowell, with the old war-scarred veteran, Bro. Andrew Hall, firm as the Rock of Ages in his declining years. Also had a few minutes with our social, genial brother, "Charlie," and Bro. D. K. Dodson, and both staunch in defense of eternal truth.

Speaking here a few times to goodly audiences, after a flying visit to friends at Dow City, I called on Saints at the magic city, Omaha; could only attend one prayer meeting; sorry I could not stay longer, but time and duty forbade. Met our beloved brother, M. H. Forscutt looking very like a field marshal in the army of the Lord. May his shadow never grow less. Long may he live to blow the trump of Zion. He is daily engaged in the Treasury Department of the Union Pacific office, and nightly engaged with Bro. Isaac Sylvester, aiding him in arranging and preparing the tunes for Tune Book, ere sending it to the Bishop. It is quite an arduous task, and they will soon complete that part of it. I suppose the Board of Publication will issue such a collection of tunes as they deem best with the means at their disposal. There is a loud call for it everywhere I go. Speed it on. The promising Sunday School at the Bluffs, with their efficient corps of teachers, deserves more than a passing notice. I was pleased with them. Truly, young towers for Zion are arising. Welcome every one.

Quite an invoice of Utah elders have just arrived here, one of whom, Elder Hawkins, attended my meeting, and I had a pleasant conversation with him on the issues and situation in general; found him a well posted, conservative gentleman. He talked in a hopeful manner of the work in the future, spoke highly of Bro. Joseph, and well of our work. Hoped whatever might arise we would yet see alike; and would not feel aggrieved if the Lord were to speak and counsel them to stop polygamy, but did not see how he could—as he viewed it—though it was barely possible He would. I hope he may yet raise high the true standard of Zion, after having, with many others, returned and remembered "the former commandments and Book of Mormon, not only to say, but to do according to that which is written," and thus come from under the condemnation of God, under which they have remained and groaned so long.

Here is another world's wonder. I spent one evening at a night performance of the Salvation Army. It is pandemonium: a kind of burlesque and religious riot, 'mid wild yells, frenzied shouts, songs, prayer, dances, exhortations, gongs, drums, tambourines, &c., in which both sexes joined promiscuously. Young, athletic

men in blue pants and red shirts, with women in plain navy blue dress, black bonnets, with bright ribbon on one side, completed the uniform; all too free and easy-like in their uncouth demeanor; all shouted they were saved, pure and spotless before God, Hallelujah! Said they had the devil down and would soon kill him. One young man sang and danced in true minstrel style this menacing stanza:

"The devil's mad, and I am glad;  
Glory hallelujah!  
He's lost this lad, oh aint I glad;  
Glory hallelujah," &c.

Meetings every night with street marches and band. Five cents for the *War Cry* at the door; collections at various stages of the phase. Motto over the stage reads: "Verily, verily, I say unto you, except a man be born again he can not see the kingdom of God." It was a strange medley throughout. Paul's motto then came to my mind: "Let all things be done decently and in order."

At Omaha I saw many of the ministerial delegates to the great Presbyterian convention. Efforts are made by some of them to unite the church north and south; terms highly suggestive that one is north of Jesus Christ and the other one south of Him. Perhaps that is not as they regard it. But doubtless foreordination and predestination will help them through.

My railroad ticket costs the same from Omaha to Elko, or Carson, or San Francisco, as it does through to Los Angeles: hence took unlimited ticket through, with stop over privileges.

Again bidding adieu to the many loved ones I have not mentioned by name, on board Train No. 1 of Nahum's chariots, away we whirl westward, over the same ground that, on foot, with ox team, I traversed thirty-four years ago this month for the gold mines of Eldorado. But O, what a change is wrought on every hand! As I speed on day and night, no more on guard as night vigil to watch the prowling, stealthy Lamanite, and footsore, weary, sink upon the ground; no more the dark masses of buffalo with thunder tread obstruct our way; the thundering train succeeds them as the screech of the whistle does the blood-curdling yell and war-whoop of the blood-thirsty savage. And O, tell me what shall be the change of the next thirty years! Is it to be greater and better? Aye, Zion's light again is dawning; soon the Lord of Hosts will come.

On, on, we run with no incident transpiring worthy of mention, up the muddy Platte, with poor grass and still poorer cattle; most of the way among hills and mountains, and passing some old familiar camping grounds, forty-eight hours' ride.

We change cars at Ogden. We run in good view of the great Salt Lake eighteen hours, over much desert, and stop off at Elko, Nevada; soon find Bro. Penrod's and Bro. Stautts' places, just back of which, upon an eminence, lies the body of our lamented and worthy brother, Glauod Rodger, whom none knew but to love. He died at his post; passed behind the veil with those worthies—Hervey Green, Thomas Dungan, J. M. Parks, E. H. Webb, Cornelius Bagnall, J. Adamson, T. J. Andrews, and hosts of others, with whom we used to associate in the ministry. He will not be lonely over there with the goodly throng; he is home again with God's true noblemen. There are few Saints in Elko, but they are like silver purified by surrounding fire. Like

the solitary oak upon the bleak hill-side, they stand alone as beacon lights 'mid the surrounding gloom. Elko is called a hard place, and I fear it responds to the call. More anon.

Yours in Christ,  
D. S. MILLS.

REED CITY, Mich., June 7th.

*Brn. Joseph and Blair*.—Our conference is over; it was the largest and best ever attended in this district, while all were blessed, strengthened and encouraged. The business passed off without a ruffle or jar. All motions made, excepting one, were passed unanimously. In fact it was all one side. (To us it was the right side). In selecting the place for the next conference twelve voted for Hersey, while nearly all the rest voted for Bay Port. Four were baptized during the conference. The Bishop was with us and gave good instruction, especially on the financial law. There must have been over three hundred Saints present. On Sunday there must have been over one thousand people to hear and see, etc. All went away feeling glad they came. On account of the large number of people many of the outside people kindly received us, while some had to go to the hotels. When I thanked the landlord of one of the hotels for his kindness to us, etc., the tears ran down his cheeks. Having to wait a few minutes at the station we passed the time in singing, the station agent and others joining in. God is working with us more and more. The path is shining brighter, there is a good prospect ahead.

Family duties call me home for two or three weeks.

*June 13th*.—Some brother in Iowa sent me money for a copy of my "Bible Synopsis" some time before the work was done, and I have mislaid the address; I hope he may see this and send me his address and I will send the book.

J. J. CORNISH.

CORMORANT, Minn., June 7th.

*Brn. Joseph and William*.—Our conference at Luce, the 4th of this month, was the very best I have attended since I came to this State; truly the good Father blessed us. I think that all returned to their homes feeling much better.

It seems that during the conference the foundation gave way beneath the Advents, as one said I proved by the Bible that we had the true church of Jesus Christ. But still they want to have a debate with us. On Monday morning before we left there the proposition was written out by J. R. Anderson and Florence D. Omans, and "Aunt Mary," as she is called, of the Advent faith, has sent to Minneapolis for her big gun. I baptized one on Sunday.

Some are waiting for me to return into Otter Tail county, will try and reach there by the 16th, and labor in that county about two months. My address is Battle Lake, Otter Tail county, Minnesota, till further notice. My health is very much improved since it commenced to grow warmer.

Old grandfather and grandmother Keider, with several of their children from Friberg, were in attendance at conference; they don't belong with us as yet, but I must say that I never, in all my travel, found a better class of people. They believe with all their hearts that we are right; I do hope they will join the Reorganization. I have more calls than I can fill. Old Sister Buckley

Anderson bore her testimony in conference before many of the world, that she was personally acquainted with the prophet Joseph Smith and family, and knew Joseph was a good man, and died as a martyr. A colored preacher spoke here last evening; he says he has heard young Joseph Smith preach several times, and that he is a good man, and the church he presides over is not connected with the Utah people.

"Sing, brothers, sing, time's on the wing."

J. C. FOSS.

BROWNSDALE, Minn., June 13th.

*Dear Joseph and friends:*—I am twenty-five years old, of rather a religious turn of mind since a child, going to different sects in order to find out their belief and practice. I am considered as good as the best posted in this village on bible matters, teach a bible class in our Sunday School, and am counted truthful in all things. Considering myself old enough to judge in such matters for myself, I would say, that while attending a series of meetings in the Graves School-house in Grundy county, Iowa, I was forcibly struck by the new way the gospel was presented by elder I. N. White of your church; also by the manner in which the Spirit of Christ came upon him the night before the city of Grinnell was torn to pieces, causing him to prophecy before the congregation that there would shortly a great calamity come upon the people. This was said in the evening, and the next day I think we received the awful news of the disaster. These and many other wonderful things spoken by the brethren while there years ago have taken root within me, and I feel like a new man, and feel so thankful to my Creator for sending his children to show me the true way that words would be inadequate to express it. I have experienced that which the brethren told me I should. Now I am ready to be baptized for the remission of my sins. Please send some one here to baptize me. I will send money for *Herald*, and for tracts treating on the new gospel as you present it to men.

If an elder sent here gives a short time for the announcement of his preaching to circulate, I think he would have a good house. There are two churches in this village, and I think I could procure either one of them; the poor people of this locality would surely come out to hear the new gospel, for they never have heard such things in the past.

Your brother,

WILLIAM J. GRAVES.

[Elders in charge of above field should look after this call at once.—Ed.]

BROWN CITY, Mich., June 6th.

*Dear Herald:*—I am laboring all my circumstances permit. I have been in the church nine years, and in the ministry seven years of that time. Ever since I was called I have known it was my duty to go forth and labor; but have kept putting it off for a more favorable time, and by neglecting my duty I have got into many snares and difficulties which I would not if I had done my duty. About six months ago I made a covenant with God that I would go forth and labor in the field as a minister, and God showed me that if I did my duty he would bless me spiritually and temporally; so I started out. Suffice it to say that since I have tried to do God's will I have had many trials; as Paul says I have been in peril among the people of the world and among false brethren; but through

God's grace assisting I have been able to do my duty. On the 3d day of May I left my home, through the direction of the Spirit of God, for a place called Five Lakes, some seventeen miles from home. Got there after a hard walk. I had labored some there before. The next day I baptized seven; remained there a week, baptized some every day or two, until I had baptized twenty-two.

On the 14th I left for Tawas City, as the Saints up there sent for me. On Sunday the 22d I baptized four. Stayed there a week, preaching every night, I found the Saints at Tawas in a very cold state, but as good hearted people as I ever met with, and they were willing to learn. The reason they had got in that state I think was that they have not had the privileges some others have had. They have been organized four years, and during that time no elder has been with them excepting once in a while one would drop in and preach a sermon and pass on. There is always a reason for our getting cold and lukewarm, and as a rule find it is when we work out of order. I must say I found as good material there for a branch as I ever found anywhere; some noble men and women who want to do their duty, and I believe they will. I also met with brother and sister Sinclair, two noble Saints, whose hearts are in the work, and I feel they will be a great help to the Saints there. I am sorry to see such men as brother Sinclair tied up, for if we had more of them in the field the work would prosper more. I also met with an old-time Saint, a lady by the name of Wheeler; she was baptized by one Hickey, but by talking with her I found she was not rightly brought into the church, but she was strong in the word of the gospel. I told the old lady she would have to be baptized again. She was willing to, but her son and daughter live with her, and they are very much prejudiced against the work. I am sure that the first time I or some one else go there she will be baptized.

I returned from Tawas to Five Lakes on the 28th, and stayed there until June 3d; baptized two more. Went from there to Uby to attend our conference on the 4th and 5th. When I got there I found a large gathering of Saints, and among them Bishop G. A. Blakeslee, which seemed to encourage me more than anything else, for I wanted to see some one who could tell me how to proceed, and he seemed to be just the one I had been looking for. We had a splendid time, the Lord being with us all the time we were together. We had good testimonies, good preaching, and on Sunday forenoon from Bro. Blakeslee a sermon on the law concerning temporal things,—a noble discourse, and very instructive and encouraging to the Saints. In the afternoon had a sermon from Bro. J. J. Cornish, after which four were baptized. Returned home Monday, found my family well.

Tuesday, started again for Five Lakes. Found that while I was at conference a Mormon-eater had been there, and wanted to eat me; as I was not there he will have to come back when I am there. I understand he will be there next Sunday, and if the Lord will I will be there too.

June 7th.—At Five Lakes, but no Mormon-eater here; he is expected here on Sunday next. I hope he will come, for there are a number here almost persuaded, and as a common thing some are baptized after a discussion. The people are

in quite an uproar; I think there will be a calm after Sunday, there is after a storm.

I must say I never saw a time since I came into the church when there was such a call for preaching. On my right and on my left they are asking me to come and preach in their school-houses or their churches, or wherever they hold meetings. I am so thankful I have got started into the work, and I hope and pray that I may remain faithful. I am laboring under the direction of the Bishop and the president of the mission.

Yours in bonds,

J. A. CARPENTER.

MANCHESTER, England, May 29th.

*Editors Herald:*—I send by this mail copies of "The Warning Cry," edited by one Fredrick Boyce, who professes to be sent of God to prepare the Christian church for the Lord's second advent. When first this man made public his call and work, I put myself in communication with him and he has sent me his tracts and papers ever since. I love to try the spirits and prove all things as far as possible, not wishing to judge any one or any matter before I hear more fully. The platform of the latter day work is broad enough and firm enough to allow of free thought and free inquiry. If this man's claim is true it will stand; but if false it will result in loss and shame to all who accept it. As far as I have read his works and private letters I can not find aught to convince me that he is correct in his claim or views. One of his dates for the coming of the Lord has passed and those who trusted to it were deluded. His blows fall upon Latter Day Saints, Shakers, Spiritualists, etc., etc., as well as the older churches of Rome Greece, England and the Nonconformist churches. Many of his followers have left him as you will see in his "notes."

May we all hold fast to the rod of iron, the law and the testimony, and thus steer our barks clear of shoals and breakers.

Yours for truth and right,

C. H. HASSALL.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### ISRAEL IN JAPAN.

IF it is the truth that the Japanese are of the Hebrew race and in their reigning family have a direct descent from the royal line carried away from Jerusalem over seven hundred years before Christ, then it is worth while to know it.

Your correspondent has recently come from Jerusalem, and has been impressed as all other visitors are with the city, its new life, and the signs of its restoration. May the people of Japan have a share in the good work of advancing the city to its destined greatness when it shall sit as the capital of the world.

In this communication only a few of the points can be touched upon, for considering the Japanese of the tribes who, according to prophecy, and in fact, have been scattered unconscious of their origin.

From Bryant's Ancient Mythology, volume five, page 229, the following is

quoted, which, as you read, please bear in mind that there is almost certain proof that the Sacae are Israelites deriving their name from Isaac:

"Extending themselves northward, under the name of Sacae and Sacaians, they obtained possession of Sogdiana and the regions upon the Iaxartes and from thence they extended eastward to the ocean maintaining the renown they had acquired as great archers and calling their settlement Sacaiia. In one of these settlements their principal city was called Sacastan—the Sacastana of Isidorus Chasacenus. They also acquired possession of the upper part of China which they called Cathaia, from whence wanderers penetrated this China and passed over to the islands of Japan, one of which was called from the name of their country Sacaiia."

Arguments which have weight with us, work from the present Japan upwards and backwards to Judea, and forward, beginning with the dispersion, and coming downward, both agreeing most exactly.

We find Japan tracing up its present dynasty and the ancestry of the people at large, except the aborigines, is, the Ainos, to 660 B. C., where it stops; but above that is a mythological history of twelve and their wives, and of three greater personages, or demi-gods, all pointing to Abraham, Isaac, and Jacob, and the twelve sons of Jacob, heads of the twelve tribes.

Not only do we find Abraham, Isaac, and Jacob and the twelve patriarchs in the more misty annals of the Japanese which precede 660 B. C., but the names of the first parents of mankind according to the Hebrew records are well preserved in Japanese tradition, known by every body as Izanaki and Izanami. In Hebrew Ish is the first man and Isha the first woman, differing as do the Japanese words only in the last syllable. The similarity of the words is remarkable and too much alike to be a mere coincidence. China has no such terms as we can trace.

Again, the name of Japan is Nippon, that is the country of the origin or rising of the sun, which in Chinese Mandarin dialect is *Feh pen*, the first syllable being pronounced R with a Z or buzzing sound following, and the second been or *ben*. We hear Japan spoken of throughout the north of China as if the word were Reuben. Certainly it is so near as to be very suggestive. We turn to the land of Canaan, or Palestine, the ancient home of Israel, and we find the tribe and state of Reuben at the east and called also the land of the Sun Rising. The similarity of sound and meaning and position of the sun's origin, at the extreme east of the continent, separated by the Yellow Sea and Reuben the Land of the Sunrising at the east of Paletstine separated by the river Jordan and Dead Sea, is startling. The effect of such a disclosure upon one is largely sobered down into almost a certainty as to the identity of Japan with Reuben when you read in Deuteronomy (32: 8) that the Lord divides the earth among the nations according to the number of the twelve tribes of Israel. The additional points of comparison are the scriptural prophecies regarding Israel in general and Reuben in particular. The present race are not pure Reubenites, and it is well known that among Joseph's descendants

are to be found the kings of Israel. One prophecy of Reuben reads:—"Let Reuben live and not die and let him be many in number." Another prophecy is that of the father of the patriarchs:—"Reuben, my first born, you are my strength, and the beginning of my children, hard to be borne, hard-obstinate, licentious as water you may not boil up, for you went up upon your father's bed, then you defile the couch where you pass up."

Japan is "Reuben"—having a position upon the east of Asia just as the first tribe of Israel lay at the east of Jordan. The Japanese whose history dates from 660 B. C., are Israelites, carried first into captivity to Assyria. Above then is Corea, known as Kaoli, or Gaoli, which is Gad, making the Coreans also of Israel. Still north is Manchu, that is Manasseh, extending north-east for an interterminal distance. The whole continent of North and South America, in their former civilization, were at one time largely of Israel. Joseph's descendants are the most prolific, and "run over the wall." The Mongols, Ilians, Tibetans, Kergese, Afghanistans, and others, all thro' north Asia are also Israelites. And so of Northern Europe; Dan, Napthali, etc., have their counterparts, in Denmark, Norway, Sweden. Judah and Benjamin are everywhere, but not so much in the north. The Jews are of them. Ishmael has a most numerous progeny; so probably have Keturah's children, and Esau's likewise.

I have not investigated sufficiently the claims of the Anglo-Israel identification party, but at present think them too exclusive. As my researches have been in Japan and Mongolia, I do not as yet succeed so satisfactorily in mapping off other parts of the earth.

I believe that the plot of a grand drama is to be revealed some day when it will be seen that the literal seed of Abraham have pretty much inherited the earth. The great revolutions have been going on unnoticed by man, but often it has been one tribe of Israel supplanting another.

C.

#### PRIDE.

It seems as if this subject must have a ventilating from almost every corner of these United States; and, while we fully concur with the brother in some things in *Herald* of June 4th, we beg indulgence of the editors to say a few words regarding pride. It is true we should all be in harmony as touching our religious belief. Now, if the brother thinks that it is pride to dress decently, and having a Sunday suit instead of our every day clothes to wear on Sabbath, (although they be washed on Saturday previous for the occasion), we can not consistently agree with him. We believe we could mention members of our church who are proud because they are *not* proud, and who feel more important with a pair of overalls, and blue denim blouse, and old faded straw hat, than many persons who keep a decent suit of clothes to wear on the Lord's day. We should show some respect for the house of God, and not go about with downcast looks, wearing

our every day clothes to correspond with our long faces,—for if there is any one who should be cheerful, and feel happy, it certainly is the Christian; and his raiment should be in harmony with his spirits and feeling; and if, as the brother says, the faces of the poor are caused to be ground, it is undoubtedly because of some of the brethren who go to Saints' meeting wearing their old overalls and old plow boots; for as a general thing the very poorest dress more decently than some of those who could afford it better, and who go around so long faced, and who try to make believe those who don't have their old every day clothes washed on Saturday to wear on Sabbath, is proud. While we are not upholding foolish extravagance, we would ask the brother to look at some of the old patriarchs, and Christ himself, did not they dress as the fashions were in those days? Did not Jesus himself wear fine linen? And Jacob, did he not make Joseph a coat of many colors, showing conclusively that he had an extra suit to wear, and sack-cloth was only worn when they wished to appear and to be penitent for some misdeed. Further; the brother speaks of extravagance in wearing jewelry, or probably a watch chain made of gold. We want to ask him how he'll reconcile himself to the apparent extravagance in building Solomon's temple. Look at the massive timbers of cedar which might have been put to better use, and the immense plates of gold and silver that could have been coined into money and given to the poor, for certainly there were poor people in those days. But no, Solomon wanted to outshine all others in splendor and magnificence, O how it must have ground the faces of the poor when they would look to the temple, and compare their own humble habitations with all this useless splendor, and compare their blue denim robes with Solomon's? He certainly should not have built this temple so grand. Does not the Lord delight in having his things grand and beautiful? His people as well as his property? Does the brother think, if we be so happy as to reach the New Jerusalem, we could enjoy ourselves walking the gold-paved streets with old, poor, cheap clothing on our bodies?

The brother also speaks of *coming out* from the world, &c. If we understand this scriptural quotation, it does not mean that we should dress *meaner* or *poorer* than others, because we are Saints, but at a certain time when the Lord shall call his people to Zion, *then* are we to come out from the world, and not *till* then. How are we to leave our earthly possessions and come out from the world? Does he mean that all these things are to be taken from us now, before the Lords calls? No, brother; the *pride* of which we speak is *not* in the clothes, but in the *person*; and we should endeavor to dress as befits our means and calling. If our elders were to go about preaching, wearing old, faded blue-drilling, the world would have more to say about us than they now do. God is a God of order and cleanliness, and requires of us to dress as becomes his followers, and wear a bright, and cheerful countenance, show-

ing to the world that there is reality in the religion of Jesus Christ. Now, with the best of feeling toward the brother, we would ask him to reconsider a few of his propositions, and while our garments should be plain, let us have a different suit to wear on the Lord's day, and show to the world that we respect our God, and lay aside our every day overalls, and dress decently.

Yours in love,  
J. W. DUMBALD.

## Conference Minutes.

### NAUVOO AND STRING PRAIRIE.

Conference convened at Rock Creek, Hancock county, Illinois, June 4th, 1887, at ten a.m. In the absence of the district president, Bro. Solomon Salisbury was appointed till he arrived. Rock Creek, Farmington, Burlington, Keokuk and Montrose branches reported. Elders S. Salisbury, T. Revel, H. T. Pitt, R. Lambert, and J. McKiernan president of the district, reported; also priest A. Hall, and teacher H. Kastner. J. H. Lambert, Bishop's agent, reported: on hand last report \$1576, received since \$2045, total \$3621; paid out \$3, balance on hand \$3321. Report was received and an auditing committee appointed, which reported agents books correct. A preamble and resolution concerning difficulties supposed to exist in the church near Elvaston, Illinois, were read and received, and a committee was appointed having the authority of a court of elders, into whose hands the case was committed with instruction to report to next conference. Elders S. Salisbury, J. H. Lambert and W. T. Lambert were appointed said committee. A letter of instruction and encouragement was read from Bro M. T. Short. Bro. James McKiernan was elected president of the district, and Geo. P. Lambert clerk, for six months. R. Lambert and Thomas Revel were appointed in charge of the social and sacrament meeting Sunday afternoon. Bro. McKiernan preached Sunday morning and Bro. Salisbury Saturday and Sunday evenings. The conference was one of unity of purpose and feeling throughout. Adjourned to meet at Burlington, Iowa, September 3d, at ten o'clock.

### NORTHERN MICHIGAN.

Conference convened at Uby, Huron county, Michigan, June 4th and 5th, 1887. Met for prayer and testimony at eight o'clock a.m., had a good time, the Spirit being present. At 10:30 preaching by E. DeLong. At two p.m. met for business; Bro. J. J. Cornish in chair, J. A. Carpenter clerk, C. Sherman, assistant; C. Green chorister. Branch reports,—Vassar 2 added, St. Thomas 2 added, Iosco 13 added, Gravel Creek 19; Forester, Reese, Hersey and Sherman, no changes; St. Johns one died. Elders reported.—E. A. Shelley, J. J. Cornish baptized 114, L. Phelps, A. Barr baptized 4, J. A. Carpenter 26, J. Most, E. DeLong baptized 2, R. Davis, J. J. Bailey baptized 5; priests reported: J. Birch, W. Davis baptized 14, S. D. Shippy, C. Green baptized 2, T. Whitford, J. Taylor, P. Surbrook, H. Campbell, L. Rosten; teachers: A. Brintnell, A. P. Dewolf, T. Obine, C. Rawson; deacons: J. Parrs, E. Hinds. J. J. Cornish was sustained as president of district, J. A. Carpenter clerk. Resolved that we sustain the officers of the church in righteousness. Resolved that Robert Davis labor in the district as circumstances permit. Preaching in the evening by Elder J. A. Carpenter, assisted by J. J. Bailey. Testimony meeting Sunday morning in charge of Elders R. Davis and John Taylor; the Spirit of God was with us in power. Preaching at 10:30 by G. A. Blakeslee on tithing, and all were much edified and strengthened from the discourse. Preaching in the afternoon by J. J. Cornish to a large gathering. After meeting four were baptized, James Birch officiating. Met again at 8 p.m. for preaching by J. J. Bailey, assisted by John Most. Bishop's agent

reports on hand \$76.62; report found correct. Resolved that each branch in district take up a collection to help pay the debt on Temple at Kirtland, Ohio. J. J. Bailey was sustained as Bishop's agent. Adjourned to meet at Bayport, some time in October next, at call of president.

### WESTERN WISCONSIN.

Conference of the above district was held at the Wheatville branch, June 4th and 5th, 1887, A. L. Whiteaker president. C. W. Lange was chosen secretary of the district, A. V. Closson having resigned. Wheatville branch reported: 14 members, including 3 elders, one of them acting as teacher of the branch. Elder A. L. Whiteaker reported having preached in Wheatville, the Burkmaster Hall, Webster and Sane-creek; preached three funeral sermons, administered to a number of sick with good effect, and feels very much encouraged with the prospects of the district. I. W. Whiteaker had preached in different localities, has also assisted A. L. Whiteaker in holding meetings. C. W. Lange as Bishop's Agent reported on hand \$2730, an addition of \$195 since last report. Two days' meetings were appointed at Webster on the 27th and 28th of August, J. W. Whiteaker and C. W. Lange in charge; at Wheatville, September 3d and 4th, J. W. Whiteaker in charge; at Willow on the 24th and 25th of September, A. L. Whiteaker and C. W. Lange in charge. A. L. Whiteaker sustained as president of this district, C. W. Lange as secretary and Bishop's Agent, as also all the spiritual authorities of the church in righteousness. Resolved, that those holding the proper authority travel and preach as their circumstances permit. Preaching Saturday evening by C. W. Lange, Sunday forenoon by A. L. Whiteaker. Sacrament and testimony meeting in the afternoon, A. L. Whiteaker and C. W. Lange presiding. Preaching Sunday evening by J. W. Whiteaker and C. W. Lange. One child was blessed. After reading of the minutes adjourned to meet in conference on the 1st and 2d of October next, at Webster, Vernon county, Wisconsin, at half past ten o'clock.

## Miscellaneous.

### BORN.

CORNISH.—To brother and sister J. J. Cornish, of Reed City, Michigan, June 7th, 1887, a daughter. Mother and child doing well.

NEWCOM.—Near Deloit, Iowa, July 8th, 1886, to T. J. and Emma Newcom, a son; blessed by Elders W. W. Whiting and Wicks, and named Heman Guy.

EWING.—At Davis City, Decatur county, Iowa, April 28th, 1887, to Mr. Hiram and sister Mary Ewing, a son; named Albert Eugene.

### DIED.

CHAPMAN.—Near Froid, Cheyenne county, Nebraska, on April 1st, 1887, of typhoid fever, Sr. Julia T. Chapman, daughter of Mr. and Mrs. James R. Chapman, aged 12 years, 11 months and 11 days. She was baptized July 1st, 1883, at Lamoni, Iowa, by Elder H. A. Stebbins. She was a good girl and an obedient daughter. Also of the same family, Daisy Bell died May 5th, of the same disease, aged 3 years and 3 months. Thus a double sorrow has come to these parents.

JOHNSON.—At Fairfield, Nebraska, at 7:30 p.m. June 7th, 1887, of old age and general debility, sister Almira A. Johnson. For the last few years she has made her home with a cousin, her nearest relative. She was 72 years, 5 months and 1 day a sojourner in a life of severe trial; was baptized in June, 1836, at St. Johnsbury, Vermont, by Elder James C. Snow. During 1836 she lived for six months in the family of the Prophet; she was with the church through all its trials in Ohio, Missouri and Illinois, and not until the church rested at Florence, Nebraska, did she seek to serve the Lord elsewhere than where the body of the church met. Her faith in the cause never wavered, and she had respect and confidence for the Prophet and family. She was received upon her original baptism by the late Kirtland Confer-

ence. Elder Aylsworth, of the Christian Church, conducted the funeral services, and spoke kind words of her faithful service as a member of the church of Latter Day Saints. She had a great desire to unite with the Reorganization before going hence.

NEWCOM.—Near Deloit, February 7th, 1887, Una Wave, daughter of Bro. C. J. and Sr. May Newcom, aged 11 months and 10 days. Funeral discourse by Elder J. T. Turner.

Darling Wave, thou art gone;  
We will never see thee more  
Till the Father calls us home  
To the fairer, better shore.

JENSEN.—At Nebraska City, Nebraska, June 2d, 1887, of dropsy, Bro. Niels Hansen Jensen. Bro. Jensen was born in Hangbolle, Hamle Co., Denmark, February 13th, 1838, and came to Nebraska City in 1869. He was baptized January 15th, 1876, by Henry Kemp. His wife survives him; also two sons and two daughters. The funeral services were conducted by James Thomsen, the sermon was preached by R. C. Elvin in the presence of a large gathering of friends. He sank into a calm and peaceful sleep after an illness of nearly six months.

WHITEHEAD.—At Mexico, Oswego county, New York, June 2d, 1887, Elder Ezra T. Whitehead, aged 71 years, 9 months and 26 days. He was born in Onondago county, New York, August 7th, 1815. He became a member of the Latter Day Saints in the year 1840, and was ordained an elder, 1842, and was an efficient laborer in his calling in the early days of his ministry, and always advocated the doctrine in all his long-life years to the time of his death. Peace to his memory. Funeral services at the residence; sermon by Elder C. G. Lanphear, June 5th; a large audience and long procession bore witness to the worth of the departed to society.

CAMPBELL.—At Blue Springs, Jackson county, Missouri, May 13th, 1887, of consumption, Bro. Frederick Campbell. He was born in Steuben county, Pennsylvania, November 10th, 1835. Baptized by John Shippy in 1862. Has been for several years a member of the Independence (Missouri) branch. Funeral services at the family residence, four miles from Blue Springs, and funeral sermon by Joseph Luff at the Saints' Chapel, Independence, June 5th, 1887. His wife and seven children survive him, and mourn his departure. Bro. Campbell was well known to the Saints near Fox River, Illinois, in earlier days. His faith in the gospel remained fixed to the last.

### NOTICE.

The conference of the Kewanee district will convene at Henderson Grove Branch, on the second day of July, 1887. Those wishing to visit our conference who are living east, south, or west of Henderson Grove, can come to Galesburg, where they will be met by some of the resident brethren. Those living north will stop at Henderson Station, via Rio. We think that Brother Alexander H. Smith will be there. Come one, come all, and have a time of rejoicing.

J. W. TERRY, *Dist. Pres.*

### GROVE MEETING.

There will be a Grove Meeting held in the Edenville branch, at Rhodes, Iowa, June 25th and 26th, 1887. All are cordially invited to attend.

J. T. ROBERTS *clerk.*

### TWO DAYS MEETINGS.

Two Days' Meetings will be held in the Little Sioux District as follows: June 25th and 26th at Willow Valley; C. Derry in charge.

July 9th and 10th, Twelve Mile Grove; P. Cadwell in charge.

July 23d and 24th, Union Center; W. C. Cadwell in charge.

August 6th and 7th, Magnolia; J. C. Crabb in charge.

August 20th and 21st, Six Mile Grove; David Chambers in charge.

J. C. CRABB, *Pres. Dist.*

### ADDRESSES.

George A. Blakeslee, Presiding Bishop, Galien, Berrien county, Michigan.  
Arthur B. Pierce, Box 500, North Attleboro, Mass.

ANNUAL FINANCIAL REPORT of GEORGE A. BLAKESLEE, Bishop of the Reorganized Church of Jesus Christ of Latter Day Saints, of Tithes and Offerings received from April 1st, 1886, to March, 31st, 1887, inclusive.

Table with columns for date, name, and amount. Includes sections for RECEIPTS (1886, 1887) and EXPENDITURES (1886, 1887). Lists donors and their contributions across various months from April 1886 to March 1887.

Table of financial transactions for Kent and Elgin District, including entries for G. A. Blakeslee, W. H. Kelley, and others, with dates and amounts.

Table of financial transactions for Northern Nebraska District, including entries for Sr. Dayton, W. H. Kelley, and others, with dates and amounts.

Table of financial transactions for Central Kansas District, including entries for M. T. Short, Cash for pens, and others, with dates and amounts.

Table of financial transactions for Western Wisconsin District, including entries for Jane Beebe, Gertrude Whittaker, and others, with dates and amounts.

Table of financial transactions for Kent and Elgin District, including entries for Richard Coburn, Receipts, and Expenditures, with dates and amounts.

AS EXPENDED BY HERALD OFFICE.

NORTH-WEST KANSAS DISTRICT.

Geo. W. Shute, Agent.

Receipts.

Table of receipts for North-West Kansas District, including entries for Twin Creek Branch, J. C. Gillman, and others.

Expenditures.

Table of expenditures for North-West Kansas District, including entries for Martha Parsons, A. H. Parsons, and others.

1887.

Mar. 1 Bal. due agent.

Table of balance due agent for 1887.

NORTHERN NEBRASKA DISTRICT.

W. M. Rumel, Agent.

1886. Receipts.

Table of receipts for Northern Nebraska District, including entries for Balance due church, Jane Manning, and others.

1887.

Jan. 3 Balance due church.

Table of balance due church for 1887, including entries for John Avondet, Wm. Ballenger, and others.

1886. Expenditures.

Table of expenditures for 1886, including entries for E. C. Brand, James Caffall, and others.

1887.

Mar. 23 E. C. Brand.

Table of expenditures for 1887, including entries for E. C. Brand, James Caffall, and others.

AGENTS REPORTS.

CENTRAL KANSAS DISTRICT.

Hiram Parker, Agent.

1886. Receipts.

Netawaka Branch.

Table of receipts for Central Kansas District, including entries for H. Green, Ann Green, and others.

1887.

Jan. 2 Sarah Munns.

Table of receipts for 1887, including entries for Sarah Munns, Lillie Munns, and others.

1887. Remitted to Bishop.

Mar. 1 Balance due church.

Table of balance due church for 1887.

WESTERN WISCONSIN DISTRICT.

Carl W. Lange, Agent.

1886. Receipts.

Table of receipts for Western Wisconsin District, including entries for Balance due church, A. L. Whittaker, and others.

1887. Feb 23 Richard Coburn traveling expenses, stationery, &c., for one year 5 50

1886. Oct. 16 J. H. Lake 10 00 \$100 95

1887. Mar. 1 Balance due church \$112 48

AUSTRALIAN MISSION. Richard Ellis, Agent.

Receipts.

Table with columns for names and amounts. Includes John Rodger, John Wright, Anne Brown, John Morris, Emma Burton, Richard Ellis, E. J. Haworth, Thos. Gregory, Geo. Lewis, Wm. Rodgers, C. A. Davis, Alice Gregory, A. Lewis, Wm. Lewis, A friend, W. & P. Haworth, Edward Cross, E. Stewart, A. Stewart, Jr., E. Cuthbert, W. Stewart, R. Eden, J. A. Read, P. Fleming, Alex. Stewart Sr., Arthur Goodwin, Hamilton Branch, Wm. Clark, Anne Webster, Eliza Thomas, John Dickson, J. B. Purvis, H. Broadway, B. Broadway, Thomas Dixon.

Expenditures.

Table with columns for names and amounts. Includes J. F. Burton 1st q., J. F. Burton 2d q., J. F. Burton 3d q., J. F. Burton 4th q., Postage, stationery, money orders, Br. Williams poor, Expenses of Bro. Burton and family to Victoria (Victoria Branch).

1887. Mar. 1st. Balance due church 28 10 5 \$138 78

ENGLISH MISSION. Thos. Taylor, Agent.

Table with columns for names and amounts. Includes Mar. 1st Balance due church, Received through out the mission for Heralds and Hopes, E. Meredith, Birmingham, Thomas Taylor, Birmingham, P. Swann, Birmingham, J. Turner, Manchester, Wm. Armstrong, Manchester, Ephraim Webb, Birmingham, M. T. James, Plymouth, E. Couch, Torpoint, J. R. Greenwood, Stafford, J. Richards, Stafford, Metilda Newey, Birmingham, Susan Boynes, Plymouth, Elizabeth Riddles, Plymouth, A sister, Stafford Branch, Birmingham do, Summerfield Birmingham Branch.

Expenditures.

Table with columns for names and amounts. Includes Conference expenses, Hall hire &c., Traveling, Postage and stationery.

To the poor 2 9 73.3 For extra Heralds and Hopes 12 58 39.8 Sent to Bishop G. A. Blakeslee 31 17 8 155 17.8

1887. Mar. 1st Balance due church 11 11 2 \$56 24

PITTSBURG PENNSYLVANIA DISTRICT. Frank Criley, Agent.

1886. Mar. 1 Balance due church 50 84

Table with columns for names and amounts. Includes Carrie B. Kelley, E. L. Kelley, A Temple visitor, Ellen Kelley, M. E. Salyards, Wm. Burch, Jessie Stewart, Hattie Griffith, Frederick Holman, Daniel Jones, John Robson, John Richardson, Wm. Burch, Wm. T. Jones, Wm. Jenkins, Mary Jenkins, Andrew Richardson, M. J. Robson, I. J. McMillen, Willie Chapman, Hector Robson, George Chapman, Robert Robson, R. J. Robson, The Washingtonville Branch, Margaret Robson, Mary A. Andrew, Mary Robson, sen., A. friend, O. J. Tary, Mary Barnes, Ida M. Barnes, Sarah R. Barnes, I. Richardson, George Barrett, Ralph G. Smith, G. Bunn, E. Miller Jr., Mrs. M. E. Hulmes, George H. Hulmes, James Brown, Kate C. Creese, Henry L. Benner, J. B. Rodgers, Amelia Thiret, John Gillespie, Sr., F. J. Reese, Frank Criley, Jessie Stewart, Ellen George, James Warnock, Mrs. E. J. Smith, Mary Jamison, Sr. J. B. Rodgers, A. Morgan, sen., Mrs. J. Gillespie, Jr., Wm. Brogan, Wm. C. George, Lucy Barrette, Jun., Martha Parsons, Miss M. E. Hulmes, Mrs. J. F. Uncafer, t, Maggie Turner, Mrs. J. Gillespie, Sr., W. H. Garrett, A. Morgan, Jr., Mrs. Maggie Miller, Ephraim Thomas, S. A. Davis, Ebenezer Curry, Mrs. May Reese, Alex. Gillespie, Jacob Aber, W. W. Hodge, J. H. Cramer, C. E. Warner, E. Steinbaugh, C. Seaber, George Masters, Margaret Groff, Mrs. Mary Wilcox, Mrs. Strickmaker, R. B. Warner, Cedora Cramer, Rose Steinbaugh, Ann Dirst, Amos Dobbs, Joseph B. Way, L. E. Dobbs, Wm. H. Dobbs, Annie E. Dobbs, Thomas Way, Mary Richmond, Amanda J. Way, Isaac Richmond, Mary E. Wait, Flora V. Way, Bennett Logsdon, Caroline Way, Aaron Harris, Sarah A. Karr, Susan Wright, Nancy Harris, Jessie Sheldon, C. P. Hatcher, S. A. Rose.

Mar. 1 Geo. Rosser 1 50 William Moore 3 00 J. G. Holman 5 00 Susan Tyler 20 00 Fannie Holman 10 00 L. S. Holman 1 00 Eley Holman 1 00 S. Michel 1 00 Wheeling City branch 12 44 J. F. A. Smith 8 70 L. D. Ullom 104 50 Rachel Eberling 50 Mary S. Gill 34 50 Sarah E. Gill 4 75 Sarah L. Gill 4 75 A. M. Teagarden 5 00 R. S. Salyards 4 50 A. M. Thomas 5 00 Zadie V. Salyards 2 10 A friend 9 30 Mrs. Anna Smith 7 75 Mrs. A. M. Teagarden 25 Taylor Lynton 25 Sarah C. Harvey, t. 2 75 M. Richardson 15 Mary Senior 60 \$684 50

1887. Mar. 1 Balance due church \$170 47

NODAWAY DISTRICT. R. K. Ross, Agent.

1886. Receipts. Aug 21 Carl C. Nelson, t. 10 00 A sister, t. 2 00 Nov. 4 Chancey Loomis, t. 30 00 1887. Jan. 3 Mary Ross 1 00 \$ 43 00

1887. Nov 27 Bishop Blakeslee \$ 42 00 1887. Mar. 1 Balance due church \$ 1 00

SOUTH-EASTERN OHIO DISTRICT. Thomas Matthews, Agent.

1886. Receipts. Mar. 1 Balance due church 3 05 Apr 26 Thos. Matthews 1 50 Sep 13 J. L. Vance 2 00 Sep 20 Rachel Matthews 75 Dec 30 Josiah Matthews 1 00 1887. Jan 26 J. E. Hallen 25 James Barber 25 Jasper Bowen 25 Virginia Westfall 25 James S. Burns 25 S. J. Jeffers 50 C. J. Hunter 25 Thomas Marten 10 Finely Galloghey 10 Mary Bowen 25 Feb 10 Jane Davis 25 Brad Reynolds 25 David Hopkins 25 John Jones 50 Lewis Walters 31 Wm. T. Davis 25 Thomas Williams 25 John Harris 1 00 Margaret Davis 50 Gurney Harris 10 Mary Harris 10 John Matthews 10 William Lawrence 25 \$ 15 05

1886. Expenditures. Apr 26 L. R. Devore 3 50 Sep 14 W. H. Kelley 2 50 Feb 10 G. T. Griffiths 8 00 Agents expenses during year 14 50 1887. Mar. 1 Balance due church 55

EASTERN MAINE DISTRICT. J. S. Walker, Agent.

1886. Receipts. Mar 1 Balance due church 34 86 Mar 16 Sarah H. Johnson 2 50 Mite Society Indian River 2 50 Jun. 7 J. S. Walker, t. 1 00 Jul 2 Lucy A. Norton 1 75 Jul 16 J. A. Hinkley 25 Jul 21 Eliza M. Walker, t. 1 00 Jul 24 J. S. Walker, t. 1 00 Jul 28 Sarah E. Smith 8 00

1887. Mar. 1 Balance due church \$ 46 17

ALABAMA DISTRICT. J. G. Vickery, Agent.

1886. Receipts. Mar 1 Balance due church 15 50 Apr 6 Mary Loveless, t. 2 50 do do 2 50 Apr 11 Elizabeth Vickery, t. 10 00 Oct 9 Franklin Vickery, t. 3 00 J. R. Harper, t. 1 00 Nov 15 A. M. Vickery, t. 1 00 R. McCindley, t. 1 00 Dec 15 Sam Page, t. 1 00 Dec 24 Elizabeth Vickery, t. 1 00 J. G. Vickery, t. 10 00 T. W. Vickery, t. 5 00 1887. Feb 5 M. K. Harp, t. 5 00 S. E. Lovelless, t. 2 50 J. L. Loveless, t. 1 00 Mary Loveless, t. 3 00 W. H. Booker, t. 1 00 W. S. McPherson, t. 5 00 \$ 71 00

1886. Expenditures. Apr 16 George Montague 20 00 Dec 24 G. T. Chute 13 50 Feb 5 do 27 50 \$ 61 00

1887. Mar. 1 Balance due church \$ 5 00

SOUTHERN MICHIGAN AND NORTHERN INDIANA. Wm. Lockerby, Agent.

1886. Receipts. Mar 1 Balance due church 32 75 Clear Lake Branch per A. J. Smith 75 C. Houseman 2 31 J. Emerick 20 E. A. Smith 60 Mary E. Teeters 12 M. A. Emerick 1 00 Mary Colbetzer 20 John McElhenie 50 Wilson Teeters 13 D. B. Teeters 1 85 A. Smith 55 Harriet Lords 87 Anna H. Landis 40 Susannah Teeters 35 Peter Smith 75 Henry A. Lords 78 Ella Houseman 1 68 Rebecca Houseman 1 77 Adell Paterson 1 00 Phillip Houseman 2 25 John Lingle 1 00 Byron J. Lords 60 Daniel Bailey 2 00 Mandy Bailey 1 15 Morris Chandler 50 P. Benjamin 15 L. Chandler 25 Anna Bachtol 10 Maggie Benjamin 05 M. McElhenia 45 Names not given 3 78 J. Kiefer, Marcellus 4 75 C. E. Goodenough, Marcellus Branch 50 Hopkins Branch. Kate Carver 1 00 Rachel Carver 1 00

1887. Mar. 1 Balance due church \$ 35 20

Aug 1 L. M. Woodward, t. 25 00 Aug 10 Lydia B. Kelley 1 00 Sep 10 Lucy A. Norton 1 00 Eliza M. Walker, t. 1 00 Sisters Sewing Circle Jonesport, t. 4 00 Sep 11 Ada S. Kelley 1 00 Sep 12 Ezra Ackley 25 Marietta Ackley 10 Sep 24 Eliza G. Dobbin 1 00 Nov. 9 Lois W. Mansfield 50 Nov 16 J. Richardson, t. 15 00 Nov 24 Lucy A. Norton 1 00 Dec. 10 J. S. Walker, t. 1 00 Dec. 30 Eliza M. Walker, t. 1 50 1887. Jan 1 Lizzie M. Woodward 11 76 Jan 4 Lydia B. Kelley 1 00 Jan 4 Julia A. Hinkley 25 Clement H. Hinkley 50 Jan 6 Sarah E. Smith 2 50 Jan 8 Lucy A. Norton 1 00 Ada S. Kelley 1 00 Jan 17 J. S. Walker, t. 50 Feb. 5 Sisters Sewing Circle Jonesport t. 8 50 Feb. 6 Lucy A. Norton 1 00 Feb 18 Eliza M. Walker 50 \$ 129 82

1886. Expenditures. Mar 22 Sr. F. M. Sheehy 30 00 Mar 23 Elder F. M. Sheehy 2 00 Sep 19 do do 10 00 M. H. Bond do 5 00 Oct. 26 John Smith for F. M. Sheehy 30 00 Nov. F. M. Sheehy 5 00 1887. Jan. 4 Poor 1 10 \$ 83 16 Feb 22 C. Scott 46 17

1887. Mar. 1 Balance due church \$ 46 17

ST. LOUIS DISTRICT. Noah Nephi Cooke, Agent.

1886. Receipts. Mar 1 Balance due church 57 25 Sadee Bradshaw 5 00 Belle Molyneaux 2 75 Wm. Grimmitt 50 Lillie Woolman 1 50 Eliza Cowlishaw 2 00 C. Johnson 11 25 E. Remington 50 M. Burch 50 Jas. G. Cole 3 50 Lizzie Molyneaux 2 00 Sarah Molyneaux 2 50 Martha Taylor 5 25 Martha Peat 1 50 J. S. Parrish 1 50 John G. Smith 17 00 I. Davies 50 Noah N. Cooke 10 00 Geo. Elliott 5 50 Wm. T. Kyte 4 00 Mary Kyte 75 Grace McFarland 1 00 Grace Remington 1 50 Hattie Elliott 1 50 Emma Geason 25 Charles J. Peat 4 25 Mary Peat 75 Jerry Wilson 2 85 Nancy Acker 50 D. Kirkwood 45 00 Emma Roberts 23 60 Mary A. Swift 50 Eveline Burgess 6 00 Frank Wiley 50 Eliza Stubs 25 John Dawson 20 00 W. O. Thomas 100 00 John Spraggan 25 James Buxton 1 60 Asher Allen 3 00 Frank Izatt 1 00 Geo. Kinghorn 1 00 Joseph E. Betts, Sr. 16 00 Mary Groom 2 00 Ellen Mantle 50 Margaret Houghs 2 50 J. M. Touseley 2 10 S. H. do 1 60 J. F. do 75 H. M. do 1 40 E. A. do 1 25 J. W. do 35 H. E. do 65 E. W. do 50 E. B. do 25 M. A. do 20 G. W. do 50 \$ 381 10

1886. Expenditures. Mar 30 E. Davis (poor) 5 50 May 1 Bishop Blakeslee 50 00 May 2 E. Davis (poor) 5 50 May 30 do 5 50 Jun 27 do do 5 50 Jul 23 H. C. Bronson 25 00

Mar. 1 Libbie Smith 1 00 S. J. Smith 1 00 Herman Smith 25 Coldwater Branch. George Stroh 5 00 Jacob Thomas 6 50 Anna Thomas 1 25 Samuel Stroh 50 Alta Stroh 25 C. J. Smith 50 T. E. Ball 50 P. Corless 4 16 Hugh Stroh 5 50 Charlotte Kennie 1 50 C. Granger 25 Elmy Fay 75 James Lockerby 1 50 Catharine Ball 1 16 Annie Locke 1 50 Bradford Corless 75 L. Fay 2 00 Dudley Locke 3 00 George Corless 1 25 Wm. Lockerby 12 00 C. Lockerby 3 00 Ann E. Corless 75 Wesley Sparks 25 Frank Granger 25 Star Corless 25 C. Whaley 1 00 Jane Simmons 50 A sister 25 00 \$ 151 20

1886. Expenditures. Jun 3 Bishop Blakeslee 25 00 Jun 23 E. L. Kelley 2 00 Jun 25 B. V. Springer 5 00 Aug 16 C. Scott 17 00 B. V. Springer 10 00 Aug 31 C. Scott 5 00 Oct 1-5 C. Scott 15 00 Nov 15 Leonard Scott 17 00 B. V. Springer 5 00 Dec. 6 Leonard Scott 5 00 1887. Jan 22 B. V. Springer 5 00 Feb 22 C. Scott 5 00 \$ 116 00

1887. Mar. 1 Balance due church \$ 35 20



Financial records for Mar. 1 Wm. H. Bradbury... 50, A. J. Leckney... 18, Richard Dorsey... 50, Olga Perthel... 25, G. Fisher... 25, T. H. Moore... 20, Amy C. Prouty... 1.00, Charles Prouty... 1.00, Sister Susan... 2.00, Martha Muller... 1.00, Sister Birdelson... 25. Expenditures: Nellie M. Bond... 295 65, Frank A. Potter... 6 10, M. H. Bond... 75 10, Frank M. Sheehy... 29 80, John Smith... 86 48, Brockton Branch... 76, Orilla Sheehy... 175 55, Almira Foster (poor) 37 54, C. E. Brown... 9 50, Richard Bullard... 10 00, E. N. Webster... 29 65, Hall at East Dennis... 2 50, Jeremiah Downs... 10 10, Dennisport Branch... 12, Artemus W. Glover... 4 75, Elizabeth Whiting... 10 00, T. Whiting... 25.

1887. \$783 85
Mar 1 Balance due church. \$504 12

SOUTH-EASTERN ILLINOIS DISTRICT.

G. H. Hilliard, Agent

1886. Receipts.

Mar 1 Balance due church. 8 50
Free-will Offering.
Mar 13 J. F. Thomas... 2 00
G. H. Hilliard... 50
Mar 20 A. Burroughs... 50
M. Burroughs... 50
T. N. Smith... 10
R. Y. Smith... 50
Elisha Webb... 30
Isaac M. Smith... 75
W. A. Kelley... 25
Daniel Webb... 30
Amanda M. Smith... 10
Aug 23 Aaron Burison, t... 22 75
Dec 25 Martin E. Brown, t... 6 00
James Null, o... 1 50
Sep 4 Mary Clements, o... 5 00
1887.
Jan 15 Mary Clements, o... 5 00
\$ 54 55

1886. Expenditures.

Mar 12 Bishop Blakeslee... 20 00
Nov 10 E. L. Kelley, counsel-
lor... 30 00
Dec 10 Traveling expenses of
A. H. Smith... 1 10
1887.
Jan 25 do do 2 25
Feb 7 A. H. Smith... 5 00
\$ 58 35

MINNESOTA DISTRICT.

J. R. Anderson, Agent.

Mar 1 Balance due church \$ 42 30
Mar 30 B. R. Anderson... 1 00
Mar 6 B. R. Oaks... 1 00
Mar 10 Christian Weiler, t... 5 00
E. A. Steadman... 1 00
Mar 15 M. Berg... 1 00
Apr 1 W. W. McLeod, t... 20 00
May 30 H. L. Farsar... 2 00
May 9 Joseph Chester, t... 5 00
do do 1 00
Jun 12 H. Way, t... 3 00
Jun 13 C. G. Gould, t... 25 00
Wm. Barnhardt... 50
G. Gould... 55
Jun 14 Joseph Chester... 1 00
Sr. Keith... 09
M. Powell... 1 00
S. Smith... 50
T. J. Martin... 50
W. W. McLeod... 6 91
Oct 30 A. G. Bowker, t... 20 00
Nov 2 James W. Anderson t... 5 00
F. E. Anderson, t... 6 00
Hugh Hunter, t... 12 00
Nov 5 W. W. Gould, t... 25 00
C. H. Pierce... 5 00
Jul 12 W. W. McLeod... 3 10
Aug 20 do do 5 00
Oct 11 M. Powell, t... 10 00
Joseph Chester... 1 00
Nov 20 Lois Cutler... 9 00
L. A. Dewitt, t... 7 00
Nov 30 W. W. McLeod, t... 10 00
Dec 21 Ida Howard, t... 2 50
M. M. Anderson, t... 40 00
Dec 29 James W. Anderson... 50
Andrew Tabbut, t... 5 00
P. Tabbut... 1 00
Dec 15 Henry Way... 6 00
Feb 9 J. W. Anderson t... 1 80

Feb 28 Ella Oakes, t... 3 00
E. B. Anderson, t... 40 00
\$336 25

1886. Expenditures.

Mar 30 H. L. Holt... 9 00
Jun 15 J. C. Foss... 30 00
Jun 20 do do 10 00
Jul 26 do do 20 00
Aug 16 do do 10 00
Sep 28 do do 10 00
Nov 1 do do 12 00
Nov 3 do do 25 00
Jul 12 do do 3 10
Aug 20 do do 5 00
Oct 15 For district coat... 1 00
Nov 20 J. C. Foss... 11 00
Dec 15 do do 10 00
1887.
Jan 1 do do 10 00
Nov 3 do do 15 00
Dec 7 do do 6 09
Dec 15 do do 6 00
Feb 17 do do 10 00
Sending Money... 1 00
B. B. Anderson... 5 09
G. J. Martin... 1 25
1887. \$212 50

Mar 1 Balance due church \$123 75

NORTH-EAST MISSOURI DISTRICT.

J. T. Williams, Agent.

1886. Receipts.

Mar 1 Balance due church
from R. Thrutchley,
Agent... 8 37
Jemima Calif... 5 00
John Taylor... 4 00
James Cross... 5 00
Simon Shearer... 75
Sarah Shearer... 1 00
Kate Taylor... 30
John Clossmund... 1 00
Margaret Jones, t... 2 50
Margaret Davis... 50
G. Shunk, a friend... 1 00
Henry Jones, t... 1 00
G. A. Blakeslee... 10 00
Martha Griffith... 50
J. T. Williams... 25
Wm. J. Richards... 50
John Whitehouse... 25
E. L. Morgan... 15
\$ 42 07

Expenditures.

Mary A. White from
G. A. Blakeslee... 10 00
Mary A. White... 5 00
1887. \$ 15 00
Mar 1 Balance due church \$ 27 07

DECATUR DISTRICT.

E. Banta, Agent.

1886. Receipts.

Mar 1 Balance due church \$321 62
Mar 23 M. and S. Bullard... 5 00
Bro. Bullard... 5 00
April G. A. Blakeslee, W.
W. Blair account... 50 00
Apr 13 G. Huntsman... 5 00
May 5 L. N. Delong... 20 00
Alfred Lovell... 10 00
May 21 A. Himes... 9 00
L. Webster, o... 1 00
May 29 do do 1 40
Jun 5 House rent... 4 50
Jun 15 Delia Tomlinson... 15 00
Henry C. Smith... 17 75
Lucy L. Lyons... 57 50
Jun 21 A. M. Chase... 2 25
Jul 3 Eliza Wright... 1 00
John Landers... 3 00
L. Webster... 1 40

Reported by E. B. Morgan.

Jul 12 John Allen... 4 00
Wm. Sharp... 35 00
Wm. Beatham... 10 00
Mary Batten... 2 00
John Watkins... 30 00
John Wise... 1 00
E. B. Morgan... 2 00
Jul 14 M. Walker... 25 00
Jul 17 R. H. Dancer... 25 00
Jul 23 Sarah Chase... 1 20
Jul 30 Lottie Webster... 1 20
Aug 1 Trena Moldrup... 1 00
Aug 6 Mary J. Cazaly... 8 50
Aug 9 Alice P. Dancer... 20 00
1887.
Aug 27 John Allen... 1 50
Ann Phillips... 100 00
Isaac Phillips... 100 00
Parley Batton... 1 00
Luka Sharp... 5 00
T. Williams... 50
Sep 4 L. Webster... 1 25
Frank E. Cochran... 2 00
Sep 13 Eva Bailey... 5 00

Sep 27 Israel A. Smith... 35
Reported by E. B. Morgan.

1886. Receipts.

Oct 15 S. A. Williams... 5 00
Thomas Wise... 1 00
Mary Batten... 1 00
John Watkins... 50 00
Nov 6 Stephen Woods... 15 00
M. E. Kearney... 1 00
Thomas France... 30 00
Dec 6 Ekin Lovell... 5 00
Dec 13 Lottie Webster... 1 65
Dec 18 A. Himes... 10 00
Dec 24 Sarah Chase... 1 00
Dec 23 The Lamont Sunday
School... 11 07

1887. Receipts.

Jan 1 Lottie Webster... 50
Bertha M. Smith... 3 30
Rutilla Lester... 50
J. H. Hansen... 5 00
Jan 14 A. sister... 400 00
Jan 15 W. H. Deam... 10 00
Jan 19 V. Lundergren... 7 00
Alma Lundergren... 6 60
Jan 25 Sarah Chase... 1 00
Jan 28 Thomas Loach... 24 00
Feb 4 R. H. Dancer... 25 00
Feb 9 W. W. Blair... 50 00
M. E. Kearney... 2 00
M. Walker... 45 00
Feb 10 Hattie E. Banta... 10 00
Feb 12 Thomas France... 20 00
Feb 14 Sarah Chase... 29 00
Feb 21 J. B. Johnson... 1 00
Frank E. Cochran... 9 00
Feb 24 Nephi Lovell... 6 50
J. Boswell... 50
Feb 25 John Scott... 10 00
Wm. Crick... 2 00
Feb 28 L. Little... 2 00
E. A. F. Parker... 25
C. Roberts... 1 00
L. A. Moffet... 50
A. W. Moffet... 1 00
E. Allen... 5 00
A. W. Reese... 3 00
Hannah Reese... 2 00
Wm. Anderson... 5 00
C. Anderson... 5 00
S. Earley... 50
A. D. Greer... 2 00
J. Moldrup... 25
House rent... 16 50
Minnie Nicholson... 7 00
Viola Blair... 3 50
C. Wahlstrom... 25
Jane Buckingham... 2 25
Mary A. Bennett... 50
Victoria Truman... 2 65
Ada A. Minkler, Ohio... 1 00
Lottie Webster... 1 10
Mary Batton... 6 00
John Allen... 10 00
T. W. Williams... 20 00
Catharine Powell... 15 00
J. A. Evans... 10 00
Thos. Wise... 2 00
Daniel Batton... 50
T. D. Williams... 50
Louisa Evans... 1 00
\$1,856 89

1886. Expenditures.

and J. R. Lambert... 361 88
Bishop Blakeslee... 75 00
C. Scott... 25 00
I. N. Roberts... 25 00
M. Rodger... 31 01
M. W. Gillen... 235 81
M. T. Short... 20 00
B. V. Springer... 1 00
Mary A. Springer... 120 00
E. V. Olver... 16 00
Carrie Lake... 105 90
Thomas Gollup... 27 42
J. C. Cook... 10 00
Matilda Harrington... 7 10
E. Barrett... 8 00
John Landers... 59 00
W. C. Lanyon... 15 50
Express charges... 65
Printing... 1 25
1887. \$1,175 02
Mar 1 Balance due church \$681 87

CENTRAL TEXAS DISTRICT.

Wm. Sherrill, Agent.

1886. Receipts.

Mar 1 Balance due church \$ 32 10
Jun 12 Sr. M. Billings, t... 50
Live Oak Branch, t... 1 00
S. L. T. Carroll, t... 3 00
Jul 12 Elias Land, t... 16 00
Aug 9 C. C. Holcomb, t... 3 00
Sep 9 do do 2 00
Sep 11 W. M. Sherrill, t... 5 00
Sep 13 Public Collection... 8 05
W. M. Sherrill... 8 00
Nov 11 T. L. Veal, t... 3 70
Dec 8 do do 3 88
Dec 15 J. A. Curry, Sr, t... 50
Nov 9 C. A. Norwood, t... 3 00
Dec 20 S. W. Simmons, t... 5 00
F. A. Jenkins, t... 1 50
Dec 26 B. F. Renfroe, t... 5 00
C. C. Holcomb, t... 5 00
E. Bates, t... 5 00

Dec. 26 L. T. Carroll, t... 5 00
Henry Ginger, t... 3 00
Mary E. Norwood, t... 1 00
C. A. do 2 00
Oct 14 Sr. J. V. Neal, t... 2 40
Nannie Gifford, t... 2 20
I. N. Roberts, t... 10 00
Dec 32 W. M. Sherrill, t... 4 00
Jan 20 W. M. Sherrill... 5 00
Feb 26 do do 28 00
\$176 75

1886. Expenditures.

Mar 2 H. C. Smith... 32 10
Jun 23 I. N. Roberts... 4 50
Jul 21 do do 16 00
Aug 9 do do 3 00
Sep 9 do do 2 00
Sep 14 A. J. Cato... 10 00
I. N. Roberts... 6 00
Oct 2 do do 25 00
Oct 13 do do 10 00
Oct 14 do do 2 40
Oct 16 do do 2 20
Nov 13 Sr. Roberts... 3 70
Nov 9 I. N. Roberts... 2 00
Dec 12 Sr. I. N. Roberts... 4 00
Postage and P. O. Or-
der... 40
1887.
Jan 6 Sister Roberts... 20 00
Jan 11 I. N. Roberts... 5 00
Feb 26 do do 27 80
\$177 10

Mar. 1 Balance due church. 35

CENTRAL CALIFORNIA DIS- TRICT.

J. M. Range, Agent.

1886. Receipts.

Mar 27 M. A. Twaddell, t... 3 00
J. A. Waugaman, t... 5 00
May 11 Daniel Brown, t... 5 00
J. A. Waugaman, t... 4 00
Jul 1 Jeremiah Root, t... 10 00
Aug 19 Rhoda Lawn, t... 1 90
Sep 20 M. A. Twaddell, t... 3 50
Oct 15 Rhoda Lawn, t... 3 10
Dec 18 J. Lawn, t... 25 00
J. M. Range, t... 50 00
Dec 30 John B. Carmichael, t 25 00
1887.
Jan 22 Rhoda Lawn, t... 4 00
Mar 1 A. Carmichael, t... 20 00
\$219 50

1887. Expenditures.

Mar 11 Bishop Blakeslee... \$119 50
Balance due church \$ 40 00

LITTLE SIOUX DISTRICT.

P. Cadwell, Agent.

1886. Receipts.

Mar 1 Balance due church. 81 86
May 18 P. Cadwell, t... 10 00
Jul 22 do do 15 00
Sep 2 do do 10 00
Sep 11 do do 10 00
Dec 3 do do 55 00
1887.
Feb 14 do do 20 00
1886.
Mar 20 Ruth Cadwell, o... 25
Jun 14 D. W. Kennedy and
family, t... 20 00
Aug 12 do do 25 00
Nov 20 do do 3 00
Nov 22 Richard Farmer, t... 5 00
Apr 5 W. T. Fallon, t... 6 00
Mar 15 J. F. Mintun, t... 1 00
Jun 7 Sarah J. Ross, t... 3 05
May 20 Alice E. Cobb, t... 20 00
1887.
Feb 14 do do 20 00
1886.
Mar 29 Ann Johnson, t... 5 00
Jan 20 do do 10 00
1886.
Mar 10 H. C. Smith, t... 1 00
Aug 4 do do 5 00
Jul 1 Sioux City Branch, o 5 35
Sep 4 do do 1 15
July 8 Phineas Pelton, t... 10 80
Oct 12 S. B. Kibler, t... 10 00
Nov 23 Alice A. Derry... 5 00
1887.
Jan 24 M. A. Christy, o... 1 00
May 12 N. and R. Yocum, t. 11 06
Sep 4 Nancy Bently, t... 10 00
Mar 20 Margaret Hoagland, t 1 00
Jun 21 do do 1 00
Sep 22 do do 1 00
Dec 24 do do 1 00
Mar 8 Stephen Mahoney, t. 5 00
Jun 21 do do 20 00
Sep 11 G. Mefford, t... 2 50
E. do do 2 50
N. E. Mefford, t... 20 00
Oct 12 Sarah W. Conyers, t. 5 00
Oct 31 John Chapman, t... 10 00
1887.
Jan 5 Ann Davidson, t... 1 00

1886. Free-will Offering.
Mar 12 M. Daugherty... 25
E. A. Townsend... 25
M. P. Berg... 2 25
Sr. Daugherty... 50
Sr. E. A. Townsend... 50
Sr. M. P. Berg... 50
D. Jennings... 25
Mar 15 E. R. Laupher, t... 1 00
May 18 J. McDonald, o... 5 00
Sep 4 Elsie M. Putney, t... 3 00
Feb 15 do do 10 00
Oct 12 B. F. Benson, t... 135 11
Maggie Benson, t... 123 11
F. L. Thompson and
wife, t... 15 35
Minnie Fryt... 50
Dec 3 Magnolia Ladies Aid
Society, o... 17 00
\$756 09

1886. Expenditures

Apr 2 Charles Derry, ex-
pence to conference 12 00
May 5 Charles Derry... 20 00
May 22 do do 15 00
Jun 7 C. Derry expence to
Dakota... 5 00
Jun 15 Charles Derry... 9 16
July 1 do do 15 84
Aug 10 do do 15 00
Sep 2 do do 20 00
Oct 1 do do 20 00
Nov 1 do do 20 00
Dec 20 do do 20 00
1887.
Jan 3 do do 20 00
Feb 2 do do 10 00
1886.
Mar 20 George Montague... 15 00
May 22 do do 20 00
Jun 7 do do 10 00
Jul 1 do do 15 00
Jul 21 do do 15 00
Jun 8 George S. Hyde... 10 00
Jun 22 do do 10 00
Jul 1 do do 55 00
Aug 3 do do 20 00
Sep 2 do do 20 00
Oct 12 G. S. Hyde, by Bish-
op's order... 25 00
Nov 1 George S. Hyde... 20 00
Dec 2 do do 20 00
Jan 3 do do 20 00
Feb 2 do do 20 00
1886.
Oct 12 M. T. Short by Bish-
op's order... 25 00
Dec 13 Emily Morrow (poor) 5 00
1887.
Jan 29 S. J. Allen, (poor)... 9 00
1886.
Oct 20 Bishop Blakeslee... 100 00
Dec 3 do do 60 00
Postage and exchange
from Mar. 1st, 1886,
to Mar. 1st, 1887... 3 02
1887. \$659 02
Mar. 1 Balance due church \$ 97 07

SALT LAKE DISTRICT.

R. J. Anthony, Agent.

1886. Receipts.

May 21 John Brown, Utah... 50
May 25 P. Oleson, Utah... 2 00
May 27 Bro. Curtis, Utah... 50
May 29 M. Stephens, Wyo... 10 00
J. Twitchell, Wyo... 5 00
May 30 Mary Burchell, Utah 1 00
Wm. Bona, Utah... 25
Heber City Branch,
Utah... 8 00
Jun 12 G. Henning, Utah... 1 00
M. David, Utah, t... 5 00
Jun 18 P. Sterrett, Utah... 2 00
Jun 19 J. Mavblain, Utah... 5 00
Jul 3 L. Rebbeck, Cal... 50
Jul 5 Sister Larson, Utah... 50
Jul 8 P. Sterrett, Utah... 1 00
Jul 9 J. C. Christensen, U 2 00
S. Bargaust, Utah... 2 00
Bro. Thorstensen, U. 2 00
A. M. Peterson, Utah 2 00
Jul 11 G. M. Robinson, t... 5 00
E. Barrows... 5 00
Jul 17 H. R. Evans, Idaho. 5 00
Jul 20 W. W. Hutchings, U, t 5 00
W. Thompson, Utah, t 5 00
Beaver City Branch
Utah... 3 67
E. Thimbleby, Utah. 1 00
C. L. Albertson, Ida. 5 00
Jul 25 J. Vanderhook for
Malad District Idaho 7 65
Jul 26 John Lewis, Idaho... 5 00
Jul 27 W. Harris, Idaho... 1 00
Jul 29 Anna Gooch, Ida., t. 2 00
Jul 31 M. Harris, Idaho... 1 00
Aug 1 J. C. Klinback, Ida. 2 00
Aug 7 E. M. Bowen, Mon... 5 05
H. Lorenson, Utah... 3 00
M. M. Lorenson, Utah 1 00
C. Galbrant, Utah... 1 00

Aug 11 J. Eliason, Mont. 5 00
Aug 15 Sr. Evans, Mont. 5 00
Aug 31 A. Christopherson, Montana 5 00
Sep 1 W. Aird, Utah. 3 00
Ole Johnson, Utah. 2 00
Sep 20 J.E. Reese, Bishops' Agent Montana 50 00
T. Reese, Mont. 20 00
Sep 27 L. Gaulter, Mont. 5 00
Lorin Gaulter, Mont. 5 00
Sep 28 C. Williams, Mont. 5 00
Sep 29 James Green, Mont. 25 00
Oct 13 J. F. Harris, Idaho. 10 00
Oct 17 J. Vanderwood for Malad District. 5 00
Oct 18 Ann Gooch, Idaho, t 1 50
Nov 17 P. Higgins, Utah. 1 00
Nov 19 W. P. Smith, Utah. 5 00
Nov 28 A. Sodeberg, Utah. 10 00
C.L. Albertson, Idaho 20 00
Dec 21 A. P. Larson, Utah, t 30 00
S. D. Condit, Idaho, t 1 00
T. Sandell, Utah. 1 00
Dec 23 E. J. Grimmer, Wyo 1 50
E. Grimmer, Wyo. 1 50

1887.
Jan 25 J. Green, Mont. 5 00
E. Robins, Utah. 1 00
Sr. S. N. Ward. 2 00
Feb 1 W. L. Mitchell. 2 50
Feb 5 E. Barrows, " 5 00
Feb 8 M. David, " 5 00
H. B. Sterrett, " 9 00
Feb 24 E. Gammon, " 5 00
Feb 25 K. Eliason, Idaho. 15 00

\$388 07

1886. Expenditures.
May 31 R. J. Anthony. 1 15
Jun 2 P. Anderson. 2 50
Jun 22 " 13 00
Jun 29 Sr. J. Larsen. 8 00
Jun 30 R. J. Anthony. 17 50
Jul 26 Sr. John Larson. 14 67
Jul 31 R. J. Anthony. 32 75
Aug 9 Sr. J. C. Clapp. 29 00
Aug 31 R. J. Anthony. 19 00
Sep 7 Sr. John Larson. 4 70
Sep 30 Sr. J. C. Clapp. 60 00
Sep 30 R. J. Anthony. 14 45
Oct 4 J. C. Clapp traveling expenses. 8 50
Oct 18 " 3 70
Oct 25 Sr. John Larson. 15 00
Oct 28 J. Larson traveling expenses. 3 00
Oct 31 R. J. Anthony. 27 00
Nov 19 Sr. J. C. Clapp. 5 00
Nov 30 R. J. Anthony. 30 45
Dec 31 Peter Anderson. 20 00
Dec 31 Sr. John Larson. 10 00
Dec 31 R. J. Anthony. 12 80

1887.
Jan 25 Poor. 1 00
Jan 31 R. J. Anthony. 14 50
Feb 6 John Larson. 5 00
Feb 15 Poor. 3 00
Feb 26 John Larson. 10 00
Feb 28 R. J. Anthony. 8 20

\$384 87
Mar 1 Balance due church \$ 3 20
1886.
March Balance due church from R. Warnock former agent. 70 28
\$ 73 48

MALAD DISTRICT.
H. R. Evans, Agent.

Have not received any thing therefore have no report to make.

OREGON DISTRICT.
J. F. Morris, Agent.

1886. Receipts.
Mar 1 P. A. Morris, t. 6 00
J. F. Morris, t. 75 00
Carrie Sund, t. 40 00
C. Fradeen, t. 55 00
B. Webb, t. 5 00
Free-will Offering.
Alma Morris. 2 00
C. Fradeen. 5 00
Carrie Sund. 10 00
B. Webb. 1 00
L. Ames. 10 00
J. S. Ames. 5 00
A. Haws. 2 50
Bettie Haws. 5 00
Linn Branch. 55 00
O. E. Cowdry. 25
Charles Little. 1 00

\$277 75

1886. Expenditures.
J. Olney for harness 15 00
Wiseman for cart. 51 05
A. Haws. 97 00
A. Haws family. 20 00

1887. \$183 05

Mar 1 Balance due church. 94 70

KEWANEE DISTRICT.
R. J. Benjamin, Agent.

1886. Received.
Mar 1 Balance due church \$ 23 18
Jul 4 E. Charlton. 10 00
Sep 1 A. L. Benjamin. 5 00
H. A. Benjamin. 1 50
J. M. " 1 50
R. J. " 2 00
May 2 F. G. Dungee. 10 00
Jun 10 " " 7 00
Sep 6 " " 5 00
Dec 6 " " 5 00
Mar 2 William Harson. 2 00
Jun 10 " " 5 00
Mar 2 Bro. & Sr. J. A. Robinson. 5 00
Apr 11 " " 5 00
Aug 3 " " 5 00
Sep 25 " " 5 00
Nov 16 " " 5 00
Dec 2 Hiel Bronson. 2 00
Dec 24 " " 10 00
Jun 12 Hulda Blackleach. 5 00
Dec 6 L. Tryon. 6 00

1887.
Jan 3 A. M. Hitchcock. 7 50
Balance due church as shown by R. J. Benjamin agent's statement. \$ 2 75
\$135 43

1886. Expenditures.

Mar 4 Bishop Blakeslee. 40 00
Oct 11 Bishop Blakeslee. 25 00
Mar 21 M. T. Short. 7 00
Jun 14 " 15 00
Dec 21 " 20 93
Jul 22 Sr. M. T. Short. 10 00

1887. \$117 93

GALLANDS GROVE DISTRICT.
John Pett, Agent.

1886. Receipts.
Mar 1 Balance dne church \$ 17 26
Mar 28 John Teasdale, t. 3 00
James Allen, Sr., t. 15 00
S. Jordison, t. 6 00
Apr 25 Annie Morris, o. 5 00
J. Bullard, o. 5 00
May 23 Galland's Grove collection for H. C. Smith. 7 85
May 30 D. & E. Hall, t. 3 00
D. Brewster, o. 4 00
Jun 12 Daniel Shirk, o. 1 00
W. A. Carroll, o. 10
M. J. Carroll, o. 10
D. Hayne, o. 10
C. Thompson, o. 10
E. Thompson, o. 10
Jun 20 H. C. Holcomb, t. 2 50
The Galland's Grove Branch for J. F. McDowell. 3 40
Jul 3 J. Teasdale, t. 3 00
E. Teasdale, o. 1 00
James Allen Sr., t. 15 00
Aug 18 C. Butterworth, t. 20 00
Aug 20 F. N. Shaw, t. 1 00
Sep 5 Thomas Bell, o. 7 00
D. & E. Hall, t. 22 20
Wm. Bullard, o. 2 00
A. Halliday, t. 5 00
J. Bullard, t. 2 00
Sep 29 J. Teasdale, t. 2 00
Sep 30 F. S. Shaw, t. 1 00
Oct 1 James Allen, Sr., t. 15 00
S. Jordison, t. 2 00
J. Teasdale, t. 4 00
Oct 6 D. & E. Hall, t. 26 50
Oct 7 H. C. Holcomb, t. 10 00
Oct 26 A. H. Rudd, t. 50 00
Nov 6 Sr. D. Baker, o. 1 00
Dec 1 F. N. Shaw, t. 2 75
Dec 23 James Allen, Sr., t. 15 00
J. Teasdale, t. 7 00
Samuel Jordison, t. 2 00
J. Dixon, o. 50

1887.
Jan 10 W. M. Hendall, t. 5 00
Jan 14 A. Z. Rudd, t. 10 00
Jan 30 H. C. Holcomb, t. 10 00
J. B. Hunt, t. 10 00
G. Z. Sweet, o. 2 00
Thomas Bell, o. 5 00
Mary Sweet, t. 3 00
D. and E. Hall, t. 22 40
Feb 9 A. M. Bullard, t. 5 00
John Bullard, t. 10 00
Wm. Bullard, o. 3 00
Mary Sweet, o. 2 00
Feb 14 J. Seddon, o. 1 50
D. Brewster, o. 2 00
John Pett, t. 10 00
Feb 22 John Hawley & sons 50 00
Wm. & Sarah Pett, t 25 00
F. L. Pett, t. 14 00
O. J. Pett, t. 10 00
Feb 25 C. J. Hunt, t. 15 00
R. Peterson, t. 15 00

\$520 96

1886. Expenditures.

Mar 10 E. C. Brand. 19 00
Apr 8 Bishop Blakeslee. 5 00
May 23 Heman C. Smith. 7 85
Jun 14 E. C. Brand. 5 00
Jun 20 J. F. McDowell. 3 40
Jul 12 Bishop Blakeslee. 61 26
Oct 6 " 60 00
Nov 6 E. C. Brand. 10 00
J. A. McIntosh. 5 00
Nov 13 Bishop Blakeslee. 65 00

1887.
Feb 25 The poor. 13 43
Feb 28 Bishop Blakeslee. 255 02
\$500 96

1887.
Mar 1 Balance due church \$ 20 00

DES MOINES DISTRICT.
J. S. Roth, Agent.

1886. Receipts.
Mar. 1 Balance due church \$ 33 38
Mary C. Hart. 2 10
S. E. Laughlin, t. 6 00
Mar 12 John Walters. 1 00
Sophia Shimel. 5 00
P. H. Shimel. 2 00
M. A. Lyke. 50
H. Lyke. 1 00
M. Davis. 1 00
J. X. Davis. 1 00
Elizabeth Ainley. 1 00
J. Coiner. 25
J. Sayers, t. 2 50
J. C. Reams. 2 50
A. Nirk. 50
N. A. Baker, t. 1 00
Mar 16 Hidy Brothers. 3 10
M. Hughes. 1 00
T. Hull. 1 00
J. P. Knox, t. 3 50
Ellen Clash. 25
Apr 20 J. D. Chopper. 5 00
May 22 Hidy Brothers. 1 65
May 28 Des Moines Branch. 6 00
Jun 1 P. Parks, t. 2 00
A. sister. 2 00
S. R. Barg, t. 5 00
Aug 31 J. X. Davis. 7 00
Mary Davis. 2 00
Aug 27 T. W. Thomas, t. 24 00
Nov 17 P. Parks, t. 3 00
J. C. Reams. 10 00
R. Jemison. 25
Nov 20 P. Parks, t. 2 00
Sep 10 John Sayers, t. 10 00
J. T. Roberts, t. 4 35
W. C. Nirk. 12 00
P. H. Shimel, t. 13 50
C. E. Hand, t. 2 00
C. W. Reed. 5 00
H. Lyke. 3 00
J. Walters. 4 00
H. C. McCleoy. 1 00
Sep 14 S. E. Bouton. 50
F. A. Brown. 1 00
Sep 20 F. Walters. 2 50
I. Walters. 2 50
Dec 1 C. Laughlin, t. 5 00
Dec 4 J. P. Knox, t. 3 00
Mary Davis. 1 00
J. Sayers, t. 5 00
C. E. Hand, t. 20 00
J. C. Reams. 10 00
E. Ainley. 1 00
C. Shimel. 1 00
P. H. Shimel. 4 50
W. N. Ray. 1 00
G. Emsley. 5 00
Emma Young. 5 00
W. Thomson. 50
J. Coiner, t. 50
A. Freel. 5 00
Wm. Parks. 1 00
D. W. Thomas, t. 12 00

1887.
Jan 25 S. E. Laughlin. 4 00
Jan 25 J. S. Roth, A. White's note for \$380 at eight per cent. as tithing, due Jan. 25th, 1888. 383 20
\$668 53

1886. Expenditures.

Mar 16 R. Etzenhouser. 18 10
Bishop Blakeslee. 50 10
May 28 W. T. Bozarth. 7 65
Jun 23 " 16 25
July 9 " 3 00
Sep 15 " 20 00
Sep 17 Bishop Blakeslee. 40 10
Oct 15 W. T. Bozarth. 1 25
Dec 10 Bishop Blakeslee. 100 10

1887.
Mar 3 G. A. Blakeslee, Bishop, Alfred White's note for \$380 at eight per cent. as tithing for J. S. Roth. 383 20
\$639 75

1887.
Mar 1 Balance due church. \$ 28 78

SOUTHERN NEBRASKA DISTRICT.
J. W. Waldsmith, Agent.

1886. Receipts.

Mar 1 Balance due church. \$ 15 36
Reported by R. M. Elvin.
Free-will Offering.

Feb 24 H. Thornton. 1 00
Feb 27 Carrie Malcom. 50
Mar 1 J. Young. 50
M. N. A. Fields. 50
Mar 2 H. Fields, Sr. 20
William Fields. 25
Mar 3 Sarah C. Young. 50
Mar 9 Robert White. 2 00
Wilber Savage. 1 00
Mar 10 Sarah I. White. 50
Mar 11 G. W. Fike. 70
Mar 14 W. L. Broilrier. 1 00
Mar 15 T. L. Rider. 1 00
M. Anthony. 25
Wilber Savage. 25
G. S. Anthony. 10
Levi I. " 10
E. R. Hillman. 2 00
J. F. Anthony. 05
Mar 22 Adaline Graf. 50
A. E. Filton. 5 00
Mar 29 S. A. Rogers. 1 00
Emihy C. Hillman. 1 00

Free-will Offering.

Mar 26 Emma Woolsey. 1 00
Jun 9 C. Myer. 10 00
Jun 23 Ruby C. Elvin. 50
Mary A. Elvin. 50
Vida E. Elvin. 50
Reported by R. M. Elvin.
Carrie Malcom, o. 25
May 9 " 25
May 7 J. Young, o. 15

Free-will Offering.

July 5 C. Blakesley. 25
July 6 J. Young. 1 00
Alex. Young. 25
Hattie " 05
Walter Self. 40
Jul 13 B. W. Dempster. 85
Apr 2 Robert White. 1 00
William Broilrier. 2 00
May 12 " 5 00
Jul 10 A. Woods. 1 00
Jul 17 N. E. Porter. 50
Jul 19 James Ferguson. 50
E. R. Hillman. 1 50
S. C. Grass. 1 00
Aug 23 A. J. Blakesley. 25
Aug 23 A. Campbell. 2 50
Sep 14 A. Klaus. 2 00

Reported by R. M. Elvin.

Free-will Offering.

Jul 10 M. Tucker. 05
Jul 19 E. A. Klaus. 1 00
F. O. Hillman. 1 00
Carrie Malcom. 25
M. Tucker. 25
Jul 20 M. N. A. Fields. 10
H. Fields, Jun. 35
Aug 19 W. Savage. 1 00
Aug 21 Levi I. Anthony. 10
Mariba. 25
Sep 5 D. Broilrier. 1 00
Sarah I. White. 50
Robert. 2 00
Sep 6 W. H. Broilrier. 50
Charles H. Potter. 50
Sep 23 W. H. Frost. 2 00
Sep 25 Robert White. 1 00
Sep 27 Samuel Broilrier. 50
Levi Anthony. 1 00
Sep 29 C. Savage. 1 00

Oct 5 Plattsmouth Branch by Philo E. Knapp. 1 00
Oct 11 Alice Strickland. 75
Mary Bowen. 1 00
Rachel. 25
F. M. Baker. 1 00
A. G. Young. 1 00
D. Broilrier. 1 50
Wilber Savage. 1 00
Isaac Young. 50
Blue River Branch by Robert White. 1 90
Nov 3 Sister I. Moselle. 50
Nov 4 Agnes Campbell. 1 50
Nov 15 Niels Nielson. 1 00
Dec 20 " 10 00

1887.
Jan 8 A. Woods reported by Charles H. Porter. 50
Jan 18 Agnes Campbell. 2 50

Reported by R. M. Elvin.

Free-will Offering.

1886.
Oct 6 Adaline Graf. 2 25
R. S. Coats. 1 00
J. E. Hopper. 10 00
John Young. 1 00
Oct 12 W. H. Broilrier. 1 00
Wilber Savage. 50
Oct 14 J. Everett, Sr., (pig). 2 00
Oct 31 Hetta Knap. 1 00
Wm. B. Smith. 40

Nov 1 James Cazier. 50
Elizabeth Cazier. 25
Nov 11 J. Everett, Sr. 50
Nov 21 A. G. Young. 45
Nov 28 Wilber Savage. 1 00
T. L. Rider. 1 00
Nov 29 D. Broilrier. 50
Sarah Broilrier. 50
Mr. B. Millard. 50
Dec 17 Mr. B. Millard. 50
Dec 20 J. E. Hopper (dry goods). 36 20
Dec 22 Levi Anthony. 1 00
Dec 23 Orpha I. Barkdoll. 50
D. Broilrier. 50

1887.
Jan 4 S. Campbell, Jr. 2 00
Jan 12 J. Ervin. 1 00
O. Ervin. 40
M. Ervin. 1 00
Ruth Kleranger. 50
Feb 14 Sr. A. Campbell. 1 00

Jan 1 A. Woods reported by C. H. Porter. 50
Jan 18 Sr. A. Campbell. 2 50

1886. Tithing.

Mar 24 A. J. Blakesley, t. 1 00
Apr 22 R. M. & E. A. Elvin. 7 60
May 11 " 18 00
Jun 5 A. J. Blakesley. 1 00
Jun 10 William Fields. 11 50
Jun 24 Eliza Slocum. 3 00
Jun 28 Niels Nielson. 5 00
Jul 5 A. J. Blakesley. 1 00
Jul 6 J. Young. 1 00
W. Self. 80
A. Young. 25
H. Young. 05
Jul 13 B. W. Dempster. 3 60
Jul 15 G. Thompson. 10 00
Jul 19 S. C. Young. 1 00
Jul 31 A. J. Blakesley. 2 00
Aug 23 Eliza Slocum. 3 00
Aug 31 A. J. Blakesley. 4 00
Sep 6 J. P. and Mary Clawson (beginning). 113 20
Sep 15 J. W. Waldsmith. 25 00
Sep 16 J. W. Waldsmith. 76 18
Sep 30 G. A. Falden. 2 40
Oct 6 Niels Nielson, t. 5 00
Oct 7 George Clark. 5 00
Oct 11 Levi Anthony. 1 00
Thankful. 10 00
Oct 14 Wm. Broilrier. 10 00
Oct 25 Joseph Dubieze. 20 50
Nov 2 Janet Black. 2 00
Nov 6 A. J. Blakesley. 1 50
Nov 24 Manerva Self. 1 10
Dec 9 A. J. Blakesley. 2 00
Dec 20 Niels Nielson. 1 00
Dec 30 A. J. Blakesley. 1 00

1887.
Jan 1 Thankful (reported by C. H. Porter. 5 00
Feb 21 J. M. Stubbar. 25 00
Feb 25 George Clark. 10 00

\$573 64

1886 Expenditures.

Mar 29 R. M. Elvin. 19 80
Jun 8 J. B. Gouldsmith. 5 00
Jun 30 R. M. Elvin. 65
Jul 19 " 2 00
Levi Anthony. 3 00
Sep 8 James Caffall. 3 00
Sep 29 R. M. Elvin. 14 35
Oct 5 R. C. Elvin. 5 00
Oct 11 J. W. Waldsmith. 1 00
J. B. Gouldsmith. 5 40
James Caffall. 5 00
Oct 15 Postage. 1 00
Stationery. 1 50
Oct 25 James Caffall. 3 00
Dec 23 R. M. Elvin. 62 85

1887.
Jan 11 Levi Anthony. 3 00
James Caffall. 5 00
Feb 14 R. M. Elvin. 5 90

1886.
Mar 27 M. H. Forscutt, as due note. 25 00
May 1 do do 25 00
Sep 15 R. M. Elvin. 10 00
Sr. R. J. Anthony. 50 00
Sep 16 R. M. Elvin. 76 18
Sep 20 do 13 82
Nov 12 do 50 00
Dec 13 R. C. Elvin. 50 00
Feb 1 R. M. Elvin. 10 00
Feb 4 D. Matthews family (poor). 4 00
Feb 14 R. M. Elvin. 74 15
Feb 25 do 35 31

\$569 91

1887.
Mar 1 Balance due church \$ 3 73

SOUTHERN CALIFORNIA DISTRICT.
James R. Badham, Agent.

1886. Receipts.

Mar 1 Balance due church \$128 85
Mar 14 Esther Rhorer, t. 1 00
Feb 17 M. A. Ames, t. 1 00
Nov 7 E. J. Davidson, t. 15 00
Oct 5 " 15 00

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Table with columns for date, name, and amount. Includes entries for Mar 18 M. E. Page, Mar 19 to Oct 17 F. M. Burton, May 1 N. J. Wison, etc.

Table with columns for date, name, and amount. Includes entries for Mar H. L. Holt, Mar 1 Balance due church, LONDON, ONTARIO DISTRICT, etc.

Table with columns for date, name, and amount. Includes entries for NORTHERN CALIFORNIA DISTRICT, Sr. T. J. Andrews, Agent, 1887. Receipts, etc.

Table with columns for date, name, and amount. Includes entries for NORTHERN ILLINOIS DISTRICT, Thomas Hougas, Agent, 1886. Receipts, etc.

Table with columns for date, name, and amount. Includes entries for Jan 25 L. S. Staley, Feb 7 D. W. Davis, WYOMING VALLEY DISTRICT, etc.

Mar 1 H. Hansen, o. 10 00
J. Carlisle, t. 50 00
L. Fredrickson, o. 1 50
A. Wood, o. 10 00
C. Bradford, t. 25 00
J. P. Carille, t. 50 00
J. " " 1 00
A. T. Williams, o. 5 00
M. N. Christensen, o 3 00
H. N. Hansen, t. 15 25
Mary Pettington, t. 7 50
S. L. Caffall, t. 5 00
R. McKenzie, t. 101 00
Wm. Duell, o. 5 00
Julia E. Hansen, t. 10 00
H. Jones, t. 3 00
A. Anderson, o. 5 00
Peter Wind, o. 15 00
Isaac N. Gore, t. 25 00
Christena Ryan, o. 2 00
D. K. Dodson, t. 5 00
Andrew Hall, t. 3 00

\$508 87

1886. Expenditures.
Poor. 5 00
Jun 11 Sr. Jane Caffall. 20 00
Jul 17 " 25 00
Aug 30 " 25 00
Sep 18 " 18 00
Oct 30 " 25 00
Dec 20 " 25 00
1887.
Feb 7 " 40 00
1886.
Aug 30 Bishop Blakeslee. 50 00
Oct 1 Joseph Smith for G. A. Blakeslee. 150 00
Nov 26 Bishop Blakeslee. 50 00
1887.
Feb 28 " 50 00

\$483 00

Mar 1 Balance due church \$ 25 87

PHILADELPHIA DISTRICT.

A. Cameron, Agent.
1886 Received.
Mar 1 Balance due church \$ 2 23
W. H. Harrison. 3 01
Jacob Peters. 1 00
J. Squire. 25 00
M. O. Matthews. 1 50
J. L. " 1 75
E. P. " 40 00
J. P. Fowler. 3 75
J. E. Strawbridge. 1 00
Mary W. Matthews. 1 50
Mary A. Mason. 10 00
Brooklyn Branch. 2 00
Harriet Royal. 5 00
William Street. 1 00
George Baty. 10 25
Joseph Squire, Jr. 50
A. Box. 10
John Potts. 10
James Potts. 60
Alice Potts. 25
Sarah McKenna. 2 00
Edward Potts. 50
J. H. White. 10

\$ 73 58

Expenditures.
Wm. H. Kelley. 10 00
Warren E. Peak. 26 00
1887. \$ 36 00

Mar 1 Balance due church \$ 37 53

CENTRAL MISSOURI DISTRICT.

E. W. Cato, Agent.
1886. Receipts.
Mar 1 Balance due church. \$ 9 25
July 3 M. A. Trotter. 50
J. W. Johnson. 50

\$ 10 25

1886. Expenditures.
Aug 3 Eliza J. Lloyd. 5 00
1887.
Mar 1 Balance due church \$ 5 25

NOVA SCOTIA DISTRICT.

J. W. Dimock, Agent.
1886. Receipts.
Mar 1 Balance due church \$ 25 00
Jun 18 John W. Layton, t. 12 50
J. W. Dimock, t. 1 00
Due church. 38 50

STRING PRAIRIE AND NAVOO DISTRICT.

J. H. Lambert, Agent.
1886. Receipts.
Mar 1 Balance due church \$ 6 49

Mar 8 Keokuk Branch by B.
F. Durfee. 3 50
Collection Quarterly Conference. 6 90
Montrose Branch by R. H. Turner. 1 80
Burlington Branch.
F. Johnson. 7 00
D. Kestner. 5 00
W. R. Sellon. 1 50
A. S. " 1 50
Farmington Branch.
Jun 1 S. Warnock, t. 2 60
Sarah Pendleton, t. 3 45
J. McKiernan. 1 00
J. McKiernan, Sen. 50
Wm. Warnock. 25
Mary " 25

Jun 8 H. T. Pitt, Adrian. 1 00
Burlington.
F. Johnson. 4 00
H. Kestner. 3 50
D. " 1 00
W. R. Sellon. 1 75
Alma S. Sellon. 1 75

Montrose Branch by R. H. Turner. 1 10
Jun 14 J. Herbert, Sonora. 1 25

Montrose.
Sep 3 M. Omen. 25
R. A. Turner, t. 50
N. Campbell. 25
A. Campbell. 25
S. Thornton, t. 10 00
Sep 4 Sisters Sewing Association, Keokuk. 10 00
Sep 5 Collection at Conference. 3 74
G. P. Lambert. 1 00
H. T. Pitt, Adrian. 1 15
J. H. Lambert, Adrian. 1 15
R. " 1 15
C. Patteu, Bonapart. 3 50
Oct 17 A. Wallace, Elvaston. 1 00
Dec 5 G. P. Lambert, t. 23 85
S. Thornton by R. H. Turner, t. 10 00
Conference collection. 2 50

1887.
Jan 8 J. Herbert, Sonora. 1 00

\$128 88

1886 Expenditures.
Mar 8 W. T. Bozarth. 1 00
Telephone by H. C. Bronson. 40
H. C. Bronson. 12 00
Jun 8 Blank for District. 50
Jun 14 J. W. Gillen. 7 08
Jul 15 Balance on Park Bluff's Expenses. 10 15
Aug 27 J. Bowden, Keokuk. 4 00
Sep 6 A. H. Smith. 5 00
J. McKiernan. 2 50
Bishop Blakeslee. 20 00
Sep 25 J. McKiernan. 3 90
Nov 29 " 5 00
Dec 5 J. W. Gillen. 10 00
Feb 25 G. A. Blakeslee. 20 00

1887. \$116 45

Mar 1 Balance due church \$ 11 93

NORTHERN MICHIGAN DISTRICT.

J. J. Bailey, Agent.
1886. Receipts.
Mar 1 Balance due church. \$ 13 13
John Most. 77
S. Geister. 73
G. Smith. 1 66
I. Vanduser. 62
I. Smith. 15
L. Mitchell. 04
Hugh Havey. 36
J. A. Carpenter. 40
C. Watson. 35
J. J. Bailey. 59
C. Watson. 18
S. Bailey. 80
W. Martindale. 25
Thomas Cheeney. 1 26
J. McGeady. 05
M. Most. 10
A. P. Dewolf. 80
A. Carpenter. 23
Joseph Sharrow. 78
Abram Gelster. 15
C. E. Pearson. 85
J. " 1 30
E. Martindale. 50
John Shell. 25
Arthur Watson. 15
Charles Most. 01
C. Kennedy. 04
D. Martindale. 15
Ada Bailey. 20
M. Shell. 25
Estella Shell. 09
Martha Yager. 10
Delia Lavall. 05
A. Dewolf. 10
C. I. Wilson. 1 08
A. Most. 05

Mur. 1 Hattie Most. 10
John Kake. 25
Samuel Voshell, t. 50 00
T. O'Brien. 1 00
William Davis. 1 25
A. O'Brien. 50
H. Kile. 1 25
Eliza A. Davis. 1 50
Eliza Stroud. 25
D. W. Kile. 25
Robert Shier. 4 00
Hugh Armstrong. 25
H. McCay. 10
Sarah Strathen. 25
M. J. Flynn. 1 00
E. Flynn. 1 00
Vassar Branch. 10 00
Oscar H. Frescott, t. 10 00
Thomas Rawson. 50
Neal C. Whitney. 25
Joseph Barrs. 1 00
E. Ledsworth. 50
A. " 25
R. Leighton. 5 00
Wm. Stocks. 1 00
Jane McCary. 05
Eliza Hansen. 10
Aaron Britnell. 25
M. Russell. 10 00
E. B. Bogue. 1 00
John Gulembo. 1 00
E. A. Shelley. 1 00
L. Bushton. 1 00
Andrew Barr. 1 00
Philemon Hike. 70
Wallace L. Smith. 20
E. Conklin. 10
James Gilpin. 50
Mary Gilpin. 50
Nathan Weedmark. 1 00
John Heman. 2 50
S. D. Shippy. 1 00
W. H. Edmunds. 10 00
Robert J. Morrison. 1 00
Phoebe Bringer. 1 00
Silas Wheaton. 25
Bela " 25
J. A. Britnall. 35
A. E. " 10
Joseph " 05
Peter Provost. 25
Richard " 25
Thomas Burgess. 50
Wm. Plain & wife, t. 10 00
do do 50
E. Hinds. 1 00
A. " 1 00
Hermon Diem. 10
Calvin Blake. 1 00
P. W. Surbrook. 1 00
Alfred Wiltse. 50
Elizabeth Hartnell. 65

\$169 41

Expenditures.
J. J. Cornish. 90 00
Registering & paper. 39

1887. \$ 90 39

Mar 1 Balance due church \$ 79 02

ELDERS' REPORTS.

W. H. KELLEY.

1886.
May 26 J. G. Holman. 2 00
F. L. Holman. 1 00
V. J. Nickel. 1 00
Ella J. Holman. 1 00
Jun 10 Collection at Des Moines. 1 65
N. A. Scott. 70
C. Hawley. 25
Jul 10 Sr. P. Haskell. 15
Jul 15 S. Rector Bishop's Agent Southern Ind. 9 90

1887. \$ 17 65

Mar 28 By expenses to date \$ 17 65

A. J. CATO.

Received from all sources. 134 00
1887.
Mar 1 By expenses to date. 134 00

G. T. CHUTE.

Received during the year just past as aid. 80 00
1887.
Mar 20 By expenses. 80 00

F. M. COOPER.

W. Vickery. 1 25
Piper City Branch. 13 50
Braidwood. 3 00
Streator. 4 00
Q. Thompson. 2 50
John Hoyle. 3 00
I. L. Rogers. 15 09

Frank Crum. 1 75
Sr. Lowe. 1 00
East Delavan Branch Wisconsin. 7 00
C. A. Bass. 5 00
Mission Saints. 11 50
Martin Danielson. 2 50
Hans Hayer. 7 00
G. Schiedaker & wife. 4 00
Courtland Saints. 6 50
Dr. Pomeroy. 2 00
Sr. White. 2 00
Sr. Hawks. 1 00
James Crick. 50
Sr. Osborne. 50
Sr. A. Davis. 12 00

1887. \$106 50

Mar 1 By expenses to date \$106 50

J. F. BURTON.

Received from all sources per his report. \$297 92
By expenses. \$297 92

J. A. CURRIE, JR.
From March 1, 1885 to March 1, 1886. 5 50
From March 1, 1886 to March 1, 1887. 26 50

1885.
June Watch and chain. 18 00
Suit of clothes. 50 00

\$50 00

1887.
Mar 1 By watch and chain. 18 00
Expenses to date. 32 00

\$50 00

T. W. SMITH.

For fiscal year from Dec. 1885 to Jan 1886.
1885.
Dec Tikahau Branch. 3 30
Avatoru " 7 70
Tiputa " 2 30

1886.
Jan Tuuhora " 3 00
Temarie " 3 00
Niau " 16 30
Aputai " 2 00
Maatea " 6 00
Apr " 7 40
May Koukura, Panau and Motura Branches. 15 00
Aputai & Aratua Br. 9 00
Tarona Branch. 2 00
Tarona Branch (flour) 3 50
Niau Br. (flour & rice) 6 00
Motura Branch. 3 60
Panau Branch. 1 60
Niau Branch (flour). 3 50

Nov Temarie, Anaa (flour and rice). 8 60
Matahoa (bread, etc.). 3 30

\$107 10

1886.
Feb Poiatu. 1 00
Hiro. 40
Tarua. 40
Matangi. 1 00
Tehau. 1 00
Tuani. 20
Torohia. 40
Tehopea. 1 00
Tom Coffin. 1 00
Taririi. 50
Tehopea. 50
Wairaawa. 73
Wairau. 20
Tefau. 70
Tahoa. 20
Tatora. 15
Tehopea. 40
Tom Coffin. 50
Taririi Vahene. 1 00
Tuani. 40
Metuaoe. 1 00
Roo Vahine. 20
Leipo. 20
Tane Tefaura. 20
Tamana. 20
Tamana Vahine. 20
Torohia Vahine. 20
Tahito. 30
Tarohia. 30
Ganta. 20
Imiga. 20
Tutu. 20
Hiro Vahine. 20
Hiro. 40
Tunaria. 20
Ahuu. 20
Tapiinoa. 20
Faitoa. 10
Tamia. 10
Tehau. 2 00
Taulava. 20
Tefaura. 20
Temauara. 20
Papepare. 40
Tamia. 20

Tamia Vahine. 20
Tatua. 20
Taimana. 50
Torou. 1 40
Pohemiti. 1 40
Paanta. 20
Parua. 20
Heva. 20
Taimara. 20
Poero. 20
Tubou. 50
Manua. 20
Valea. 20
Puata. 20
Puaja. 20
Tatuta. 20
Maruati. 20
Tamai. 20
Tevaia. 40
Napa. 20
Turua. 20
Tetai. 20
Panahau. 20
Ugu. 20
Tepu. 20
Repapa. 20
Teremia. 20
Teharanui. 20
Pavn. 20
Laititi. 20
Uraau. 20
Teanhu. 20
Sara. 20
Poe. 20
Teupoo. 20
Pitaki. 20
Ahuu. 20
Tearatia. 20
Faienau. 20
Paurau. 20
Narou. 20
Tane. 20
Telahaimaui. 40
Papaura. 20
Pua. 20
Tangia. 20
Varia. 50
Varia Vahine. 50
Mitau. 10
Foofa. 20
Tufamua. 20
Tevivi. 20
Poimate. 20
Taura. 20
Tapari. 20
Mika. 20
Tanahitua. 20
Teao. 50
Pofatu. 1 00
Maitava. 1 00
Taitaura. 1 00
Nika. 50
Tevivi. 50
Tepure. 20
Timeo. 20
Pumata. 20
Katupa. 20
Tane. 30
Varou. 20
Horea. 10
Teeni. 40
Tane Tauru. 40
Tamataia. 20
Viriamu. 20
Tufarina. 20
Tekopu. 20
Tukairvu. 20
Poo. 20
Hinauro. 20
Tahio. 20
Teheina. 50
Tahira. 20
Teiva. 20
Tuipa. 20
Tikapu. 10
Tiel. 50
Taroura. 20
Tamia. 20
Tangahia. 20
Turefauna. 20
Tara. 50
Toriki. 20
Tahina. 20
Lapata. 20
Taura. 10
Tiara. 20
Tara. 1 30
Tahia. 60
Paparo. 20
Tuamea. 20
Kakahau. 20
Puniava. 20
Litere. 20
Makuru. 20
Maremam. 20
Taro Vahine. 50
Peteo. 20
Rebeka. 20
Teura. 20
Tere. 20
Tavi. 20
Pakatoro. 20
Takahau. 20
Takiri. 20
Tavavaro. 20
Tappi. 20
Tautua. 20
Parata. 20
Batuarau. 20
Tiapu. 20
Maui. 20
Pini. 20
Tekava. 20

Jun 2

Sep

Oct

Nov

Dec

Jan

Feb

Mar

Apr

May

June

July

Aug

Sep

Oct

Nov

Dec

Jan

Feb

Mar

Apr

May

June

July

Aug

Sep

Oct

Nov

Dec

Jan

Feb

Mar

Apr

May

June

July

Aug

Sep

Oct

Nov

Dec

Nov	Tinini	10
	Anare	10
	Tekara Tamahine	10
	Maiata	20
	Tatararu	40
	Rose	40
	Taimani	20
	Temere	20
	Karopa	20
	Puta	20
	Uatungi	20
	Uaui 20, Havata 10,	
	Uanava 20, Roita 10	60
	Addenda, Tuuhora,	
	Tubual	3 30
	Tere	2 00
Dec 14	Andrew Richmond	1 00
	Tere	1 00
	Branches	\$ 63 60
		\$107 10
		\$170 70
	By expenses to date	\$170 70

**J. A. McINTOSH.**

1886.

Aug 29	A Howison, Ont.	1 00
Sep 2	A Bryce	1 00
Sep 3	Wm. McMurdo	1 00
	Maggie Campbell	50
	Jas. McLean	1 00
Oct 10	Alex. Sinclair	1 00
Oct 12	do	2 50
	Robert Brown	1 50
	Dan Sinclair	50
	Tom Sinclair	25
	Tom Raney	1 25
Oct 15	Alex. Sinclair	2 00
Oct 17	Collection	1 02
Oct 19	Alex. Sinclair	1 00
Oct 25	Wm. Calvert	1 00
	Jane Campbell	50
Nov 2	J. Batchelor	3 75
Nov 3	Jas. Bryce	1 00
Nov 6	James McLean	50
Nov 29	John Wilson	2 25
Dec 1	Andrew Rodgers	1 00
Dec 15	M. L. Snell	60
Dec 17	John Wilson	1 25
	John Mowatt	1 00
Dec 22	W. J. McLean	2 50
Dec 26	Thomas Johnston	1 00
1887.		
Jan 6	Unknown	1 00
Feb 4	Mrs. Snell	2 00
	M. L. Snell	25
Feb 9	Charles King	2 00
Feb 10	John Wilson	25
Feb 16	Wm. Calvert	1 50
Feb 23	Raney	1 25
	Alex. Sinclair	1 55
		\$ 41 97
Mar 1	By expenses to date	\$ 41 97

**R. C. EVANS.**

Jun 12	H. Leatherdale	1 00
Jun 17	Bothwell Branch	3 80
Jun 22	Sr. Wm. Pugsley	1 75
Jul 1	Bro. Mortimer	1 00
	Sr. Wm. Pugsley	25
Jul 18	From an infidel	1 00
Jul 31	Sr. Wm. Pugsley	10
Aug 1	Lewis Genow	1 00
Aug 2	Bro. J. Cornish	50
Aug 10	Gertie Green	10
Aug 14	Sr. Brooks	1 00
Aug 22	S. Evison	50
	Sr. Cornish	25
Aug 23	Sr. Evans	50
	Mr. Brooks	1 00
Aug 24	Sr. Pugsley	1 00
Aug 27	Bro. Phillips	25
	Bro. Bentley	25
	Mr. Genow	1 00
	Sr. Evison	25
Sep 2	Mr. Genow	50
	Mrs. McCarley	30
Sep 10	London Branch	75
	Bro. Howlett	25
Sep 17	Mrs. Summer	50
Sep 18	Mr. Knight	1 00
	Bro. Longherst	1 00
	Sr. Longherst	1 00
	Mr. Hill	1 00
Sep 19	Wm. Bannister	75
Sep 20	John Welsh	1 00
Sep 27	James Bannister	1 00
	Sr. Porter	2 25
	A. Leverton	25
Oct 1	James Terrel	15
Oct 10	H. Leatherdale	1 00
	Walter Carless	95
Nov 1	R. Brown	25
	St. Mary's Branch	1 30
	A. Sinclair	25
Nov 10	Sr. Brooks	25
Nov 11	James Bentley	05
Nov 14	Mr. Evans	1 00
Nov 15	Bro. J. Cornish	2 00
Nov 16	Sr. Genow	25
	Sr. Brooks	25
Nov 20	Sr. Henley	05
Nov 23	St. Thomas Branch	2 00
Nov 24	Sr. Ridley	05
Nov 25	Bro. Bentley	10
Dec 19	T. Coots	2 00

Dec 20	Bro. Longherst	1 00
	Sr.	1 00
	J. Bannister	1 00
	John Welsh	1 25
Dec 21	Sr. Brooks	50
Dec 23	E. Evans	2 00
Dec 24	Two sisters	50
1887.		
Jan 11	Henry Lively	1 25
Jan 14	Wm. Lively	1 00
Jan 21	A. McKenzie	25
	Bro. Vince	50
Jan 22	Mr. Liddy	50
Jan 23	Wm. Lively	1 00
	Sr. Shaw	50
Jan 25	M. Lively	50
	Mrs. Crakel	50
	T. Miller	25
Jan 26	W. Carlist	2 00
Jan 29	Bro. Siftons	5 00
Jan 30	D. Shaw	1 00
	Bro. Hildreth	50
Jan 31	T. Miller	75
	Chatham Branch	7 00
Feb 2	Bro. Peters	50
	H. Lively	1 00
Feb 3	Sr. Bardwell	2 00
	Geo. Shaw	2 00
Feb 10	E. Evans	40
Feb 12	T. A. Phillips	10
		\$ 74 70
Feb 17	By expenses to date	\$ 74 70

**R. M. ELVIN.**

J. P. Carlisle	7 00
Expenses to Mar. 1st,	
1887.	7 00

**E. A. DAVIS.**

J. Morgan	1 00
Mary Morgan	1 50
D. Griffith	2 00
J. Thomas	1 00
Eliza Evans	1 50
M. Harris	1 50
Watkin Jones	25
J. W. Morgan	1 00
By Saints for clothes,	
etc.	4 00
	\$ 13 75

**L. N. ROBERTS.**

1886. Receipts.

Jul 10	Samuel R. Hay	50
Aug 9	Jessie W. Currie	2 00
Nov 2	George Gifford	1 50
Nov 25	R. A. Currie	2 00
	John Barber	1 00
	Kate Barber	1 00
Dec 15	Helen Bell	1 00
Dec 23	Lydia Curtis	50
1887.		
Jan 2	Sophia Wight	1 00
Jan 9	Jessie Hay	1 00
Jan 14	Virginia Hay	1 00
	Helen Bell	1 00
Jan 16	George Hay	5 00
Jan 17	Alex. Hav	1 00
	William Ballentine	5 00
	Jessie Hay	1 00
	W. H. Davenport	1 00
		\$ 26 50

**JOHN H. LAKE.**

1886. Receipts.

Mar 3	S. Lively and sons	3 00
Mar 17	Montross Branch	2 50
Mar 20	James Herst	1 00
Mar 22	Nella Griffith	1 00
Mar 27	Mary Warnock	1 00
Mar 28	Farrington Branch	5 50
	Wm. Pelitlalan	1 00
May 13	Sr. Falknar	1 00
Jun 8	Joseph Perrin	1 00
Jun 9	Sister Hovey	2 25
Jun 7	Camoron Branch	2 65
Jun 13	Wm. O'Brien	1 00
Jun 18	James W. O'Brien	1 50
	J. J. Perrin	1 50
Jul 26	Abraham Lake	1 00
	Charles Lake	1 00
	Lizzie Bates	2 75
Aug 2	Joseph Perrin	2 00
Aug 4	Elias Hovey	1 00
Sep 19	Sr. Campbell	50
Sep 26	Thomas Johnson	1 00
	Sr. C. Pearson	25
Oct 18	A. McKenzie	2 55
Oct 29	Peter Tosker	25
Nov 11	Anna Bartlett	25
Nov 13	W. and E. Corless	2 00
	Henry Atkinson	2 00
Nov 17	John Dent, Sen.	1 00
	Charles Dent	1 00
	Fred Smart	1 00
	George Dent	50
	John Dent, Jr.	1 00
Nov 20	A. McKenzie	1 00
Dec 5	Fred Smart	1 00

Dec 12	Sr. Vince	50
Dec 16	T. Brown	1 00
Dec 17	Bro. Vince	50
	Wm. Lively	1 00
Dec 21	Sr. Thompson	2 00
Dec 28	John Taylor	1 00
Dec 31	Bro. Hardy	50
1887.		
Jan 3	William Hardy	10 00
Jan 19	The Sabbath School	
	at London	2 00
	Sr. Rainey	1 00
Feb 9	Sr. Jenroe	1 00
Feb 12	A. Berbridge	50
Feb 13	Lewis Jenroe	50
	Edward Evans	1 00
Feb 14	Sr. Brooks	25
		\$ 69 70
1887.		
Feb 2	By expenses to date	\$ 69 70

**GEORGE MONTAGUE.**

1886. Receipts.

Mar 17	Aaron Odam	1 00
Mar 27	M. K. Harp	2 00
	J. McPherson	25
May 2	James Harper	1 00
May 6	Sr. Goff	1 00
	H. Robinson	50
	John Porter	30
	Bro. Courtney	50
	John Mizell	50
	F. P. Scarelliff	20
Jun 14	P. B. Seaton	5 00
Jun 15	D. D. Roberts	1 00
Jun 16	C. W. Roberts	1 00
	Wm. Seaton	1 00
		\$ 15 25

**GEORGE S. HYDE**

1887. Receipts.

Mar 1	Expenses to date	\$ 15 25
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**MYRON H. BOND.**

1886. Receipts.

Jul 7	Bro. Ashton	50
	Sr. "	25
Sep 3	E. L. Kelley	25
	Julia Woodward	1 00
Sep 13	Collection at Atchinson	3 00
	Sewing Circle at Jonesport	2 00
	Bro. Watts	50
	Eliza Dobbins	50
	Collection	4 35
	A. Norton	50
	Mary Richardson	50
Nov 6	C. W. Phillips, Brockton	1 00
Nov 13	Isaiah Ames	1 00
	Annie Larson, Plymouth	1 00
	Peter Hansen	50
	R. Nickerson	50
	Minnie Sampson	25
	Unknown	50
1887.		
Jan 18	Mr. Fronty	1 00
	Bro. Steffe	1 00
Jan 26	Bro. Phillips	1 00
	A friend	5 00
	Isaiah Ames	2 00
Jan 27	Sister at Fall River	1 00
		\$ 29 30

**MYRON H. BOND.**

1887. Receipts.

Mar 1	Expenses to date	\$ 29 30
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**J. C. CLAPP.**

1886. Receipts.

Nov 2	From a friend	1 30
	H. Rockwell	1 00
	Stranger	1 00
Dec 1	Sr. Ivson	1 00
Dec 8	A. Thorn	1 00
	J. Toombs	1 00
Dec 12	A friend	2 00
Dec 13	John Taylor	5 00
Dec 14	Salt Lake Branch	13 00
Dec 21	John Weaver	3 00
1887.		
Feb 20	W. Christofferson	5 00
Feb 21	Sr. Powell	2 00
	E. M. Bowen	5 00
Mar 4	James Thomas	1 00
	Thomas Jenkins	1 00
	Owen Thomas	50
	Malad Branch, about 14 00	
	Henry Evans	5 00
		\$ 62 50

**A. H. PARSONS.**

1886. Receipts.

Mar 29	William Hopkins	50
Jun 16	J. F. Jemison	1 50
Jul 3	John Butler	25
Jul 14	E. D. Brownlie	1 00
	Walter Brownlie	1 50
Aug 20	J. D. Bennett	40
Oct 14	J. L. Parsons	1 25
	O. R. "	1 75
	M. A. "	50
	W. Y. "	75
Oct 17	B. D. Warren	1 00
Nov 3	G. W. Lush suit of clothes	25 00
	G. W. Lush	2 45
	H. J. Lush clothes for the wife	14 70
1887.		
Feb 26	Renben Gabier	1 00
Feb 13	Deloss Williams	75
	B. D. Warren	1 00
	H. B. Case	1 25
Feb 15	J. P. Riley	25
		\$ 56 80

**J. W. GILLEN.**

1886. Receipts.

Jun 3	E. Griffith	1 00
	Mary Warnock	1 00
	S. Warnock	1 00
	J. Warnock	1 00
	W. Pendleton	1 00
	Wheeler's Grove committee	25 00
	From different individuals	15 00
		\$ 45 00

**ALEXANDER H. SMITH.**

1886. Receipts.

Jul 4	Keokuk Branch	1 40
Aug 8	Wm. Tyner	2 00
	Alfred McCahen	1 00
Aug 27	D. C. Salisbury	1 00
	Margaret Salisbury	50
	Sr. E. Stephenson	50
Sep	J. W. Terry, Buffalo	
	Prairie Conference	5 00
	Ezra Bryant	25
	Samuel Adams	1 00
	Madison Duncan	50
	A sister, name not known by me	1 00
Sep 25	John Chisnall	3 50
	J. Chisnall, Kewanee Branch	5 00
	R. Holt, pair of shoes	3 25
	Plano Branch	
Oct 8	Thos. Willett	1 00
	Frank Crum	25
	Wm. Crum	25
	George Blakely	25
	Dr. Pomroy	25
	Bro. Madison	25
	W. Vickery	25
	Bro. White	50
	Silas Cook	50
	Wm. Bronson	25
	Sr. M. Lear	05
	H. White	25
	Sr. Williams	50
	Elsie Walker	25
	Plugh	25
	Sr. Arnold	10
	Maggie Hawks	25
	Abbie A. Horton	10
	L. V. Pomroy	25
	Mr. Powell	05
	Annie Willett	1 00
		\$ 166 73

**ALEXANDER H. SMITH.**

1887. Receipts.

Mar 1	Expenses to date	\$ 45 00
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Nov	Roderick May	1 00
	Wm. O. Thomas	2 00
Dec	J. Rimley, Springton	
	Branch	1 00
	T. P. Green	50
	James Null	50
	J. Ellis	25
	A. Gershbacher	50
	E. Webb, Tunnel Hill Branch	1 00
	R. Y. Smith	1 00
	Frank Webb	50
	C. Bucklom	50
	D. Webb	75
	Sarah Dillam	25
	Wm. Kelley	25
	B. Bradley	25
	I. M. Smith	2 00
	J. R. Kelley, Tunnel Hill Branch	50
	N. Webb	50
	J. H. Kelley	1 50
	J. J. Green, Brush Creek Branch	1 00
	Henry Walker	25
	T. P. Green	50
	Wm. Rosson	1 00
	Nancy Swan	50
	A. Burroughs	1 00
	D. Fisher	25
	G. Vickery	25
	J. A. Bensinger	50
Sep 9	Hulda Blackleach, t.	20 00
		\$ 74 30

**M. T. SHORT.**

1886. Receipts.

Mar 1	Expenses to date	\$ 74 30
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**M. T. SHORT.**

1886. Receipts.

Mar 1	Robert Winning	4 00
	J. Liff	2 00
Mar 3	S. Butler	1 00
	Bro. & Sr. Neidorf	1 00
Mar 13	S. Garland	1 00
Mar 14	Ed. Charlton	50
	Kewanee Branch	3 00
May 8		

1886. E. C. BRAND. Receipts. Mar 10 Galland's Grove Sts. 3 75

1887. Crescent City, Iowa. Oct 6 Sr. Jones. 50

1887. J. C. FOSS. H. Hayer. 2 00

1886. J. R. LAMBERT. Receipts. Mar 20 Sr. W. Vincent. 10

1887. LEVI PHELPS. Receipts. Mrs. Dorothy. 55

1887. L. R. DEVORE. Receipts. Apr 26 A. B. Kirkendall. 1 00

1886. F. P. SCARCLIFF. Receipts. Mar 19 Mr. Beal. 1 00

1887. W. W. BLAIR. Receipts. Mar 27 Magnolia, Persia, Gal-

1887. J. C. FOSS. J. H. Hayer. 2 00

1887. HENRY KEMP. Receipts. Mar 1 Keystone branch. 2 00

1887. F. P. SCARCLIFF. Receipts. Mar 19 Mr. Beal. 1 00

1886. F. P. SCARCLIFF. Receipts. Mar 19 Mr. Beal. 1 00

1887. H. H. ROBINSON. Receipts. Dec 9 Bro. May. 1 00

1887. WM. DERRY. Expenses and other. From other sources. 41 30

1887. HEMAN C. SMITH. Receipts. Mar 10 F. C. Warny, Mo. 50

1887. HENRY KEMP. Receipts. Mar 1 Keystone branch. 2 00

1886. F. M. SHEEHY. Receipts. Mar 12 D. S. Seavey. 5 00

1886. F. M. SHEEHY. Receipts. Mar 12 D. S. Seavey. 5 00

1886. F. M. SHEEHY. Receipts. Mar 12 D. S. Seavey. 5 00

1887. U. W. GREENE. Receipts. Jun 30 Boston branch. 1 56

1886. U. W. GREENE. Receipts. Jun 30 Boston branch. 1 56

1887. COLUMBUS SCOTT. Receipts. Mar 2 Saints of St. Joe, Mo.

1887. COLUMBUS SCOTT. Receipts. Mar 2 Saints of St. Joe, Mo.

1887. COLUMBUS SCOTT. Receipts. Mar 2 Saints of St. Joe, Mo.

1887. R. C. ELVIN. Receipts. Aug 8 W. A. Moore, Neb. 10 00

1886. R. C. ELVIN. Receipts. Aug 8 W. A. Moore, Neb. 10 00

1887. JAMES CAFFALL. Received by private donations. \$55 50

1887. A. HAWS. Received by donations. \$20 70

1887. J. T. DAVIS. Donations received during year. \$7 00

1887. PETER ANDERSON. Receipts. Mrs. A. Engberg. 4 00

1887. PETER ANDERSON. Receipts. Mrs. A. Engberg. 4 00

1887. SAMUEL BROWN. Expenses to date. \$76 35

1887. J. J. CORNISH. Individual collection 18 00

1887. N. STAMM. Sr. Davis, Newton. 1 00

**LEONARD SCOTT.**

1886. Receipts.

Sep 19 Columbus Scott.....	50
Methodist Society, Whitestown, Ind.....	4 00
Sep 29 Bro. Burkhardt Ind.....	4 00
Oct 5 Bro. Prettyman.....	2 00
Oct 18 C. Scott.....	40
Nov 19 H. Stroh.....	65
Nov 24 ".....	35
Dec 2 C. Scott.....	25
Dec 6 Bro. Thomas, Christmas offering.....	1 00
Sr. Thomas Christmas offering.....	1 00
Dec 23 O. Wheeler.....	5 00
1887.	
Feb 16 Bro. Prettyman.....	1 50
Feb 18 People at Knox.....	7 50
	<u>\$ 28 15</u>

1886.

Mar 29 Traveling and incidental expenses.....	28 15
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**W. J. SMITH.**

1886. Receipts.

Aug 25 Hiram Smith.....	5 00
David Smith.....	3 00
Henry Smith.....	1 00
Nov 28 Egremont Branch.....	5 00
1887.	
Jan 20 Cameron Branch.....	4 50
Clothing.....	8 00
	<u>\$ 26 50</u>
Mar 26 Expenses to date.....	18 50
Clothing.....	8 00
	<u>\$ 26 50</u>

**JAMES MOLER.**

1886. Receipts.

Ohio.

A. E. Spann.....	5 00
W. L. Gibson.....	5 00
G. W. Barton.....	1 00
Ella R. Devore.....	50
James Spann.....	5 00
West Virginia.	
P. Osner.....	50
T. Hamilton.....	50
Rebecca Hawk.....	50
Rebecca Goer.....	50
J. W. Trout.....	10 00
F. Smith.....	1 00
B. P. Lilly.....	3 85
Mary Huffman.....	25
Ohio.	
Feb V. Westfall.....	25
J. Jeffers.....	50
Rachel Bennington.....	25
Charles Hunter.....	25
Samuel Downard.....	50
	<u>\$ 35 35</u>

1887.

Mar 1 Expenses to date.....	\$ 35 35
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**HENRY A. STEBBINS.**

Receipts.

Saints at Wirt, Ia.....	2 35
Allendale Mo.....	7 00
Pleasanton, Ia.....	1 00
Centerville.....	3 00
Davis City.....	50
A. S. Cochran, Iowa.....	50
E. Meacher, Iowa.....	1 00
Saints at Burlington.....	4 10
Eliza G. Page Wis.....	20 00
	<u>\$ 39 45</u>

Traveling expenses \$ 38 04  
Incidental..... 1 41  
\$ 39 45

**F. C. WARNKY.**

Waconda Branch.....	11 50
Central Mo. District.....	4 25
Ross Grove Branch.....	10 25
Independence Dist.....	5 00
	<u>\$ 31 00</u>

1887.

Mar 1 Expenses to date.....	\$ 31 00
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**A. J. MOORE.**

Received.

May 1 J. Anderson.....	1 00
Sr.....	50
Wm. Pendleton.....	1 00
Sr. S. Warnock.....	1 00
Jacob Warnock.....	30
Sr. Keene.....	50
A. A. Haley.....	1 00
Neice Bergue.....	50
Chris Nelson.....	1 50
Ole Madison.....	1 00
Peter.....	1 00
Ole.....	1 00
A. Jensen.....	1 00
A. Jacobsen.....	1 25
	<u>\$ 12 55</u>

1887.

Mar 1 Expenses to date.....	\$ 12 55
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**WARREN PEAK.**

Donations in many ways..... 12 75  
Clothing..... 9 00  
\$ 21 75

Expenses and clothing..... \$ 21 75

**ALFRED WHITE.**

Mar 10 R. S. Reynolds.....	50
Expenses to date.....	50

**ISAAC N. SMITH.**

Receipts.

Springerton Branch.	
Joseph Rensley.....	4 00
Sr. Null.....	75
N. Upton.....	25
J. W. Stone.....	25
James Null.....	25
The branch.....	2 50
Brush Creek Branch.	
Bro. & Sr. S. Caudle.....	50
Mary Clements.....	3 00
A. Burroughs.....	50
M.....	2 00
Bro. Sparks.....	50
Thomas Ayers.....	1 00
I. A. Morris.....	1 00
James Ayers.....	1 50
C. Jarvis.....	50
George Warren.....	3 00
David Hoover.....	50
Henry Ayers.....	50
Joseph.....	50
Mother.....	50
Nancy Swan.....	50
Lester Burroughs.....	50
Name unknown.....	50
Dry Fork Branch.	
J. F. Simms.....	50
H. Walker.....	50
Sr. Walker.....	20
Thomas P. Green.....	50
	<u>\$ 49 85</u>

1887.

Mar 22 Expenses to date.....	\$ 49 85
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**W. T. BOZARTH.**

Receipts.

I. Lane.....	1 00
John Sayers.....	1 00
L. P. Russel.....	9 65
J. B. Larue.....	2 00
Sister Houter.....	1 00
Sister Russel.....	1 00
Joseph Bradley.....	1 00
Oscar Coiner.....	1 00
Sr. Reams.....	50
Bro. Reams.....	50
Bro. Sr. Walker.....	1 00
John Walker.....	50
Charles Hand.....	50
Sr. Stine.....	1 00
Sr. Green.....	1 00
Sr. Suman.....	50
	<u>\$ 23 15</u>

1887.

Mar 25 Expenses to date.....	\$ 23 15
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RECEIPTS AND EXPENDITURES OF COMMITTEE ON REPAIRS ON KIRTLAND TEMPLE,

Since August 1st, 1886.

**RECEIPTS.**

Jul 12 Washingtonville Sts.....	6 00
Aug 8 P. Edwards, Mich.....	1 00
Aug 23 Bishop and Committeeman.....	500 00
Sep 7 F. W. Holman Pa.....	1 00
Sep 29 G. A. Blakeslee Com-mitteman.....	100 00
Oct 4 W. D. Kelley, Mont.....	5 00
Oct 23 G. A. Blakeslee, Com.....	50 00
Oct 24 ".....	27 55
Nov 5 ".....	17 65
Nov 10 Frank Criley, Pa.....	1 25
Nov 27 G. A. Blakeslee, Com.....	7 25
Dec 7 ".....	10 00
Dec 11 G. A. Blakeslee, Mich.....	7 00
J. Matthews, Iowa.....	5 00
M. E. Humes, Pa.....	5 00
F. Reese, Pa.....	1 00
F. Criley Pa.....	4 25
Dec 19 W. E. Gooch Idaho.....	1 00
Dec 30 G. A. Blakeslee, Com.....	43 94
R. Ebbeling, W. Va.....	50
L. Thomas.....	50
Mary Gill.....	1 00
J. A. Smith.....	1 00
A. M. Teagarden.....	25
L. D. Ullom.....	1 00
Jan 10 Sr. R. Steffe, Mass.....	1 00
Jan 15 G. A. Blakeslee, Com.....	11 50

Northern Michigan District, Reported by E. L. Kelley.

Jan 19 James Williams.....	50
Peter Surbrook.....	1 00
W. H. Smith.....	25
J. R. Hartnall.....	1 00
H. S. Howell.....	1 00
E. Hartnell.....	50
R. Hartnell.....	1 00
C. Pearson.....	1 00
H. G. Campbell.....	2 00
A. Barr.....	2 00
Charles Wolven.....	50
L. D. Whitford.....	1 00
E. Flynn.....	1 50
Brick and mortar sold to E. L. Kelley.....	9 29
Coal sold J. Gillespie.....	26 00
" E. L. Kelley.....	30 00
F. M. Myers, Col.....	1 00
B. W. Dempster Ia.....	1 00
Feb 11 L. Woodward, Maine.....	2 00
Feb 26 Loaned by F. Criley.....	200 00
West Virginia.	
Sr. P. Osner.....	50
Emily Chadwick.....	50
T. Hamilton.....	50
Sophia Osner.....	50
Mary J. Jenkins.....	5 00
May Branch Ladies Society, Maine.....	3 00
Ada L. Kelley Me.....	1 00
Sr. C. B. Kelley, Ohio.....	5 00

Apr 11 W. H. Cook.....	1 00
E. M. Miller.....	2 00
Quorum of Twelve.....	10 15
E. C. Briggs, Iowa.....	5 00
Sale of lime and calcimine to G. Russell.....	2 10
Sale of 281 feet of lumber to E. L. Kelley.....	3 09
A friend Victoria, Ill.....	2 00
Window glass.....	05
W. Bohall.....	2 00
C. E. Metcalf, work.....	75
J. F. Carter, Cal.....	10 00
J. D. Carter, Cal.....	10 00
Putty returned.....	20
Walnut stain returned.....	20
J. R. Eardley, Mont.....	5 00
J. H. Peters, Mich.....	20 00
W. O. Thomas, Mo.....	10 00
J. F. A. Smith, W. Va.....	50
A. A. Smith, W. Va.....	50
Myers, Mo.....	1 00
Sr. W. H. Kelley, O.....	5 00
Apr 12 G. A. Blakeslee, Com.....	46 57
A. Cameron, carpeting (donated).....	60 00
G. L. Matthews, Pa.....	1 00

**EXPENDITURES.**

1886.	
Sep 18 Hauling.....	1 00
Sep 17 Freight.....	1 00
Scaffold poles.....	3 50
Labor.....	3 13
Sep 15 Lime and Cement.....	11 25
Sep 14 Iron rods.....	5 74
Sep 13 Lumber.....	10 50
Sep 9 Brick.....	12 10
Sep 7 Freight.....	1 00
Labor.....	62
Freight.....	1 22
Sep 6 Lime and cement.....	10 53
Sep 20 Lumber.....	17 58
Hauling.....	4 50
Sep 27 Lime and cement.....	12 70
Sep 28 Freight.....	3 09
Sep 29 Hauling.....	5 00
Oct 5 Coal.....	109 39
Oct 7 Hauling Coal.....	13 00
Oct 9 ".....	14 50
Oct 16 G. W. Manly, labor.....	10 00
Sep 21 Lumber.....	8 55
Oct 13 Labor (Burch).....	33 00
Oct 27 F. Parks, labor.....	3 00
Oct 13 Lime and cement.....	12 10
Oct 28 E. Rayer, labor.....	21 93
Wm. Harvey, labor.....	5 00
Brushes.....	20
Oct 18 G. W. Manly, labor.....	5 00
Oct 22 Hauling.....	1 39
Oct 21 Freight.....	1 04

Oct 28 G. W. Manly, labor.....	36 74
Oct 29 Hauling.....	6 00
Oct 23 Wm. Harvey, labor.....	10 00
Oct 27 J. M. Plaisted, labor.....	24 20
Oct 23 G. W. Manly, labor.....	15 00
Nov 1 W. E. Harvey, labor.....	8 43
Blacksmithing, McFarland.....	2 56
Nov 3 Material.....	26 05
Material.....	4 75
Nov 12 Labor, J. Long per Burch's order.....	5 00
Nov 6 E. Roger, labor.....	5 00
Nov 13 J. N. Long per Burch Thompson, hauling.....	3 60
Nov 15 Lumber, McFarland.....	12 25
E. B. Green, labor.....	3 25
Nov 19 E. Rayer, labor pr B.....	5 65
Nov 22 Manly, ".....	3 75
Nov 16 E. Rayer, ".....	7 50
Nov 23 W. E. Harvey, ".....	1 25
Wm. Burch, ".....	20 00
G. Martin, ".....	17 81
G. Manly, ".....	6 00
Wm. Burch, labor.....	10 00
Nov 19 Freight.....	10 00
Nov 26 ".....	54
Dec 1 Lime and cement.....	13 50
Dec 4 G. Martin, labor, on Burch's order.....	5 00
Dec 6 Wm. Burch, labor, per M. E. Salyards.....	1 00
Dec 7 Labor, Wm. Burch, A Call.....	5 93
Dec 8 Labor, Wm. Burch, per Geo. Martin.....	11 25
Dec 10 Labor, W. Burch per E. & J. A. Royer.....	7 00
Dec 22 Freight.....	68
Dec 13 Freight.....	90
Dec 17 Material, R. T. Lyon.....	6 50
Dec 31 ".....	6 88
Dec 10 Freight.....	1 08
Dec 23 ".....	1 01

Jan 6 Hauling coal for Temple.....	3 70
Jan 12 Wm. Burch.....	5 00
Jan 15 W. H. Yaxley, tinning.....	25 00
Jan 17 McFarland, work.....	1 10
1886.	
Dec 14 Insurance on Temple.....	15 00
Dec 17 Material, Otis Elevator Co.....	8 03
Dec 21 W. H. Yaxley on furnace, &c.....	75 00
Labor payments per E. L. Kelley (book).....	
Sep 18 F. Judd.....	5 25
James Cox.....	4 37
Wm. Burch.....	13 75
Jeff Judd.....	2 25
P. Harvey.....	1 38
F. Judd.....	6 25
Wm. Burch.....	15 00

Sep 25 F. Judd.....	4 06
James Cox.....	6 87
Oct 1 F. Judd.....	6 25
Wm. Burch.....	15 00
Oct 8 F. Judd.....	5 84
Wm. Burch.....	11 87
Oct 12 ".....	30 00
Dec 20 Rubber for Temple door per E. L. Kelley.....	1 50
Dec 15 Wm. Burch.....	5 00
1887.	
Jan 22 L. Call, hauling sand.....	1 50
Freight.....	81
".....	81
A. Call, labor.....	19 87
Jan 26 F. Judd, labor.....	2 25
L. Holman, labor.....	6 75
Jan 28 Material, Bell, Cartwright & Co.....	37 32
Jan 31 Freight.....	1 13
Material, Bell, C. & Co.....	2 50
Feb 1 Material, R. T. Lyon.....	15 70
Feb 2 Freight, R. T. Lyon.....	2 07
Feb 3 Freight.....	25
Furnace.....	30 29
Feb 7 ".....	25 95
Feb 8 Material, Bell Cartwright & Co.....	12 00
Feb 9 Freight.....	12 00
Feb 11 Work, C. G. Johnson Labor, cash to Burch.....	2 00
Feb 12 Labor, Wm. Burch.....	5 00
Material, R. T. Lyon.....	17 25
Feb 14 Freight.....	27
Feb 16 W. H. Yaxley, work.....	5 00
Feb 26 Wm. Burch, work.....	2 00
D. L. Marble, Painting.....	5 00
G. Fowler work per Burch.....	6 63
C. C. Johnson work per Burch.....	3 00
J. Cox work pr Burch.....	6 00
G. W. Manly work pr Burch.....	6 25
Mar 6 J. Plaisted work per Burch.....	30 75
J. Cox work pr Burch.....	2 71
G. Fowler work per Burch.....	3 12
do.....	1 00
L. Call work pr Burch.....	25 31
Mar 5 D. L. Marble, painting.....	10 00
C. Fahnstock, do.....	20 00
Mar 7 D. L. Marble, do.....	6 65
Material, McIntosh & Co.....	88
Mar 8 Material, R. T. Lyon.....	11 82
Freight.....	26
Mar 9 ".....	1 62
Mar 12 Painting, G. W. Dille.....	13 50
Mar 15 Tinner's work.....	16 18
Mar 19 Painting, Dille.....	13 50
Jeff Judd, work.....	4 37

Mar 24 J. Cox, work.....	3 45	
Mar 25 F. Judd, work.....	5 25	
Mar 26 Painting G. W. Dille.....	13 00	
" D. L. Marble.....	10 66	
Tinner, W. H. Yaxley.....	8 49	
Mar 29 G. Fowler, work.....	1 06	
Burch order to Markell.....	30 00	
Freight on chairs.....	4 20	
Paid for lumber at Pleasant Valley Mills.....	6 45	
Apr 1 J. F. Wells, glass.....	1 23	
Apr 4 D. B. Goodrich, painting.....	25 00	
C. C. Cottrell painting.....	12 25	
P. H. Barnes.....	12 25	
E. Arnstrong.....	9 00	
C. M. Loy.....	12 25	
D. L. Marble.....	16 06	
C. Fahnstock.....	54 25	
Mrs. Flyer, cleaning Temple.....	1 00	
Furnace.....	64 05	
G. W. Dille, painting.....	12 00	
W. H. Martin, work.....	3 24	
A. Call for Burch.....	8 24	
C. M. Kelley, work.....	26 00	
Lumber, Morse Bros.....	25 97	
W. H. Yaxley, tinner.....	4 43	
H. B. Green, carpenter.....	91 00	
Apr 1 L. S. Holman.....	84 75	
20 weeks board for painters.....	75 00	
Apr 12 Wm. Burch, mason.....	171 79	
Paints, oils, brushes, glass, labor per book account.....	152 91	
Coal for Temple.....	13 88	
Donation by work, C. Metcalf.....	75	
Donation of carpet, A. Cameron.....	60 00	
Jenkins & Co., lumber.....	72 37	
C. Metcalf, carpenter.....	38 50	
G. W. Manly work pr Burch.....	10 dozen chairs by F. Criley.....	50 00
R. T. Lyon, calcina.....	5 05	
Henry Holt, cleaning.....	—	
Jeff Judd, cleaning.....	—	
F. Judd, cleaning.....	—	
Less loan of added.....	200 00	

KIRTLAND TEMPLE FUND

Not otherwise reported, as received by the Bishop.

1886.	
Apr 15 C. A. Bishop.....	5 00
Jun 11 R. R. Gaither, Kan.....	5 00
Jun 12 Sallie Weiler, Minn.....	3 50
Sister Curtis.....	1 50
Jun 17 M. Windsor, Ill.....	5 00
Jul 1 Sr. E. C.....	10 00
Jul 12 H. E. Adams, Iowa.....	5 00

Aug 16 J. Garner, Cal. .... 5 00	Oct. 25 B. F. Fickumt..... 50	Oct. 25 E. J. French..... 1 00	Nov. 27 Martha Peat..... 25	Jan. 23 F. E. Anderson..... 25
J. Tedro, "..... 50	A. W. Thompson..... 10	J. R. Badham..... 1 00	Charles J. Peat..... 1 00	J. Burdick..... 25
D. Garner, "..... 5 00	Rebecca Penrod..... 50	Alma Whitlock..... 50	N. Ackert..... 25	L. E. Anderson..... 25
Sep 7 G. P. Lambert, Ill. .... 5 00	David L. Harris..... 50	H. W. Patterson..... 1 00	G. Westenholm..... 1 00	M. M. "..... 25
C. Winner, Ill. .... 5 00	J. Farrer..... 1 00	A. B. Wise..... 50	Mary Kyte..... 50	T. Ochsenr..... 50
Sisters Sewing, As- sociation, Keokuk, Ia 5 00	C. Butterfield..... 45	M. P. Conor, friend..... 25	Grace Remington..... 1 00	Ira Burdick..... 05
Sep 13 F. P. Schnell, Cal. .... 5 00	G. W. Stephens..... 50	Hiram Davidson..... 1 00	Emma Burch..... 50	Hope of Zion Branch 4 00
E. Schnell, Cal. .... 5 00	S. A. Hewitt..... 50	James Prothero..... 25	C. Johnson..... 25	Feb 15 Elijah Hind, Mich. 1 00
Eliza Woolcott (non member) Cal. .... 5 00	Peter M. Betts..... 1 00	R. Wixom..... 1 00	Lizzie Mollyneaux..... 25	A. Hind..... 1 00
S. J. Greer, Cal. .... 1 00	Fred. Mills..... 25	L. "..... 50	Hattie Elliot..... 1 00	Mar 22 G. P. Lambert, Ill. 10 00
Wm. Schade, Cal. .... 50	S. Garner..... 25	N. "..... 50	F. Wiley..... 25	Mar 24 J. S. Lawton, Mass. 2 00
Sep 25 J. Hennhett, Neb. .... 5 00	Peter H. Betts..... 50	M. A. Matthews..... 50	California.	1886.
Oct 22 W. A. Penrod, Cal. .... 1 00	A. Wixom..... 25	R. "..... 20	Dec 1 Capt. W. Howland.. 5 00	Reported by Herald Office.
R. M. Dungan Cal. .... 1 00	W. V. Whisler..... 50	H. Little..... 25	Sarah J. Green..... 1 00	Jun 18 S. Bourguoin, Mo... 2 00
R. Dungan, Jr., Cal. .... 50	A. E. Betts..... 50	James Baldwin..... 20	H. Bartlett..... 1 00	Jun 29 F. C. Graham, Mo... 3 00
N. W. Best, Cal. .... 1 00	Mary Betts..... 50	F. W. Burton..... 50	Dec 27 E. A. Burnam, Mo... 1 00	Dec 17 S. Bourguoin..... 1 50
R. M. Pheneagar, Cal. 1 00	C. J. Ames..... 30	N. J. Wixom..... 1 00	1887.	Jan 13 J. Strang, Cal. .... 86
H. J. .... 50	D. Carter..... 4 30	Willie Balby..... 1 00	Jan 5 Mottville branch, Nev 6 00	Feb 8 J. A. Waugaman, Cal 1 00
W. P. Howland, Cal. 1 00	O. Peterson..... 50	H. Adams..... 1 50	C. McIntyre, Cal. .... 5 00	Mar 26 B. Bowman, Nev.... 5 00
J. G. Walker, Cal. .... 50	H. S. Thompson..... 50	C. Westfall..... 1 50	W. H. Ladd, Cal. .... 50	Mar 31 A. Boden, Mo. .... 1 00
E. J. Davidson, Cal. .... 50	H. Hemingway..... 15	P. Willisen..... 50	Minnesota.	Apr 2 J. Shook, Mich. .... 3 00
C. W. Best, Cal. .... 50	R. Penfold..... 50	Fannie, Mary and Frankie Schnell... 5 00	Jan 22 B. B. Anderson..... 50	Apr 7 Wm. Pooler, Cal. .... 1 00
California.	S. "..... 50	Missonri.	J. R. Anderson..... 50	Apr 7 Sr. M. J. Fisher, O. 1 00
N. Vanleet ..... 1 00	Wm. Prothero..... 1 00	Nov 27 Martha Taylor..... 50	J. L. Boyd..... 25	Apr 12 Wm. Anderson, Cal. 5 00
	A. E. Crossen..... 1 00	Belle Mollyneaux.... 50	W. W. Anderson.... 25	
	J. W. McQuegg..... 50			

GOOD ADVICE TO CONTRIBUTORS.

You gain nothing and lose much by calling on the editor personally with your articles. If he be an editor who amounts to anything, he is always busy in office hours. He has no time to talk with you or to listen to your explanations. He wishes you hadn't called, and he is prejudiced against you and whatever you may have written. He may—probably will—read your article, and if it be of great merit he may accept it, but he is no more likely to than if it had reached him through the mail. In fact, he is not so apt to look favorably upon it, because he reasons that if he does you will call on him again, waste his time and leave another article, and if this should be declined he naturally supposes that you would call for personal explanation. He would rather treat with you by means of the mail. It saves time and annoyance, and you are sure of being used as well.

Remember, also, that the only introduction to an editor that you need is an article which you have written and which he thinks good enough to print. All the friends you have on earth, never mind how powerful they may be, can never put you on such a footing with an editor as this.

Professor Hayden of the Geological Survey says that the geologists, meteorologists and other scientific men believe that the world is on the eve of an important change in climate and other respects. "The earthquakes" said he, "along the seaboard from Washington to Charleston showed that some great change was going on in the center of the earth. Then again, this winter has been remarkable for the worst storms in the west and north-west known to the scientific world. The cause of this I can not tell, but scientific men here and abroad concur in the opinion that we are approaching an extremely interesting period. If the earthquakes continue it will mark the beginning of a change in the physical condition of the earth. It is not improbable that we are entering upon one of the great geological periods, and possibly the beginning of another glacial era."

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 737.

Lamoni, Iowa, July 2, 1887.

No. 27.

## THE SAINTS' HERALD:

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

Published at Lamoni, Decatur Co., Iowa,  
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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, July 2, 1887.

### PERSECUTION AND ITS CAUSES.

(Continued from page 307).

WE now call special attention to the instructions of Governor Dunklin to his "aid," Col. J. Thornton quoted in our last paper, in which is the following:

"A more clear and indisputable right does not exist, than that the Mormon people, who were expelled from their homes in Jackson county, to return and live on their lands, and if they can not be persuaded as a matter of POLICY, to give up that right—or, to qualify it—my course, as the chief executive officer of the State is a plain one. The Constitution of the United States declares, that "the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States!" Then we can not interdict any people who have a political franchise in the United States from emigrating to this State, nor from choosing WHAT PART of the State they will settle in, provided they do not trespass upon the property or rights of others. Our State Constitution declares that the people's 'right to bear arms, in defence of themselves, and of [the] State, can not be questioned.' Then it is their constitutional right to arm themselves. Indeed, our military law makes it the duty of every man, not exempt by law, between the ages of eighteen and forty-five, to arm himself with a musket, rifle, or some fire-lock, with a certain quantity of ammunition, &c.; and again, our Constitution says, "that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences." I am fully persuaded that the eccentricity of the religious opinions and practices of the Mormons, is at the bottom of the outrages committed against them."

We may confidently believe that the Governor was thoroughly qualified and fully competent to judge of these matters, and that his advice and instructions in the premises were strictly in keeping with the laws of the land. He was painfully aware that the Saints were persecuted because of

their religious views and practices, prominent among which were personal, political, and religious freedom for every human being; total abstinence from strong drink as a beverage, and from the use of tobacco in every form, all of which peculiarly distinguished them from the people among whom they were, and made them to be despised, feared, and hated. He knew that the Saints had both the natural and the legal right to emigrate into Missouri, purchase lands, make homes, and bear arms—nay, more; he knew it was "the duty of every man, not exempted by law, between the ages of eighteen and forty-five, to arm himself;" and that this included the Saints. He also knew it was his duty, and the duty of the authorities of the State, to protect the Saints in the full enjoyment of their rights, and hence his anxiety and activity in seeking to have their wrongs redressed, and to have them restored to their lands and to all their rights and privileges. He seemed confident that the Saints would soon be restored to their homes in Jackson county from whence they had been ruthlessly driven by the mob, and he repeatedly gave assurances of this to the Saints, as we have hitherto seen. And the Saints, in view of their God-given, natural, and legal rights, moved forward, in harmony with the Constitution and laws of Missouri, (1), some to seek possession of their own homes; (2) others to emigrate into Jackson county, purchase lands and make homes; (3), to "arm themselves," and "bear arms," for self defence, and "for the defence of the State," for this the Constitution and laws of Missouri both permitted and required. In all this they were supporting the law of God which said to them; "Let no man break the laws of the land; for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet."—Doc. Cov. 58: 5.

In the midst of these persecutions and afflictions the Lord said to the Saints, (Dec. 16th, 1833), that "they must needs be chastened, and tried, even as Abraham who was commanded to offer up his only son;" (Doc. Cov. 98: 2). And to test the faith and obedience of the Saints, (and evidently to test the laws and prove the authorities of the land, both state and national, that they might be left without excuse), the Lord gave commandments to his Saints (Doc. Cov. 100: 5-7; 102: 1-11) in respect to the redemption of Zion, calling on them to raise men and money and send to Jackson county to aid in this work, (a movement of a somewhat similar kind was carried out successfully afterward by free-

state citizens, saving Kansas from slavery and securing for it freedom), not to violate any law, but to act strictly in conformity to law, and in harmony with its administrators. Now the number of the body of men called for "of the strength" of the Lord's house, (presumably of the ministry, whose faith and sincerity the Lord would now try), was limited to anywhere from "five hundred," to "one hundred"—but "one hundred" would answer the purpose. In response to this call, "two hundred and five men, and twenty-five baggage wagons with two or three horses each," constituted the entire outfit." See *Times and Seasons*, vol. 6, page 1088.

The Governor of Missouri had been officially notified by the Saints, April 24th, 1834, of this company of men coming to aid the Missouri Saints in legally regaining their homes and rights and to locate more lands and families in that vicinity, as we have seen in *Herald*, page 274, which the reader will do well to examine again.

On the 9th of June Governor Dunklin sent to W. W. Phelps and others an order on "Thomas Pitcher, Lieut. Colonel Commandant of the 23d Regiment," to deliver the arms taken from the Mormons November 5th, previous. And on the 10th of June Judge Ryland wrote to Bro. A. S. Gilbert as follows:

"Sir: Deeply impressed with a desire to do all in my power to settle or allay the disturbances between the 'Mormons' and the citizens of Jackson county, I have concluded that it might have some tendency to effectuate this object by having the 'Mormons' called together at Liberty next Monday, and there explain to them my notions and views of their present situation, and the circumstances attendant. I therefore request you, Sir, to use all your influence with your brethren, to get them to meet me next Monday in Liberty. I much fear and dread the consequences that are yet to ensue, unless I should succeed in my wishes to restore peace. It is the duty of all good men to use all proper and laudable means to restore peace. I expect a deputation of some of the most respectable citizens of Jackson county will meet me on Monday next at Liberty. I call upon you in the name of humanity, therefore, to leave no efforts untried to collect your brethren at Liberty as requested. Should my efforts to make peace, fail of success, there can at least be no wrong, or, Sir, in the attempt, and I shall enjoy the consolation of having done my duty as a man, as well as a Christian.

"I hope, Sir, you will duly appreciate the motive which prompts me to address this letter to you, and will aid me with all your influence with your brethren, in the prosecution of an object so much to be desired by all good men and citizens.

"Yours very respectfully,

"JOHN F. RYLAND."

*Times and Seasons*, vol. 6, page 1088.

To this the elders replied:

"Near Liberty, 14th June, 1834.

"HON. J. F. RAYLAND, *Dear Sir*:—Your communication of the 9th inst. from Richmond, was duly received, and at a public meeting of our society this day its contents made known. Our brethren unanimously tender their thanks for the laudable disposition manifested on your part to effect peace between our society and the inhabitants of Jackson county, and as many as conveniently can will be present on Monday next; entertaining some fears that your honor in his zeal for peace, might unwarily recommend a sale of our lands in Jackson county, we have thought it expedient to give seasonable notice that no such proposition could possibly be acceded to by our society.

"We have not heard that it was the intention of your honor to urge any such measure, but our enemies in Jackson county have long been trying to effect this object. In a letter from the Governor to us, he says, 'I have been requested to advise the Mormons to sell out and move away, but believing that it could have no good effect I have withheld my advice.' We give this quotation from the Governor's letter to disprove the statement made in the 'Upper Missouri Enquirer' of last Wednesday, and conclude by adding that 'home is home' and that we want possession of our homes from which we have been wickedly expelled and those rights which belong to us as native free born citizens of the United States.

We are respectfully, your friends and serv'ts

"JOHN CORRILL, *Chairman*.

"A. S. GILBERT, *Secretary*.

"The foregoing was enclosed in the following letter to their lawyers:

"Gentlemen: Will you be so good as to read the enclosed, then seal and hand to the Judge. We have given him an early hint fearing that he might be induced by the solicitations of our enemies to propose a sale of our lands, which you well know would be like selling our children into slavery, and the urging of such a measure would avail nothing, unless to produce an excitement against us in this county. As requested last Thursday, we hope you will be present on Monday. Yours friends and servants,

"JOHN CORRILL,  
"A. S. GILBERT.

"To Messrs. Doniphan and Atchison."

*Times and Seasons*, vol. 6, page 1089.

On the 18th of June the Saints' camp of "two hundred and five men" pitched their tents one mile from Richmond, Ray county, Missouri. See *Times and Seasons*, vol. 6, page 1088.

#### EDITORIAL ITEMS.

LAMONI is having abundant rains since June 7th, and vegetation is growing marvellously; the health of the country is unsurpassed, and the people are hopeful and cheerful.

Bro. David Chambers wrote the 20th of June from Persia, Iowa, saying: "The Lord's Spirit is doing a mighty work here. Twenty-seven have been baptized the past two week, and ten to twenty more I expect will be baptized next Sunday." Bro. Chambers wishes us to say that he keeps the church publications for sale. Persons in his vicinity, therefore, can call on him for them.

We call special attention to "Persecution and its Causes" in this issue, and suggest that the reader examine the revelations of sections 95, 98, 100, and 102, Doctrine and Covenants, in the light of facts set forth in the article.

Bro. O. Baumgartel of Cave Springs, Kansas, says in a late letter that the Saints in that region "are strong in the faith;" and he sends for tracts to distribute.

Bro. C. E. Hand writes from Helena, Iowa, June 15th, that the work is gaining in members and influence in that region, though Satan does rage. Two were baptized at their late two days' meeting, and Brn. Brand, Baker, Nirk, Roth, Shimel and others were doing good work in their several fields.

Bro. George W. Crouse, of Fredrick, Maryland, aged eighty-five years, writes cheerfully of his faith in the church as organized and built up under the presidency of Joseph the Seer, but deplors the harmful conduct of those seeking to mar the reputation of the Seer and destroy his ministerial work. This, Bro. Crouse, is the almost universal sentiment of all Saints.

Bro. W. H. Griffin writes from Fulton, Kentucky, June 16th, saying: "We have opened several new places in Obine county; prospects are brighter; prejudice is giving way; we never felt better in the work than we do at the present."

Bro. John Eames of Cheyenne, Wyoming, writes that he began the use of their new church building in that city the 16th of June. He asks the Saints to pray for his success there, also that good health may be given him. He rejoices in the gospel and expresses ardent love for God and His people, and earnestly exhorts all Saints to shun strong drink and tobacco; he has witnessed great evils arising from their use. Finally, he exhorts the Saints to sincerity, devotion, and to avoid lightmindedness and vanity.

#### "THE COMING OF CHRIST.

"How many sermons have we heard," says Rev. Dr. Thomas P. Field in the *May Andover*, 'applying to all that is said of the coming of Christ to the hour of death, which is a perversion of Scripture. And all these great and solemn facts of resurrection and the judgement, and the intermediate state we have not known what to do with, and we have done nothing with them. They have slipped practically out of our theology and out of our preaching, and the souls of men have been consigned at once after death to a heaven or a hell, in which there is no process of moral and spiritual change. All this is plainly contrary to the Scripture. A new and more accurate exegesis appears in the church. The doctrine of the intermediate state is coming into view as the necessary result of just biblical interpretation, and the idea that death is the end of probation for all men has given way to other and more Scriptural views, which are maintained by the ablest and most orthodox commentators and theologians of our times."

Joseph Smith the Seer, hated, maligned, and violently persecuted by the world; distrusted, misunderstood and betrayed "in the house of his friends," had and taught such measures of light upon the above subjects near sixty years ago as but few of the world would receive, but to which many are now carefully feeling their way. "The Spirit and the bride say, Come."

#### "STAR OF BETHLEHEM.

"It is reported that the famous star of Bethlehem has been re-discovered. Its position is in the northwestern heavens, closely skirting the horizon. It appears about every three hundred years, and the astronomers have been on the lookout for it for several years. Attempts have been made to identify it with the star that guided the wise men of the east to the birthplace of the Savior. In point of fact, its appearance was reported about the time of Christ's birth, and it has appeared five times since. Its orbit is unknown."

That this particular star appeared in the heavens at or about the time of the birth of our Savior there is no occasion to question; but that it was *the* star which "guided the wise men of the east to the birthplace of the Savior," is more than doubtful, as may be seen by the following:

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet: And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy." —Matt., 2: 1-10.

From this simple statement it is clear that a divinely luminous body—star—"went before" these wise men "till it came and stood over where the young child was." Note the fact that in its guiding mission it both "came and stood," to indicate, as a heavenly sign, the fact and the person of "he that is born King of the Jews," a work which no star of the planetary heavens could do.

The facts are, it was a supernatural and divine interposition, a special miracle attesting the Messianic character and mission of Jesus as the Savior; and to say otherwise is to pervert the Holy Scriptures and rob them of one from among many marvelous, sustaining and confirming testimonies of the divinity of Christ and his ever blessed gospel of salvation. It is but one of many proofs that genuine religion is based on and builded by miracle.

#### TOLERATION IN TURKEY—A SIGN OF THE TIMES.

"THERE was a remarkable occurrence at the recent dedication of a church of the American board at Yenije, in the Western Turkey mission. The Turkish governor of the district with members of his council, the judge, and several military officers, in all some twenty Turks, a part of them coming a distance of many miles in order to be present, walked in and took their seats on one side of the pulpit, and after the reading of the scriptures and the prayer of dedication, the governor arose and read a brief address in Turkish, congratulating and commending the Protest-

ant community, and wishing them prosperity as faithful subjects of his majesty, the sultan. A suitable reply having been made, the party of Turks remained to the further services of dedication, and afterward dined with the missionaries and native pastors, and enjoyed an hour of pleasant intercourse."

Truly, God is breaking up the thorny, fallow ground of Mohammedanism, and this is a promise that seed-time and harvest will soon follow there. Herein we see "the work of the Father."

THE Willoughby, Ohio, *Independent*, contains a letter from Chautauqua Lake, from which we quote:

"The principal topic of conversation on the Lake this spring is the Lakeside School of New Theology, which has secured grounds at Bemus Point, and is preparing for a grand assembly during August. This institution was organized a year ago, by Rev. J. G. Townsend, D.D., who had then lately left the Methodist Church at Buffalo, N. Y., and taken an independent stand at Jamestown, under the name of the New Theology. Dr. Townsend has associated with himself many excellent men in liberal churches, Universalists, Unitarians, Independents and others. The aim of the movement, as stated by its leading men, is to unite the various elements of progressive religious thought, in the interests of a broad and rational theology.

"Among the men who have identified themselves with the movement, and are to address the Assembly this summer, are Thomas Hill, D.D., LL.D., ex-President of Harvard; Rev. A. P. Peabody, D.D., of Cambridge; Rev. A. A. Miner, D.D., of Boston; Rev. E. L. Rexford, D.D., of Detroit; Dr. O. Cone, President of Buchtel College; Dr. H. W. Thomas, of Chicago; Rev. J. T. Sunderland, of Chicago; Rev. E. P. Adams, Dunkirk, besides lecturers on sundry topics other than theological.

"Considering the number of eminent men who have joined forces in the movement, and the fact that the masses of the people, becoming more and more dissatisfied with the old doctrines, are seeking for a more rational and scientific form of theology, the movement seems destined to exert a wide-spread influence. GRAPHO."

We have believed that the theology presented and advocated by Jesus and the apostles was broad enough to afford salvation to all the race of man; and we suggest for the consideration of these men at their conclave the theology of the New Testament as an experiment.

#### PUNISH TO REFORM.

THE extract below is from the *Chicago News*, and is worthy of more than passing notice. The nations seem slow to learn that the first purpose of punishment should be the reformation of the culprit; and second, the protection of society. Heaven ordained this kind of punishment for rebellious Israel; (Lev. 26: 14-28); God's punishment purged Jonah of his perversity and qualified him to fill his appointed mission to Nineveh; (Jonah 2: 1-10); the antediluvian sinners were treated in a similar manner; (1 Pet. 3: 18-20, with 4: 5, 6); and the Scriptures teach that such punishment will be meted out to some latter day sinners; (Isa. 24: 21, 22). This doctrine is not new to the Saints; they have believed and taught it for nearly sixty years past, as may be seen from their publications. Here is what the *News* says:

"House bill No. 774 will, if enacted into law, enable Illinois to make a much-needed improvement in her penal system. It provides for the

use of one of the penitentiaries as a reformatory in which such convicts as are susceptible of reformation may be separated from the hardened and incorrigible. It gives courts discretion to commit first offenders, except murderers, to such reformatory upon a general sentence, and authorizes the penitentiary commissioners to terminate such sentence whenever a convict—after having served the minimum term provided by law for his crime—shall have given reasonable ground to believe that he will live without violation of law and without detriment to the welfare of society. At the same time no criminal may be detained beyond the maximum term fixed by the law for his offense.

For nearly twenty years the principle involved in this measure has governed the Elmira reformatory in New York, and it has since been successively adopted in modified degree in several other states. It is the foundation of the prison reform in Great Britain which has so marvelously reduced the prison population and the volume of crime in that country.

"There has been no other single measure presented to this session of the legislature of more vital importance to the citizens of Illinois—not only as tax-payers, but in all their various relations to society. The increase of our prison population is appalling. The old system is directly responsible for the increase. This bill promises a feasible and proved method of reform. The senate should hasten to complete the work of the house on this subject at least."

#### "THE CHURCH UNREST.

"Instances multiply of the vague feeling of unrest and change that is operative in almost all denominations. Recently a Congregational minister sought the advice of *The New York Evangelist* as to whether he had not better join the Presbyterians, because the Congregationalists were so loose in matters of faith. And now *The Congregationalist*, commenting on that fact says: "The comical aspect of the situation from our point of view, however, lies in the fact that we ourselves have lately been approached by a Presbyterian, in good and regular standing, who finds himself in substantially the same difficulty. He says that the nominal and apparent amount of old-fashioned orthodoxy is of course greater with the Presbyterians than with the Congregationalists, because no pastor and no elder can take office among them who does not avow adhesion to the ancient Westminster standards, and this, of course, produces the seeming of a great and satisfying doctrinal uniformity, which surely goes beyond anything which Congregationalists can offer to the public view. But then, he says this is extensively alloyed by the fact that those formulas are avowedly confessed only for substance of doctrine, and that that leaves each man free to determine his own place on the sliding scale of descent toward error. He says, moreover, that in some of the Presbyterian theological seminaries, chairs are held by men whose teachings would be indignantly repudiated by the framers of the Westminster confession; that some such men edit some of their great journals; that Dr. Newman Smyth was a Presbyterian pastor in good and regular standing when chosen abbot professor at Andover; that there is, in point of fact, plenty of Andover theology in the Presbyterian pulpit, while some of the worst latitudinarians who have deteriorated the popular theology were Presbyterian born and bred."

This "unrest" is a healthy indication, and means that the husks of the creeds and catechisms no longer satisfy the soul of the truth-loving worshiper. It means that the gray light of better days for religion has dawned upon longing souls, and that they are somehow conscious that "Old Theology," the offspring of apostate christianity, blended with corrupted Judaism and abominating Paganism is faulty, unauthorized of God, and contrary to correct science, right reason and the revealed word of God. This "church unrest" means also that there

is the needed and satisfying light at hand, and that God is stirring up the souls of men to seek it. These conditions of unrest always precede the birth of great and good events, religious, political, scientific and social.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Sometimes glimpses on my sight  
Through present wrong, the eternal right;  
And, step by step, since time began,  
I see the steady gain of man."

#### "ARE THERE TWO WAYS OF FOLLOWING CHRIST?"

THIS at first, to Latter Day Saints, may appear a strange question, as indeed it is, for there is but one way and that is the *narrow one*, and it is a straight gate which leads to it; but as the ten virgins had *all* taken their lamps and gone forth to meet the bridegroom, and all were slumbering contentedly until the cry was heard, "Behold the bridegroom cometh, go ye out to meet him," the way must have been (apparently) the same, even to the time when the foolish ones, finding themselves without oil in their lamps, retraced their steps to buy of those who had to sell. Up to this time we say there could not have been any apparent difference, and yet a difference did exist, and the Savior explains it by his words, "Depart from me, all ye that work iniquity." One of the severest charges ever brought by the Lord against Israel was, "You have caused your children to pass through the fire unto Molech," and if we suffer our children to drink in of all the folly and evil there is in the world, without exercising the restraint of parents upon them, are we doing less than the Israelites did? There is a death which is far more to be avoided than the death of the body which at most is but the separation of the spirit from its mortal tenement. There is a moral and spiritual blight which we may suffer our children to be subjected to, which is infinitely worse than the Ganges or Juggernaut; and it can be done or it has been done by those who fancied they were following the meek and lawly Jesus, who indeed esteemed themselves, in some peculiar sense, favorites of heaven, and rejoiced in the light in which they were walking, who lay down quietly to sleep, awaiting the coming of the bridegroom, and seemed not to understand until they had been refused admittance, that there existed any difference between themselves and the others, who with lamps trimmed and burning had gone into the marriage supper of the Lamb.

There is a completeness, a perfection, a perfect harmony in the gospel of the Son of God, which so entranced many who have been bound down with servile fear to the creeds of men, that when brought into its light and fulness, when their souls are made to rejoice in its power, they become as it were intoxicated with the liberty wherewith Christ hath made them free, and the devil taking advantage of this intoxication, binds them in fetters of another kind, and while they think they are standing fast in the liberty of Christ, they are but his (Satan's) servants, doing his will, and are stumbling blocks in the way of the work they profess to love, (and we truly believe many are honest in this profession). Whi e

rejoicing to be free from the creeds of men, they forget that the government of God is perfect, and that Jesus said, "These ought ye to have done and not to leave the *other undone*." Exulting in liberty, they fail to perceive that there is no liberty given to any one, either in heaven or on earth, to do wrong; and liberty can only come to us as the result of a *perfect obedience* to a *perfect law*. They love to talk of the doctrine, because they can so easily defend it by the word of God, but they fail to remember that God is to be glorified by their good works, and how? "Others seeing your good works may glorify your Father who is in heaven."

We know that the people of God are called to be Saints—called to be perfect—commanded to pray, "Thy will be done on earth even as it is in heaven." This state of things can never be attained to by the neglect of any known duty, and because such duties are many times neglected by those professing to be Saints it is often charged against us that we walk very unworthily of the name we profess, and persons who are earnestly seeking the light and truth of the gospel, turn away disheartened when they see that the light we have shines less brightly in our daily walk, than the one we esteem so dim, carried in the hand of our neighbor.

Father Landers upon one occasion told us that one night when in Nauvoo, soon after the Saints first went there, he had just attended one of the meetings of a conference then in session, and after returning to his home and conversing for some time with the brethren who had also been at the meeting, upon the power and glory of God which had been manifested through the presence of his Spirit to the Saints that day, his heart became so full of praise and gratitude to God that he could not retire, but went out to a grove near by, and falling upon his knees begged of the Lord to grant that his people might never be driven again, but that he would suffer them to remain where they now were and sit under their own vine and fig tree. The heart of this man of God was sore when he thought of all the sufferings the people had passed through, and he plead earnestly with God that they might not have to endure any more. While upon his knees, in the stillness of the midnight hour, the voice of the Lord spake to him, bidding his heart be comforted, and told him if his people would keep his law they should never be driven again.

To-day, looking back upon the past we are almost led to say, "Would God that all who had gathered there had been like father Landers," but we pause and check the expression before it is formed even in our heart, for we remember that before Christ could come there had to come a second great falling away—a second apostacy from the truth, and we say, "Father not our will!"

When father Whitehead was with us here in Lamoni a few weeks since, he related a conversation to which he himself was a listener, which occurred a short time before the death of Joseph and Hyrum. They with some others were in the office of Bro. Joseph, when some one put to him these questions: "Bro. Joseph, how long do you think it will be before the Saints will return to Jackson county, and how long before the coming of Christ?" "In answer to your first question brethren," he replied, "I think in about sixty years from the time when the church was first organized, the Saints will begin to gather there;

but in regard to your second question I do not know. One thing however I do know, that Christ will never come until there is a people prepared to meet him, if it is not until a thousand years from now."

In this assertion we have unlimited faith; and sisters, it is right in our homes that this preparation must begin. Among the foolish virgins, will the wise ones be found. Among those who have followed the Savior through the waters of baptism and who have taken upon them his name and reproach, will be found those who have not only done this, but have "taken up their cross *daily*" and followed him. In company with the vessels empty of the oil of his Spirit, will be found those other vessels filled with oil, and with lamps trimmed and burning the wise virgins will go into the marriage supper of the Lamb, for it is written that "His wife shall have made herself ready;" and the fine linen which is granted her to wear is "the righteousness of the Saints." Lift up your heads, ye faithful ones, and let nothing dismay you. Your redemption can not come until the church is purified; and though our hearts may be sad when we see some departing from us, let us take the more diligent heed unto our own steps, to our daily walk and conversation, for if we long for the coming of our Redeemer, we have but to let our lives correspond to the faith we have embraced and the opening heavens will soon reveal him.

Think of trusting our eternal salvation in the hands of God, and then trembling when we see his work and purposes assailed by wicked men. Better we expend all our fears upon ourselves, and "live by *every word* which proceedeth out of the mouth of God," for if our own salvation were only as well assured unto us as the ultimate triumph of his cause (this very work in which we are now engaged), then might we safely give to the winds of heaven every fear and bestow all our care upon others. May God help each one of us to

"Follow with reverent steps the great example  
Of him whose holy work was doing good;  
So shall the wide earth seem our Father's temple,  
Each loving life a psalm of gratitude!"

HOME COLUMN MISSIONARY FUND.

Sr. Catharine Steadman and granddaughter, Lamoni, Iowa.....	61
Sr. Annie.....	00
Sr. Sarah L. McVay, Spickardsville, Mo....	5 00
Sr. Lydia Supry, Lansing, Mich.....	50
Sr. Lilly and Mary Kelly, Lansing, Mich..	50
Sr. M. A. Green, Alila, Cal.....	1 00
Sr. S. C. Dawson, Alila, Cal.....	60
A sister, Centerville, Iowa.....	5 00
Sr. C. Houseman, Fremont, Ind.....	1 00
Little Lottie Gould, Battle Lake, Minn....	05
Josephine, LeRoy and Henry Wood, Dun- lap, Iowa.....	53
Sr. Louisa C. Johnson, Lamoni, Iowa.....	27
Alice and Nettie Preston, Springfield, Neb.	23
Sr. Emma E. Lovell, Davis City, Iowa.....	14
Sr. Laura Fuller, Escanabia, Mich.....	60
LAMONI, Iowa, June 23d.	

LAGUNA BEACH, Cal., May 9th.

Dear Sister "Frances:" Though young in years and young in the faith, yet I can not tell you how deeply I sympathize with you in your special work. After reading articles in the Home Column, penned by yourself and other sisters whose hearts are full of the desire to elevate humanity to the standard that God has set for them, I have often yearned to assist as much as I might be permitted to, in carrying forward the slow but

sure work. But I have not known how to begin or where. I could think of much that might be said or done, but whether it would come in the right place, should I attempt to write it, I did not know. But the other night a strange desire came to me to write and "tell you all about myself" and circumstances, and then if you could use any of my efforts I should hold myself willing to serve as much as I could.

I was born in New York, but at two years of age moved to Durant, Iowa, twenty-five miles west of Davenport. When twelve years of age I again moved with my parents, this time to California, living on a large farm about seven miles from San Jose. At sixteen, almost against my father's will, but afterwards with his full consent and assistance, I began the course of study at the State Normal School at San Jose, intending to fit myself as a teacher. Here I was led to feel the responsibility a person was under who assumed to teach humanity in the schools, and according to their teaching I was incorrectly led to believe this responsibility extended to all things, both spiritual and temporal. I taught one year after graduating, having "won success," they said; but I wore my body out, and was obliged to rest. My parents had returned to Iowa, but had located at Dow City, in the western part instead of in the eastern part. I resolved to go there, spend some time in recuperating, and then to test the knowledge I had both learned and taught by a period of travel and personal observation throughout the eastern part of the United States.

I had been led to wonder what after all was the end and purpose of existence here, and I hoped by a study of the earth and humanity to find the key which would unlock this mystery. I carried out my resolution, spending three months in constant, studious travel; but I did not find the key. After six months' reflection, on my return home, during which I analyzed to the best of my ability all that I had seen and heard, I gave up in despair. Knowing that no one whom I had interrogated had settled the question, and finding myself unable to do so, I realized for the first time the weakness of unaided humanity, and life and energy seemed to go out from me. For three weeks I was more dead than alive. I knew not what to turn to, for I did not know whether I would be on the right track in any act. The only religion I had was a belief in a Supreme Intelligence ruling and governing all things. I hoped with a faint hope he would also guide all things for those that sought him, and I prayed for some time. I would get up in the night and walk the floor, not daring to lie still for fear my brain would burst, my thoughts came so fast, but I could not yet find out. At last I made one final prayer stating to God I would leave my life in his hands; and if he did not tell me, or direct my life so that I might learn his will, I would bring the fact up at the judgment seat, saying, "Lord, I would have tried to obey, but thou didst not show me the way."

The next day I received a telegram to come to Laguna and take charge of the school here. But meantime peace had come to my spirit, and a faith that I would yet know had been given me. I went on with my school as best I could, but the responsibility forced me to still cry for an answer to my question, and I began to wonder if there really was a God. If so I must have some proof of it.

Throwing down my books in despair one night, I expressed my discontent to some of the family with whom I was boarding. Immediately the sentence was picked up, and discussion followed. I was astonished! Here were people declaring that there is a God, and that he actually does reveal his will to mankind. How hope strengthened within me! And how all things seemed to possess new attractions to me, for now I had a hope that I might understand them. One conversation led to another, and I kept the willing family busy answering questions for about three weeks, when I had an opportunity of having five hours steady conversation with that since most valued friend and able representative of the gospel of Christ, Bro. D. S. Mills. He had come down to Laguna on Saturday, intending to preach in the branch here on Sunday, and on Saturday evening, at my request, he went over the principles of God's salvation and dealings with mankind as fully as he could within the time, from the beginning to the known end; and in my heart, though I watched with the anxiety of a despairing person, I said, "The system is perfect in theory." Then came the question, "Will you obey the requirements and test it?" And after reflecting on the matter that night I said, "I will," and the next day was baptized by brother Mills in the Laguna from which the place takes its name.

But I received no manifestation of the Spirit—nothing from God to positively prove to me that he is, or that he had taken cognizance of my act. The branch that I entered, though zealous in proselyting, were not living to all the commandments of God, and were barren of the gifts, and I had no examples, in the other members, of God's instructing or assuring power to mankind. Oh Father, thou alone knowest the trials our faith was subjected to that first year! A little hope came again, however, when I attended our district conference, where I really felt the presence of the Holy Spirit generally shed abroad. I was also promised by the Spirit of prophecy through Bro. Burton that if I would remain faithful I should surely know the thing I sought, and should be "more than satisfied." At last after looking in vain for more than a year for a manifestation of the Spirit to me, I turned to God's word and began studying the three books as I felt led at different times. They seemed to open up a world of knowledge in themselves, and I began to test myself and others by the words written. I soon saw that it had been wisdom to withhold manifestations from me, for then I had no knowledge as to his purpose, and I also saw how far short our branch came of being worthy of God's gifts and blessings. The delight they had felt in learning such perfect laws as those found in our church, had blinded them to the idea that responsibility comes with knowledge, and though they gladly spread this knowledge, they were not in themselves examples of it. This was a great disappointment to me, and many trials were experienced wherein I over-zealously sought to obey the commandments in my dealings with them. But still, although not used in wisdom, I can see where the heaven has begun to work, and it is now the earnest desire of a few in our branch, not only to thoroughly desire God's commandments, but to make themselves such perfect examples as to be worthy of God's instruction and guidance again. And is not this what all seem to be now working for? Is not purification the

present work of the Saints? There is enough in God's written word—taking all of it—to keep us busy for some time in trying to understand and obey, and I pray the Father that he may lead all his Saints to see the practicability of religion, and the close application of it to their every deed and thought.

Since coming here I have been led to see and experience the beauty of God's plan for union in labor; and have now a dear husband, who of all people has been most instrumental in keeping me in the faith, and a darling little baby girl, a constant source of purest joy, as well as an object upon which to exercise that "pure love of God," which should abound in every heart. And now I will close, saying, God aid you in helping just such wives and mothers as I myself am to do their whole duty, according to God's standard, that they may reap the whole reward He has promised to the faithful. And if I can do any thing to assist the work anywhere I shall be glad to give what time I can in making the effort to do so.

Your sister in Christ.

MRS. VINA H. GOFF.

#### THERE'S ONLY ONE.

There's only One on whose dear arm

We safely lay our cares to rest;  
There's only One who knows the depth  
Of sorrow in each stricken breast.  
There's only One who knows the truth  
Amidst this world's deceit and lies;  
There's only One who views each care  
With just, unselfish, candid eyes.

There's only One who marks the wish  
No faltering step severely blames;  
There's only One too full of love  
To put aside the weakest claims.  
There's only One whose pity falls  
Like dew upon the wounded heart;  
There's only One who never stirs,  
Though every enemy and friend depart.

There's only One, when none are by,  
To wipe away the falling tear;  
There's only One to heal the wound,  
And stay the weak one's timid fear.  
There's only One who's never harsh,  
But tenderness, itself, to all;  
There's only One who knows each heart  
And listens to its faintest call.

There's only One who understands  
And enters into all we feel;  
There's only One who views each spring,  
And each perplexing wheel in wheel  
There's only One who can support,  
And who sufficient grace can give  
To bear up under every grief,  
And spotless in this world to live.

There's only One who will abide  
When loved ones in the grave are cold,  
There's only One who'll go with me  
When this long painful journey's told.  
There's only One, I'm sure, will watch  
O'er every dear one whom I love;  
There's only One can sanctify,  
And bring them safe to heaven above.

O, blessed Jesus, Friend of friends!  
Come hide us neath thy sheltering arm;  
Come down amidst this wicked world,  
And keep us from its guilt and harm.  
Thou art the One, the only One,  
To whom no love too warm can flow,  
Thou art the One, the only One,  
In whom there's perfect rest below. —Sel.

GREEN'S LANDING, May 3d.

*Sister Frances*.—I have read the *Saints' Herald* for some time, and am pleased by reading so many letters from the sisters showing that they are striving to do the Master's will and that they are enjoying his blessed Spirit. Sisters, don't

put your hand to the plow and look back, but press your way onward to the mark of the prize of the high calling. It is the one who continues unto the end who shall wear the crown of righteousness.

I joined the church of Latter Day Saints some fifteen years ago, for which I have never been sorry, though sometimes I feel quite cast down and my cross heavy to bear; but I strive to put my trust in God. I know he hears my feeble prayer—thanks to his name that I ever had a willing heart to obey his truth. I have two brothers and sisters out of the ark of safty, and I feel anxious to see the day when they will take up their cross and follow Christ. We have meetings here in the Saint's Chapel every Sabbath afternoon, by Elder G. W. Eaton, who we feel is one of God's chosen ones. Pray for him, dear Saints, that he may do a great work for the Lord. Praying we may never be weary in well doing I will close. Pray for me, for I need the the prayers of all the Saints.

From your sister in Christ,

KATE GREENE.

## Correspondence.

WE are permitted to make the following extract from a letter to Bro. H. A. Stebbins from Bro. B. V. Springer, Ray, Indiana.

RAY, Indiana, June 13th.

*Bro. Henry*.—I spoke twice yesterday (Sunday), once at our church, and once at a school-house two miles south; house full and the best of liberty. I am to speak twice this week at the church, then my next point is Scott township, whence you remember the citizens sent a petition to General Conference for my return. I baptized one of the said petitioners last Monday, at our conference. Our conference of June 4th to 6th was one of the very best I ever attended. Two of those I baptized in Ohio last winter were present, and when they left they said they never before could realize what the day of Pentecost was like. Did I tell you of a dream I had while at Lamoni? I told it to Bro. Blair and others; it was in brief this: I was on the bank of a beautiful lake fishing, and caught four fine pickerel. While fishing I saw a beautiful transparent banner suspended in air, and near the bottom was my name in full, in gold letters; and above the name and on each side was a host of stars glittering like a thousand diamonds. This is the substance of the dream; the sequel. On Saturday I baptized in the beautiful lake a man who had come fifty miles, and on Monday two more arose for baptism. I was a little puzzled because of the number; three instead of four, as in my dream. When we repaired to the lake I waded out to find a better place, and having found it and stuck a stick, I went back to the shore and sat on a grassy bank with my feet in the water while they sang and prayed. I never felt the Spirit in so great a degree in my life; it seemed as though the Father was looking on and approving as when Jesus was baptized of John; the very heavens seemed bathed in smiles above us; and at the close of prayer and song I turned my face to the crowd on the bank and there stood three ready to be baptized; and it does seem now as I think of it, that I never performed the rite with such feelings before; and all agreed

that it was so beautifully done; all hearts were glad. There was my dream in number and all complete. To God be all the glory. I expect to go to Ohio next week, to Paulding and Mercer counties. On! On! will be my motto; no time to loiter by the way, and, thank God, no desire to. I feel young, stout and willing to do the little I am capable of doing.

Your brother,  
B. V. SPRINGER.

HASTINGS, N. S. W., May 13th.

*Dear Herald:*—If in my last you thought we must truly have been fatigued with our long coach journey, you will think also that I have taken plenty of time to rest before finishing my story; but the pen is all that has been idle during the interval. We all enjoyed our visit with the Nambucca Saints very much; were made most welcome wherever we went. Had we been a portion of the royal family I don't think they could have shown any more solicitude for our comfort and happiness. I am sure none could be more kind than they were; and I shall ever remember that visit as one of the pleasantest seasons of my life.

The air was clear and very light,—being so high up in the hills—that makes one feel so pleasant and happy. I do not think I ever drank into the spirit of the work more than while there; and many a happy hour was spent in reading the *Herald* to the sisters, and talking with them concerning the things of the kingdom—that subject that is so dear to us all, and is ever new and interesting. We had many good meetings also, in which all enjoyed the Spirit that both edified and instructed. The children there are interested in the *Hope*, as will be seen by their effort to help towards having it enlarged. Yes, our stay among that people was indeed very enjoyable. But if it may be thought by some that we women folks ought not to have gone on such an expensive journey, I will say in reply that I believe the good fruits of that visit will remain when expense will be a thing of the past not to be remembered; besides, it was the wish of the Saints, and all joined in bestowing substantial tokens of their love and regard for us.

Our home was at Bro. and Sr. Argent's, but we divided our time between them and Bro. Ballard's family, and visited with them all. We are indebted especially to Bro. George Ballard for much of his time and means used in our behalf. And that reminds me of a miraculous interposition of God's providence, showing that he is the Master, and will stand good for the necessary debts of His ambassadors, which circumstance I will relate farther on. When we were ready to come on our way back, it was just in the hurried season of corn cultivating. Bro. George's corn was sadly in need of attention; the weeds were nearly choking it out. It was necessary that we should be taken two day's journey before we could join the coach. Robbie Argent would take Addie and I in the buggy, but another was needed for Joseph and the luggage. It so happened that no one could go that week but Bro. George, and some thought he ought not to, on account of his corn. But when he saw that we were all anxious to get off that week, nothing could prevent him. He said he would go if he lost his whole crop of corn.

Did he lose it? We shall see. When he was about to leave us at Kempsey, he put a pound

note in my hand. I handed it back saying: No, brother, you can not afford this; you have done too much already. But he would not take it, insisted that he could afford it, and that I must keep it. Then I said: "I will receive it, and may the Lord reward you fourfold and more."

At Kempsey we were packed into a large express wagon, in which were a number of iron cases of goods—with only our heads peering above them—galvanized iron beneath us, galvanized in front; galvanized iron behind us, galvanized iron at our side, with the burning sun pouring down on its bright surface, making a perfect furnace of heat. We spread a shawl on those in front to keep from being sunstruck by the reflection. Then our trunk and boxes, and valises for the four passengers besides ourselves were piled high above our heads at the back. Joseph sat on the front tier of boxes with his feet over the side, and another man the same way on the other side, and thus we were to go over those long, high hills. The driver said he had never had such a load before. We had not gone far when I insisted on a more secure lashing of the load at our backs, for they seemed to be settling forward, and if they should take a slide forward in going down one of those long, steep hills, our heads would go with them. So they were made properly secure, and a man stationed at the back to look out for and guard against any accident.

Was the Father's watchful care over us? I do not think we had driven an hour when the sun was obscured by a thick, hazy cloud, and a cool breeze sprang up, nor did the sun break out again during the day. We got into Port Macquarrie between eight and nine in the evening; started again at five in the morning; this time had a covered coach and a good road. Arrived at Taree about four p. m., nearly melted with the heat. Before dark Bro. Sydney Wright rode in town, leading another horse for Joseph to ride back. Immediately after breakfast next morning we made another start for Forster, Joseph going on the horse brought for him, while Addie and I and the luggage were consigned to the care of the parties that took us over that piece of road when we were going. But there was only one conveyance this time. The roads were so bad one of the young men had to be on a horse and ride on ahead often and pick out the way. The little two wheeled spring cart seemed to be in such imminent danger of upsetting on those side-hills that we preferred walking up and down all the bad ones, which was about eight miles of the eighteen. The heat was intense, not a breath of air stirring. We nearly famished for water. There were several miry places at the foot of the hills, but the water was so stagnant we dare not drink it. I hunted a pebble and put in my mouth, but it was hot and not at all satisfying. It was nearly four o'clock when we got to the end of the road and found Bro. Colvin with Bro. Wright's boat waiting for us at the landing.

The woman of the house at the landing made tea and set out some food before us, which was very acceptable indeed, not having had anything to eat or drink since breakfast. As soon as we emerged from the thick woods and came towards the coast, we met a strong breeze, was told that it had been blowing hard all day. There was a little more than we wanted in that small boat, however we got along very well. At dark, as we were rounding a point just back of brother

Wright's house, we were hailed by Bro. Wright and Joseph, who had come to land and pilot us through the bush, a short cut to the house, saw sister Wright coming towards us down the walk with open arms and received us in a kindly embrace. They all welcomed us back, and I felt as if I had got home again after a long journey. How delightful to enjoy the sea breeze, and to see the ocean again and vessels moving about. How very much pleasing sights add to the happiness of life—at least to my life. And here the eye was continually delighted, while every bodily want was supplied by the kindly care of Bro. and Sr. Wright and the Saints. But the most pleasing sight of all was the happy faces of the dear Saints; happy in the light and knowledge they had received. Yet there was a wave of sadness for the loss of our dear sister Leaberg, who was soon transplanted from the church militant to the church triumphant.

We all enjoyed sweet seasons in our meetings; and there also the "word was confirmed by signs following." In some instances the Spirit was manifest in much power. At one, no sooner was the meeting opened than the Spirit seemed to fill the room and rested upon me in such power that I could scarcely keep my seat till my husband was done speaking. As soon as he sat down, I stood upon my feet, my hand was extended towards the stand; but it did not reach far enough and I followed it till it rested on the head of brother Wright. A blessing and a promise was given him in an unknown tongue. Then the hand was raised and pointed upwards while the same language flowed from the lips, and before ceasing the whole body turned towards the congregation, and stepping to the front of the stand both hands went out towards them, and the Spirit spoke words of encouragement to them. The power of the Spirit was felt in every heart, causing them to thrill and tremble with a joy too great for them to express. The interpretation was given to Sr. Wright and one other, (I forget who), but neither of them had the power to rise to their feet and give it. Then it was given through my husband.

Bro. Carter's wife was present for the first time, and wept like a child when she saw and felt the power of God manifest among the people whom she had believed to be wrong. The next afternoon she and her daughter were baptized. In the evening was confirmation, and another season of rejoicing and praising God, many bearing testimony who never had before. We then thought that would be the last evening with them for some time, but as your readers probably know, we did not get off the day we started. As we came back some of the sisters clapped their hands, saying: "O, I am so glad you did not get off; Now we will have another meeting." But the Rev. Thomas, of the Wesleyan persuasion, had come on his quarterly visit, and seeing us board the schooner, considered us safely out of the way, and had a meeting appointed for himself that evening. It must be remembered that his congregation must necessarily be all Latter Day Saints, except the school teacher, for the Romanists never come to hear him.

Since the Saints had been feeding on the real "bread from the Father's house," they had no appetite for husks. But they are a very charitable people, and rather than hurt the young man's feelings most of them went, while some waited

for the second bell. Joseph was going to have meeting one hour after his was dismissed. What a pitiable effort he made "wresting the scriptures" to make those people—who had "tasted the good word of God and the powers of the world to come," and whose countenances were still light from the effect of those powers—believe they had received false doctrine. When his meeting was over, he stepped down from the stand and Joseph stepped up, took the same portions of scripture he had used, with the remark that, "when a man preached a sermon it was public property;" and that since the gentleman had spoken against our views, he would show our side, and then proceeded without any further personal reference. But he was not allowed to proceed far unmolested, for Mr. Thomas came suddenly to his feet and found fault with him for "attacking his principles." Joseph answered that they were bible principles that he was speaking of, and consequently as free for one as for another. But Mr. Thomas evidently thought his arguments ought not to be upset, and he used about fifteen minutes of time in making that known. And when at length he concluded to sit down, he sat very light, and sprang up again to call in question whatever did not suit him. At length Joseph said, "I sat quietly during your meetings and heard whatever you had to say; now this is my meeting. Will you have the goodness to sit down and be quiet? You are disturbing the meeting." But he did not feel disposed to sit down, and after a little more talk indignantly took his hat and walked out, after which we had a good meeting. I wondered where he would go, as he always put up at Bro. Wright's, but surely he never intends to go there any more after conducting himself in such an ungentlemanly manner towards Bro. Wright's friend and brother, and all the Latter Day Saints in general. But to our surprise, on entering the sitting-room we found him there on the couch playing with the little children who had been left to keep house. And he must have felt a great respect for Bro. Wright and wife for the kindly manner in which they made him welcome.

He and Joseph kept up the argument till after midnight. The most amusing feature is that he still considers Forster a part of his field, although he has not a solitary member there. But he has been coming and preaching there every four weeks for some time, and has had good pay for it. And even after all but the Romanists had become Latter Day Saints, he still kept on coming, would put his horse in Bro. Wright's barn, eat and sleep at Bro. Wright's house, go over to the hall and preach to a Latter Day Saint congregation against Latter Day Saint doctrine; and then bring around his paper and insist on them paying him for it, and even made the threat that "if they did not pay him he would not come." He fully believes that when that disturber of the clerical peace, and "setter forth of strange doctrines" is out of the way, the people will be as much his as they ever were. I believe there never was but one of his people there, and he is now a deacon of the Forster branch. But the Church of England clergyman understands himself and the people a little better. He has not been back to hold a meeting since the night of the discussion, and the reason he gave was, "because the people would not believe a word he said."

Pardon me for making such a long letter, and

I will quote some from Bro. George Ballard's letter to my husband, and close. He says: "When I returned from Hempsey, I went down to my own place the next day. Well, when I left to go away with you, my corn was very dirty indeed, with weeds almost as thick as they could stand, about six or eight inches high. But when I returned the caterpillars had them eaten down till it looked as bare as the road, only the corn remained untouched. The scene moved me to tears, and I could but kneel and thank my heavenly Father for such a manifestation of his goodness and love. Yes; tell Sister Burton that four times the value of that done for you would not pay for the work done by the caterpillars, and I do not think they harmed a stalk of corn."

SISTER EMMA.

WHEELOCK, Texas, February 8th.

Bro. W. W. Blair:—While I sit in my humble cottage thinking of many things, it occurred to my mind that Isaiah the prophet said in regard to the work of the Lord in the last days, that it would be "a marvelous work and a wonder." And sure enough it is, even in my own case. I was brought up under Baptist influences, and was a member of the Baptist Church about twenty years; preached in said church about sixteen years, and of course I expected to be a Baptist while I lived. I was just as honest and sincere then as now; went and preached to the people through all kinds of weather, and baptized a good number of people both in Texas and Tennessee. I did it in faith, too; and I am confident the good Lord accepted my services inasmuch as I did it in faith, and according to the best knowledge I had. But thanks be to God for the great privilege of hearing the gospel in its fulness, as believed and preached by the Reorganized Church of Jesus Christ of Latter Day Saints. I used to believe the gospel of Christ, but now I know it is the truth. I know it is the power of God unto salvation. Yes; the blessed old gospel; the same that was preached by Jesus Christ and his immediate apostles. It has the same "power" wherever it is preached in its original purity and simplicity by those whom God had sent to preach it. I do thank God that I have lived to hear it as it was first preached, to have the privilege of obeying it, and to realize for myself the blessed effects, having the Holy Ghost to bear witness to the truth of it as believed and taught by the true Latter Day Saints. O, if I only had all of my Baptist brethren of the ministry together so that I could tell them how the good Lord opened my eyes to see wherein I was in error! While I admit that they are honest in their convictions, I know they are in error to a great extent. May God have mercy upon them.

And not only would I love to tell this to the Baptists all over this land and country, but to every other preacher of the various sects. And not only to preachers, but to lay members, too; especially those that are honest in heart and desire to know what the will of the Lord is.

I hope that some honest souls will read this; and may the good Lord bless and sanctify it to their good and his glory is my prayer. While the work of the Lord in these days is "a wonder" to the world, something that they don't understand, I fear that there are many who will continue to wonder who have a knowledge of this glorious gospel as preached in its fulness until

it will be too late for them. It seems to me that I have seen some who are convinced of the doctrine which we believe, but who, because it is not popular, will not obey its demands. They are they, I fear, who will "wonder and perish." I have investigated the claims of the Reorganized Church of Jesus Christ of Latter Day Saints for the last year, and I have had a good many of their books to read, including the debate between Clark Braden, a Campbellite, and Bro. E. L. Kelley, and I must say they have the right ring and are true. My faith continues to increase, thank the Lord. I heartily accept the Bible, Book of Mormon, and Book of Doctrine and Covenants as my rule of faith and practice; for I can find no conflict in their teaching, when understood properly. I pray God's blessing upon his church and people. May Zion continue to flourish, and may there be added unto the church daily such as shall be saved; and may the Lord bless the editors of the *Herald*.

Yours in Christ Jesus,

E. W. NUNLEY.

GALIEN, Michigan, June 16th.

Bro. Joseph:—Have just returned from the district conference held with Saints of Clear Lake, Indiana, and a season of edification was enjoyed. Indeed it was rather advancing to listen to the glowing reports of "how the gospel wins its way," the renewed vigor and brilliant hopes. Though none of what Paul denominates "the best gifts" were manifested, the conference was characterized by faith, wisdom, knowledge, and peace, endowing all with ardent desires for the onward rolling of the great and good work, demonstrating to the worldly that the accumulation of such graces are subjected to determinate laws, even obedience to "the law of the Spirit of life in Christ." During the sessions Bro. B. V. Springer baptized four persons in the waters of Clear Lake. Attendance good throughout. Coldwater branch was well represented. Saints of Paulding county, Ohio, attended, who are nobly zealous for the work, as also those of Stark county, Indiana. At the last mentioned place we had centralized our labors in the town of Knox, for some time past, and just before conference we baptized four noble persons, one gentleman and three ladies, one head of a family, who we trust will have an influence for good in the kingdom of Christ. A dozen or more are on the verge of uniting with the church at that place.

Since the late General Conference, in Michigan alone, additions to the church have averaged fifty persons per month. Is the work likely to be torn down, and its prestige frittered away at these sweeping strokes? Is not good evolved from evil, occasionally?

Brethren, the land of the "ensign" and "standard" of spiritual Zion is needing labor. The ramparts of error and the battlements of prejudice, through the embrasures of which the artillery of error have directed their deadliest blows, are crumbling, giving evidence of serious decay, preparing the way for the effectual working of the gospel plow. The Southern Michigan and Northern Indiana district is now in a fair condition. Prosperity attends the work all along the line. Grove meetings will be held during the summer, and appointments will be made as early as is practicable, and be announced in *Herald*. The Coldwater Saints are alive to the

cause. Their light may be seen as a "city set on a hill." A firm united band, may that light never grow less. Unity is power. Disunity is weakness—is an element of destruction. A kingdom divided against itself can not stand," is as true now as when uttered by Christ.

May we endeavor to maintain the unity of the Spirit in the bond of peace.

LEONARD SCOTT.

PERSIA, IOWA, June 16th.

*Bro. Joseph:*—Our meetings will continue here over the coming Sunday. Seventeen have been added in this locality by baptism, with three or four promised for Sunday next, and still more expected. The Lord has been with us wonderfully by his Spirit. The young and middle aged who have been baptized during these services have testified of the goodness of God to them. Pray that the Lord may continue to be with us.

Truly, J. C. CRABB.

GALIEN, Mich., June 20th.

BRETHREN JOSEPH SMITH and W. W. BLAIR: *Dear Sirs:*—On the 4th and 5th inst., I attended a conference in the Northern Michigan district where I met about three hundred and fifty Saints. I seldom ever meet with a more zealous, energetic and spiritual body of Saints than I found there. There have been forty added to the church in that district since our Annual Conference,—twenty by Bro. Cornish, sixteen by Bro. Carpenter, and four during the conference. Brethren Cornish and Carpenter, aided by brethren DeLong and Barr, are doing a noble work in that district. Bro. Carpenter, district secretary, informs me there are between seven and eight hundred in that district.

It was stated there were about seven hundred present during the meetings on Sunday. A greater interest manifested by both those in the church and out, I never met than was exhibited there. Also attended conference on the 11th and 12th at Bleinheim, Ontario, where I met a body of noble Saints; brethren John H. Lake, Mayhew, J. H. McIntosh and Arthur Leverton, are able defenders of the faith; also learned that Bro. Evans was doing a noble work. The work seems to be in a prosperous condition in that mission.

The outlook for the work financially exceeds any previous year during the same period. The Saints appear to take hold with an understanding and determination on their part that this work shall roll on, and elders be left without an excuse.

I am your co-laborer for Christ,

G. A. BLAKESLEE.

KNOX, Indiana, June 14th.

*Dear Herald:*—You are ever a welcome visitor at our house, furnishing bread to hungry souls. There is no branch here, but we pray there may be in the near future. Elder Leonard Scott has done much good here. There are some nearly persuaded to take up their cross. Others are investigating. We look for his return to finish his work. He is an able speaker and worthy of his calling. I attended the Clear Lake conference and had a most enjoyable time. The Clear Lake branch is a good band of Saints, and are alive in the work. I was more than pleased to meet Bro. and Sr. B. V. Springer. I feel more than ever determined to press onward.

Your sister in the one faith,

MOLLIE PRETTYMAN.

NASHVILLE, IOWA, June 8th.

*Dear Herald:*—We are neither dead nor sleeping, but busy at the Master's work. The last two conference sessions of this district have been marked by unity, peace, and active measures in the interest of the gospel's spread. After a long season of stagnation, (attributable to various causes), the work is really "looking up." Many friends have been made to the cause, some are investigating with intention to ascertain the truth a few, (seven), have united with us by baptism, the majority concede us respect and courtesy when we deserve it; am sorry to know of reason for a withholding of these tributes from any who bear the name of "Saint," but true it is, the unsaintly walk of some does militate against the fair name of the church in this district. What a comfort it is on making inquiry for Saints in a new field to hear a hearty, "O yes, I know them;" and the volunteered comment, "and nice folks they are too." I tell you, dear Saints, that is a louder sermon than anything spoken from the desk. Nothing so effectually handicaps the adversary as the power of a holy life; against this he has no weapons whose edge does not turn like pewter. Multiply these "turtle forts" in all the borders of Zion, and throughout all her possessions, and the result is sure to be victory for the army of the Lord. Who in all the hosts of Israel does not feel strengthened to know of the evident acceptance of the Reorganization's labors by the good Father, manifest at Kirtland Conference. Although I did not hear the revelation read before the assembly, nor hear any testimony from direct witnesses present, yet on reading the text of same in the *Herald* the Spirit bore witness, with sensible burning, the genuineness of which I can not doubt. False spirits do not burn, as a prominent spiritualist told me after one of my discourses here. "Feel my hand sir! I am always cold like that when under spirit influence." "He shall baptize you with the Holy Ghost and with fire," says John of Jesus.

I had the pleasure lately of baptizing two elderly people who have for months been studying the restored plan; one will unite with the earnest, live little band in Davenport, and the other likely with the Batternut Grove branch.

The Rev. (?) M. T. Lamb had been firing "paper wads" at fifty cents each at the Book of Mormon, and manufacturing statistics calculated to militate against the Reorganization, "all a labor of love;" collection taken up and donations solicited to help save the fifty thousand honest but deluded Mormons, and support the Rev. (?) Lamb. He was challenged to debate, but he had heard how C. B. [Clark Braden.—Ed.] had got used up at the hands of E. L. Kelley, and it made him "tired;" he only wanted to debate for "truth's sake" and "gate receipts." Bah! he was afraid of our "Irish Hunters." I read his wonderful "Golden Bible" carefully as prescribed, and—still I am a Mormon. He lectured in Buffalo, sold his books, and people said, "I shouldn't think a Mormon would ever show his head again." One of them did, though, and announced a reply to his attack of the church and the Book of Mormon. In this discourse Professor Dana's Geological works, (*late*) "Joseph the Seer," the Book of Mormon, Bible, common sense, and the Spirit of God were valuable aids, and I don't think it was entirely egotism to say the truth "came out on top." Those who were officious in their efforts

to aid Mr. Lamb in slaughtering the "work" were conspicuous by their absence, although they had special notice and invitation to hear. The Saints there seem determined to stand by the ship as staunchly as ever.

On behalf of the district I venture to say we are glad of the action of General Conference in returning J. S. Roth here; we need him. Three candidates to confirm at this writing. Steady all along the line, shoot low, keep together, obey orders, and the victory will perch on the banners of "the people of the Saints of the most high."

Yours in bonds,

W. T. MAITLAND.

XENIA, Ill., June 13th.

*Bro. Joseph:* Our conference has just closed; had a pleasant time. Last week Bro. Hilliard and I organized the Parrish branch, in Franklin county, Illinois. James M. Pucket was ordained priest, and Aaron Burleson and Andrew H. Johnson teachers. The branch numbers twenty-five. Seven were baptized during our stay, and many more are believing. Hope to see others obey ere long. Many calls for preaching. I am doing all I can for the work, under my circumstances. My health is poor, but my faith in the gospel is not weakened. Think we are making some progress in this district. The elders seem determined to hold what ground we have gained, and push on to conquer new fields. My heart is in the work, and I long to see it spread to the uttermost parts of the globe. May God bless you.

As ever,

ISAAC M. SMITH.

WHITING, Kan., June 13th.

*Bro. Joseph and William:*—We wish to call the attention of those having the mission in this country, to the fact that there is a large territory within this district (Central Kansas) thickly inhabited, and school-houses are numerous, and we think it is as an inviting field for mission labor as there is in the country anywhere; the district also needs a visit from the ministry for its revival and to set it in a working order. There has not been for a long time, nor is there now but very little preaching done in the district; we earnestly wish the above will move some brother and bring him here, and we are satisfied that he will not fail to do much good for the district and the spreading of the gospel news in this country. Wishing the prosperity of the church and the salvation of men,

In bonds,

H. GREEN.

MEDINA CITY, Tex., June 11th.

*Bro. Blair:*—This is a hard place to labor in. Evils practiced here just after the death of the prophet cast a darkness over the truth that never has dispersed. I am doing what I can to get a hearing, and by the help of God and the Saints here I think will ere long prevail. Brother and myself have taught two singing schools near here of late, and I have been solicited to preach, which I shall try to do soon; have appointments out now every Sunday, and expect to preach some during the week. I feel thankful we have the blessed assurance that "a little leaven leaveneth the whole lump." And no matter how discouraging sometimes things appear, we have only to do away with old self, and his opinions, and remember the work is the Lord's. As Bro. E. A. Davis says, there is "a time for sowing,

and a time for reaping." This seems a drouthy place, spiritually, to sow, but some seed may fall on good ground. Now I have a work assigned me under Bro. I. N. Roberts, and I ask your prayers. God has blessed me of late with light and liberty in proclaiming his word to the people. I want to be more humble, and have more of the Spirit of God and less of the spirit of self. We are commanded to "love the Lord with all our heart, soul, mind and strength," and present our "bodies a living sacrifice to God." If that leaves any part for self I don't see it. "Heirs of God and joint heirs with the Lord Jesus Christ," means all when rightly considered. I feel to thank God to-night that I am once more at work.

J. A. CURRIE, Jr.

MOORHEAD, Iowa, June 13th.

*Dear Herald:*—I returned from Persia, Iowa, last Saturday, where I had been in attendance at our quarterly conference, staying over till Friday at eight a. m., to attend the meetings held during the time. We had preaching service each evening and social, spiritual feasts each 2:30, p. m. Brn. Blair, Derry, Crabb, Whiting, Peak and Wight did the preaching. Our social meetings with not a single exception, were feasts indeed, bringing that calm and peaceful influence coming only from the Comforter. From the tottering adult with tears streaming, to the child of thirteen, all seemed to vie with each other in telling of the goodness of God.

A new and peculiar experience was had, and through the promptings of the Spirit we were led to do a new kind of work, the which we trust will bear fruit at no distant day. Five had been baptized and the names of others given. We found the Saints kind and hospitable, and it was with regret that we took the parting hand.

Where on earth beside is found so glorious a work!

J. W. WIGHT.

SWEET HOME, Oregon, June 11th.

*Brn. Joseph and Blair:*—I am glad to inform you that my health is considerably improved, and that I have just concluded a six nights debate on the question, "Is the Reorganized Church of Jesus Christ of Latter Day Saints the Church of God in fact, and accepted with him."

My opponent, Mr. Russell, a young man of more than ordinary talent, dealt with us much fairer than the most of our opposers, for he did not enter into abuse of character, slang, nor vituperation; but confined himself to finding fault with the Book of Mormon, Doctrine and Covenants, and the Inspired Translation, trying to make them contradict each other, and so sought to meet the question. But from the feelings of the people and the interest manifested, at the close it was plain to be seen he had missed his mark. The interest was good throughout, people coming eight and ten miles and filling the house. I never saw as good order and close attention in any debate that I ever attended. And it was plainly manifested, especially on the last night, that we had gained favor and friendship with the people. They showed that they had been happily disappointed, as they had expected a quarrel and a contention as they had seen in other debates. I can safely say that the truth did not lose anything from the debate. I need help, as this is a very large field, and in my enfeebled and crippled condition I can not do as much as should be done here, but will do all I can. I hope some

way will be opened to send a man that can stay here some time, as it will take time and example to remove the prejudice that exists here. This field is in close proximity to Utah, and many of the old settlers are from Missouri and Illinois, and they have instilled the old stories and prejudices into their children, and they are harder to remove than with the old people. I have been blessed with good liberty in preaching, and in the debate also, and my faith has been strengthened in the great work before us. Ever praying for the prosperity and redemption of Zion,

Your in gospel bonds,

A. HAWS.

DETROIT, Minn., June 13th.

*Dear Herald:*—Our district conference is a thing of the past, but the lessons we learned and the blessings received I hope will abide with us. There were about ninety Saints, and friends to make about one hundred and fifty. The best of feelings prevailed, a perfect unity as far as I could discern, and a desire on the part of the Saints to hold up the standard of King Emmanuel. The Holy Spirit was with us, and it warmed our hearts and took away all hardness and bitterness. Our business was carried out in a spirit of harmony and all seemed satisfied with the proceedings. Your humble servant was chosen district president, brother Freeman Anderson vice-president, and Bro. Barnhard clerk.

I feel like thanking the Twelve for defining the duties of district president, for there was a difference of opinion; now it is all plain, and I hope the Saints of this district will unite with their officers and help to build on the one foundation, as God wills. Our preaching meetings were well attended, and the best of attention given. Bro. Mosier preached Saturday evening, and in his peculiar way set forth the truth of the latter day work. It told on all that heard it, for Bro. Mosier has passed through the furnace of affliction and has come out purified.

But what I enjoyed better than all was our sacrament and testimony meeting held Sunday evening. The Spirit of God was there, and spake to us saying, "My children." What could make us feel better than that God was our Father and we his children! Another thing that made us rejoice was the presence of our good Bro. Tabbut, who has been sick for the past two years. Some have seemed to think that the promise of the Spirit that he should preach this gospel would not be in this world, but to the spirits in prison. We thank God that, though brought down to death's door, God has raised him up. He works some every day. He took part in our conference and enjoys God's Spirit. Bro. Foss is doing what he can. One was baptized at conference.

Yours with the love of Christ,

T. J. MARTIN.

MONTOUR, Iowa, June 14th.

*Bro. Joseph:*—I was baptized eight years ago last May. I am a member of the Sheridan branch; was baptized by Bro. D. C. White. I thank God to-day that he ever sent me the gospel, for I know it is the everlasting gospel. I seldom have a chance of meeting with the Saints as there are none here. My heart was made to rejoice the past week for Brother J. S. Roth was here and filled an appointment. We had a very good audience, and they were very attentive. He preached Saturday evening, and Sunday morning

at ten. It was like a glorious shower to the thirsty earth. The power of God was there. People are inquiring, "Where does that man live? we must have him back; he preached more truth than we ever heard before." I feel sure that here is a good opening, and that much good will be done if appointments are kept up. I would be glad to have any elder come and preach to this people. They will find a home at my house.

Yours in the faith,

M. J. KENNEL.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### CYCLONES.

#### "ONE OF THE SIGNS OF THE TIMES."

WE gather from the newspapers that cyclones are getting to be quite common, and that their destructive power is terribly great, spreading devastation along their route, resulting oftentimes in loss of life in appalling numbers; that nothing can withstand their force, for the stately tree whose top reaches high in air, whose trunk has assumed huge proportions, and whose roots that are of large dimensions sunk deep in the earth, has to succumb to this king of terrors, as also the houses, barns, fences and everything that chances to be in its path—nothing is exempt.

Man's inventive genius is at fault to stop the onward march of one of these monsters; he is powerless as the feather in the hurricane, and their visits are of such frequent occurrence that people begin to fear at the approach of a thunder-storm, and seek their cellars or places (as they think) of safety.

Some would be philosophers have advanced the idea that they lived in such altitudes, or latitudes, that they were out of the line of these spoilers, therefore had no need to fear their visiting them, and before their ink had got fairly dry, lo, and behold, one of these funnel-shaped specimens carried destruction, devastation and ruin in their vicinity.

#### THE CYCLONE IS OF MODERN DATE.

History does not furnish us with an account of any in this country prior to 1830, that we have ever heard or read of. The Savior in his enumeration of the signs of the times, utters the following language, "Men's hearts shall fail them for fear, and for looking for those things which are coming on the earth." In this quotation "things" only are mentioned, not specific; and the "things" were to come on the earth. Well; the writer thinks that the "thing" which has come the nearest fulfilling that prediction is the cyclone; for it comes on the earth with a vengeance, and causes great fear in the hearts of men, more so than anything that has made its appearance.

There is a noticeable characteristic in the movement of this wind-cloud. All that have attempted to describe its movements say it comes with a whirling motion; and therein, it is thought, is the secret of

its great power. This brings us to consider a prophecy uttered by Jeremiah, and also one uttered by the "Palmyra Seer." Jeremiah 30: 23, 24, reads:

"Behold, the *whirlwind* of the Lord goeth forth with fury, a *continuing whirlwind*; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart; *in the latter days ye shall consider it.*"

We perceive that the prophet declares that "the whirlwind of the Lord goeth forth with fury, a continuing whirlwind."

The hurricane, tornado, or common wind storms does not come with a whirl, that motion is left to the cyclone. And none of the former comes with such fury and spreads such devastation as the latter. And it was to be a continuing whirlwind, and fall with pain upon the head of the wicked. The people of God need not fear.

We think from the continued accounts of the whirlwind's visits in different parts of the land, that it bids fair to be, or may lay claim to be, a continuous visitor; and if we want to know *when* this whirlwind of the Lord should go forth, the answer is in the last sentence of the quotation, "In the latter days ye shall consider it."

As the people now living upon the earth are considering it, and their hearts fail them, and their faces gather paleness at the mention, much more the actual approach of one of these furies, we conclude that we are living in the latter days, in the days preceeding the coming of the Son of Man, and that this whirlwind, or cyclone, is one of the "things" spoken of as coming on the earth, and is one of the signs of Christ's second coming.

The latter-day prophet says:

"For behold, and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it? The Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet it shall not be stayed until the Lord come."

We see a striking corroboration in the latter day Seer's prediction and that of Jeremiah. One says "the whirlwind of the Lord goeth forth with fury, a continual whirlwind;" the other says "the Lord's scourge" as "the whirlwind shall pass over by night and by day." One says it shall continue, and be considered, in the latter days; the other says it "shall not be stayed until the Lord come." Both agree as to time; both agree as to the manner this great scourge shall fall upon the ungodly. The Lord revealed to Jeremiah that it should take place at a future time from his day; the Lord revealed to His servant in this day, in the year 1833, these are the latter days, the time of the fulfillment of Jeremiah's prophecy; "for behold it cometh speedily," and the people of the earth can testify to the truth of the declaration that it is being fulfilled; for fear lest it should come on the earth in their vicinity, as it has done in other locations, has taken possession of their hearts. The only safety in the writers opinion, is in keeping to commandments of God. For this scourge is to fall with pain upon the head of the wicked.

E. STAFFORD.

#### "WHAT THINK YE OF CHRIST?"

I SHALL not pretend to tell all that I think of Christ, in this article, nor to tell what the church may think; but I have a few thoughts that I believe will be profitable to the church to hear, therefore write them for the columns of the *Herald*.

#### I. I THINK THAT CHRIST PRE-EXISTED.

I mean that he was a personal being; a conscious entity, before he was born of, or made flesh; before a body was prepared him in the womb of Mary the Virgin. I can not separate the idea of existence, and that of substantiality. An "immaterial substance" that some theologians prate so much about, is simply an impossibility.

Whatever can be seen, heard, tasted, smelled, or felt is substantial. That which can not be seen, or heard, or tasted or smelled, or felt is properly called *nothing*. All substances are not alike in their constituent elements, or organic qualities, nor in their forms, operations, influences, effects, purposes or uses. Because some people may not comprehend conscious existence, except in a corporeal, physical or gross material form, it does not follow that there may not be real, living, conscious entities, and personal beings, who possess the power to make themselves visible to whomsoever they will, and who can be heard, and who may be personally touched and felt. That there is a class of beings called spirits, the Scriptures plainly declare, but that these spirits are "immaterial, uncompounded, simple essence," neither reason or revelation affirm.

On the contrary, Jesus, whom Paul declares was made a "quickening spirit," was a substantial being composed of "flesh and bones." Now if there was but one kind of flesh, and that of earthly material; then we may argue that a spirit must be earthy, but we learn that the body of Jesus after his resurrection was not earthy but heavenly; and in that respect it differs from the body of Adam, and of Adam's seed. And that as Jesus received a fleshly or Adamic nature from his mother, or that "he took not on him the *nature* of angels, but he took on him the seed of Abraham," or in other words, the nature of the seed of Abraham, or the nature of Abraham. This nature or flesh must have undergone a change in the resurrection, so that it was no longer earthy and therefore corruptible, but became heavenly and incorruptible, and was a "spiritual body," even a "quickening spirit;" yet was a real, tangible, substantial body, that could eat, and drink, and walk and talk and could be handled. But no more so than so than angels in general could do, and angels are spirits, as Paul declares "And of the angels, he saith, who maketh his angels spirits." "And are they not all ministering spirits, sent forth to minister unto them who shall be heirs of salvation."—Heb. 1: 7, 14.

That angels (who are spirits) could be seen, heard and felt, and could eat, drink, sleep, walk and talk, and thus prove their personality, and substantiality, and tangibility, is seen by the record of the doings of some of them, as for instance in Gen.

19: 1-3, 15, 16. Luke 1: 26-38. Acts 12: 7-10; 27: 23, 24.

That a spirit, or a spiritual body, while possessed of personality, and organs corresponding to those possessed by human beings, can nevertheless perform feats that could not be done by human flesh, is evident from the fact, that Jesus in his resurrected or spiritual body could enter an house, while the doors were shut. John 20: 26. There is no sense in John saying that, unless he meant to convey the idea, that Jesus did not enter in an ordinary way. Millions of people have found doors shut, and have opened them, and have gone inside the house; but the 19th verse implies that the doors were fastened, and not merely shut, because of "fear of the Jews."

The idea that John intended to convey evidently was, that Jesus appearing in their midst, when the doors were fastened was miraculous. Jesus' body was not only begotten by the Holy Spirit, but was resurrected by that Spirit, or in other words, he was born of the spirit through the resurrection, and therefore could do as he said to Nicodemus. John 3: 8.

Now by way of digression for a moment. If *our* vile bodies—or our earthly bodies, which are fashioned after the body or nature of Adam, are to be changed, and *fashioned* like unto Christ's "glorious body," so that having borne the image of the first Adam in that we are like him, living souls, and earthy, and mortal; we shall bear the image of the second Adam, and have spiritual bodies, and be heavenly or angelic, and be quickening spirits also; and being born of the Spirit in our bodies, or the outward man as we now are in our spirits, or in the inner man; as the "wind bloweth where it listeth," so may we if we are to be quickening spirits, go where we please. What obstruction prison doors and keepers standing before them, and chains, and stocks, were to angelic spirits may be seen in Acts 5: 18-23; 12: 6-10.

In Daniel 9 we have the record of a prayer uttered by Daniel, which probably occupied him about six or eight minutes, the angel Gabriel appeared to him while he was praying, and told him that at the *beginning* of his supplication, he was commanded to come to him and enlighten him. The point I wish to make is, that as soon as Daniel *began* to pray God sent the Angel Gabriel who came from heaven while Daniel was yet praying. If we consider heaven to be only as far away as the nearest star, we can not comprehend the swiftness of the flight of the angel, or the infinitesimal measure of that he took in coming from heaven to earth. Suppose that heaven was but one million of miles away, and that the angel came at the *end* of the prayer instead of the beginning of it, and it took Daniel one hour to utter the prayer, he would then fly over 166,666 miles in a minute, or over 2777 miles in a second. If this is incredible, what are we going to do with Paul's declaration "we shall not *all* sleep, but we shall *all* be changed in a moment, in the twinkling of an eye."? Those who were burnt up, and those who the fish and wild beasts have eaten, and those whose dust has been absorbed by

worms, and plants, all will be resurrected, and changed from mortality to immortality in "a moment, in the twinkling of an eye."

The Book of Mormon tells us of three of the Nephite apostles who did not die, but received a change, which would enable them to live on, and to show themselves to whom they pleased, and nothing could harm them, and some have seen them, and they have appeared and disappeared in ways that in human judgment were impracticable if not impossible. My object in digressing (or apparently so), from the question of Christ's pre-existence is to sustain the ground that there are personal beings in human form, yet not of mortal or earthly substance, but of a spiritual, heavenly or angelic nature; and who really exist, and are capable of performing acts similar to those that man can do, or in other words who have the form of man, and possess similar faculties, powers, or attributes to man, and can do all that man can do in the exercise of his physical senses, and that they exercise powers which the human or earthly creature can not now, nor ever could exercise.

A spirit is not "an immaterial, uncompounded simple essence," and when Jesus said that "God is a Spirit," he could not mean that he was "without body, parts, or passions," and had "neither weight, space, size or color," and had "neither interior or exterior surface," and that he "could in nowise come in contact with matter," for he well knew that he was in past ages himself a Spirit, and that he would be in his resurrected state, a "quickening Spirit," and that this "quickening Spirit," had a body of "flesh and bones," and could eat and drink, and be handled, which no "immaterial uncompounded, simple essence" could very well do.

But says one, Does not Jesus say that a "Spirit hath not flesh and bones as ye see me have." Yes, but he was a "quickening Spirit," nevertheless. Now the trouble is, that the word "pneuma" commonly rendered spirit, was not the word used, at least so some of the lexicographers affirm, but the Greek word "phantasma," from which our word "phantom" is derived, and which means, "an apparition," or "a ghost," and not a spirit; such as Christ himself was, and as angels are.

They thought that they saw a ghost or phantom.

If any one should argue that Christ's body was not a spiritual body, and was not a glorified body till after he ascended to heaven, I would call their attention to the fact, that Christ was the first of them that slept, and of course, a sample of the harvest, and that Paul says that the body that is sown or planted; is "sown a natural body, it is raised a spiritual body." "It is sown in corruption, it is raised in incorruption." Again: "The dead shall be raised incorruptible." Now he does not say that it is raised corruptible, or natural, and afterwards changed; but that it is raised a spiritual and incorruptible body, and if that is to be true of the Saints or the church, or body of Christ, it was true of Christ, the head.

So we contend that Christ's resurrected body was a spiritual body, and not a natural or earthly one. All that was corruptible, earthly, or human was eliminated, and he was then a "quickening Spirit," and as "We have borne the image of the earthy, we shall also bear the image of the heavenly." And the Lord Jesus "Shall change our vile (earthly, mortal, human) body, that it may be fashioned like unto His glorious body," so said Paul.—1 Cor., 15: 42-52; Phil., 3: 20, 21.

#### DID CHRIST PRE-EXIST? IF SO HOW?

Yes; as a personal spiritual being. Now I believe that the personage who is called the "Lord God," the "Lord," and the "Angel of the Lord," in the Old Testament was none other than the Son of God, and was not the Father. Believing this, I can understand how that the sayings of Christ, that "No man hath seen God at any time," "Not that any man hath seen the Father," and the word of Paul, that he is the "invisible God," can be reconciled with the teaching of the Old Testament, that Abraham, Jacob, and Moses, and others did see God and talked face to face with him, and that Moses saw his back parts. And who was that in the fiery furnace."—Daniel 3: 25.

Jesus told the Jews that Abraham did not try to kill him, as they did; and that Abraham rejoiced to see his day, and "saw it and was glad." And when they replied that he was not yet fifty years old, and could not therefore have seen Abraham, he said: "Before Abraham was, I am." The God whom those who believed did see in the former days, was the Son who represented the Father.

"No man hath seen God (*i. e.*, the Father) at any time, the only begotten Son which is in the bosom of the Father, he hath declared him."—John 1: 18. That is just it. The Son hath declared or revealed the Father.

Jesus explains the matter still further in John 14: 8, 9. Philip desired the Son to show them the Father; Jesus said, "He that hath seen me hath seen the Father."

What had they seen? The Spirit of Christ—the pre-existent Christ? Nay, but the body received from Mary.

Paul says that Jesus was "The brightness of the Father's glory, and the express image of his person."—Heb. 1: 3. Again, he is "The image of the invisible God."—Col., 1: 15. Now as Jesus was sent by the Father to earth to do his will, teach his word, do his works, and reveal his purposes, or to manifest or declare the Father, and was therefore the agent or representative of the Father, and beside being the *express image* of his *person*, and in whom the fulness of the God-head dwelt; he that saw the Son, saw the Father, yet for all that he was not the Father personally, for the Father was in heaven at the time as Jesus himself repeatedly declared.

Representatively therefore was he the Father. If any assume that he was truly and personally the Father, then that part which Philip said was the Father, which of course was his body and not his Spirit;

yet that body was the Son as all admit, the Only Begotten of the Father.

Now I do not believe that the Spirit was the Father either, for if so, then there was no pre-existent Christ, or Son of God, but the Father only, and that contradicts all the Scriptures which show that the Son of God created the world, and was with the Father before the world was, as we will see further on. I hold therefore that the spiritual and the physical Christ, or the spirit and body were both separately and unitedly the Son of God. And that the Father was in heaven when the Son was on earth, and that all those appearances of God in the past ages were the manifestations of the Son, as the representative of the Father, and that when Jesus declared that "No man hath seen God at any time," and that "Not that any man hath seen the Father," he spoke the truth, and meant what he said. And only those who had sufficient faith ever saw the Son, who is called God; the Lord God; the Lord, &c.

I can not see any trouble in calling the Son, God, or the Almighty, or any other title of the Father. These names are definitive, and descriptive of character, of attributes, of authority, of office, and work. Jesus is the Son of God, and can with propriety be called after the name of his Father, especially if "all power in heaven and on earth" has been given him of the Father. But while he is called God, and is God, yet there is a being who is *his Father*, and *his God*.

Witness his own testimony and that of the Father, and of some of the apostles:—John 20: 17; 10: 36; 8: 42; 3: 16, 17, 35. Matt. 3: 17. Luke 9: 35. Eph. 1: 3, 17. 2 Cor. 3. 1 Peter 1: 3. Heb. 1: 5, 8, 9. I understand therefore that the Lord God of the Old Testament was the Son and not the Father, and if so then we have the Son pre-existing, not as the "word" or *logos* simply, but as a personal entity, and the representative of the Father.

Let us see what is meant in Numbers 12: 6, 7, 8:—"If there be a prophet among you, I, the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him I will speak mouth to mouth, even apparently, and not in dark speeches; and the *similitude* of the Lord shall he behold." Who is this "similitude of the Lord?" Clearly, the representative of the Lord, the one who is his "image," even the "express image of his person."

Jesus says Abraham did not seek to kill *him*, and that Abraham saw *his* day, and before Abraham *he* was, as we have already said, so that Abraham must have seen the Son and not the Father. The personage that Abraham saw was called God, the Almighty God, and the Lord. But "no man hath seen God (*i. e.* the Father) at any time, the only begotten Son, who is in the bosom of the Father he hath declared (*i. e.* revealed, or manifested) him." Now let us see whether the Father alone was concerned in the creation of the world, and indeed we may ask did the

Father create the world, or did he do it *by* or *through* his Son? Did God the Father create or did he give the power and authority to the Son to create, as a man who wished an house built would authorize or empower the carpenter and builder to do it? We say that Bro. Blair has built a new nouse, yet Bro. Blair did not do anything personally, but Bro. White built it, *i. e.*, he did the work. It is proper to say that Bro. Blair built the house, and also that Bro. White built it; the former built it through the latter. Now it may happen that we may discover some such an idea in the work of creating the world. Let us see. John in speaking of Christ, says, "All things were made *by him*, and without him was not anything made that was made." Again, "The world was made *by him*."—John 1:3, 10. "He is the image of the invisible God; the first born of every creature, for *by him* were all things created, that are in heaven and in earth. \* \* \* All things were created *by him* and for him. And he is before all things and *by him* all things consist." Col. 1:15, 16, 17. "But to us there is but one God, the Father *of* whom are all things, and we are *in* him, and one Lord Jesus Christ *by* whom are all things, and we *by him*."—1 Cor. 8:6. "God who created all things by Jesus Christ."—Eph. 1:11:9. "Hath in these last days spoken unto us *by his Son*, whom he hath appointed heir of all things, *by* whom also he made the worlds."—Heb. 1:2. From this it appears that the Father created all things *by* or *through* his Son, and that he was *before* all things, and that *by him* all things consist, and that he was the first born of every creature. Paul calls him the "*first begotten*." Not only therefore is he the Only Begotten Son, in the matter of a fleshly body, (begotten of God, but conceived and brought forth of woman), but he is also the "first born" or "first begotten," which must have been in the Spirit.

He it was therefore who said, "Let us make man in our image, after our likeness." And it was he who was Adam's creator, and Adam's God. Was not Adam made in the image of God, the Father? Certainly, because while created by the Son in *his* image, he in turn was "the image of the invisible God." "The express image of his person." Invisible to man, but not to the Son, nor the angels who kept their first estate. God is seen and heard, and made known, and understood through the Son. The angels, who are ministering spirits to those who shall be heirs of salvation, which includes little children, behold the face of their Father in heaven; but at the same time he dwells in the light, "which no man can approach unto, and whom no man hath seen, or can see."—1 Tim. 6:16.

#### WHAT DOES JESUS HIMSELF SAY OF HIS PRE-EXISTENCE?

He prays the Father thus: "And now O Father, glorify me with thine own self, with the glory *which I had with thee before the world was*."—John 12:5. "I came forth from the Father, and am come into the world; again I leave the word,

and go to the Father."—16:28. "For I came down from heaven, not to do mine own will, but the will of him that sent me."—6:38. "For I proceeded forth and came from God; neither came I of myself, but he sent me."—8:42.

#### WHAT FURTHER SAY THE APOSTLES CONCERNING CHRIST'S PRE-EXISTENCE?

"Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand, the sufferings of Christ, and the glory that should follow."—1 Pet. 1:10, 11. Peter says it was the Spirit of *Christ* that was in the prophets of old. Again he says: "Forasmuch as ye know that ye were not redeemed with corruptible things, \* \* \* but with the precious blood of Christ, as of a lamb, without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last days for you."—1:19, 20. "But unto the Son he saith, Thy throne O God is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom. \* \* \* And thou Lord in the beginning laid the foundation of the earth, and the heavens are the works of thine hands."—Heb. 1:8-10. Paul said Moses esteemed "the reproach of *Christ* greater riches than the treasures of Egypt." The pre-existence of Christ, and at the same time the pre-existence of others is plainly taught by Paul in Heb. 2:14-16, thus "Behold I and the children thou hast given me. Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. \* \* \* For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Now here is the fact presented that some class called "the children" whom the Father had given Christ, had like himself taken on them flesh and blood. We have found that he took on him flesh and blood, by assuming the "body prepared" him, (Heb. 10:5), and if he pre-existed as a spiritual being or a spirit, so also these who are called "the children" pre-existed, and at some time partook of flesh and blood, or assumed fleshly tabernacles, as he also had done. He "likewise" or in like manner partook or took part in a body of flesh.

#### WHO ARE THESE "CHILDREN"?

Is God the "father of spirits?" Let us see. "And they fell on their faces and said, O, God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with the whole congregation?"—Number 16:22. "Let the Lord, the God of the spirits of all flesh, set a man over the congregation."—27:16. "Shall we not much rather be in subjection unto the Father of spirits and live?"—Heb. 12:9. Now if God is the Father of spirits, then of course the spirits are his children, or in other words the spirits of all flesh are the children of God. Some of these children

at least, have partaken of flesh and blood. But if I partake or take part in any transaction or in any work, duty, or pleasure, I must first have a conscious existence. If I am not alive in any sense, I can partake of nothing. Spirits in order to partake of fleshly bodies must first exist as conscious entities.

#### IS THERE A SPIRIT IN MAN?

"But there is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Job 32:8. "The spirit of man is the candle of the Lord, searching all the inward parts of the belly."—Prov. 20:27. "And formeth the spirit of man within him."—Zech. 12:1. "And the spirit shall return to God who gave it."—Eccl. 12:7. "For what man knoweth the things of man, save the spirit of man which is in him."—1 Cor. 2:2. This is but a small portion of the evidence to be found on that subject, but it fully answers the question. There is a spirit in man, an intelligent, conscious entity.

#### DID PAUL HAVE A PRE-EXISTENCE?

If not, what did he mean when he declared that he had a "hope of eternal life which God that can not lie, promised before the world began."—Titus 1:2. To whom did God promise eternal life before the world began? To those who had the hope of it; to Paul for instance. What profit would it be to him, if it was promised to somebody else? It was his hope, because promised to him. It may be said that that was the hope promised through the gospel to Adam, or the hope expressed in the promise that the seed of the woman should bruise the serpent's head, but the trouble is the promise alluded to was made before Adam fell, and before he was created, even "before the world began." There would be no necessity or even wisdom of promising eternal life to angels who are immortal, and can not die. No one can hope for anything already in their possession. "That which is seen is not hope" says Paul. The fact of eternal life being *promised*, and that the promises of God are *conditional*, conveys the idea to my mind that somebody before the world began, were not in possession of eternal life positively, or absolutely. And that as Jesus Christ "brought life and immortality to light through the gospel" 1 Tim. 1:10, "And this is the record, that God has given to us eternal life and this life is in his Son," 1 John 5:2, it follows that the gospel was understood before the creation of the world. If not so, why was Jesus Christ "foreordained *before the foundation of the world*" as a lamb slain? In other words, slain in the purpose of God. "The Lamb slain from the foundation of the world."—Rev. 22:8? To my mind the whole plan of salvation was unfolded, and was clearly understood from before the foundation of the world. Suppose forsooth, that idea involves the thought that God knew that Adam would fall, and that misery and death would follow, that idea follows naturally in the track of another, and that is the *foreknowledge* of God. Foreknowledge can not be denied the Almighty. It is one of his grandest

and most essential attributes. God foreknew that Adam would fall, and that the consequences would be sorrow, suffering and death; and he therefore fore-ordained the remedy; the shedding of blood for remission of sins, and fore-ordained his Son to shed that blood, and in order to have blood to shed, he was fore-ordained to be a partaker of flesh and blood, by being "born of woman" as were "the children"—I might say, the other children of God.

If it was necessary that the captain (or author) of our salvation, was made *perfect through suffering*, was it not essential that the rest of the children should pass through the same ordeal, or be purified like gold tried in the fire? Hear Paul. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain (author) of their salvation perfect through sufferings." Heb. 11:10. Again: "Looking unto Jesus, the author and finisher of our faith, who for the joy set before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God." "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence, shall we not much rather be in subjection to the Father of Spirits and live? For they verily for a few days chastened us, as seemed good to them; but he for our profit, that we might be partakers of his holiness."—Heb. 12:6-10. "Blessed is the man that endureth temptation (trial), for when he is tried (sufficiently) he shall receive a crown of life, which the Lord has promised to them that love him."—James 1:12. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. 4:12, 13. "It is a faithful saying. For if we be dead with him, we shall also reign with him."—2 Tim. 2:11, 12. "And if children, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be glorified together. For I reckon, that the sufferings of the present time are not worthy to be compared [or named] with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God." "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, namely, the redemption of our body." "And we know that all things work together for good to them who love God, to them who are the called according to his purpose."—Rom. 8:17, 18, 19, 20, 22, 23, 28. Now what is going

to be the outcome of all this? This, *viz*: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever, and ever."—Rev. 5:13, also 9, 10. Trial is necessary to the development of character. Angels did not escape in the past. They must have had their day of trial, perhaps on the pre-historic earth, and in the flesh as we are now. But let that be as it may, they had their day of trial, for some of them "fell," and "kept not their first estate." Others of course did not fall, but retained their first estate.

Christ, the only begotten Son of God did not escape trial, for he "was in all points tempted like as we are, yet without sin." Not only did he suffer physically, but also mentally, and was tried in the spirit likewise. It seems to be the purpose of Jehovah that suffering must precede glory, and that trial must precede reward, and that we are to know good and evil by experience. It is only by the law of comparison and contrast that we can distinguish differences. If light and darkness, truth and error, good and evil, sweet and bitter, life and death, happiness and misery, heaven and hell, were not set before us, we could not choose between them; and we would receive no reward for choosing the better part, nor be punished for preferring the evil part. If man is a mere machine, a nonentity, an irresponsible, irrational creature, and devoid of moral agency, then there could be no use for opposites to be placed before him to select from. Indeed can there be anything relatively good if there is no evil of any kind anywhere? Why is reward offered either here or hereafter by the Lord? Because of obedience to law. But where there is no law there can be neither obedience nor disobedience; and therefore neither righteousness nor sin, for sin is transgression of law, as righteousness is obedience to law. If there is no law to transgress there is none to obey and there can be no inducement offered to obey it, nor punishment threatened for disobedience. And there can be no reward for obeying what does not exist, nor punishment for disobeying, so there would be no reward or punishment either here or hereafter. There would be no sin, and therefore no atonement for sin; so unless God intended to permit sin, and foreknew that there would be sin, why did he foreordain his Son to be slain for remission of sin? I understand the case to be simply this, that an infinitely wise, omniscient, omnipotent, and infinitely beneficent God, has foreordained from before the foundation of this present world the whole plan of human redemption, and that he will work out for his "children," the multitudinous "spirits" of whom he is the Father, "an exceeding, and eternal weight of glory," and ordained that, which, without trial and temptation, and victory, they could never have understood, realized, or appreciated, even immortality, celestial glory, and eternal felicity.

Now as God created the spirits of all

men before there were men in the flesh, why should not Paul speak of "the hope of eternal life which God that can not lie promised before the world began?"

God's wonderful love for his children is seen in the fall of man, and its attendant evils, and sorrows, and sufferings, and will be seen in all its glory, and grandeur, and infinitude, and incomparability in the end, when Christ having subdued all enemies under his feet will yield the kingdom to God the Father, and be himself subject to the Father; and God will be all in all; when his will will be done in earth as it is now done in heaven.

The foregoing reflections concern mainly our thought respecting Christ as a pre-existing, personal entity or being, and incidentally the pre-existence of man. What we think of Christ when in the flesh, as a prophet, and now as a priest in heaven, and as a king hereafter, we will leave for another article, providing this is considered interesting and valuable enough for publication.

Christ's work is not done; for God has appointed "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Much that has been quoted, and much more that may be, savors of the doctrine of "election." I know; and why not? for that is a scriptural doctrine; that is, there is a scriptural doctrine of "election." But while we may be elected to salvation, and are called of God, yet we are to "make our calling and election sure." A man may be elected president of the United States, yet may fail to occupy the office by reason of death. But it is a pleasant, and comforting thought that it is possible to make "our calling and election sure." And men elect themselves to be damned. If any are lost, it is because they will to be lost; none are lost against their will, neither are any saved except they are willing to be saved.

T. W. SMITH.

December 31st, 1886.

#### WHO ARE HIS SEED?

"AND now I say unto you, who shall declare his generation, Behold I say unto you, that when his soul has been made an offering for sin, he shall see his seed. And now what say ye? And who shall be his seed? Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord: I say unto you, that all those who have hearkened unto their words and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins; I say unto you that these are his seed, or they are heirs of the kingdom of God: for these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now are they not his seed? Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression; I mean all the holy prophets ever since the world began? I

say unto you that they are his seed."—Mosiah 8: 5.

PARAPHRASE FOR UTAH.

When the Lord wills to raise up seed unto himself, "he will command his people" to practice plural marriage: "otherwise a man shall have save it be one wife, and concubines he shall have none."—See Jacob, chapter 2, B. of M.

PARAPHRASE FOR ZION.

When the Lord wills to raise up seed unto himself, he "will command his people; otherwise they shall hearken unto these things." For if they shall hearken unto them, it will not be necessary that the Lord shall command them in regard to them. Yet will the Lord command his people, sending his servants to them to warn them from time to time, according as they shall stray from his commandments and ordinances. And thus will he preserve them as his people, that thereby they may be a means in his hands to "raise up seed" unto himself. Jacob, chapter 2.

COROLLARY NO. I.

"But if I will, saith the Lord of hosts:" meaning that all the hosts of men are his, that he is Lord over them all, that they are all his children by creation, and that he has raised them all up "to dwell on all the face of the earth."

COROLLARY NO. II.

But while all are his in a creative sense, all are not his in a covenant sense. In the latter sense the Israelites, Jews and Lamanites are all his people, though ever so rebellious they may be.

COROLLARY NO. III.

But while a people may be the Lord's in a covenant sense, they are not necessarily his "seed" in a spiritual sense. "All are not Israel who are of Israel," and all Jews are not Stephen's. Although King Noah was a Nephite, he was far from being an Abinadi. All Lamanites are not Samuel's; nor is every one a Saint who belongs to the Master's Church.

DIALOGUE.

*Zion.*—Brother Utah, if the word "seed" as used by Jacob means what your people say it does, what might its meaning be as used by Abinadi before King Noah and his priests.

*Utah.*—Your people, of course, would like to believe its application identical in the two cases; but it is not. In the one case, as we are bound to notice, the parties meant are only "seed," while in the other they are *seed raised up*.

*Zion.*—That may appear all straight to you, brother Utah, but to me it seems strained. Will you please inform us how any one can be the sort of seed referred to by Abinadi, without being *raised up* to be such?

*Utah.*—You will have no trouble about that, if you will only remember, that while some are raised up in some general sense to be the Lord's seed, others are raised up to be such in an especial sense.

*Zion.*—Well, brother Utah! you ought to be surprised at yourself! What about 'all the holy prophets ever since the world

began?" What about Enoch and Elijah, John the Baptist and the holy Twelve? What about Jacob and Abinadi, Alma and also that splendid generation of whom the Lord said "Not one of them should be lost!" Who of all these were not raised up in some special sense?

*Zion.*—The fact is, I don't see much to be surprised at. Take John the Baptist for instance; don't the Scriptures tell us that "The least in the kingdom of heaven is greater than he?"

*Zion.*—The scriptures do say so: but they say more. I will quote the whole verse: "Verily I say unto you, among them that are born of women there hath not arisen a greater than John the Baptist; notwithstanding, the least in the kingdom of heaven is greater than he."—Matt. 11: 11.

*Utah.*—I have no objection to the whole verse being introduced. But letting John's greatness be of whatever degree it may, that, as you must agree, can never annul the fact that "the least in the kingdom of heaven is greater than he."

*Zion.*—True; but if we would know what sort of greatness is meant on the one hand and on the other, would it not be well to consider the whole verse attentively?

*Utah.*—I can certainly have no objections to that. What sort of greatness do you think was intended? I am willing to listen, though I may not agree with you.

*Zion.*—The greatness of any one as we may apprehend, will be more or less apparent, according as the duty he is set to perform is more or less momentous in its nature, requiring also more or less courage and precision in its execution. Up to the days of John the Baptist, no duty had ever been imposed on man born of woman, of greater import than the introduction of the only Savior to a sin-stricken world; and to a race especially, of all under the sun at that time, the most ungodly.

*Utah.*—I like your explanation well enough; and I seem to perceive further that the very fact of his being "a prophet and greater than a prophet," consists in his being the Lord's sole harbinger—an office that could be filled but by one, and only once for all eternity. But yet, how is he less than the least in the kingdom of heaven?

*Zion.*—You are aware, of course, that in kingly affairs, the seed royal is not often, if ever, outranked by others, no matter what may be their office of trust or deeds of renown—but this only for illustration.

*Utah.*—But though you were right in that, don't you think the children of the heavenly king in a general way, are his in an adopted sense? Would it not be too strong for these times to even infer real regeneration?

*Zion.*—The idea of adoption if you will consider the matter attentively, can not for a moment displace our allusion. If we may think of some potentate adopting a son, and personally signing and sealing that adoption, and enforcing it by all legal enactments necessary under his government, and before his people, who shall outrank him that is not of the seed royal?

*Utah.*—It seems to me I could have no particular objections to your remarks, so long as you seem to allow that the real seed may outrank those that are in a general way only adopted. What I mean is, while some are sons in an especial covenant sense, others are such only in an adopted, or general sense.

*Zion.*—While what you say may be true in some sense, its being true in your intended sense is a very different matter. I would like, however, to ask you two or more questions, and you can answer or not, as you choose. My first is, was Jacob the father of the twelve patriarchs born of a woman? My second is, If Jacob was born of a woman, was not John the Baptist greater than he? My third is, If the said John was greater than the said Jacob, how many wives did the said John have?

*Utah.*—The fact is, there are some other matters connected with this subject. You ought to know that Joseph Smith—I know very well that President Young said—. The truth is the scriptures don't tell everything!

*Zion.*—No, brother Utah, the scriptures do not tell everything; and being so thoroughly steeped in this plural wife business as I suppose you to be, it makes but very little difference with you as to what they do tell, or how often they might teach the doctrine, "That a man shall have save it be one wife, and concubines he shall have none."

A. J. MAPES.

SHALL WE DOCTOR WHEN WE ARE SICK.

THE importance of this subject is seen at once, as it affects materially our life here, and our happiness hereafter. All do not see alike upon the matter. Some seem to think there is no guarantee in the word of God for the use of medicines. I ask to be shown from one or all of the three books where the medical profession is forbidden or condemned. Being mortal we are all subject to maladies, and when disease, like an iron fetter, lays its hand upon us, the law of self-preservation prompts us to seek relief. I deem it the duty of the Saints where elders are accessible and some among them are sick, to do as James directs; that is, to "send for the elders of the church" that they may pray over the sick, anointing them with oil in the name of the Lord; for the promise is "the prayer of faith shall save the sick and the Lord shall raise them up; and if they have committed sins they shall be forgiven them."

However, experience in the work, and a close examination of other scriptures bearing upon the matter in question, forces my belief that in this promise of James God does not guarantee to heal all who are so administered to. Faith that lays hold on the blessing of God is a gift, and if this favor is not bestowed we have not faith to be healed, though we may have shown our reverence for the divine economy and have exhibited our faith in the word by obeying the behest to "send for the elders."

In D. and C. 42: 12, the duty and priv-

ilege of the Saints are made quite plain: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy." How kind and merciful the Lord has been in revealing *his* will in the matter, for that is just what we want to know, as our theories and speculations may all prove to be vain.

I wish to note the following points in the quotation. 1. Members of the church may be sick, and while they profoundly believe the word of God, yet the distinctive gift to be healed is not given them. 2. Such shall be doctored, or, "nourished with herbs and mild food." But says one, "If the food needs to be 'mild,' surely the herbs should not be strong." I hardly think this reasoning good; for nothing is said as to what kind of herbs are to be used, how strong they may be, or how they should be prepared. We know that when the system is prostrate with disease, the stomach becomes weakened and nauseated so it requires delicate food; but this does not determine fully the character of medicines—"herbs"—to be employed.

Furthermore, shall these herbs be administered in ignorance, without knowledge of their strength, quality, or adaptability to the disease, just as Tom, Dick, Harry, or anyone that comes along may suggest, or is it not permissible for someone to make a speciality of this branch of learning, thus rendering themselves skillful in the use of medicines? Many medicines sold by druggists are extracted from the common plants and herbs that grow spontaneously all over the land. A natural outgrowth of this branch of industry is to evolve improved methods of refining and preserving the medicinal qualities of these plants. Tobacco is not to chew, smoke, nor snuff, but is an herb for bruises and sick cattle. It was not made in vain, though it is often used vainly.

"Well," says a good Saint, "if I doctor, I'll not call for the elders." Why? pray tell us. If the mere fact of trying to help yourself debars you from keeping the command of God, you have no right to pursue this course. But upon what do you base such a conclusion? Not upon the written word, surely, for I don't think it can be shown to be tenable ground.

"If," says another, "you are administered to by the elders, and take medicine too, how can you know just how much each benefited you?" Well, suppose we should not know this mystery, but recover and are enabled to perform the duties of life, have we not therein much to be grateful to God for? With all the powers of our being we should be thankful to God, the author of all good.

Is God an enemy to the rail road? Does He hate the telegraph? Are the ten thousand modern inventions which serve to facilitate husbandry, commerc, travel, etc., subterfuges of the evil one? or are they not rather the results of the dawning of the Sun of Righteousness upon a long benighted world?

With wonderful rapidity the civilized world has been revolutionized in its

methods of agriculture and trade. Has the scientific genius of medical tendency lain dormant all these years?

In conclusion, I give it as my opinion that we should tarry oft and long at the throne of grace, seeking to live in the Spirit and crucify the lusts of the flesh; seek for faith to endure to the end, so that in sickness or health we may always have grace to say "Thy will be done."

G. S. HYDE.

## Miscellaneous.

### CAMP-MEETING.

The Galland's Grove district will hold a camp-meeting on the North Coon, at Benan Salisbury's Grove, near the Kendall bridge, commencing July the 6th, and continuing over the Sunday following. President Joseph Smith and other prominent elders are expected to be in attendance. All who can are requested to come prepared to camp out. All coming by rail will be met at Glidden, on N. W. R. R., on the 5th and 6th, and furnished with conveyance to the grounds free of charge. A cordial invitation is extended to all.

W. W. WHITING, *Pres. Dist.*

### ROCKY MOUNTAIN MISSION.

*To the Saints in the Rocky Mountain Mission, Greeting:*—Inasmuch as it is the decision of the Presidency, the Twelve, and also the voice of the church, that I should serve you another year as your presiding officer, and in connection with that sacred trust have also been appointed agent by and for the Bishop, G. A. Blakeslee, to receive tithes and offerings to sustain the laborers in the field, I desire to call your attention to the immediate needs and condition of the work.

Every year manifests the importance of sustaining this mission, and by a firm and persistent effort maintain all that has been gained in the past and be prepared to take advantage of developments that may occur in the future. In some parts of the field opportunities are better for the laborer than ever before. In some localities school and other houses may be had now that heretofore have been closed against us. Besides that, a willingness to hear our side of the great questions is apparent. And now that we may be able to sow the seed where the husbandman is preparing the ground, I desire and earnestly request the hearty co-operation of all—officers and members. The most fruitful fields may not be in your immediate vicinity; but because of that, let none fail to raise their voice or slacken their hands to aid the work. Let us labor together with a will and look to the Master for wisdom to direct; and if possible let this be a year fraught with glorious results to His church. All people are looking for important changes in this field in the near future. Brethren, a crisis is near. Let us keep the flag unfurled, and the proclamation of life and peace before the people, that we may turn the erring to the "wisdom of the just." If we all do our duty we can "hold the fort;" and when the time shall fully come to ask for reinforcements, the Lord we serve will send the one to lead us on to the coming victory.

In the past year you sustained the laborers sent to you, by your faith, prayers and means, in tithes and offerings, for all of which you are entitled to the benediction of heaven. That we may be able to meet the demands and labor where we may expect the greatest results, I feel constrained to call upon all for aid in tithes and offerings. Whether much or little, send it on at your earliest convenience. Remember the missionary in the field and his family are making sacrifice, as well as you who have made "covenant by sacrifice" to serve the Master. As the Lord has blessed you, so impart. If it is the "widow's mite" only, send it along. I will be pleased to hear from all parts of the field at once. Let me hear from you, and of the work and the prospects in your vicinity. Send money by Post Office Order or Registered Letter. We need aid

now. Send direct to R. J. Anthony, Box 1123, Salt Lake City, Utah. And may God's peace and love abide with you all.

R. J. ANTHONY.

SALT LAKE CITY, Utah, June 14th.

### MARRIED.

SHAW—WHITMORE—By J. F. McDowell, at the residence of the bride's mother, Council Bluffs, Iowa, January 10th, 1887, Mr. Harry Shaw and Sr. Elizabeth Whitmore.

### DIED.

DELECATH.—Departed this life June 12th, 1887, Bro. Reuben Delecath, aged 18 years, 5 months and 16 days. He suffered much for the past eight years. The funeral discourse was preached by Elder F. C. Warnky to a large congregation.

RODGERS.—At her home, six miles north of Cameron, Missouri, on the 27th of January, 1887, of quick consumption, Sister Cassie Rodgers, aged 23 years, 10 months and 23 days. She leaves a husband and babe. She was baptized and confirmed by J. M. Terry, July 27th, 1879; was a good wife, a devoted Saint, and died in full faith. Funeral sermon by W. T. Bozarth, May 8th, 1887.

MORGAN.—At Sigel, Michigan, June 4th, 1887, Sr. Elizabeth Jane Morgan, aged 24 years, 6 months and 12 days. She was born in Sullivan, Grey county, Ontario, was baptized by Elder J. J. Cornish, February 1st, 1886, and died in the triumphs of a living faith in Christ. The funeral sermon was preached by Elder Davis.

ATWOOD.—At Charter Oak, Iowa, June 7th, 1887, of convulsions of the stomach, Maria, wife of Bro. Andrew Atwood, aged 53 years, 2 months and 18 days. She was baptized June 21st, 1884. She leaves a husband and four grown children and their families to mourn their loss. Funeral services by Elder J. T. Turner, assisted by Priest William McKim.

HARRISON.—At Philadelphia, Pennsylvania, May 16th, 1887, Frank T., son of Bro. William H. and Sr. Harriet Harrison, aged 2 years and 5 months. Funeral sermon by Bro. E. C. Briggs, from text: "Suffer little children to come unto me." Also on June 11th, 1887, Bertha, aged 9 months. She was a sufferer from her birth. Funeral sermon by Bro. Hosea H. Bacon. "Of such is the kingdom of heaven."

## Conference Minutes.

### DECATUR.

Conference convened at Allendale, Missouri, on June 4th and 5th, H. A. Stebbins presiding, F. M. Weld secretary. Branch reports: Lamoni 581; 2 baptized, 2 received on certificate of baptism, 7 by letter, 1 by other evidence, 7 removed by letter, 1 died, 2 marriages. Little River 110; 7 received by letter. Davis City 55; 1 removed by letter, 1 died. Lucas 222; 3 received by letter, 1 removed by letter, 1 expelled, 2 died, 1 ordination, 3 marriages. Allendale 42; 1 received by letter. Greenvale and Lone Rock not reported. A. S. Cochran, president of the Lamoni branch and M. H. Gregg, president of the Allendale branch reported, also A. K. Anderson, presiding teacher of Lamoni branch reported. Elders H. A. Stebbins, J. Shippy, S. Ackerly, A. Himes, J. Johnson, J. P. Dillon, Joseph Smith and W. H. Blair, reported in person. Elders E. B. Morgan and E. Lovell and Priest N. Lovell reported by letter. Request of Bro. J. W. Johnson that prayer be offered for his recovery from disease was read. Resolved that two days' meetings be held in August and September, the president of the district to appoint elders to attend to them. As this completed the business of the conference, it still being early the remainder of the afternoon was used in offering prayer and in bearing testimony. The Holy Spirit was present in these exercises and also the gift of tongues and of interpretation were manifested. Preaching on Saturday evening by Bro. John Shippy, assisted by Bro. J. P. Dillon. At 8:30 o'clock on Sunday morning a prayer and testimony meeting was held, in charge of Brn. Stebbins and Ackerly.

Four children were blessed by Brn. Stebbins, Ackerly, Cochran and Shippy. At 11 o'clock Bro. Joseph Smith preached, assisted by Bro. V. White. At 2:30 p. m. preaching by Bro. John Johnston, assisted by Bro. A. S. Cochran. Following it the sacrament was administered. At 8 p. m. Bro. Joseph Smith again preached, assisted by Bro. H. A. Stebbins. Adjourned to meet at Lucas, Iowa, at ten o'clock, October 1st, 1887.

SOUTH EAST ILLINOIS.

Conference in this district convened at Brush Creek, June 11th, 1887, ten o'clock, G. H. Hilliard presiding, I. M. Smith clerk, and J. F. Thomas assistant. Branch reports:—Brush Creek 120, 4 received by baptism, 1 by letter. Dry Fork 33. Tunnel Hill 76, 6 expelled. Alma 10, 1 suspended. Parrish branch, organized June 6th 1887, 25, including 1 priest, and 2 teachers. Elder's reports.—John F. Thomas, John F. Henson baptized 4, I. M. Smith baptized 4, G. H. Hilliard baptized 3, I. A. Morris baptized 1, M. R. Brown, and T. P. Green, High Priest, reported in person. T. C. Kelley and Dana P. Brown by letter. Priests James M. Pucket and Joseph Kurts; teachers Aaron Burleson and Andrew H. Johnson, and deacon David Hoover, reported. Committee appointed by last conference to settle difficulties in Alma branch reported. Report received, adopted, and committee discharged. Missions of Elders. John F. Henson, continued in his mission to Marion county; John F. Thomas and M. R. Brown to Scrub Hill; father Green to labor anywhere in the district; G. H. Hilliard to Franklin county; J. W. Stone to Brush Creek; and I. A. Morris to Crawford county. All other elders, priests, teachers, and deacons, are requested to labor as circumstances permit. Bishop's Agent reported \$3.80 due agent last report. Received \$31.90. Paid to Bishop \$25. Balance on hand \$3.10. G. H. Hilliard agent. All the authorities of the church were sustained in righteousness; I. N. Smith as missionary in Southern Illinois, and Alex. H. Smith as in charge. Preaching Saturday night by T. P. Green and John F. Henson; Sunday 11 a. m., by G. H. Hilliard; 3 p. m. by I. M. Smith, and at night by Herbert Beaumont. Peace prevailed, love abounded, and all seemed happy. Adjourned to meet at Saint's Chapel in Tunnel Hill branch, Johnson county, Illinois, September 24th, 1887, at ten o'clock.

DO YOU CELEBRATE?

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, July 9, 1887.

No. 28.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, July 9, 1887.

### THE UNJUST STEWARD.

SR. R. S. COATES writes that some of her neighbors are anxious to know the meaning of the following scripture:—"Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."—Luke 16: 9.

In order to learn just what Jesus intended to teach here, we should first learn who has power to "receive" his disciples "into everlasting habitations." Let Jesus answer:—"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I do go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."—John 14: 2, 3. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations."—Rev. 2: 26. " whatsoever good thing any man doeth, the same shall he receive of the Lord."—Eph. 6: 8.

As further proof that only God and Christ have power to "receive" and "reward" those who work righteousness, we quote the following:—"Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. . . . Glory, honor, and peace, to every man that worketh good."—Rom. 2: 6, 7, 10. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matt. 16: 27. Again: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. 22: 12.

And to conclude on this point, we quote Jesus again:

"Then shall the King say unto them on his right hand, Come, ye blessed of my

Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25: 34-40.

From these texts—and scores of similar ones may be cited—we learn, 1, that God and Christ, only, can bestow rewards of an "everlasting," heavenly character; and 2, that this is done for good deeds. It therefore follows, that by righteous deeds "good works, which God hath before ordained that we should walk in them," (Eph. 2: 10), we are to be commended to and of God; and that among them are feeding the hungry, clothing the naked, giving drink to the thirsty, ministering to the sick and afflicted, and doing all manner of good deeds with this world's goods—"the mammon of unrighteousness."

God has given to man the dominion over all earthly wealth, not to consume it upon his lusts, but to use it for all good purposes; and when man is faithful in this trust he secures the blessings of God, both in this world and in the world to come. He thereby makes God and Christ his "friends," and they can and will reward him. In some sense all good deeds the individual does become his "friends," and in this way he makes to himself "friends of the mammon of unrighteousness," or in other words, he lays up "treasure in heaven."

But it must not be supposed that all the good deeds required of men are those only which pertain to the proper use of "the mammon of unrighteousness;" for everything wherein man keeps the commandments of God, of every name and nature, is and will be accounted to him for righteousness.

In conclusion; it must be borne in mind, that while Jesus commends the unjust stewards for providing for future needs he does not thereby endorse the manner in which it is done; for he denounces him as being "unjust." This steward was wise, diligent, "faithful" and provident. All this was "commended" of Jesus. On the other hand Jesus pronounces him unrighteous—"unjust."

The reader should carefully peruse the entire parable in connection with our explanation of the 9th verse, and then we trust he will readily perceive just what Jesus intended to teach.

### THE HOLY SPIRIT.

It is painfully apparent that harmful mistakes have been made in respect to the Spirit of God—what it is, how it operates, and what are its fruits. To-day there are many whose reason has been unsettled or entirely dethroned by what is falsely called the operations of the Spirit of God. Horrid murders, suicides, to say nothing of numerous disorderly, irrational, and indecent things said and done, have been committed under the delusion that the Spirit of God is the cause at work. The land is full of this; popular ministers of popular churches encourage and abet it, apparently unconscious of the fact that "God is not the author of confusion, but of peace, as in all churches of the Saints," (1 Cor. 14: 33), and also oblivious to the further fact, that the Spirit which God gives his faithful children is one "of power, and of love, and of a sound mind." (2 Tim. 1: 7). The mission of Christ to earth's troubled children was that of "peace" and "good will;" and this means rational joy and rest and contentment in God's service. It is true the wicked have no peace, for, "they are like the troubled waters that cast up mire and dirt; but of God's children it is said, "Great peace have they that love thy law, and nothing shall offend them." Christ promised that in his disciples should have peace, (John 16: 33). Paul says "The kingdom of God is peace," (Rom. 14: 17), and that to "be spiritually minded is life and peace," (Rom. 8: 6), also that "the fruit of the Spirit is peace;" (Gal. 5: 22); while the apostle James assures us that "the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," also "the fruit of righteousness is sown in peace of them that make peace." (Jas. 3: 17, 18).

In view to these scriptural truths—and they are the few from among hosts of similar ones—what must we think of that spirit which causes bewildering excitement, confusion, raving, ranting, howling, and boisterous mouthing! And what of that which produces disorder and derangement of mind and body! Is it not blasphemy to impute these to the God of love, and to Christ, "the Prince of Peace!"

All the works of God in nature, and all the works of God in holy writ, testify that "order is heaven's first law." The mighty, but quiet and active forces of the Universe are those which build up and beautify and

bless, even as "the still small voice" of the Spirit is powerful in enlightening, edifying and giving "power" to the faithful children of God. That spirit and those methods which cause excitement and disorder should be shunned, whether in matters of religion or anything else; and whatever leads to composure of mind, clearness of thought, with the full free exercise of all the reasoning powers—that should be diligently sought and fostered. God has endowed man with powers to reason, and he demands that they shall exercise those powers. (Isa. 1: 18; 41: 21; Prov. 26: 16; Ezcl. 7: 25). But how can man do this when the brain is confused by the whirlwinds of excitement? He can not; and his only safety and happiness lies in self-control under the peaceful, joyous, hallowing influence of God's "free Spirit."

God's Spirit gives "understanding;" (Isa. 11: 2); it gives "wisdom;" (Ex. 28: 3; Eph. 1: 17) it gives "knowledge;" (1 Cor. 12: 8); it gives "love;" (Col. 1: 8); it justifies; (1 Tim. 3: 16); it sanctifies; (2 Thess. 2: 13); it leads into truth; (John 16: 13); but it never leads into that which is disorderly, unseemly, irrational, nor harmful. All should seek the Spirit of God and resist every spirit that is not in accordance with it.

The Book of Mormon furnishes a beautiful explanation of the peaceful operation of the Spirit of God:—"It was not a voice of thunder; neither was it a voice of a tumultuous noise; but behold, it was a voice of perfect mildness, as if it had been a whisper, and it did pierce even unto the very soul. . . . And behold, the holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as if with fire, and they could speak forth marvelous words. And it came to pass that there came a voice unto them, yea a pleasant voice."—Helaman 2: 20, 23, 24. By these facts we discern the operation and fruits of the Spirit of God. And men and women when actuated by the Spirit of God will exhibit these characteristics, even if they are active, energetic, and really enthusiastic.

#### PAPACY IN PROPHECY.

THE following item is more than "a straw" in indicating how the Papacy is losing its political and temporal support:

##### "THE POPE'S PATRIMONY.

"ROME, December 23.—The Pope, receiving Christmas congratulations from the College of Cardinals, spoke at some length of the position of the church in Italy. He protested against the anti-clerical movement which is being carried on in the country, and said that the Holy See was now despoiled of the last remnants of its patrimony. The only liberty left to him was that held by the Roman pontiffs in the earliest ages. The Italian government, he declared, had assisted the laity in unduly interfering with the administration of the church, had expelled religious bodies, and had tolerated an organized hostility against the Vatican as the head of the church. He must continue to protest against the position in which he is placed."

And here is something prophecy says of the Papacy in these latter days: "And the ten horns [Kingdoms.—Ed.] which thou

sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. 17: 16. Italy is one of those "horns."

Daniel put it thus: "And they shall take away his *dominion*, to *consume* and to *destroy* it unto the end."—Dan. 7: 26.

THE Nauvoo *Independent* of late has the following concerning Pres. Joseph Smith:

##### YOUNG JOSEPH.

"Joseph Smith, the present leader of the Re-organized Church of Latter Day Saints, who conducted the great Kirtland conference, was Justice of the Peace of Nauvoo during the period of 1864 to 1868. The old German settlers hereabout who are well acquainted with him speak highly of his integrity, honesty and ability. They speak of him as 'Young Joseph,' and as being one of the finest men they ever knew."—*Cor. Keokuk Democrat*.

The facts are Mr. Smith was Justice of the Peace in Nauvoo from 1858 to 1866, a period of nearly seven years and a half.

##### "BRIGHAM AND THE BATTALION."

WHEN in Santa Ana, California, in March, 1884, I was conversing with Bro. John Garner, Sen., respecting the enlistment of the Mormon Battalion. And when I incidentally mentioned that Brigham Young and others applied through Col. J. C. Little to the United States government for the privilege of enlisting one thousand Mormon men for the army to go to California, Bro. Garner exclaimed, "Is it possible Brigham made such application!" On being told that such was the recorded fact, he replied that Brigham told the Mormons at Council Bluffs, in a large, public assembly, that the Government demanded that the Mormons furnish five hundred men for the army, and he said, "It is a trick of the devil to bring to pass our destruction, because the Government does not think we will, in our poverty, enlist the men, and then they will send an army and destroy us on the plains. It is our only salvation now to turn out the men."

Bro. Garner said that upon another occasion, when Brigham had received the "bounty money" paid on account of "the Battalion boys," he, (Brigham), in a public meeting, held up in sight of the people a bank bill, saying: "I will tell you what I want to do with this bounty money; and when I tell you what I *want* to do, I tell you what I *will* do with it—that is, to send it to St. Louis and buy goods and sell to this people." Brigham went on further and said the people might as well buy goods from him as from "old Sarpy," and that it was just as well for him to have the profits as for Sarpy to have them; ignoring the fact, however, that in this matter he was using largely, if not altogether, moneys which did not belong to him, but to the "Battalion boys" and their families.

Bro. Garner's statement agrees, in substance, with what we have heard from Bro. Alexander McCord and wife, He was in the Battalion, while his wife and family remained at "Winter Quarters."

Others have reported similarly of that Battalion affair, and it is well that the testimonies of these participants and eyewitnesses in that deceptive affair should be preserved. Such conduct as that of Brigham Young has driven thousands into infidelity and Spiritualism, and those responsible for such results should be known and placed on record. All men must be judged by their own deeds.

THE wise man has said:—"The righteousness of the upright shall deliver them; but transgressors shall be taken in their own naughtiness." If any one doubts this let them read the following from the Salt Lake *Herald*:

##### HOW THEY FEEL.

Elder William Palmer, who recently served a term in the Utah penitentiary for acknowledging and supporting his wives and children, said while addressing a congregation about a week ago in the Logan Tabernacle, as reported by the *Journal*:

There were, when he left the penitentiary, ninety-six members of that branch. There were eight bishops. A number of the prisoners for conscience sake were over seventy years of age. The youngest one was about twenty-nine. There isn't a Mormon in the penitentiary that feels cast down. They all feel that they are there on a mission for conscience. There is not one that fears that he will be called an ex-convict when he comes out. There is one thing that their enemies can not do, and that is blind the soul.

When a Mormon is there looking through prison bars he realizes that he is there for the purpose of being true to his religion and working for his salvation in the future. When he took a view of the class in the penitentiary who are there for real crimes, he saw a dark picture. There are ten murderers; six for lynching. There are some there imprisoned for life.

There is not a crime in the catalogue but what some one is there for it. But they do not bother the Mormons very much. The speaker wondered what the government expected to make out of imprisoning old men. He could not understand. He did not care about going again very soon.

BRO. JAMES W. JOHNSON, of McFall, Gentry county, Missouri, sends us an Albany, *Weekly Ledger*, for June 17th, containing a somewhat extended statement concerning the town of McFall, and the advantages of the country round it; from all of which we gather that it is rather a desirable place for settlers. We quote the following:

"James W. Johnson, a native of Missouri, keeps fifty stands of bees worth three hundred and fifty dollars, which yield fifty pounds of honey each worth fifteen cents per pound, keeps the Italian bees, and will furnish queens with instructions for raising and handling bees to those who desire them."

"Church of Jesus Christ of Latter Day Saints meets when it gets enough of its members together to hold meeting. Rev. J. W. Johnson, Elder."

"John M. Shultz, native Missourian, lawyer, notary public, collection and real estate agency, owns seven hundred dollars real estate in town."

The presentation closes with the following pithy statement, which shows a condition of things very commendable indeed.

"Our people are cosmopolitan; they want the Eastern states men here, they want the men from the Middle states here, they want the Southerner here, they want Democrats, Republicans, Greenbackers and Mugwumps; they want Methodists, Presbyterians, Baptists, Campbellites,

Episcopalians, Congregationalists, all sects and religionists, except Anarchists. They want men who labor and men who give employment to labor, men who labor to develop a country, and men who study and work in that direction. To all such we say, come and see, and you will not go away, for when you come you will hear words spoken that will sound like you had just called on a neighbor at home, or maybe a relative; possibly you will meet a relative or an old time friend that you had lost track of years ago, for here you hear language used by the down Easter, the New Yorker, the Pennsylvania Dutchman, the Southerner, the Irishman, Englishman, Scotchman, German, Frenchman, Italian, and Switzer, and they all keep the latch string hanging out to the stranger in their midst, and want you to come and join their boom at McFall, Gentry county, Missouri."

BELOW we give a clipping sent us of late, redolent with the spirit and genius of the "Holy Inquisition." The heart revolts at the thought that such sentiments as it utters are held and taught in these times, and feels rather to relegate them to the dismal, horrid past, when the lash, the rack, the thumbscrew, the faggot and the gibbet were the potent arguments by which Christianity (?) was propagated and maintained. O, Christ, how art thou betrayed in the name of religion!

#### THE WILD BULL OF PAPACY.

"A Roman Catholic journal called the *Rambler* has this to say concerning religious liberty:

"Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty—except in the sense of a permission to do certain definite acts—ought to be banished from the domain of religion. \* \* \* It is neither more nor less than falsehood. No man has a right to choose his religion. \* \* \* None but an Atheist can uphold the principles of religious liberty. \* \* \* Shall I therefore fall in with this abominable delusion? Shall I foster that damnable doctrine that Socinianism, and Calvinism, and Anglicanism, and Judaism, are not every one of them mortal sins, like murder and adultery? Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, to my house, or to my life-blood? No; Catholicism is the most intolerant of creeds. It is intolerance itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four as this theory of religious liberty. Its impiety is only equalled by its absurdity."

#### "BEARING FALSE WITNESS.

"Misrepresentation is one of the great destructive forces in human society. Confidence is a necessity of our life. If that be destroyed, the foundation for happily living together is destroyed. Misrepresentation has done its deadly work as sure as it has undermined confidence. And it is so easy to misrepresent—sometimes so difficult not to misrepresent, so much love and good-will is needed to explain conduct and relations, so easy it may be to misread motive and to misplace events,—that this peril hangs, we may almost say, over every man's head, over the peace of every family, or neighborhood, or church. Somebody with a wrenched feeling or a twisted conscience, or a disordered fancy or an evil mind may almost unconsciously cut the cord and let the danger fall at any moment. We have, therefore, a great duty in this matter, or several great duties. We ought to keep ourselves from misrepresentation; we ought to check it when it comes to our knowledge; we ought to educate ourselves in watchfulness against this class of

perils; we ought to pray daily to be saved from the sour or malicious dispositions in which these perils are born and nursed into strength. And if it comes to pass, at any time in our days, that the air is filled with rumors which discredit anybody or any cause hitherto in good fame, let us steady ourselves and hold our tongues until the entire truth discloses itself, or the rumors die for lack of tongues to give them life. Half our work—we hope it is not making it too large—is just the undoing of the effects of misrepresentation. Good men are balked in good work; churches are snarled and broken down; distrust and suspicion wreck the harmony of communities. There is too little realization of the vast power for mischief which resides in bearing false-witness. We are all of us too negligent in the duty of suppressing lies and maintaining confidence. One sinner destroyeth much good, because we are so careless as to suffer his work to go on unchecked."—*Chicago Times*.

We heartily commend the above to our readers, and especially to that class (which we hope is very small) who are ever too ready to look on the dark side of matters and paint them just as black as their darkened minds can conceive. Some persons will look through their colored goggles of prejudice and perverted judgment, and then fret and foam and revile because others do not see as they do nor accept their misrepresentations and self-delusions. Persons should never bear testimony of what they do not clearly conceive and fully know, lest they be found misrepresenting facts and thereby harm their fellowmen. Conjectures, surmisings, and unsupported personal opinion, when offered as testimony in a matter, should be at once rejected; otherwise harm may result from misrepresentation. One genuine fact is worth more than thousands of mere fancies.

#### EDITORIAL ITEMS.

WE call attention the letter of Bro. T. R. White, of Lowry, Missouri, and suggest that it offers an opening to some one of the brethren, already in the same line of business in some locality where trade is overdone, or to some one wishing to change his residence and occupation. We believe that Bro. White's representations concerning the place, business and surroundings, may be relied upon. His object is certainly a good one. His brother, I. N., is an excellent worker in the gospel field, and if he can be retained it would be well.

Saints and subscribers to the *HERALD* will please take notice that Lamoni, Decatur county, Iowa, is now an International Money Order Office, and those receiving the *HERALD* may now remit money by Money Order from Ontario, Australia, Victoria, Wales, England, and other foreign lands having a money order system with the United States, direct; which will save both trouble and expense. Please remember this. All remittances may be made by Money Order on Lamoni, from any foreign office having money order connection with the United States.

By letter from Bro. E. T. and Sr. M. E. Dawson, of Ione, California, of late date, we learn they are joyful in the goodness of God and the comfort of his Spirit. All will be who serve him faithfully in his appointed way.

Bro. Odin Jacobs, of Leland, Illinois, has returned to his home from a trip into Iowa. He spoke twice at Clinton, Iowa. He also spoke at Red Cliff in a school-house twice, and twice at Eagle Grove, to the Norwegians. He does not report seeing any fruit of his labors, but no gospel seed sown in humility is ever lost; it will be seen after many days. The branch at Leland is about wasted in numbers, though some are still faithful.

Bro. J. J. Cornish wrote us June 23d that he will be in Sanilac and Huron counties by the middle of July. He has many calls and will fill all he can as soon as he can.

By letter from Bro. James Moler, Limerick, Ohio, we learn that he has lately been laboring in Vinton county, where the next district conference is to be held. We are invited to be with them at the session which is to be held in the latter part of August, but which invitation we were under necessity to decline. Bro. Moler finds some who are moved by Elder D. Whitmer's Address, and he advised them that they examine the replies before acting hastily. It would seem to be becoming to those called to be Saints to be wary of the "Lo here" and "Lo there's," which are to assail the ears of the believers in these last days.

Bro. A. H. Parsons baptized two at Cuba, Kansas, June 23d; a blessed confirmation meeting while confirming them.

Mr. Remsburg, a noted Infidel lecturer lately refused to meet Mr. Clark Braden in debate upon the subject of Christianity, at Leon, Kansas, assigning as his reasons that Mr. Braden was abusive, and had maligned the character of R. G. Ingersoll; and traduced the character of innocent men and women in public; and further stated that unless Mr. Braden would make public acknowledgement of these wrongs complained of, and pledge amendment he would have nothing to do with him. Mr. Braden was secured by the Christian, or Campbellite order to defend against Remsburg's attack upon Christianity.

A late Cheyenne (Wyoming) *Sun* says this of Bro. Eames: "John Eames preached the first sermon in the church of Jesus Christ on Sunday. The congregation consists of about forty people. The tenets of the doctrine of Mr. Eames, who styles himself an instructor, are those of the reformed Mormon faith."

Bro. G. R. Scogin writes, June the 24th, quite encouragingly of the branches in Florida. He thinks the work is reviving very much of late, and that prospects are good for building up the interests of the church in that region. Previous to going to Florida he labored with fair success in the Alabama district, baptized eleven and opened new places for preaching. The Saints in those district feel that conference slighted them in not sending laborers there.

Bro. Wm. Chandler, of Cambridge, Iowa, is anxious to have further preaching there. Considerable interest is manifest when the elders labor in that region.

ERRATUM.—Bishop's report, on page 414, first column, June 12th, for "R. M. Elvin," read R. C.

Bro. A. H. Parsons wrote to Bro. D. Dancer from Cuba, Kansas, June 24th: "Send a variety of tracts, also some copies of the revelation of last April 11th. There are some who don't take the *Herald*, and that revelation would do them good to read it. It is having a telling effect on many. I have been laboring in new fields with good effect. Baptized two yesterday, and more to follow soon."

Bro. E. Carlton, of Petrolia, Ontario, hopes some of the faithful ministry will call and labor there at an early time, for he thinks now is an opportune time to get a full free hearing of the gospel in that place.

#### EXTRACTS FROM LETTERS.

Bro. David Chambers, of Persia, Iowa, fairly bubbles over with rejoicing because of the way the Spirit is helping the work in his neighborhood; he writes June 22d.

"The Lord is doing a marvelous work in this place, twenty-seven have been added by baptism since the 4th inst; four more have given their names for baptism—and more coming. The Spirit of God is over the people in power, and the spirit of investigation is truly wonderful. Those who have just been baptized are strong in testimony, and they are so happy. O, what a spiritual feast! God be praised. All glory be given the Father, Son, and Holy Ghost. Those of the members that have held bitterness against one another for years are reconciled and coming to meetings, and the spirit of meekness, humility, and brotherly kindness, beams in their eyes and in the hand-shaking, and their fervent God bless you—O how grand."

We do not wonder that Bro. Chambers feels well and is moved to hallelujah to God and the Lamb. Let the good work go on.

Bro. J. H. Peters, of East Lake, Michigan, writes us:

"The work seems to be more and more encouraging."

Yes; that is the tidings reaching us from all quarters where the ministry are faithfully laboring for the Master.

Bro. James G. Scott sends us good tidings under date of June 25th. He had been among the branches, setting them in order, and says:

"The work is getting in good shape in Southern Indiana. We have baptized two lately in Eden branch, which is now in a better condition than ever; affairs here are turning in our favor."

#### JEFFERSON'S RELIGION.

THE Book of Mormon teaches that "the Spirit of God" wrought upon Columbus to discover America; also that "it wrought upon other Gentiles" to come and settle therein; and Nephi further says; "I beheld the Spirit of the Lord, that it was upon the Gentiles, that they did prosper and obtain the land for their inheritance." And further; "I, Nephi, beheld that the Gentiles who had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them; and I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them; and I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to

battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity, were delivered by the power of God out of the hands of all other nations."—1 Nephi 3: 35-38.

From this we learn, prophetically, the dealings of God in regard to the discovery, and settlement of America, also of its war of Independence, and that the people who effected this did so under the guidance of God, and that they had "the Spirit of God" to inspire, enlighten, lead and prosper them.

It was of this stock that Thomas Jefferson, third president of the United States; was born, April 2d, 1743, and among whom he was reared and fitted for the active duties of a most honorable, eventful, and useful life; and yet he was not a member of any church, but was commonly reckoned to be skeptical in respect to Christianity, especially in its then existing forms. This is not at all surprising to well instructed Latter Day Saints, for the Book of Mormon explains the fact that, "the great and abominable church," apostate Christianity, had so "perverted the right ways of the Lord," and had taken away from the Scriptures so "many parts which are plain and most precious," \* \* \* "also many covenants," that "an exceeding great many do stumble."—1 Nephi 3: 39, 40.

Mr. Jefferson seems to have been of this stumbling class, and yet he had great respect for the Scriptures, and especially for the teachings of Jesus.

In the "Lives of the Presidents," page 142, he is made to say in a letter dated March 21st, 1819, written to Dr. Vine Utley, "I never go to bed without an hour or half an hour's previous reading of something moral whereon to ruminate in the intervals of sleep." And in another letter to a friend we discover what he esteemed to be of first importance in this line, for of a book he made up a collection of passages from "the evangelists," of the teachings of Jesus, he says: "A more beautiful or precious morsel of ethics I have never seen: it is a document in proof that I am a *real Christian*; that is to say, a disciple of the doctrines of Jesus."

Of this collection our author further writes: "This book Mr. Jefferson prepared evidently with great care. It is a very full compend of the teachings of our Savior. It was entitled "The Philosophy of Jesus of Nazareth." The author further says: "He also prepared a second volume, which he had bound in Morocco, in a handsome octavo volume, and which he labeled on the back, 'Morals of Jesus.'"

From these and other similar facts we learn, that while Mr. Jefferson was non-christian when measured by the conflicting creeds of christendom, he was nevertheless "a real christian" as "a disciple of the doctrines of Jesus" contained in the evangelists.

But Mr. Jefferson grievously offended, it seems, when he opposed the teaching of "any religious faith whatever" in the university at Charlottesville. Of this our author says: "He devoted much attention to the establishment of the university at Charlottesville. Having no religious faith which he was willing to avow, he was

not willing that any religious faith whatever should be taught in the university as a part of its course of instruction. This establishment, in a christian land, of an institution for the education of youth, where the relation existing between man and his Maker was entirely ignored, raised a general cry of disapproval throughout the whole country. It left a stigma upon the reputation of Mr. Jefferson in the minds of christian people, which can never be effaced. He endeavored to abate the censure by suggesting that the various [and, it might be said varying.—Ed.] denominations of christians might establish schools, if they wished, in the vicinity of the university; and the students, if they wished, could attend their religious instructions."—Ibid.

Summed up, the matter stands about thus: Mr. Jefferson was "a *real Christian*;" that is to say, a disciple of the doctrines of Jesus;" but yet he neither accepted nor endorsed any of "the various denominations of Christians." Nevertheless, aided by the Spirit of God, the fertile brain of Thomas Jefferson conceived, and his facile pen drafted the immortal "Declaration of Independence," a document precious to every true American heart, the inspiring hope of struggling humanity, the political Pharos of the world, and the fear of the despot and the oppressor. That same "Spirit of God" which led and enlightened Columbus in the discovery of America, the Pilgrims, Puritans and others in its settlement, also inspired the soul of Jefferson and others in founding our great nation and securing its free and liberal institutions. Herein is a wondrous and invaluable lesson, which all should profit by; for it teaches that the tender mercies of God are over all his works, that God looks "upon the heart" of men and gives them according to their worthy works and righteous desires." It broadens the view in respect to the Fatherhood of God, his love and care for the race, and fills the heart with reverential love for Him and His creatures.

The revelations of the "Choice Seer" inform us that God inspired the minds of our patriot fathers, and especially those who formulated and secured for us that great charter of human rights, the Constitution of our United States. One of them says: "Importune for redress and redemption by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—Doc. Cov. 98: 10.

It is not at all strange to us that Thomas Jefferson, largely enlightened by the Spirit of God, thoroughly learned in and ardently loving the teachings of Jesus, should refuse to endorse and adopt any of the forms of "the various denominations of Christians" of his times. The Christianity of Christ found in the Scriptures differs widely from that found in the creeds of those times, and he was well aware of it.

His grandson, Thomas Jefferson Randolph, who was most intimate with him says: "I never heard from him the expression of one thought, feeling, or sentiment, inconsistent with the highest moral standard, or the purest Christian charity in the largest sense. His moral character was of the highest order, founded upon the purest and sternest models of antiquity, softened, chastened, and developed by the all-pervading benevolence of the doctrines of Christ, which he had intensely and admirably studied."

"In his contemplative moments, his mind turned to religion, which he studied thoroughly. He had seen and read much of the abuses and perversions of Christianity; he abhorred those abuses and their authors, and denounced them without reserve. He was regular in his attendance on church, taking his prayer-book with him."

But in his dying moments Mr. Jefferson objected to seeing the Episcopal minister except "as a kind and good neighbor." Such was the religion of Thomas Jefferson.

**BRO. SCHNELL**, of Los Angeles, California, sends us the following slip from a New York paper, republished in the Los Angeles Tribune, of May 20th:

**MOUND BUILDERS OR WHO?**

Oneonta (N. Y.) *Herald*, April 28th:—A very remarkable discovery was brought to light last week upon the well known Slade flats at the junction of the Charlotte with the Susquehanna, on the south side of the latter stream, at a point some two miles above this village. During the recent high water a broad current was in some way diverted from the main channel across a bench of alluvial land rising two or three feet above the general level of the neighboring bank. The field having been plowed last fall and the soil to the depth of two feet or more consisting mainly of a fine alluvium, a gully two or three rods wide and as many feet deep to the clay sub-soil, was cut clear across the field for some rods—to a "binnacle" or overflow putting out from the main stream at some distance below. The current does not appear to have been very swift, and in consequence objects of some weight contained in the soil were left behind as the latter filtered away.

For ten days, or a fortnight the plowed section was under water. When the flood subsided Mr. Slade and his son paid a visit to the place to ascertain the extent of the damage, when what was their surprise to note in the bottom of the new-made channel many fragments of rude pottery mingled with flint chips, arrow and spear-points, and similar remains. They gathered many, and the news of the discovery spreading, the spot has since been visited by several persons. The site laid bare by the flood is unquestionably that of an aboriginal village. Altogether some

two thousand fragments of pottery have been taken from a few square rods of surface exposed, together with one hundred spear and arrow points—many of them of unusual form—several flint drills, many "sharpening stones," two small granite axes, numerous "sinkers," etc. Several ancient fireplaces, of river cobbles, bedded together, were disclosed, from one of which a peck of charcoal fragments was exhumed. The pottery, several pieces of which show an exterior surface of three or four square inches, is both plain and ornamented, the latter in most intricate design. One fragment shows a human face, but straight lines variously combined and curious punctured patterns are the prevailing type. Rims and edges, being the thickest and least perishable portions, abound in the collections made. The plain pottery is remarkably hard and well preserved, and in both plain and ornamental the inside surface is in most cases of a black color, in strong contrast with the brick-red or chocolate hue of the exterior.

The top soil in the neighborhood abounds in Indian relics, arrow and spear heads, "hammer stones," and the like, but it contains no sign of this pottery. Tradition runs that there was an Indian village in the locality. But it might well have existed two feet above the level laid bare by the flood. For there is nothing to prove that the soil had before been disturbed for ages. If indeed this be the site of the old Indian village, then it is to be said that there can hardly exist that difference between the Indians and the mysterious mound builders which has been commonly supposed, for the pottery obtained on the Slade flats last week is precisely the same as the pottery exhumed in western mounds.

It may be remarked in connection with this subject that a so-called "Indian mound" exists on Walling's Island not far below this ancient village site; that there is another near the mouth of the Otesgo creek, a third at Sidney, and a fourth in the Unadilla Valley.

**THE Book of Mormon** was first published in 1829-30. Since that time it has been republished in the English language in Cincinnati and Nauvoo by the old organization; in New York, by Russell Huntley; in Plano, Illinois, and Lamoni, Iowa, by the Reorganized Church; and in Liverpool, England, and Salt Lake City, Utah, by the Utah Church.

In a pamphlet issued by John Jacques, and published by Deseret News Company, Utah, he states: "The Book of Mormon was published in England in 1841; in Danish in 1851; in Welsh, French, German and Italian in 1852, in Hawaiian in 1855; in Swedish in 1878. Several years ago it was translated into Hindoostanee and into Dutch. In 1876 portions of it were published in Spanish, and the whole is now prepared for publication in that language. It is said that it was published in Russian in New York, in 1872, by a gentleman not in the church."

Bro. R. M. Elvin suggests that it would be well that the Library had a copy of each English edition of the Book of Mormon and all the issues in different languages. This is a good suggestion. We have the French, Italian and German editions; the Palmyra, Nauvoo, Cincin-

nati, one European, or Liverpool edition, the Huntley, or New York edition; and of course the Plano and Lamoni already. We will pay a reasonable price for editions in other languages.

THE following will show what is the common opinion of men in position to know respecting the liquor business in Iowa.

**SOME RESULTS OF PROHIBITION.**

MESSRS. STOOKEY & JOHNSON:

*Gentlemen*:—I have been requested to make a statement showing the number of persons sent to the penitentiary from this district since I have been on the bench. I took my seat on the 1st day of January, 1883, and the following shows the number of persons sent to the penitentiary during each year:

During 1883.....	31
" 1884.....	23
" 1885.....	20
" 1886.....	14
" first six months of 1887.....	3
Total .....	91

Of this number only three were females, 10 were colored, 66 unmarried and 25 married, 22 under 21 years old and only six past 40 years old; thus showing that most of the crimes are committed by persons who are comparatively young.

During these four years and a half the counties of the district are represented as follows, to-wit:

Decatur .....	9
Ringgold .....	6
Taylor .....	8
Page .....	11
Montgomery .....	28
Adams.....	2
Union .....	20
Clarke .....	6
Wayne.....	1

Wayne has only been in the district since the 1st of January, 1887.

I am frequently asked what is the cause of this decrease in crime during the last four years. My answer is, the enforcement of the prohibitory law. And it seems to me that the above figures prove this beyond a doubt. The first year I was on the bench the saloons were running; the second and third years they were running in some localities; but the fourth year, I do not believe there was a saloon in the district. I am satisfied that there was not an open saloon. Red Oak, in Montgomery county, and Creston, in Union county, were the last places in the district to give up the saloons, and the record from these two counties show the result. The result from these two counties is not because they have a larger population than the other counties of the district. Page has a much larger population than either of these counties. In the counties where the law has been best enforced, there has been the least crime. During the last year it has not been an uncommon thing—as in this county at the last term—for the grand jury to adjourn without the finding of an indictment.

At first, under the present pharmacy law, some of the druggists were disposed to take advantage and abuse the trust imposed in them, but a number of convictions and fines and the revocation of a number of pharmacy permits by the pharmacy board, has had a wholesome effect, and I believe that a great majority of the druggists in the district are now disposed to obey the law.

JOHN W. HARVEY.

## D. WHITMER'S CRITICS.

WE are receiving many letters and articles arraigning, controverting, or in some way criticising David Whitmer's "Address" and pamphlet, which we do not think proper to publish. Chief among our reasons for not publishing them is the fact that we are reviewing his work in the light of Scriptural and historical facts with the purpose of getting at the truth of matters in controversy, and are determined that we will in no way encourage or allow what appears bitter, harsh, or vindictive to enter into this discussion.

Our design is to seek for truth and present it plainly and fairly, free from everything that seems in the least to be irritating, persecutive or personal.

By this we must not be understood as saying that these articles and letters, in whole or in part, exhibit improper spirit or unfair methods; but to publish them, or any part of them, especially while we have the same matter in hand, may easily be construed into overcrowding, injustice, or lack of charity. This must be avoided; therefore those who have written us as above indicated will understand why we have not published their views in the case.

An extract from one letter may suffice to show the general tenor of others: "We out here think that David Whitmer and clique, (a small one at that), are getting more than they bargained for when they sent their 'Address' and pamphlets broadcast throughout the land. The writer thanks God that David Whitmer sent his claims forth, for the same reason that he thanks Him that Spaulding's Romance has been found. God will make the wrath of man to praise Him."

Yes; it is clear that God is over-ruling, that important recorded facts found in the authentic records of his church and in its sacred books shall be brought forth in such manner, and displayed in such plainness and definiteness, that none need lack information as to the truth and the right in respect to the work of God committed to his Saints. They who oppose God's work will expose their own weakness and folly.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"WHAT is really momentous and all-important with us is the present, by which the future is shaped and colored."

### "FAITHFUL OVER A FEW THINGS."

It gives us great pleasure to announce to the sisters, and brothers also, who have contributed to the Home Column Missionary Fund, that last week we forwarded to Bishop Blakeslee, an additional check for \$215.94, the amount received up to June 16th, 1887. This, while it falls somewhat short of what we had hoped to do, is still encouraging, and we believe that when Autumn comes in with the abundance in her lap which the summer now promises, it will be greatly increased, enough so that we will be enabled to contribute \$100 per month through the year, towards spreading the glad news of salvation. Don't forget your birthdays as they come, but send a thank offering to the Lord for years prolonged,

in which he is trying you to know whether you will be "faithful over a few things," in order that he may make you "ruler over many things." Let us count up our blessings, if indeed we be able to number them, and consider what that must be which is in store for us, if all which we receive while here is esteemed but as a few things, when compared with what we shall receive if we are only faithful to our trust while God has us upon trial here. One would suppose that the very fact that all we have is a free gift from God, would be enough to move our hearts with love and gratitude so deep that we could not find in our hearts the least desire to withhold anything from him which he called upon us for, but when we add to this the much weightier fact, that he gives us these blessings in order to *prove us* that he may know whether we are worthy to be made rulers over the many things which he has prepared for us, does not self love, self interest even, point out to us the folly of tearing down our barns and building larger that we may have place to bestow the perishable things of this world, while we neglect entirely to secure the treasure which can not be corrupted, which needs not lock and key to keep it from thieves who break through and steal, neither cedar chest to guard it from the ravages of moths which destroy?

There is another light in which faithfulness is to be regarded, and that is the light of *spending*. A sister, in sending in a liberal contribution, says: "Since I sent in my last mite, the Lord has blessed me five fold. I promised that if he would grant unto me this amount, I would do with less finery and present it to his cause for the spreading of his truth, and, believe me, this happy privilege gives me great joy. We, sisters, however, would feel very much disheartened indeed to have our hard earned pennies go, unnecessarily, to the 'Rail road kings.' In the report of one of our elders we see 3407 miles travelled, and in that distance 143 sermons preached. We do not know who furnished this means, neither do we wish to find fault, but it does take money to travel."

"He that is faithful in that which is *least*, is faithful also in much."

### THE RIGHT PLACE.

I READ a little article this morning from the pen of Bishop Simpson, called "Each in our right place." He illustrates it by telling of the beautiful mosaic paintings made in other countries of tiny pieces of various colored glass or marble. Each piece is small and insignificant looking in itself, yet when all are put in their proper places they make a lovely picture, which lasts for ages to give pleasure to all beholders, and reflect praise on the master artist who wrought it out. And the writer adds, "So God is making a great picture out of society—making it out of seemingly insignificant materials, but putting each one where he should be"—making it for all eternity—and we ought to be pleased with whatever place in it he puts us. If we could only feel this always, what a great help it would be toward making us contented with our lot in life! But oh! how hard it is to feel so, and often we will not even believe it. We think we are in the wrong place, and long to be in a different one. We are sure there is other work which we are much better fitted for than this, which is so distasteful, or, at any rate, work which we would rather do. And we do not take it kindly that the Great Artist has used His own judgment in pref-

erence and put us in this particular spot. The busy mother, tired at times with all her household care and tending of the little ones, may envy the woman who, with no family of her own to keep her employed, is working for public charities or holding positions of trust and responsibility in societies that are laboring for the good of others. She thinks, "If I were not tied down so closely at home, I, too, could do some good in helping others." While perhaps the other woman, weary with the responsibilities resting upon her and the constant tax on mind and brain necessary to carry on all her duties rightly, thinks, "If I only had my own home and little ones to work for, as that blessed mother has, how much happier I would be!"

Now, it may be that she would not be fitted for such a position at all, and could not care for the children with half the patience and management which the one who is their mother does; yet she is fitted for the position she holds and fills it nobly, while the young mother could not carry out such work in a satisfactory manner.

The man high in public position and honors, whose business it is to command and superintend others, sometimes turns wearily away from the cares consequent on such a life, and, looking at the humble workingman moving on in his quiet, even way, doing the work appointed him, and receiving regularly the compensation for it, thinks, "What a comfort it would be to have no more care or responsibility than that!" And this very laboring man perhaps thinks, "If I were in that great man's place, what an easy, luxurious life I might have!"

The work which appears to some as if it made them insignificant plodders, is often just the work needed to make home pleasant and comfortable for the dwellers therein; and if the mother, wife, or daughter whose work is apportioned there should neglect it to seek some other place—some other field of labor which looks more congenial—how disastrous are the results.

A friend, who is an active, energetic housewife, said to me the other day: "I had been growing so dissatisfied with my lot during the last year or two! I wanted to do something beside dull, dry housework; I was tired of its hum-drum monotony, all to do over and over again every day and week and so little to show for it afterward. Then that tedious spell of illness came on me last spring, when I could do nothing for so long, but lie and suffer and *think*, and oh! how gladly would I have gotten up and worked all day long, contented with the toil that was so much better than this forced rest. I thought of invalids condemned to years of helpless imprisonment, never able to work for themselves or others, and felt how much more blessed my lot was than theirs, and resolved that hereafter I would be satisfied with it—that I was in the right place."

Then again, the invalid, worn with long suffering of body and mind, tired of the confinement of the sick-room and the lassitude and languor of weakness, when there is no actual pain, looks at those who can go about where they will and longs for their privilege of working with active hands and feet once more. Repining thoughts often come. She feels herself a useless burden and thinks her life worthless, forgetting that this place has been given her to fill and if she does it cheerfully and submissively such service is just as acceptable to the Master, who appoints each one his portion, as that of the busiest worker.

Many of us have read—though some perhaps have not—the beautiful story of “The Changed Cross,” where the weary repiner thought her cross heavier than those borne by others and too hard to carry any longer. It was granted her, in a vision, to choose from the many crosses she saw around her—some richly set with jewels or adorned with flowers. She lifted one and another, but all were heavier than her own, or thorns were hidden among the flowers, which pierced her too sharply, and she laid them down despairingly at last, while her Guide whispered gently: “No cross, no crown!” At last she raised her heart to Him imploringly, and He bade her trust in Him and He would show her His perfect love. So she followed eagerly, until He showed her a plain-looking cross, with only some words of love inscribed on it. Thankfully she raised it and soon joyfully acknowledged it to be the best she had found—the easiest to bear. Then a heavenly light shone upon it and she recognized her own old cross; but, oh! how different it felt since trying all the others and finding them weightier. Thenceforth she felt it was best He should choose for her and she could trust to His judgment and love.

Thus should we all endeavor to trust, and be willing to accept, the place given us, even if it is not a pleasant one, remembering that if we could change about at our own desire we might step into the wrong places unknowingly and defeat the ends which our all-wise Father would have us accomplish for Him.—*SEL.*

WANTED.

Wanted—in places of folly and sin  
 Courage, these wayward souls to win,  
 Voices to tell them of Jesus' love;  
 Faith that points to the rest above.

Wanted—yes in the homes of the poor  
 Christian love to open the door;  
 Gentle hearts to soothe the pain  
 That to the needy comes oft and again.

Wanted—in the business hours of man  
 The golden rule, in each trade to plan;  
 In all that we say, whatever we do,  
 That the love of God may shine all through.

Wanted—grace to bear each loss;  
 Trials, to burn the gold from the dross;  
 Will to bow in obedience mild  
 To the will of Christ as a little child.

Wanted—wisdom, peaceable, pure,  
 To know the soul's deep sin, and cure,  
 Perfect trust in a loving God,  
 Walking the path our Savior trod.

Wanted—to be kept from evil here  
 To live in his love without a fear  
 Nothing to know but his will divine  
 And that I am his and he is mine.

Selected by E. B. FARRAR.

SISTER LIZZIE, Centralia, Kansas, writes: “I have received such advice as has been referred to in the Column for taking the life of my unborn children. Various plausible reasons have been assigned to justify the act; but how they vanish like mist before the sun when the light of truth shines on them. What will be the feelings of that mother who has suffered herself to be so overcome, when she shall stand face to face with the child she has murdered. In a medical work I have been reading I find the following: ‘What thinks Christ of your killing his little lambs? Let Christian civilization (?) take lessons of Chinese heathenism, which suffers the child to be born, then strangles and casts it into the street to be devoured or picked up by morning scavengers. That destroys only the child, but this

destroys mother and child.’ Why have we been asleep so long? Let us awaken as a band of united sisters, and rear our little ones in love and in the true faith of God, that we may have a wise and good generation to proclaim the word of life when we have passed away.”

SISTER ALICE MARTIN, writes from Davis City, Iowa: “I am trying to live as near right as I can. I want to live to raise my children and I ask an interest in the prayers of the mothers, for my health is poor.”

SR. M. M. KENT writes from Big Rapids, Mich.: “The letters in the *Herald* are of much value to me, and if it were not for encouragements which come through it, I fear I would not be able to stand when the cares and trials of life press me so heavily. We would be very glad to have any elder who might be coming this way stop and preach for us. Inquire for A. L. Kent's photograph gallery.”

SISTER JOSEPHINE writes: “I have made up my mind to do without tea and coffee, and use the money it costs to indulge in them, for the good of the cause of Christ.”

“A SISTER,” writing on the 18th of June, says: “The *Herald* is my only preacher, and I have been blessed many times while reading letters in the Home Column, and have been enlightened on many subjects.”

SISTER MARY PRETTYMAN writes from Knox, Indiana: “I rejoice this morning because of the influence of the Spirit of God within my heart; and the earnest desire of my soul is to see the little stone cut out of the mountain without hands roll on until all the designs of God be accomplished, even until He shall reign whose right it is to reign.”

SR. M. A. GREEN writes from Ahila, California: “We have but a small branch here, but we are all striving to be true Saints. Brn. J. R. Cook and H. Holt, who are earnest workers for the cause, have been laboring here and have left a good impression. My prayer is that every father and mother will strive to set a good example before their children and also before the world, because we are a people from whom much is expected, for we bear a testimony which no other people can, and our faith and works ought to agree.”

SR. MARY A. JENKINS writes from Manteno, Iowa: “I am firm in the latter day work, notwithstanding the attempts made by the enemies of God to destroy it. I know that Joseph the martyr was a true prophet of God, and in common with thousands of others know that he did a great work, and I also know that his son Joseph is also a true prophet of God, and that the Reorganized Church is accepted of God, and that the more it is opposed the more it will prosper. I wish I could do more to help roll on this work of saving souls, but will try to be content with doing little and not allowing a single opportunity to pass unimproved. I obtained ten copies of Voice of Warning from Bro. Peters last winter, and have them all out. One lady said she believed every word of it and wanted the Book of Mormon to read. Her wants were supplied, and now I have a few names for “Autumn Leaves.”

[We thank sister Jenkins for the names sent, six in all; and we can not refrain from saying that if each one who loves the work would labor as faithfully for it as she does, it would not be long before the stone would smite the feet of the

image, and the people who must be prepared to meet Christ at his coming would be prepared, and the opening heavens would reveal him. Though feeble in health and living in an isolated locality, Sr. Jenkins sold twenty-five of the “Witnesses,” for helping to enlarge the *Hope*, and now she is helping to spread those powerful little preachers sent out by Bro. Peters. May God bless every effort made by his handmaidens (and there are many being made), for the spreading abroad of light and truth].

SISTER M. M. DICE writes from Stewartville, Missouri: “The Saints of this place have stood by us nobly, and have done everything they could do to aid and comfort us during the long sickness of my husband, who has been sick for nearly three years, and for the past six months confined to his bed. We pray God's blessings to rest upon each one of them, and also upon our many kind neighbors who are not of our faith, and for whom we pray that they may yet see the light and walk therein. In the midst of many trials hard to bear and afflictions which seem severe, we have much, very much, to be thankful for. The comforting influence of the Holy Spirit has been given us many times. I have not only felt its influence, but by its power was blessed with a beautiful vision, wherein I saw the Spirit of God poured out like a stream proceeding from God, and as far as I could see I saw the light and glory of it. May we all be prepared to meet our Savior at his coming.”

SISTER CLARA CRAIG writes from Columbus: “I have received great strength and much comfort from reading the “Home Column,” and regret that we did not have such a guide when I was raising my family. I have had many severe trials, but out of all of them the Lord has brought me, and spared my life to still rejoice in this latter day work. When I have felt that I was being tried in the crucible of affliction and almost forsaken of God and man, then has Christ come to me in answer to prayer, like a light shining in a dark place, and brought the healing balm by which I was comforted, and my faith and strength has been increased, and I have been enabled to stand firm in the faith. I desire the Saints to pray for me, that I may hold out faithful to the end.”

SR. M. A. ANDERSON writes from Forster, N. S. W.: “The *Herald* is a welcome visitor, bringing us good news from afar. My heart has often been made to leap for joy that we ever heard the gospel in its purity, and have witnessed its power. May God help us as a branch to try and live nearer to him! May the Spirit of that God who delivered Daniel from the jaws of the lions, be with the mothers in this latter day work, and help us to realize the great responsibility resting upon us, to so train our children that they may grow up to love and serve him and keep all his commandments.”

HOME COLUMN MISSIONARY FUND.

Sr. Charlotte Pierson, Beech Lane, Ont. ....	20
Sr. Naomi, Ohio. ....	1 00
Sr. Ada S. Kelley, Indian River, Me. ....	50
Sr. Mary L. Coster, Scranton, Miss. ....	70
Sr. Mary E. Scarcliff, Scranton, Miss. ....	30
Sr. Lou Berry, Marshalltown, Iowa. ....	1 00
Sr. Jannatte Harris, Reese Creek, Mont. ....	1 00
Sr. J. Welsh, Vanessa, Ont. ....	1 00
Sr. Anne Rasmussen, Forest City, Mo. ....	1 00
Sr. Anne M. Stokes, Forest City, Mo. ....	1 00
Sr. M. Burke, Farwell, Mich. ....	25

LAMONT, Iowa, June 29th.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

## Correspondence.

PITTSBURG, Pa., June 23d.

*Bro. Blair:*—On account of my wife's poor health I expect to make my future home at Los Angeles, or vicinity. I went to California in 1875 for her health, and she got well. But Sacramento gave us the malaria, and result was ague. Then the loss of our boy, being killed by a horse, and our property here being in a bad fix, we thought it best to return in 1881. Since then we have got property in shape to handle, but wife is back into the old rut of ill-health, and I have concluded to go to a country favorable to a person that is troubled with hay-fever, bronchitis and lung trouble. The "doctor" (a nice thing for a Latter Day Saint to say) says this climate is not suited to her constitution, and advised my removal to California.

As to doctors, I have but little confidence in them, yet there are circumstances that require experienced persons to attend in time of need; and I know there is virtue in medicine, as I have a medicine chest and treat my own family, as well as some of my neighbors. If there is no virtue in the medicine, then God must see fit to bless the administration under the weak circumstances of man's condition. And it is but natural for man, under these circumstances, to give credit to medicine. But yet God is the cause and giver of all that is good. I don't always go to the Lord; do all I know, then go, and we have often been blessed. One time our little girl lay sick with fever; wife came to me, and as I am susceptible to influences, I got the whole load—it was too heavy for me to carry. So we knelt right down by the bedside of the child and did cast our burdens on Him who careth for *all*; (not a few); when we got up the fever was broken, the child had broken out in a sweat and got well speedily. Another instance: Our child was very bad; wife cast the burden upon me; we got right out of bed and laid our case before the Lord as we would before any earthly help, asking him to give us a testimony that our prayer was heard and answered. We went to sleep; the child wakened us up in the night calling our names, after we answered she said she was better, and got well right away. These, with many other instances, makes me know God hears and heals independent of medicine.

In making the change I hope our lot will be cast in the society of earthy vessels that will be an assistance in the highway of holiness rather than a hindrance. Bro. Joseph said in one of his sermons, "Those who push, in their hurry, and crowd off of the platform, are not saviors." I am weak, therefore hope the Lord will bless me that I may be able to walk among men and evil spirits, in wisdom. But as I am extremely susceptible to influences, when a wrong is manifested my dislike for evil is taken advantage of by a spirit not of God, before I am aware of it. I can freely say, When I would do good, evil is present with me. Therefore I feel the necessity of going slow; keeping away from everything I feel not able to endure, until such times as I am blest so that I can walk in the midst of disorder and con-

fusion, never adding fuel to the flame, but helping poor, fallen humanity when and where I can. I hope to agree with my adversary while I am in the way with him, lest he deliver me to the officers, judge and prison. It is written, "If he sues for thy coat, give him thy cloak also." Nothing is gained by arguing the point, the longer you do it the more it will cost.

Will leave here July 5th, 1887, for Los Angeles.

Respectfully yours in hope,

GEO. L. MATTHEWS.

LEON, Kan., June 19th.

*Bro. Joseph and Blair:*—Our town has been the scene of quite an excitement between the infidels and Campbellites. An infidel lecturer, Mr. Remsburg, came to our town last spring and lectured a few times against Christianity in general. The Campbellites talked fight a little then, but were not quite ready at that time; so the infidel told them to get their man ready, any man they were of a mind to, except Clark Braden, and him he would not debate with. So they made arrangements with the Rev. Dr. Lucas, of Campbellite fame. A few days before the debate was to begin the doctor was taken sick, so they sent right off for Braden, and when the infidel came he refused to join with Braden; and gave as his reasons that Mr. Braden was so abusive to his opponent and had maligned the character of R. G. Ingersoll and the Liberals of Liberal, Missouri; and published such brazen falsehoods upon the characters of innocent men and women that he would not have any thing to do with him unless he would make public acknowledgements and pledge himself to do better in the future. So the fun began; Braden took the church and Remsburg the opera hall, and they are fighting it out at long range.

I write this by request of Mr. Remsburg as he requested that his refusal be sent by the audience for publication in every Christian paper throughout the land.

S. J. HINKLE.

LOWRY CITY, Mo., June 23d.

*Bro. Joseph:*—Do you know of any parties in the church that would desire to embark in mercantile business. Please inform them that I have a store at Lowry City, Missouri, and a good paying one too, with a "booming" trade for the capital invested, (about \$3,000), which I desire to sell at once, or at an early date. Lowry City is on the K. C. C. and also K. C. and S. R. R's. and of about five hundred inhabitants; good school, and about twenty-five Latter Day Saints live in the vicinity in good branch capacity (Clinton Branch). A very little prejudice against us here in way of trade. Any one desiring to buy could hire a good man (Bro. B. Freel) who has been in the store for near three years and understands the trade just excellent. Bro. Freel resides here and is of high standing with my customers.

It will be asked why I want to sell. The reason is, I have conferred with Brn. I. N. and D. C. of Clinton, in regard to business and the ministry. The business is such with the brethren there, that some one is forced to take Bro. I. N.'s place, or he go out of the active ministry. And rather than the latter should occur, I am willing to make the sacrifice of a sale of business here. This whole country seems moved to a spirit of investigation under the care that Bro. I. N. has given to it. I have never seen a more golden time for the advance of the work than is in this

district now. The way it is now, my brother is overrun with cares of life, having a large family, and in the ministry nearly every day, with the care of a large district as its presiding officer and a number of excellent laborers; such as Brn. Crum, Curtis, Robinson, A. White, &c., under his directing care; all of these men are doing a noble work. Brn. Curtis and Crum just left here for other parts, and Bro. Robinson just closed a series of meetings in Hickory county, where he baptized two, and great interest is manifested; it being an entire new point. Parties can correspond with me, and I will give information as to business.

Yours in the work,

T. R. WHITE.

OLNEYVILLE, R. I., June 21st.

*Bro. Blair:*—It is with pleasure that I can uphold the latter day gospel once more. Having for the past two years fed on the husks of the world, and knowing that there was bread enough and to spare in my Father's house, like the prodigal son I said, "I will return home." I was met with open arms and the blessings of the Holy Spirit.

No man or set of men has taught me this gospel, the Holy Spirit has been my teacher and guide; and I do rejoice that the gospel has been restored to the earth, and that I am able to be a participant of the same. I mean to stand and fight the battle like a true Latter Day Saint.

I was baptized Sunday, June 19th, by Bro. Emory F. Vickers, of the Cranston Branch, and was confirmed by Bro. H. H. Thompson. Pray for me.

I remain your brother in gospel bonds,

W. H. W. MARSLAND.

[We make the following extract from a private letter written by Bro. D. S. Mills, from Ruby Valley, Nevada, June 20th].

"The Elko papers say I am a Mormon preacher stirring up sinners in these parts, etc. Well, I am still busy, have baptized thirteen adults, and confirmed them; have ordained one elder, also a priest, teacher and deacon, and organized a good branch of fifteen members, with others soon to join with them. Have administered to several with the marked blessing of God sealing the ordinance; have organized a good Sunday School of thirty scholars, raised \$12 now to send for *Hopes*, tune book and Inspired Translation, besides getting several *Herald* subscribers and more money will be raised. Every family wants "Autumn Leaves," and I will send a list of names as soon as I get all. I baptized here the first white child ever born in Salt Lake City—Leonard Covert, born November 27th, 1848; and have ordained him a priest. He is an excellent man and will yet do good work for the Master. I have satisfied an infidel (a young lady school teacher) who says I must baptize her in a few days; have removed much prejudice, made many friends and also some enemies, a few of whom have talked of ancient eggs, etc., but now I hear they are talking of giving me a suit, (of what do you think?) of tar and feathers. But as barking dogs seldom bite, and as I am in no need of a suit at present I shall hardly accept their generous offer, for tar is dear and feathers scarce and dearer.

Now comes a call from Fort Halleck, twenty-five miles west of here, to go and organize a

Sunday School and talk to them. None are members of the church. I am to go next week to the Humboldt Wells to speak by invitation. This is a good field and needs continuous labor. I am glad I came here, and shall remain as long as I can consistently with calls from my other fields of labor, which are growing louder and louder. My dear, good wife takes my absence all patiently as a matter of fact. All are well at home, for which I am thankful to God, as well as for my own health and strength, and especially for his Spirit which I feel while I declare the word and have most excellent liberty. The Spirit, from our late conference, has gone forth, and I hear good reports from all along our lines. Every prisoner we take becomes a volunteer in the fast growing army of the Lord. No rest till every foe is either captured or driven from the field dragging their black ensign of death and misery with them! From the housetops, and in the streets, we will "tell it in Gath and publish it in Askelon!" Let the hills and valleys echo the sound, 'till we rejoice in the redemption of Zion 'mid the defensive cloud and pillar by day and by night, upon Zion and upon her assemblies!"

BLAKELY, Neb., June 19th.

*Dear Herald:*—I am much strengthened in reading the many good and encouraging letters from the various parts of God's vineyard. I think that the church never stood on a surer foundation than now, as it has been tested to the bottom; it stands as firm as a rock. My faith has been strengthened in the latter day work in seeing the weak arguments brought against it. I received divine testimony concerning this work years ago, and I have watched its progress. I was surprised at the weak position of Elder Whitmer. I think the Home Column of the *Herald* excellent. Our little branch (the Deer Creek) still exists, but a large number of its members are scattered to various parts; those that remain live so far apart it is difficult to meet as often as we should; but we have been encouraged by the labors of Brn. Caffall and Rumel. They held a two days' meeting June 4th and 5th in Bro. Jackson's Grove, at the Yellow Banks. There was quite a large attendance on Sunday. June the 12th they appointed meetings in my grove on Deer Creek, but it rained during the time appointed which broke the arrangement. Bro. Caffall preached to a large crowd which had gathered in my house during the rain; he had good liberty. They are holding a two days' meeting in the Clearwater branch thirty-five miles away.

Yours in bonds,

C. N. HUTCHINS.

Dow City, Iowa, June 20th.

*Bro. Joseph:*—I arrived in Persia, in the Little Sioux district, with Bro. D. Chambers on the 16th of April. By request continued there preaching for eleven evenings, having good liberty and attention. One young man was baptized, and several others were nigh the door. During those meetings I spoke on Sunday in the Salem branch at 11 a. m. and 3 p. m., and at Portsmouth at night. The next Sunday I was at the Salem branch again at 11 a. m., and Portsmouth at night, and continued in the latter place for six evenings, occupying the Methodist church. Since then I have labored in Galland's Grove, Deloit, and Dow City branches. Made one new opening at Defiance; spoke there for six evenings, and think

some good was done. I have done all I am able to do since I have been here, but find more work than I can do. I have had splendid liberty in presenting the word, and feel encouraged in this work. Since the 17th of April I have preached fifty-one times, having larger congregations than I expected in such busy times and hot weather. During my stay in Deloit, where I preached thirteen sermons, 9 were baptized, all being children of the Saints except one, a young woman. The conference of the Little Sioux district was held at Persia, June 4th, and the conference of this district convened the next Friday at the Salem branch, about two miles from Persia. I assisted the Saints in holding meetings at Persia till the Galland's Grove district conference convened, which was a grand success, for the Spirit of our Master was enjoyed, and all seemed to rejoice in this glorious work. Fifteen were baptized during the conference; the Saints are kind, faithful and willing to aid in carrying the work on to success by example as well as by precept. Success and prosperity are bound to follow such efforts.

I remain your brother in Christ,

WARREN E. PEAK.

PERSIA, Iowa, June 27th.

*Bro. David Dancer:*—The work of the Lord is on the "boom" here; four more were baptized yesterday, and one more gave name for baptism. This makes thirty-one baptized here since the 5th of June. Tracts are helping us wonderfully. I have two little sisters, Nannie Seddon and Nettie Pelton, who with myself distribute them. We take the names of all we give tracts to. These sisters will report their labors at the end of three months, and it will be a grand report indeed. We take good care of the tracts; they are nice to introduce us to strangers, and if distributed systematically they will bring in good returns in winning souls to Christ. We go to the houses with the tracts and leave one or more, if they promise to read them, and we tell them we will come again, and give them others in a few days; and if they have any objections against them to offer, we hear them when we go back again, and have lots of talk about the gospel. In this way we get to pray with them and exhort them, and bear our testimonies to them. Some think it is wonderful, and some such have been baptized, while many more will be.

Yours in hope,

D. CHAMBERS.

TILBURY CENTER, Ont., June 25th.

*Bro. Joseph:*—We came to labor at this place, May 18th. Have had some opposition but have continued to date, and expect to the rest of this week; then will go to Chatham for a few weeks, or during harvest, as the people will be very busy and will not come out for preaching; as we hold forth nearly every night. It will be different in the city. We have been blessed while presenting the word. On June 5th baptized one, on the 18th baptized three; one old lady over seventy years of age; several others seem to be interested and enquiring. There has been but few out to hear, but good has been done. We expect to return here again when the people have more leisure so they will come out to hear. The conference held at Blenheim recommended the holding of Grove Meetings in the different parts of the district; so we expect to occupy when we can, where good can be done. We can not get houses

to preach in as freely as in Missouri, so we have to do the best we can. The Salvation Army is in full blast here. They will not permit any of their soldiers to go to any other church without a pass; so the only way we can get at them is out on the picket lines, when the captain is not in sight. My address will be Chatham, Ontario.

Yours,

J. H. MERIAM.

SUTTON, Kan., June 11th.

*Bro. Dancer:*—Inclosed find two dollars and a half to pay for *Herald*, as I feel I can not longer do without it. In August, 1886, I packed my traps and wended my way westward, pitching my tent here in Lane county, about September first. We often feel lonely here, isolated from the Saints; but we rejoice to know that the Spirit of the Master is present in our sod shanties when we do humbly pray. We are all alone here, but by the help of the Master we feel determined to hold on to the rod of iron. We sometimes feel comforted and strengthened when we are permitted to visit with the Saints in the neighborhood of Bro. Wm. Goreham's. We are well pleased with this country and believe there are many of the Saints that could do well to come here. If any desire information, and will write me, I will give all the information I can.

Ever praying for the welfare of God's people, and the advancement of his cause, I am yours in gospel bonds,

J. E. STALEY.

MAINE, Minn., June 26th.

*Bro. Joseph Smith:*—I am still in the front of the battle; the people are looking into the perfect law of liberty, and some have made up their minds they must obey. The 5th of this month I baptized one, the 19th one, the 20th three, and to-day one more. Others will obey soon. I met with Sr. Mary E. Gaylord, of Basset, Chickasaw county, Iowa, to-day. She was baptized when fifteen years old, in the old church; she said she lived in Nauvoo, and knew all the heads of the church. I said to her, "Of course you knew Joseph's wives?" She smiled, and said she never knew of his having but one wife, and she was personally acquainted with him and his family. And she knew nothing of any having more than one wife until after Joseph was shot, when Heber C. Kimball, sent word to her to leave her husband, and become his second wife, and go with him to Salt Lake. She expects to visit Lamoni before long. My health is very much improved, and now I can speak twice on Sunday, and some of week nights. My address is Battle Lake, Minnesota, until the first of August.

Yours truly,

J. C. FOSS.

DEER LODGE, Mont., June 23d.

*Bro. Dancer:*—I reached home to-day from a four months tour in Utah and Idaho. I shall labor in this county for two months and then launch out into new fields. Last Sunday and Monday nights I spoke in the Mormon meeting house at Montpelier, Idaho, to good and attentive audiences. On Sunday I witnessed the baptism of four souls into the faith of Jesus, our worthy brother, Peter Anderson, acting the part of Apollos. A most excellent brother, A. J. Layland and his family, live at Montpelier. He formerly lived in Independence, Missouri. I see nothing to discourage us in our work.

J. C. CLAPP.

ALILA, Cal., June 5th.

*Editors Herald:*—On the 23d of April last, Bro. H. L. Holt came to our part of the country, and a few days later Bro. J. R. Cook came; they opened meeting in several places, and much prejudice has been removed. I am not aware that any were added to our number, but Bro. Cook has promised to renew the effort this fall or winter, and then I expect to see some returns for their labor. I have done what seemed to me to be the wisest, trusting that God would bless every might put forth for good. I hear that Brn. Holt and Cook have gone on their way toward the San Benito. I pray God to bless them with many sheaves, and every needed blessing. We shall look anxiously for the return of the elders to water that which has been planted, for we are confident that God has some people in this country, who, when they realize that the Master's voice is speaking to them, will heed and obey. This will give great joy to me to see some obey about where I have lived, labored and prayed so much.

I am as ever, yours in gospel bonds,  
WM N. DAWSON.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### A GENERATION.

PERHAPS every elder who has stood for the truth as restored, has in public discussion been compelled to refute the charge of false revelation, as applied to the word of the Lord to the church, dated September 22d and 23d, 1832, which says, "Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."—Doc. Cov. 83:2.

Because the church has not yet accomplished building this temple, many suppose it never will be built. Rev. D. R. Dungan, in April, 1880, publicly stated that this temple had not been built, and never could be, for the reason that the Saints were drove away from Independence by a mob, and that the people would not permit one to live in the city or the vicinity thereof, and that there was not enough of the generation of 1832 left to accomplish such a gigantic work. He held that it was those who had arrived to manhood in 1832 that had to do the work. My reply was, that now there was a church or branch of the Reorganization located there and were then engaged in erecting a house of worship, and that as evidence that we still had time to fill the promise, I cited—"My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years."—Gen. 6:3. I argued from this, that in the time of Noah a generation consisted of "one hundred and twenty years," and that by

reason of sin and wickedness, the duration of a generation was abridged and cut short by the following, "The days of our years are three score years and ten; and if by reason of strength they be four-score years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."—Ps. 90:10. Here we have the limit of a generation set at seventy or eighty, and if we make an equal division of the marginal ten years, it would give us, as a generation, seventy-five years, and by adding seventy-five years to 1832, it would give us at the least till September, 1907, to accomplish the work. It would be well, however, while using these evidences, that it be observed that the conclusion arrived at, that a generation was either the years stated to Noah or sang by David, are but inferential, and therefore subject to enquiry and modification by other rules of interpretation and evidence.

Rev. N. M. Allen, M. D., in assailing this revelation held it as untrue, and that there was now no possibility of the church building a temple in the time specified, for Webster said that a generation was thirty-three and one third years; and that as the revelation was dated in 1832, the time for its fulfillment expired with the year 1865. I called for the reading of the proof. The next evening I laid upon the stand a copy of Webster's Unabridged Dictionary and challenged the reverend to read therefrom a generation was "thirty-three and one third years," or stand before that people convicted of misrepresenting Mr. Webster. Suffice it to say, he neither read nor did he attempt to read that statement.

The statement made to Abram, in relation to the duration of time that his posterity would be in bondage in Egypt, gives a clear and authoritative definition as to the length of a generation.

"And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full.—Gen. 15:13-16.

Here four hundred years and four generations are equal; and I am inclined to the opinion that this is the most direct and positive definition of the length of a generation furnished us in the Bible. The Rev. Edward E. Atwater, in his history and significance of the Sacred Tabernacle of the Hebrews arrives at this conclusion as to the length of a generation.—"It had been announced to Abraham that his posterity would be enslaved in a strange land, and after serving their oppressors four centuries, or generations, would experience a great deliverance, and return to Canaan."—p. 376.

There are some who will suffer great disappointment, and trial of their faith, should the Savior fail to make his second advent during 1894. For myself, I have been inclined to the period from 1902 to 1907, as the time for that great event to take place. But perhaps a desire to have

it so had more to do in fixing this date as the favorite one than the evidence. However, until the time shall arrive it is my imperative duty to be faithfully working, preparing, that all things shall be ready when the appointed time shall come. My firm conviction from study, revelation, experience and observation is, that the preaching of the gospel unto every nation, kindred, tongue and people, to gather in men and means to accomplish building the great latter day temple, is the all important auxilliary work to engage our time and talent, and then should 1894 come and go without revealing the glory of the Lord upon a completed and God-accepted temple, we shall have more faith, a much better understanding, and occupy vantage ground to continue the conflict against sin, and seek to advance and increase righteousness until 1907, or the time of the end, ere that we lay down the weapons of our warfare at the summons of death; for the period of our service is during the war, and we should have no time for setting stakes or limiting the Lord's work. One thing that cheers us is the fact that no well informed person can successfully deny that during the last fifty years there has been a marked increase in longevity, and whereas we are lead to believe that all that was lost unto the race by transgression shall, in the restoration of the gospel in its fullness, be restored unto the race. Therefore, no violation of the inductive philosophy will ensue if we conclude that whatever a generation was originally, will at some time in the future be the same, else Peter was misinformed when he declared a "restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." In the ages to come we should not deny the faith, if over our resting place should appear such an inscription as this: (1) "And Moses was a hundred and twenty years old when he died." (2) "And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years." (3) "And all the days that Adam lived were nine hundred and thirty years." (4) "And all the days of Noah were nine hundred and fifty years." (5) "And all the days of Methuselah were nine hundred sixty and nine years." (6) "They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

This would be my choice, could I live and be useful and abide as the ancient trees of the forest, with such a cheering promise upon my head, as the following; "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon." And still more grand and to be desired, could we be prepared to obtain the promise, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye."

In conclusion, I believe the best and wisest policy is, that we live and labor, not only for the temple made with stone, but also for the one built with the saved of all

nations and people, and that our lives be so devoted that we may be found worthy to work for, and abide in both. So mote it be.

R. M. ELVIN.

#### REASONING.

I HAVE heard or read of a saying thus: "Man reasons, but God never reasons." But somewhere in the Bible we are informed of God saying to man "Come and let us reason together." Christ we learn was God manifest in the flesh. The Holy Ghost makes known that Jesus is the Lord. Reasoning, we understand, is to compare, examine, and inquire into, meditate, and talk of any thing or principle that is good to air or investigate.

In the New Testament it is stated that the Savior reasoned with his disciples and with his apostles at different times by parables, similitudes, questions, etc. Then why any should think that reasoning is ungodly I fail to see. The idea is infidel to sacred writ and contrary to true philosophy. Whatever is truth, or that accords with truth, is reasonable, and good for intelligent beings, to aid in the channel of understanding, belief, wisdom and knowledge.

The thinking faculties or mind is called by some the reason, a precious gift of God, which all have to some degree, if it is small. It is well to cultivate it for it is a help to learn the will of God, and the better we learn duty the more capable are we to do duty. "The path of duty is the path of safety."

Reasoning, it seems, is a help to learn from what we are taught, what we read, meditate, etc. When we reason about or compare the present condition of the world, and earth to that which is to be, which God through prophets have foretold, is beneficial and encouraging, hence profitable and strengthening, and a help to meekness and lowliness and finally rest to our souls.

W. C. LANYON.

#### PROBLEMS OF LABOR.

THERE was a time when it was the boast of the American people that we had no beggars—but now an army of tramps walk through the land—when they said that we had no labor conflicts, that all is peace and good will in our land of freedom. Now there is no end to labor troubles, and there is a labor party that threatens to become a power in the land; and the people are divided into sects and classes, combinations and secret orders, while communism, socialism, anarchism, and other kindred vices are prevailing to such an extent that men's hearts are failing them for fear.

Now there must be a cause for such a change, for truly it is a great change. Men see the evils that are coming upon them, and are giving all kinds of theories as to the cause, and proposing many different plans to relieve and end the troubles. Some tell us that if free trade had rule there would be better times for working men; others say, Give us a strong protection for all our industries; while others say that hoarding of money and the lack of it

in circulation cripples the merchant and manufacturers to the oppression of workmen. Others raise a cry of over-production, that the poor we have had always, and that in the inevitable state of things we must submit one and all to our lot, such as it is. Again, we are told it is the lack of thrift, the spendthrift habits and the many vices of idling, drinking and gambling that is the reason of all the strife and trouble. When we take into consideration those theories, we can see how far they are from aid or comfort to workmen.

Let us look at free trade England, and we learn that the wages of workmen have steadily decreased for years. It is the same with protected America. Yearly, workmen are asked to work for less. Neither is money hoarding the true reason, for money is abundant. True, there may be some truth therein, as the rates of interest are oftentimes an extortion that the needs of the hour are forced to pay; and as all payments must come from the producer, the workman has to pay all interests. As for the cry of over-production, it is an insult to the great Allwise Creator and every hard-handed son of toil on this fair land, for the full and over-flowing granaries proclaim the ever watchful care of a bounteous heavenly Father; and the storehouses with the abundance of goods for the welfare and comfort of mankind tell that the laborers are every ready and willing to perform their part. There may be some idlers and drones among workmen, but let him who wishes to investigate seek to learn, and he will soon know that workmen in general are not of the class who spend their times in riotous living and drinking. Nay, the reason, the true reason must be sought elsewhere, and is a question of a much deeper and serious character than the most of men, even working men themselves, will like to admit.

This is said to be an age of wonderful progress in art, science, and labor saving inventions; but yet, with all the progress and labor saving machinery the man who labors has received no benefits, but has often suffered loss, as he has always had a hard day's labor to perform, and oftentimes been forced to compete with labor saving machines, to his great disadvantage, and oftentimes been forced to abandon his occupation, or work hard at ruinous wages. Capitalists, ever ready to take advantage, have used all such to increase their riches, and it is not the rule to pay labor what is just and right, but what they will stand, or what they are forced through necessity to accept. Not the least consideration is there as to who is hungry or able to perform the task imposed, for is not this a land of freedom, and all is fair that is successful. And in a contest between capital and labor it needs no prophet to foretell who succeeds, even if labor attempts a strike. Then we hear the cry that it is a free country,—you need not work for that price unless it pleases you, they well knowing that such a cry is derisive hypocrisy, that there is no such thing unless it be freedom of choice as to whom they will serve; for a fair day's wage for a fair day's work is fast disappearing, and has already disap-

peared from many classes of labor. And whenever there is a desire for a reduction in the wages of those who labor by piece or task, the employer always holds up the wages of the strong in the prime of manhood, as the rule of rates; thus the ordinary, old, and infirm who can not come up to that standard suffer most, though they must live, and also those who may have to depend on them for support. It is a fact that can not be denied, that workmen who labor by piece or task have their wages based on just such false standards, which represents them to be earning more than they really are. In fact there is nothing left unsaid or undone by employers to wring from the workmen their hard earnings, to add to their stores of wealth. And thus do men oppress their fellows for the gold that glitters, and, to our shame be it said, in a Christian land where men do preach and pray.

Now why are such things done. Is it not because men have lost the sense of justice? If not, what then is the reason, for there are many well meaning men who do believe they deal justly, and would resent such an accusation. Then let us illustrate the idea by a simple story. Mr. A. has a man to work for him; he pays him fifteen dollars a month, with board, and the workman gives satisfaction in every way. Another workman comes to Mr. A. and offers to do the same work that his workman is now doing, for ten dollars a month. Mr. A. sees here a saving of five dollars a month, so workman number one is dismissed and number two is given his place. Still another workman offers his service to Mr. A. for five dollars a month, so another five dollars a month is saved, and another workman is dismissed. Now Mr. A. considers this is right; one man is as good as another in this land of freedom and equal rights, and he is not his brother's keeper, and when a man offers to work for so much and he gets his price, that is a fair transaction, and no one is injured. But why did these men underbid each other? Simply because there were more laborers than employers; for at times competition for place is such that men have been known to offer to serve without wages. Yes, good, able-bodied men, willing and able to work, have offered to work for just what would keep them, and the employer's reply was that he would get them for cheaper than that. It is a fact that many workmen are to-day working hard for less than would keep them in comfort as the laborer should be kept.

Thus we see it in all the business transactions of men; in all their dealings one with the other it is not what is just, but how they can take advantage of the needs of each other so that they may make what is called a good trade. Then it ever has been so that the poor and needy, whether in labor or produce, have had to give way to him with the long purse. He can wait; he also knows they can not; and thus they are forced through necessity to trade at a sacrifice, the one rejoicing exultantly, the other sorrowing and lamenting. Thus mankind do cheat themselves and call it justice; and so far have men lost the sense

of justice that in a trade, exchange, or otherwise, as the case may be, if one succeeds through misrepresentation in deceiving the other and gets the advantage, the one who so succeeds is considered a smart man, good at a bargain, and the other the simpleton, though it often happens that as to righteousness and truth the simpleton is the better man of the two. And thus it is with employer and employed, with servant and workman, men with their fellows; they one and all are striving for the gains of this world, no matter how, the end justifies the means.

We have no lords, dukes or princes in this land of equal rights; no, there are no titled nobility nor privileged classes. Pray tell us where is the difference, and where are the equal rights. Think of it. There are many men who can count their wealth by the millions, who are railroad kings, merchant princes, lords of manufactory and coal, barons in everything but the title. They have their own special cars, special hotels, their own resorts, their fine mansions and pleasure yachts; and some of those yachts are maintained at an expense of from sixty thousand to one hundred thousand dollars a year. Then we have the well-to-do in comfortable circumstances; then there are the poor, the miserable poor, the tramps, and those things in human form called dudes.

Now why comes it that there should be such a state of affairs as this to-day in existence among us, for the records tell us that this state of things has taken place in this generation, and such being the case it must be that justice has been set aside and the good old rules of truth and righteousness forgotten. If this is not so, pray tell us, ye rich men, whence came your riches. Did you really earn them by honest means, or could you by any means that are just and right obtain what you daily spend as your own. Remember that we are living in a christian land of much religion and many churches, a land of boasted liberty, a home for the oppressed, and if such is true in reality, we have a right to ask how can such things be.

Where are they that remember the golden rule to say and do it, or that next and best, that the fathers framed in the Constitution, of equal rights to life, liberty, and pursuit of happiness. Nay, we don't even remember the sayings and admonitions of the sages, that whatsoever things are true, whatsoever things are just, whatsoever things are amiable or of good report, if there be any virtue, and if there be any praise, have these in your mind, and let your thoughts run on these. It is only when we hold such things up in contrast to the ways, professions, and acts of men that we can see how far they have strayed from the paths of truth and justice, and learn to our sorrow that we as a Nation are but worshipping God with our lips, and that our hearts are far from him. For are not all these admonitions forgotten in the thirst for gold, and the race to be a millionaire. And the one great aim of life is to get wealth, by any means, if it only so be that we can be counted among the rich ones of

this so-called great Nation. Yet after all the toils and struggles, how many of our fellow men have confessed that their wealth has made them slaves, and that they have seen but few moments of happiness. Yes, the confession is that there is no true happiness to be found in the wealth of this world; and it is plainly evident that men must begin anew to think and to live, for if happiness is to be found it must be in the truths of heaven,—in a life of truth and justice. Pray tell who does not desire to be happy, yes, really, truly happy. Then arise, ye rich and wealthy, ye wise and learned, yea, even all you children of men, in whatever condition of life you may be placed: yes, arise and learn the simplicities of life; yes, learn that ye, one and all, have been permitted to come to earth, and that we one and all are simply stewards, and that to God we each and all must render an account of our stewardships in that great day when he brings everything to judgment. Then why not return and obey the sayings of the sages, heed the declaration of the fathers, and seek in reality to practice the golden rule in word and deed. Is this not the true solution, not only to the labor problems, but also to all the other ills of life. Yes, this is the true foundation that the truly wise will build upon, for to them this world with all its boasted pride and so-called greatness is as a thing of nought in comparison to the things that have been revealed from heaven. How true it is that there is nothing true but heaven, and that the proud king on his throne has as frail a hold on life as the despised beggar by the wayside, for neither one knows the moment he may be called to give an account of his stewardship.

WILLIAM CAIRNS.

#### SUNDAY.

How LIKE the name is the day it represents! A day of sunshine and spiritual radiance to the people of God. What holy influences seem to hover near upon this sacred day of rest! The Lord has sanctified it, and set it apart as a season of sacred devotion, a time for prayerful and calm reflection, and of mutual association at the house of God. One day in seven appointed for the cessation of arduous toil, to lay aside the cares and anxieties that perplex and weary the mind, and oftentimes sadden the heart. A day graciously given upon which the soul is to be fed, the spirit renewed, and hope revived. Not a day of merry or careless revelry, nor yet of uncomfortable restraint; but of suitable relaxation of mind and body from the ordinary routine of duty. Intended as a blessing, not a curse; a day of spiritual freedom, not bondage. It was made for man, "not man for the Sabbath." If we honor the day it will serve our best interests, and promote our most exalted conception of God and godliness. Its proper observance will make us better, wiser, more discreet, and far happier. If we dishonor the Sabbath, we dishonor ourselves. If we rightly appreciate and celebrate this memorable day upon which the dear Re-

deemer rose, we evidence our love to God and fidelity to his cause, and purchase for ourselves a goodly reward. Happy is the man that doeth good upon the Sabbath day.

G. S. HYDE.

#### THE POWER OF LOVE.

LOVE is one of the greatest blessings enjoyed by mankind. It is the foundation of all true happiness. If love reigns supreme, it will soften the heart making it susceptible of the purest, tenderest and holiest emotions. God's dealings with his erring children from the dawn of creation exemplifies the purest and holiest love. Though they have been rebellious, treating lightly his counsel and disobeying his commandments, illtreating or killing those sent to warn them, yet he was willing to send his Son to suffer and die to redeem and save them. What wonderful love is this! How forcible the saying, "God is love."—1 John 4:8.

Where is the person who is willing to lay down his life for one who has wronged him. But Christ has done it for us! Where love is, all feelings of bitterness vanish away as the dew before the summer sun, and a feeling of peace and joy will take their place. "We know that we have passed from death unto life, because we love the brethren."—1 John 3:14.

With the pure love of God in the heart, how bright and happy every thing appears! The world with all its fulness seems then to speak of the goodness of the Creator. No wonder the poet sang,

"Then let us be pure as the lilies,  
And joyous and glad as the rose,  
So when Jesus selected his jewels,  
In Zion we'll find our repose."

God designed that love should be the ruling power in man; and in order that it might be incorporated into his very being he said: "It is not good that man should be alone; I will make him a help meet for him. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."—Gen. 2:18, 24. And Paul said: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. Nevertheless, let every one of you in particular so love his wife, even as himself, and the wife see that she reverence her husband."—Eph. 5:25, 31, 33.

And Christ said: "What therefore God hath joined together, let not man put asunder."—Matthew 19:6.

The Lord said to the church through the Palmyra Seer, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."—D. C. 42:7.

Many similar statements might be found, all showing that it is the duty of every man to love his own wife better than anything else except God and Christ. One reason why this is so is that their children might have that divine principle stamped upon their very nature by both father and mother, that mankind might be filled with the love of God. How can this be the case if their love is divided, or where there

is continual contention? It can not. Unless true love is a characteristic of the father and mother it is not likely to be of the children. The proper place then to commence the work of turning "the hearts of the fathers to the children, and the hearts of the children to their fathers," (Mal. 4:6), is for the husband to love his wife and do all in his power to make her happy, and for the wife to dwell with her husband cheerfully and affectionately. If both labor together in love, they can make home pleasant for their children; and if proper care is taken to teach them the true principle of love by kind words and acts, as well as from the word of God, they will have loving and obedient children which will make their home a heaven indeed upon earth. From home that love will spread to the church, thereby creating love and peace; and thus from heart to heart love will spread until the world itself is filled with the love of God.

The love of Christ is the greatest moral power in the universe. "For by him were all things created, that are in heaven, and that are in earth, visible or invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by Him and for Him."—Col., 1: 16. Men may talk of the power of nations, or of their armies and mighty men, of their power to desolate and destroy, yet their work sinks into oblivion compared with the glorious work of Christ for the redemption of lost and fallen man.

All the good that has been done in the name of religion is, as it were, but a spark of the divine love. And just so far as those who have stood as teachers for him have let love rule their thoughts, words, and deeds, they have accomplished a work that all the powers of man or of Satan himself can not destroy. The essence of the whole subject is contained in the following:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. 22: 37-40.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt., 5: 43-45.

A compliance with the foregoing will enable us to do all that God requires of us, and we shall be enabled to say, when it pleaseth him to call us from this sphere of action, like the apostle of old:

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Timothy 4: 6-8.

Nor do we expect to lose that power of divine love even then, for we read, "charity is the pure love of Christ." (Book of Mormon, page 539). And Paul and Moroni both say, that, "Charity [love] never

faileth."—1 Cor., 13: 8; Moroni, 7: 4. Therefore it will be a characteristic of the children of God throughout the endless ages of eternity.

CHARLES E. BUTTERWORTH.

## Selections.

### INVESTIGATING SPIRITUALISM.

AFTER an extended and painstaking investigation, a commission appointed by the University of Pennsylvania, to see what there was in "modern spiritualism," have concluded their labors. They find that it is made up of equal parts of humbug and jugglery, calculated to deceive only the credulous or feeble minded. The appointment of this commission, it will be remembered, is the result of a codicil to the will of the late Henry Seybert, of Philadelphia, whereby the sum of \$60,000 was left to found a chair of philosophy in the university, on the condition that it should lend its name to the inquiry. In his later years Mr. Seybert fell a prey to the wiles of a coterie of slate writers, spirit-form projectors, and banjo players, and he believed that such an investigation would prove spiritualism to belong to the sciences, rather than, as now, to the arts.

The committee appointed by the university was composed as follows: Dr. Joseph Léidy, professor of anatomy and a well known naturalist; George A. Koenig, professor of chemistry; the Rev. George S. Fullerton, professor of moral and intellectual philosophy; Coleman Sellers, civil engineer; Dr. S. Weir Mitchell, the neurologist; Dr. William Pepper, provost of the university; Prof. Robert E. Thompson; Dr. Horace Howard Furness, one of the trustees of the university.

In their summing up they say they did not, in all their investigations, discover a single novel fact, and are "forced to the conclusion that spiritualism, as far, at least, as it has been shown before them, presents the melancholy spectacle of gross fraud, perpetrated upon an uncritical portion of the community."

This is a broad and sweeping statement, and to the minds of many who do not believe in supernatural manifestation, but, nevertheless, have been mystified by certain phenomena, oft recurring, and more or less related to the subject, it is not likely to prove altogether satisfactory. Even if Slade and the other "mediums" examined were unable, as the commission say, to do anything that could not be equally well done by an acknowledged and skillful juggler, like Heller, whom they were so fortunate as to have with them, it remains that there are certain phenomena that, from the time of Emanuel Swedenborg down to the present, have never been satisfactorily explained; and it would seem, since so many have been and are puzzled to account for them, not beneath the dignity of science to separate them from the mass of humbug by which they are surrounded, and enter upon their explanation.

Among these phenomena may be classed "table tipping and walking," the curious and well authenticated "knocking," and

above all, what is known as "clairvoyance." Is the Seybert commission prepared to say that these manifestations are necessarily fraudulent?

If so, they should have their attention called to the findings of an equally reliable commission, formed some years ago, of Heidelberg professors, who, after the same careful investigation, recorded the contrary opinion; one of their number, Herr Heineemann, professor of physics in Heidelberg University, writing an interesting and instructive little treatise on the result of his investigations, where, under the title of "The Fourth Dimension of Space," he attempts to formulate a theory to account for their existence. He does not find in them any supernatural attributes; but, on the contrary, regards them as the expression of a natural force, the characteristics of which he attempts to explain, while admitting ignorance as to its origin.

Wholly outside the circle of professional spiritualists and jugglers, there are those who possess, unconsciously, strange powers. Witnesses testify that tables follow them about a room, and other phenomena, unasked, as they are uncanny, come at unexpected moments. Intelligent and incredulous persons have been astounded by the revelations made them by certain so-called "clairvoyants" as to circumstances and happenings in their earlier lives; things of little consequence, of which even their intimate friends were never apprised, and of which it seems incredible that these "clairvoyants" could have any means of informing themselves in advance.

In his "Transcendental Philosophy," that eminent physicist, Baron Karl von Reichenbach, attempts an explanation of similar phenomena, which he attributes to a force which he calls "odic," or the force of "od." "Od," says an expounder of his theory, "pervades all nature, and is akin to the great physical forces of electricity, magnetism, chemical affinity, heat, light, etc., and always accompanies them, so that wherever they are in action, od is developed, and the strength of its most active development is often in proportion to the energy of their action. As in electricity and magnetism there is a polar dualism, so also there is in od. It has two poles, the positive and negative, which keep company respectively with the electric and magnetic positive and negative poles. The human body is od-positive on the left side and od-negative on the right. This gradation of amorphous bodies from od-negative to od-positive is called the od-chemical order, and is found to correspond with the electro-chemical order established by Berzelius. The odic radiation can be felt and seen by certain persons called 'sensitives,' who have a peculiar nervous susceptibility; while the majority of mankind, called 'non-sensitives,' are entirely insensible to the odic influences and impressions. Odic sensitiveness has many symptoms, among which are liability to somnambulism, capability of being magnetized, inability to sleep on the left side, in the northern hemisphere, dislike of strong yellow colors, fondness for blue as opposed to yellow, dislike of crowds and close rooms and dislike of

fatty and fondness for sourish victuals. The causes of many singular phenomena not hitherto understood are explained by the odic theory."

Immanuel Kant, the great metaphysician, recognized the existence of physical manifestations, and so classified them that they might be completely separated from the knowable; and, though he was unwilling to admit the conclusions of Fichte as expressed in the latter's "Revelations," he virtually admitted that he was not altogether prepared to deny the truth of what related to the phenomena. The spirit of the age tends toward investigation. Supposing "spiritualism" is a fraud, as this committee says it is, and innumerable other investigations have shown it to be, may there not be something in the so-called "second sight" and other physical phenomena? May they not be the expression of a natural force, not any more related to the supernatural than are electricity and magnetism?—*Scientific American*.

#### THE BADLY MIXED HEATHEN.

DISHEARTENED missionary, returning to his field after years of absence: "Oh, unhappy man, you have lapsed into error and darkness and paganism again!" Chief heathen, apologetically: "Well, you see, after you went away a Catholic missionary came along and told us the bad place was full of Methodists, and so he scared us into his communion; then he went away and a Presbyterian came along and waked us up on regeneration, adoption and election and we joined his church; then an Episcopalian came and we burned our Westminster's, and stocked up on prayer books; then he left and a Baptist landed and walked us into the water and baptized us right, and we'd just about got settled when a New Congregationalist came over and told us that so long as we were heathens we had a dead sure thing of going to heaven; but if we became Christians we had to walk mighty straight or go to the everlasting bonfire. So we ate him up, burned our Bibles and resumed business at the old stand. Boys, put the parson in the cage and fat him up for Thanksgiving Day."—Bob Burdette.

#### PLAIN LIVING.

A LAWYER by profession, but a judge in one of the highest courts in New York for twenty-three years, is noted for methodical habits, legal acumen and perfect integrity. Long past sixty, erect and vigorous as a man of forty, he can not count a day lost by sickness in a quarter of a century. At his post as regularly as the sun rises, after adjournment he writes out the opinions of the court which already fill several large volumes. No man in the city is more worthy of the universal regard which he long since secured.

Having long known Judge Blank, I once asked him the secret of his power.

"Plain living," he replied "has been my salvation. I was a nervous youth, high strung and excitable. I smoked, drank occasionally, and was given to rich food. Shortly after being admitted to the bar, I became a victim of dyspepsia. I began to study my habits and their influence on mind and body. I experimented with food, drink and exercise. The result was in fixing a rule of life which I have followed inflexibly. After a plain but substantial breakfast I loiter about for

an hour or two and then walk to the court-house, or a distance equal to three miles or more. Having previously had the room well ventilated, I stay in the building occupied, except an hour at noon, with my judicial duties. The other judges eat a hearty lunch; I eat nothing. At 5 o'clock I am through for the day, and walk up town again. Rain or shine, cold or not, finds me swinging my arms and plodding along in the same gait. All legal work is dismissed as utterly from my mind as if I never knew Coke and Blackstone. I eat a hearty dinner, take no made dishes, no Worcestershire sauce or inflaming condiments, no pudding, pie, ice-cream or custard, and drink no wine. I have a sense of comfort, but not repletion, feel no desire for intoxicating liquors, and make it a business to thoroughly digest my food eaten twice a day—no more. I am frequently compelled to attend dinners, banquets and festivals of every kind. But neither entreaty nor ridicule can induce me to change my habits. Even a dish of ice-cream can not tempt me."—*Good Housekeeping*.

## Conference Minutes.

#### FREMONT.

The above conference convened at the Saints' chapel at Elm Creek branch, Mills county, Iowa, ten o'clock, June 4th, 1887, Bro. H. Kemp in the chair, W. C. Mathews secretary. Visiting members were invited to take part in conference. The forenoon was spent in social meeting, awaiting further arrivals. At 2 p. m. minutes of last conference were read and corrected by striking out a preamble introduced by W. C. Mathews, it being found to conflict with a resolution of the General Conference in respect to dropping names of scattered members from records. Branch reports: Shenandoah 84, including 1 high priest, 4 elders, 1 priest, 1 teacher, 1 received by letter, 21 scattered; S. S. Wilcox president, W. C. Mathews clerk. Farm Creek 33, including 1 elder, 1 teacher, 7 scattered; D. Hougas president, T. A. Hougas clerk. Elm Creek 35, 3 elders, 1 priest, 2 teachers, 1 deacon; H. Hershey president, Samuel Orton clerk. Keystone 59, 2 elders, 1 priest, 1 teacher, 1 deacon; E. S. Weed president, T. B. Knight clerk. Plum Creek 87, 9 elders, 2 priests, 3 teachers, 1 deacon, 1 received by letter, 1 died; W. Leeka president, M. W. Gaylord clerk. W. Leeka, Bishop's Agent, reports \$140 received since last report, and \$119 05 disbursed. Balance on hand \$22 15 as per itemized bill now on file. W. C. Mathews reports as district secretary 354 members in district, of which 91 are out of the jurisdiction of the district, leaving a net membership in district of only 263; total number of deaths on record 61, total number of marriages on record 44, total number of children blessed 113. Elders reports: W. Leeka, D. Hougas, H. Hershey, S. S. Wilcox, W. M. Gaylord, M. W. Gaylord, J. Goode, G. Kemp, H. Kemp, S. Dike. Bro. H. Kemp reported the district in good condition, having visited all the branches; baptized two; attended General Conference, and felt encouraged in the work. J. B. Cline and A. Hills, teachers, reported. Priest W. Dempster reported by letter. D. Hougas, W. Leeka and H. Kemp were made a committee to procure a tent for the reunion at Plum Hollow. The ministry were requested to labor as best they can under the direction of the president of the district. Bro. H. Kemp was sustained as president of district, W. C. Mathews secretary, and W. Leeka Bishop's Agent. Resolved that we sustain all the spiritual authorities of the church in righteousness. Officials present: W. W. Blair, of first presidency, S. S. Wilcox, high priest, W. Leeka, seventy and Bishop's Agent, W. C. Mathews, district secretary, H. Kemp, president of district; elders 7, priests 4, teachers 3. A two days' meeting was appointed

at Farm Creek, June 25th and 26th, 1887. At early candle light Bro. Blair spoke to a full house. Sunday morning at 9, social meeting, and at 11 a. m. preaching by Bro. Blair. Social meeting in the afternoon. Preaching at night by Bro. Blair, which ended a very enjoyable conference, all feeling that the Spirit of God had been with us. Adjourned to meet at Keystone, October 1st, 1887.

#### FLORIDA.

Conference convened June 4th, 1887, at Pleasant View branch, at 10 o'clock, Bro. Scogin in the chair; S. Dixon clerk. Reports of branches: Pleasant View 18 members; 3 added, 1 died; J. Calhoun, president. Highnote 19 members; T. Sanders, president. Elders Reports: J. N. Hawkins; G. R. Scogin, had been in all the branches and found the district in good condition; had held two days' meetings in Pleasant View, Cold Water and Highnote branches which were well attended. Bro. Scogin had received as contribution and as support for the first quarter \$22.45 Bro. B. L. West offered his resignation and was relieved as Bishop's Agent. The authorities of the church were sustained; and Bro. Scogin sustained as president of the Florida district, and Bro. Bebee as clerk. At seven p. m. remarks were made by Bro. G. R. Scogin on the financial matters, followed by B. T. West. It was then resolved that there be sixty dollars raised from the different branches for the support of Bro. Scogin and family, for the next three months. It was then resolved that the chair appoint a committee of three to test the strength of the different branches, and that each branch should pay its pro rata share. Bro. S. Dixon, J. N. Hawkins and B. L. West were appointed. It was then resolved that there be a committee appointed for arrangement for meetings. S. Dixon, W. Dixon and J. Ellis were appointed. Preaching Sunday at nine a. m. by Bro. J. Hawkins, and at 11 a. m. by Bro. Scogin; and at two p. m. by Bro. Scogin. There will be a two days' meeting in Pleasant View branch, Saturday before the first Sunday in August; and in Santa Rosa branch, the Saturday before the fourth Sunday in August, 1887. Adjourned to meet at the Highnote branch, Saturday before the first Sunday in September, at 11 o'clock a. m.

## Miscellaneous.

#### NORTH-WEST KANSAS.

A few thoughts for the consideration of the Saints of North-west Kansas district:—

Shall we sustain this work or not? This question should be asked and answered individually, in the affirmative. And why? Because we know it is the work of God, and our salvation depends on our sustaining the work. "But," says one, "how shall I do anything for this work. I know I would like to see the gospel preached in all the world. I want my neighbors to embrace it; but then I can not get one of our ministers to come and preach for us. Here is brother so and so, who could come if he would—he is a farmer; and that other brother is a carpenter, and they say they are too busy—can't leave their work. I know they put in two or three months in winter, but then we want preaching now."

Hold on, brother. How badly do you want preaching? Do you want it as directed in the law? If you do, then there is a chance for it. You may ask how is that. We read in Matthew 19th chapter and 20th verse: "Sell what thou hast and give." Doctrine and Covenants, section 101, paragraph 2, page 280, last clause, would indicate the method of that giving, "according to the law of my gospel." Remember, Christ said unto the young man: "If thou wilt be perfect." How is perfection to be obtained? Is it not in observance of the teachings of Christ. Read section 102, page 285, Doctrine and Covenants, and with the teachings of the Bishop, which have been so explicit and plain, I have thought that every Saint should be able to understand, and not find rest till they had come under the law of tithing.

If you can not raise but ten cents, and do it

with that love for God and his work, as consecration or tithing, do you not feel as though it was your duty? If you do not, then don't do it.

Now a few facts as they exist in our district. Up to one year ago your agent (Bishop's agent) books made a showing of \$200 and over, a year. The last year our finance run down to about \$60. Do you think I can take care of the poor and sustain your missionary's family who is sent to you to break the bread of life to your neighbors. Think of it, dear Saints. Can not you see the reason why our ministers can not do more for you in the way of preaching. You say it takes you all of the time to make a living, and can hardly make it then. How is it with your brethren (ministry). Think of it, and pray over it. See if you can't do something. My address is Blue Rapids, Marshall county, Kansas. And in view of your recommend you gave me to the Bishop and his appointment, will you now assist me in performing my duty. I can not do it in a financial point without your co-operation. As there has been so much in the *Herald* on this subject, I close, trusting to have a speedy response from all parts of the district.

I shall from this time devote all my time in the ministry, visiting all the branches, opening new places, and preaching in any and all places where people want to hear the word, hoping the Saints will remember the Bishop's success in prosecuting the work depends upon your liberality. May God bless the Saints.

Your co-laborer in Christ,  
G. W. SHUTE, *Bishop's Agent.*

#### EPISTOLARY.

To Saints of North-west Kansas district:—At the conference of June 4th, the tent question was discontinued and the moneys paid in were left at the disposal of those donating them; you will therefore please inform Bishop's agent, treasurer of the committee, whether you want the moneys transferred to his book to your credit, or returned to you. Drop a card to G. W. Shute, Blue Rapids, Kansas, when you read this.

Our next conference convenes September 3d, at ten a. m., in Phillips county, with the Deer Creek branch, seven miles east of Prairie View. All who come on Burlington and Missouri R. R., will want to get off at Long Island, seven miles north of conference grounds. Those coming on the Missouri Pacific R. R. want to stop off at Logan, fourteen miles south of conference grounds. Those coming had better write to Bro. Walter Brownlee, Prairie View, Phillips county, Kansas, so they can be met with conveyance. The conference will be held in a grove, a nice place for such purposes. We hope Bro. James Caffal, president of mission, will be with us. We extend a cordial invitation to all who can and will come. Come brethren, let us hear from all, either in person or by letter. If you knew what good it does those who meet together to hear from those who can not come, you would never let a conference pass by without reporting your condition and labors. We would like to know just what our strength is in the district.

There are Saints coming from every part of the east and locating in north-western Kansas who ought to be numbered with us in the next General Conference report of 1888, at Independence, Missouri. Therefore, that the clerk may be able to make that report, let every Latter Day Saint who is not numbered with us report to W. D. Jemison, Osborne City, Kansas, clerk of the district. We will want to be reported, and will be glad to have a chance to make one when Christ comes to make up his jewels; so let our voice be heard now, and we won't be ashamed to speak when Christ does come.

All reports should be sent to clerk one week before conference, if possible, so that no failures may occur as has in the past. The work is onward in this district; the calls are many—come and preach for us.

I can not say that the branches are just what they ought to be as a whole. While some are up and doing, others are not. A few who will not do anything themselves, nor want anybody else to do anything, are chronic grumblers. They are few, thank God for it. I would love to see a deeper interest awakened in the hearts of each

Latter Day Saint in the district for the salvation of their own souls; and of their neighbors'. Brethren and sisters, how can we escape if we neglect to let our light shine. What a great responsibility and sacred covenant we made with God in the waters of baptism. Let us strive to become more like Christ from day to day.

Praying God to bless each officer in the branches, that they may be able to discharge their duties. Feed the sheep; don't beat them. Feed the lambs; don't fleece them. Christ tells those who are called to teach and preside over the flock just what they must do. We ought to study to be able to feed the flock, and never let a spirit take hold of us to beat them. That is not right. We can fleece the lambs of what good desires they have for the work by improper talk and conduct. How necessary it is for elders, priests, teachers, and all Saints to walk uprightly. We have an influence for good or bad; what shall it be, brothers. God help us that it may be for good. I am your co-laborer in Christ,

A. H. PARSONS, *Dist. Pres.*

#### HARLAN REUNION.

The above meeting will convene on the Fair Grounds, near Harlan, on Saturday, September 24th, 1887, at half-past two o'clock p. m. At that hour the chairman of the committee will call the assembled Saints to order, and the necessary work incident to organization and the completion of other arrangements for the meeting will be attended to. It is expected that it will be continued over two Sundays and adjourn about Monday, October 2d. The grounds are situated about one half mile from the Rock Island depot, and seven miles from Kirkman, on the Chicago and North-western Railway. Conveyances will be provided to carry passengers from both depots at reasonable rates. The committee think they have one of the best selections of grounds ever made, both for the accommodation of those coming by train, or overland. The large tent will of course be in use. Further particulars will be announced in due time.

THE COMMITTEE.

#### MARRIED.

BACUS—SMITH.—At Saints' Hall, St. Joseph, Missouri, at close of Wednesday evening service, June 15th, 1887, Bro. Charles A. Bacus and Sr. Thurza A. Smith, both of St. Joseph; Elder E. T. Dobson officiating. Bro. Bacus is a trusted employee of the popular queensware house of George Cooke & Co., is a faithful young man, and has secured an estimable companion. May joy attend them.

COPE—LIGHT.—Friday, June 3d, 1887, at Cardiff, Wales, by elder Thomas Gould, Elder Geo. A. B. Cope, to sister Alice Light.

To cope with sorrows of this life,  
May heavenly Light their path adorn;  
United thus may man and wife  
Await the resurrection morn.

#### DIED.

BLACK.—At the home of her husband, Robert Black, near Indian Creek, Nebraska, May 25th, 1887, of old age and spinal derangement, Sister Janet Black, aged 74 years, 5 months and 24 days. Sr. Black was baptized in 1844, and renewed her covenant July 9th, 1877, at Plano, Illinois, under the administration of Pres. Joseph Smith. She remained a member of Bro. Smith's family until the spring of 1885, when she joined her family in Nebraska, where she remained until her death. She was a member of the Blue River branch; was a conscientious and upright woman; an uncomplaining sufferer and endeared to all who knew her for her cheerfulness, patient resignation and grand hope. She leaves a husband and neices to mourn her departure; her husband being long past eighty years of age.

TOWNSEND.—At Jonesport, Maine, June 15th, 1887, Prof. Townsend, of Millbridge, husband of the adopted daughter of Wellington and Sr. Susie E. Whitney, of Jonesboro; age not known. Services conducted by S. O. Foss. May God bless the little woman to bear her grief.

SHAW.—At the city of London, Ontario, June 18th, 1887, by the hand of an assassin, Bro. Ralph Shaw. Bro. Shaw was a member of the Chatham

branch; he was the eldest son of Bro. George and Sr. Ann Shaw; was born September 8th, 1863, which made him in his twenty-fourth year. He belonged to Company No. 1, Chatham Volunteers, and at the time of his death was in London with his company, serving sixteen days camp drill. While returning to camp on the evening of the eighteenth he was stabbed by a man with a butcher knife, which caused his death inside of ten minutes. After the inquest the body was forwarded to Chatham, where it remained in his father's house until the next day; and was then conveyed to the cemetery followed by a large concourse of people, buried with military honors. Funeral services by A. Leverton, assisted by J. A. McIntosh.

HUGHES.—In loving memory of James, the eldest son of brother Thomas and Catherine Hughes; aged 41 years. Died January 31st, 1887, and was interred at Bradford Cemetery, Manchester, England. He leaves a wife and daughter to mourn their loss.

#### CONFERENCE NOTICES.

The conference of the South-Eastern Ohio and West Virginia district will convene August 27th and 28th, at Vale's Mills, Vinton county, Ohio. Brethren W. H. Kelley and G. A. Blakeslee are expected, and as many others as can come.

T. J. BEATTY, *Dist. Pres.*

#### NOTICE.

Alonzo D. Clark and Arabelle Moler are hereby notified to appear and answer to the charge of improper conduct. If not heard from, and charges are sustained, their names will be dropped from the record.

By order of North-west Kansas district conference.

A. H. PARSONS, *pres.*,  
W. D. JEMISON, *clerk.*

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## AUTUMN LEAVES.

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, July 16, 1887.

### HOW READEST THOU.

#### THE CHOICE SEER.

DAVID WHITMER in beginning his chapter on the subject of the Choice Seer states:

"But prophecy is another matter outside of the gospel or doctrine of Christ; it can only be interpreted correctly by the enlightenment of the Holy Ghost."

In proceeding he refers to the "day star," spoken of by Peter 2: 19, and he states that

"The day star means the Holy Ghost, by which prophecy can only be rightly understood."—*Address pages 67, 68.*

In attempting an examination of the position assumed by David Whitmer, that Joseph Smith was not the Choice Seer, we do not desire to be understood as saying, or urging that it is in any way essential to salvation that a man shall believe that he was; or that it disqualifies a man for salvation to believe that he was not. Elder Whitmer himself removes the question from the domain of doctrine, and places it in the line of prophecy; hence, the error of the Reorganized Church, and all others who may believe that Joseph Smith was the choice seer, is not a false doctrine or practice if it be proved to be an error; and all the point that David Whitmer has possibly made, if he should have sustained his position, is that those who so interpret the prophecy did not have the "enlightenment of the Holy Ghost," by which prophecy is interpreted. If this is correct, is not the opposite equally true, that if David Whitmer misunderstands and misinterprets the prophecy, is it not because he has not that "enlightenment of the Holy Ghost."

In pursuance of his claim that Joseph Smith is not the choice seer, he says:

"The 'choice seer,' spoken of in the Book of Mormon is not brother Joseph." "He is to come from the Lamanites." "He is to come from the fruit of the loins of Joseph (of Egypt), that seed being the 'branch' which was to be broken off" at Jerusalem, to whom this land was consecrated

for their inheritance forever—being Lehi and his seed; Lehi's seed being little Joseph, who received this blessing from his father Lehi, that his seed should not be utterly destroyed; for out of his seed which should not all be destroyed (the Indians) should come to this (choice seer)." "This is the interpretation of this chapter." "This choice seer" will be of that seed." "May God help you brethren to understand this chapter, for it can only be understood by the enlightening power of the Holy Ghost." "*It is very plain to me.*"—*Address pages 26, 27.*

#### JOSEPH PREACHED TO LAMANITES.

In the *Herald* article Elder Whitmer stated positively that Joseph Smith never preached a sermon to the Lamanites in his life; but after we published the statements of brethren Moore and Page that they heard Joseph Smith preach to the Indians, Elder Whitmer modifies his statement in the Address and adds the words "to my knowledge." David Whitmer knows just as little whether Joseph Smith convinced, or failed to convince any of the Lamanites, as he does that he did, or did not preach to any of them. His testimony on this point is not good, because he speaks without knowledge.

#### INSPIRED INTERPRETER (?)

In what we have quoted from page 27 of the "Address," we can not mistake that David Whitmer claims to have interpreted 2 Nephi, second chapter, by the Holy Ghost, for he says that no one can understand it but by the "enlightening power" of that Spirit, and then says: "*It is very plain to me.*"

The second chapter of Second Nephi is not lengthy and we insert it in full.

#### LEHI RECITES JOSEPH'S PROMISE.

"1. And now I speak unto you, Joseph, my last born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow did thy mother bear thee. And may the Lord consecrate also unto thee this land, which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel. And now, Joseph, my last born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed. For behold, thou art the fruit of my loins; and I am a descendant of Joseph who was carried captive into Egypt. And great were the covenants of the Lord, which he made unto Joseph; wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off; nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom.

"2. For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me:

A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work save the work which I shall command him. And I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

"3. And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever. And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him. And the Lord said unto me also, I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom, should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simplicity of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren, who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

"4. And now, behold, my son Joseph, after this

manner did my father of old prophesy. Wherefore, because of this covenant thou art blessed: for thy seed shall not be destroyed, for they shall hearken unto the words of the book. And there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren. And now, blessed art thou, Joseph. Behold, thou art little; wherefore, hearken unto the words of thy brother, Nephi, and it shall be done unto thee, even according to the words which I have spoken. Remember the words of thy dying father. Amen.'

So far as any one reading this chapter with a view to discover what the meaning of it may be untrammelled by a set purpose to make it to mean this, or that, it appears to be a recital of special prophetic blessings pronounced by Lehi upon his sons, and their children present, or remote. The chapter is a statement to Joseph the youngest of Lehi's sons, and there are but two of the sections addressed directly to that son, the first and the fourth. The second and third sections contain the statements concerning promises made to Joseph of Egypt, in the fulfillment of which Little Joseph, the son of Lehi, was to take comfort because that the things stated should come unto his seed.

David Whitmer, in order to make the chapter fit the conclusion he seeks to draw that Joseph Smith is not the Choice Seer, states that the blessing proposed to be conferred upon "little Joseph," is "seen in the first part of the chapter, the blessing being this: that little Joseph's seed should not all be destroyed, for out of his seed should arise one mighty, who should be a Choice Seer." Address, page 68.

It so happens that the first part of this chapter has not a word in it concerning a choice seer, or any other seer. The only blessing or promise in it which appertains to "little Joseph" at all is contained in these few words, "for thy seed shall not utterly be destroyed."

#### A RIGHTEOUS BRANCH.

But David Whitmer, to whom this whole chapter is so very, very clear, construes the words "a righteous branch unto the house of Israel," whom the Lord had covenanted with "Joseph of Egypt," and not "little Joseph," that he would raise up out of the fruit of his loins, to mean "one mighty who should be a Choice Seer."

We of the Herald Office may be blind by reason of our "wisdom and learning;" but we certainly have common sense enough left to know that the promise to Joseph of Egypt that God would raise up "a righteous branch unto the house of Israel" out of the fruit of his loins does not mean "one mighty, a Choice Seer" to be raised up out of the fruit of the loins of "little Joseph" the son of Lehi; when in the very same sentence of the first part of the chapter and without a break in the connection one of the conditions of the promise was that this same "righteous branch" which was to be thus raised up should "be remembered in the covenants of the Lord, that the Messiah should be manifest unto *them* in the latter days, in

the spirit of power, unto the bringing of *them* out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom."

Now, readers of the Book of Mormon, believers unto whom David Whitmer states so confidently that this chapter can not be understood except by the "enlightenment of the Holy Ghost," please read this closing sentence of the first paragraph of 2 Nephi, 2, in the light of the interpretation given of it by David Whitmer and see what you have. We put the interpretations in their places in parentheses to emphasize them.

"And he obtained a promise (blessing) of the Lord, that out of the fruit of his loins, (little Joseph), the Lord God would raise up a righteous branch ("*one mighty*"—"this same Choice Seer"—"this same blessing") unto the house of Israel; not the Messiah, but a branch (one mighty, a choice Seer) which was to be broken off; nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them (one mighty, a Choice Seer) in the latter days, in the spirit of power, unto the bringing of them (one mighty, a Choice Seer) out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom."—See Address, p. 69.

This is the plain application of David Whitmer's interpretation of the first part of 2 Nephi 2. Contrast it with the statement found in Book of Jacob, 2 chapter, middle part of paragraph 6. "Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph." In this statement the Lord calls the people the "righteous branch," whereas David Whitmer calls that same branch "one mighty," the "Choice Seer."

That we do not mistake the words of David Whitmer in this rendition, we further quote from the 69th page of the "Address."

"This whole chapter treats of the one matter; a blessing is pronounced upon little Joseph, because a Great Seer is to be of his seed, that should not all be destroyed. That seed being 'a branch which was to be broken off' at Jerusalem, to whom this land was consecrated for their inheritance. He tells them that this Great Seer was not the Messiah, but that he was to come from a branch of the house of Israel that was to be broken off' &c. "Can you not see from this that the Choice Seer is to come from the Lamanites? They are the people here referred to."

To this we answer, no; we can not see that this "righteous branch," which the Lord God would raise up out of the fruit of the loins of Joseph of Egypt "unto the house of Israel," are the dwindled, peeled, broken fragments of the righteous Nephites and wicked Lamanites which David Whitmer now conglomerates in one as the seed of "little Joseph," the Lamanites.

#### D. WHITMER CHANGES GOD'S WORD.

To make the chapter fit his preconceived notion that Joseph Smith is not the Choice Seer, Elder Whitmer doctors the fourth paragraph in his characteristic way. After reciting the promises made to Jo-

seph of Egypt, Lehi turns to his son, "little Joseph," and says, "and now, behold my son Joseph, after this manner did my father of old propohesy. Wherefore, because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book. And there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren."

This did not suit the purpose of Elder Whitmer as it stands, and so he writes: "This passage means the same as if the word *for* instead of the word *and* was there, as follows; wherefore, because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book; *for* there shall raise up one mighty among them, who shall do much good," &c.

In the Palmyra edition of Book of Mormon as well as in the one we are using, there are seven sentences in the paragraph. The one David Whitmer proposes to doctor to make it fit his theory begins with the word "And," after a full stop. He proposes to close up the sentence with the one going before and connect the two with the word "*for*" after a semicolon. If the teachings of the Book of Mormon are so very plain, why does not the sentence convey the meaning intended by the use of the word *And*, just as it is placed. The inference is that the word "*for*" permits the conclusion that the personages referred to in the promise to Joseph of Egypt and the prophecy made by Lehi to his son, little Joseph, are one and the same; whereas the word, "*And*" at the beginning of a new sentence permits the conclusion that the personages referred to are two distinct and separate ones to come from different branches of the same common root, Joseph of Egypt.

David Whitmer has devoted a chapter to the errors of Joseph Smith and others in changing, as he alleges, the revelations of God by taking out words, and inserting words which it is claimed were not originally in the text. If this was a grave error in Joseph Smith, is it any less a grave error in David Whitmer. By what authority does David Whitmer change this text in the Book of Mormon, which he so devotedly declares God gave as he intended to give it, and gave it plain, that no one could mistake it. And why should he now state concerning this chapter under controversy that no one can understand it except by the enlightenment of the Holy Ghost, and then interpret it by means of introducing a word that changes the meaning materially.

#### "HE SHALL DO MY WORK."

David Whitmer in order to maintain his statement that Joseph Smith was not the Choice Seer referred to in this second chapter of Nephi, makes some statements regarding the Choice Seer spoken of that

the word itself does not warrant, and in doing this manages to throw discredit upon Joseph Smith in what we believe to be a very unjustifiable manner; he writes thus:

"Again, it says this Choice Seer will do only according to the commands of God. He will be faithful and break none of God's commandments. This alone proves that brother Joseph was not the Choice Seer."—Address, page 69.

He then cites the revelation of 1828 in which Joseph Smith was charged with having before that time, (1828), broken commands of God and having gone on in the persuasions of men, as proof that Joseph Smith's character was incompatible with the calling of the Choice Seer referred to. To show how unfortunate these statements of David Whitmer's are, it is only necessary to call attention to what is a serious fact under the circumstance in which David Whitmer claims to be writing that there is not a line in the whole chapter which affirms that the Choice Seer referred to shall "do *only* according to God's commands;" or that he will be "faithful and break none of God's commandments." This is manufactured by David Whitmer out of the desire of his heart to convict Joseph Smith of doing wrong, and those who believe him to have been the Choice Seer of being in error. He writes: "it says;" that is, it, the second chapter of 2d Nephi, says; the description of the Choice Seer says so; when there is nothing in the chapter that can be read to say any such thing. That which David Whitmer so cruelly misreads to the injury of the text and the attempted disparagement of the character of Joseph Smith are these words:

"And I will give unto him a commandment, that he shall do none other work save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work.

All that is here stated, is simply that God would command this Choice Seer to do no work other than as he was commanded, but there is no affirmation as to what he will do. Here is a positive statement that the Choice Seer should do the work of God, but not a word about his not breaking any, or all of the commandments of God. What is there in the chapter, or in the history of the latter day work that could possibly have so misled the revered witness to the Book of Mormon to put such a forced construction upon this reading. It fails to show that he is correct in the position that Joseph Smith is not the Choice Seer; because if it were a true reading, the translating of the Book of Mormon was completed after the revelation of 1828 was given; and no matter what may have been the nature of Joseph Smith's transgressions before that time (the date of the revelation) they could not attach to him as the Choice Seer, if the bringing the Book of Mormon to light as the word of God, was a part of the work of that person; because that he still went on with that work being forgiven of his transgressions; which was beyond question within the province of the Lord, to say, I forgive thee, go on with thy work.

#### IS THE "CHOICE SEER" A LAMANITE?

David Whitmer essays again to prove that Joseph Smith is not the Choice Seer, by stating that he, the Great Seer, is "to come from the seed that shall write the word of the Lord; and this is the Nephite seed. It says, 'But a Seer will I raise up out of the fruit of thy loins; \* \* \* wherefore, the fruit of thy loins (from which this Seer is to be raised up) shall write; (the Nephite records), and the fruit of the loins of Judah shall write.' So we see again that the Choice Seer is to come from the Nephite or Lamanite seed." Address, pages 69, 70. The words in parentheses are the introduction of David Whitmer, and give the construction he places upon the words of the text.

We have now followed David Whitmer until he has placed the Choice Seer in both the Nephite and the Lamanite branches of the house of Lehi. But it so happens that these branches are never fully blended in one, in such amicable relations that they form one seed, from which the Seer could come. The Lamanite, or wicked branch overcame the Nephite and destroyed it, as a nation; until it can only be presumed that a few individuals of the Nephite branch survived by assimilation with the Lamanite as the predominating race. Both were from Lehi, who was a descendant of Manasseh; and David Whitmer in his interpretation of the prophecy made to Joseph of Egypt, as it was reproduced by Lehi to Joseph his son has utterly ignored the other and dominating branch of Joseph's house named in Ephraim. Indeed, from his rendition of this 2d Nephi, 2d chapter, if one knew nothing to the contrary one would suppose that all the traces of the house of Joseph of Egypt, of which David Whitmer had any knowledge, so far as the work of the last days was concerned, was of the descendants of Lehi, the Lamanites. The promises made in this chapter to the seed of Joseph of Egypt, are to be realized unto the seed of little Joseph through the "words of the book;" which book should contain the words which should be expedient to go forth unto the fruit of the loins of Joseph of Egypt, and written by the fruit of his loins. The very language of the text which David Whitmer uses in proof that the Seer was to be of the Lamanite seed, is evidence that the one referred to was to be of the issue of the loins of Joseph of Egypt, but not of the Lamanite, or Nephite branch *his brethren*.

#### COVENANT TO JOSEPH IN EGYPT.

We now inquire what covenant is meant in the words of Lehi to "little Joseph," "because of this covenant thou art blessed." The answer must be that it is the covenant referred to in the closing words of the preceding paragraph in which the Lord stated to Joseph of Egypt that he would make certain words strong in the faith of a certain people, "unto the remembering of my covenant which I made unto thy fathers." Unfortunately for the position of David Whitmer that the whole chapter refers to the one choice Seer, and he a Lamanite, these fathers here referred to are the fath-

ers of Joseph of Egypt, Abraham, Isaac and Jacob; and the covenant the one made unto them. In tracing this covenant we ascertain first that when Jacob, whom God had surnamed Israel, was preparing himself for departure from earth he essayed to bless, prophetically, his children. In doing this Joseph, Jacob's first born of Rachel his legal wife, presented himself with his two sons Ephraim and Manasseh. The blessing of Joseph is clear and emphatic:

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."—Gen. 49: 26.

Tracing further back, we read:

"And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession."—Gen. 48: 3, 4.

This occurred in Egypt whither Jacob had gone upon invitation of Joseph, and where he spent the closing years of his life; hence the land referred to was not the land of Egypt; but was the land of Canaan.

Further back still, at the changing of his name to Israel:

"I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land."—Gen. 35: 11, 12.

In Genesis 26, is found the promise to Isaac, and in Genesis 12, the character of the promise of God to Abraham. All subsequent ones after the promise to Abraham are dominated by that, in him should "all the families of the earth be blessed." And the charge to Abraham made in Genesis 17, recognized the promise as a covenant:

"And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession."—Gen. 17: 7, 8.

Jeremiah recognized this promise and this covenant, of both which he wrote in his 31st chapter, 31 to 34 verses inclusive. Paul also recognized it, see Hebrews 8: 8-13. How was the covenant to be kept? This we discover in preparatory prophetic announcements in the blessings pronounced by Jacob upon Joseph and his sons Ephraim and Manasseh. Jacob after repeating what the Lord told him at Luz, said:

#### EPHRAIM IS PRE-EMINENT.

"And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee in Egypt, are mine; as Reuben and Simeon they shall be mine."

Reuben and Simeon were displaced by this and Ephraim and Manasseh instated in their places. And that there may be no mistake in what we shall hereafter present in reference to these men, in regard to who shall be regarded as the fathers referred to in the close of the third paragraph of 2 Nephi 2, we quote:

"And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth."—Gen. 48:15, 16.

In pronouncing this blessing Israel had put the right hand upon Ephraim's head, his left upon Manasseh, the latter being the first born. Joseph sought to correct this, which he thought to have been a mistake upon Israel's part, but the latter said:

"I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh; and he set Ephraim before Manasseh."—Gen. 48:19, 20.

#### EPHRAIM FIRST IN GOD'S LATTER DAY MINISTRY.

This whole transaction is indicative that when the culmination of time brings about the undertaking of any work in keeping with the covenant made unto Joseph's fathers, the head and front of that work should *begin* with Ephraim, and not with Manasseh. Moses wrote:

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—Deut. 33:17.

Jacob declared that Joseph's blessing was greater than those which had descended from his own progenitors; and should prevail "unto the utmost bound of the everlasting hills;" and Moses recalls this chiefest good in shadowing forth the ministerial work to be done by the "horns" of Joseph, these "horns" being the "tens of thousands of Ephraim" and the "thousands of Manasseh" by whom the people were to be pushed together unto the "ends of the earth."

David, the Psalmist, recognized that the work of salvation that was to be done in its time was to come even to Israel through the channels chosen of God and predicted by the prophets:

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us."—Ps. 80:1, 2. "Ephraim is the strength of mine head."—Ps. 108:8.

The Lord remembering the covenant made unto Israel moved upon Jeremiah who said:

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love."—Jer. 31:3.

An "everlasting love" required an everlasting covenant, an "everlasting gospel" that would compass an everlasting salvation reaching to "the utmost bound of the everlasting hills." Promising the recovery of Israel he further stated:

"I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first born."—Jer. 31:9.

Surely if the Lord can not forget Israel and the work that is to be done for his recovery, and for the fulfilling of the cov-

enant named in Jeremiah 31:31-34, he will not forget the instrumentalities through which that work was to be accomplished. These are to be remembered; and Isaiah, writing concerning the culmination of the event places Ephraim again in the lead:

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim."—Isa. 11:12, 13.

#### STICK OF JOSEPH FIRST IN HAND OF EPHRAIM.

In continued confirmation of the work assigned to Ephraim, Ezekiel writing of certain records commands that when the children of the people of Israel shall ask what the sticks of Joseph and Judah may mean the answer shall be:

"Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."—Ezek. 37:19. (See also Zech. 10:6, 7).

#### EPHRAIM AMONG THE GENTILES.

Ephraim, for reasons best known to their God, became scattered among the nations, so far as direct descendants are concerned, and their identity as a nation in lineal descent and succession became lost, and mingled with the Gentile nations. This is proved by direct prophecy of Isaiah:

"For the head of Syria is Damascus, and the head of Damascus is Rezin; and within three score and five years shall Ephraim be broken that it be not a people."—Isa. 7:8. (See also 17 verse of same chapter).

Jeremiah wrote of it as of a thing accomplished; for he makes the Lord to say, concerning Judah:

"And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim."—Jer. 7:15.

Hosea bears record of it and its cause, Hosea 5:3 to 9, and distinctly affirms in 7:8, "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned." "My God will cast them away, because they did not hearken unto him; and they shall be wanderers among the nations."—Hos. 9:17.

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them." \* \* "And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord." "And I will sow them among the people, and they shall remember me in far countries; and they shall live with their children, and turn again."—Zech. 10:6-9. See also whole chapter.

#### BOOK OF MORMON IDENTIFIED.

David Whitmer states that the man of 2 Nephi 11:18 is "Brother Joseph," so that we need have no misunderstanding about that. "Address," pp. 26 and 68. David Whitmer also identifies the Book of Mormon as being the book of Isaiah 29th chapter; and says: "Read Isa. 29, whole chapter, which is a prophecy concerning the way in which the Book of

Mormon was to come forth. *Out of the ground;* "Out of the dust;" from "the words of a Book (plates) that is sealed;" &c.—"Address" p. 7. He also identifies the Book of Mormon as being at least a part of the Record of Joseph, and quotes from Ezek. 37:16-21. Part of this we have already given, but David Whitmer has put the whole in italics, and we quote:

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another in one stick; and they shall become one in thine hand."

David Whitmer says: "The children of Israel are to be gathered by the Record of Judah (the Bible); and the record of Joseph; (of which record the Book of Mormon is only a part.)"

This so far as David Whitmer is concerned identifies the Book of Mormon as the Record of Joseph, or all of that record that we have. In explaining further what the Book of Mormon is David Whitmer writes:

"The characters I speak of are the engravings on the golden plates from which the book was translated. They were engraved thereon by a holy prophet of God whose name was Mormon, who lived upon this land four hundred years after Christ. Mormon's son, Moroni, after witnessing the destruction of his brethren, the Nephites, who were a white race—they being destroyed by the Lamanites (Indians)—deposited the golden plates in the ground, according to a command of God. An angel of the Lord directed brother Joseph to them."—Address, page 12.

The words in parenthesis are David Whitmer's, not ours.

David Whitmer further identifies the Book of Mormon as that which was to come; as follows:

"For it, (THE BOOK OF MORMON) shall be brought out of darkness unto light, according to the Word of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people: and it shall be done by the power of God. \* \* \* It shall come in a day when the power of God shall be denied (2 Tim. 3:5), and churches become defiled, and shall be lifted up in the pride of their hearts; yea, even in a day when leaders of churches, and teachers, in the pride of their hearts, even to the envying of them who belong to their churches; yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands; and there shall also be heard of wars and rumors of wars, and earthquakes in divers places."—B. of M., chap. 4, par. 2, 3. Address, page 16.

"For thus it behoved the Father that it [the Book of Mormon] should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine."—Nephi 8:9, and 9:11. Address page 17.

We propose that there is no doubt but what David Whitmer, as well as other professed believers in the Book of Mormon, is concluded in the position stated by himself as to what the Book of Mormon is; for he writes of it:

"The angel who declared unto us that the Book of Mormon was true, also declared unto us that the Bible was true. They are both the Word of God, and as it is prophesied, they shall both be one."

It is not needful that further identifica-

tion of the Book of Mormon be had, it being sufficient to learn that it is that portion of the Record engraved upon plates, hidden by Moroni, to come forth in time, and to contain the gospel doctrine of Christ unto salvation to them who shall believe. That it was revealed as David Whitmer states by an angel, and that Joseph Smith was the instrument through whom it was discovered as a book, translated from the plates of gold, written and published to the world. That as a book, and so far as it goes it is the Record of Joseph and was to become one in testimony and in effect with the Record of Judah, the Bible. That it was to be written for Ephraim and the house of Israel his companions, and was to be first "in the hand of Ephraim, and the tribes of Israel his fellows." That it was to come forth in the last day, by the way of the Gentiles, or from the Gentiles, and be unto both branches of Israel a medium of instruction in bringing them to a knowledge of the Savior, the Redeemer.

By an examination of several "points," in connection with the work to be done by the "words of the book," which "words" we find to be the Book of Mormon, leaving *the Book* to be *the Plates*, both the sealed and the unsealed, or translated portion, thus simplifying the inquiry, we may be able to see more clearly where to look for the subject of our inquiry, the Choice Seer.

Moroni says:

"I am the son of Mormon, and my father was a descendant of Nephi; and I am the same that hideth up this record unto the Lord; the plates thereof are of no worth, because of the commandment of the Lord. For he truly saith, that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, *him* will the Lord bless." . . . "And blessed be *him* that shall bring this thing to light." . . . "And behold, their prayers were also in behalf of *him* that the Lord should suffer to bring these things forth. And no one need say, that they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead." . . . "Search the prophesy of Isaiah. Behold I can not write them. Yea, behold I say unto you, that those Saints who have gone before me, who have possessed this land, shall cry; yea, even from the dust will they cry unto the Lord; and as the Lord liveth, he will remember the covenant he hath made with them. . . . And he kneweth their faith."—Book of Mormon 4: 2.

David Whitmer quoted a part of this chapter, but left out what we have here presented. And from 2 Nephi 2, we quote corresponding texts:

And thus prophesied Joseph, saying: Behold, that Seer will the Lord bless."—2 Nephi 2: 2. "And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them."—2 Nephi 2: 2.

"And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith. And they shall cry from the dust."—2 Nephi 2: 3.

The work of bringing forth the record hid up by Moroni, was to be governed by the prophecies of Isaiah, or be in accord with them. It was to be of worth, and to be in the power of God.

"For none can have power to bring it to light, save it be given him of God; for God will that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed covenant people of the Lord." . . . "Yea it shall be brought out of the earth."—Book of Mormon, 4: 2.

#### THE CHAPTER 2 OF 2 NEPHI,

the one under examination comes to us upon the authority of Nephi, and we quote from what is called his prophecy. He states that the prophecies of Isaiah shall be of worth to the children of men. 2 Nephi 11:2. That many generations after the Messiah God would "proceed to do a marvelous work, and a wonder among the children of men."—2 Nephi 11:3. That God "Shall bring forth his words unto them, which words shall judge them at the last day; for they shall be given them for the purpose of convincing them of the true Messiah."—2 Nephi 11:4. That after his seed should have dwindled in unbelief and been smitten and brought low in the dust, "the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief, shall not be forgotten; for those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto HIM power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust. For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief, shall not have them, for they seek to destroy the things of God."—2 Nephi 11:13.

Writing still further on, Nephi addressing himself to a people who were drunken, not with wine, &c., says to them:

"And it shall come to pass that the Lord God shall bring forth unto you, the words of a book, and they shall be the words of them which have slumbered."—2 Nephi 11:16, 17.

Then follows the relation of the events admitted by David Whitmer to apply to Joseph Smith, about the book, the words of the book, and the learned and unlearned man.

#### THE "UNLEARNED" MAN IS THE "CHOICE SEER."

In his statement that Joseph Smith was not the Choice Seer of 2 Nephi 2, and his admission that he was the one referred to in Isaiah 29 and 2 Nephi 11:18, David Whitmer has forgotten the almost continuous passages of the Book of Mormon which identify the Choice Seer of the 2d chapter with the man referred to in the 11th chapter, in the nature of the work done in bringing the words of the book, (the plates), the words of the Book of Mormon, to light. Neither of the men could do anything except by the command of God. "The Lord God will proceed to bring forth the words of the book."—2 Nephi 11:17, near close of paragraph. "But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins."—2 Nephi 2:2. "For

none can have power to bring it to light, save it be given him of God."—Book of Mormon 4:2. The man of 2 Nephi 11:18 was to be a man "not learned;" the Seer was to have a spokesman. David Whitmer says that the Seer could not be Joseph, for he was not like Moses who was slow of speech, but was a good speaker. But the text does not state that the seer was to be slow of speech, or like Moses in that respect, for he was to be

#### LIKE JOSEPH OF EGYPT,

And was to receive power to do God's work so far as assigned him; in this the man "not learned" and the "Choice Seer," are alike. The things brought forth, "the words of the book," were in both instances to be the writings of those who had dwelt upon this land. The work to be done by that which was brought forth, as stated in each instance, was of a similar nature:

"For they shall be given them for the purpose of convincing them of the true Messiah."—2 Nephi 11:4.

"But to the convincing them of my word, which shall have already gone forth among them."—2 Nephi 2:2.

We believe this word to be the Bible. See 2 Nephi 12:6. The words which were to be brought forth were in both instances to be the records, or a part of the record of the seed of Joseph, through Lehi—the Nephites; the fruit of the loins of Joseph on this land. In the one case the "deaf" were "to hear the words of the book, and the eyes of the blind" were to "see out of obscurity and out of darkness."—2 Nephi 11:19. In the other, men were to be brought "out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom."—2 Nephi 2:1. In the one case, Nephi says:

"And the words which I have written in weakness, will be made strong unto them; for it persuadeth them to do good; it maketh known unto them of their fathers."—2 Nephi 15:1.

In the other he says of the work of the Choice Seer it shall be of "great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers."—2 Nephi 2:2.

"And the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers."—2 Nephi 2:3.

In the one case Nephi says: "And now, my beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you, as the voice of one crying from the dust." 2 Nephi 15:3. "And they shall be the words of them which have slumbered." 2 Nephi 11:16. In the other: "And it shall be as if the fruit of thy loins had cried unto them from the dust. \* \* \* And they shall cry from the dust."—2 Nephi 2:3.

These are all strong points of identity between the works to be done by these two personages indicating that they are one and the same work and the persons one. Besides these, it is admitted by David Whitmer that the record, the Book of Mormon, is a part of the record of Joseph; and this record of Joseph is to be one with the Record of Judah, thus fulfilling the prophecy of Ezekiel so often referred to. The Record of Joseph was

## IN THE HAND OF EPHRAIM;

And for this reason, perhaps, David Whitmer, after deciding that the choice Seer must be a Lamanite, concluded that Joseph Smith was not that seer. But the identity of the two works will be seen to be complete when we quote:

"Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord." 2 Nephi 2:2.

"Ephraim shall no longer envy Judah, nor Judah vex Ephraim."—Isa. 11:13.

## THE STICK OF JOSEPH.

It does not now matter whether the rest of the record shall be brought forth as the stick of Joseph in the hand of Ephraim, or not; the part that we already have is identified; and it is also identified as the work of the choice Seer, spoken of by Nephi in the chapter under consideration. Whether Joseph Smith was the one, or not, the work done by him as the man "not learned" corresponds with the work of that Seer. And the correspondence is strengthened further by the identification already discovered and that existing between the one spoken of in the following two passages:

"For the Lord God will give unto *him* power that he may whisper concerning them."—2 Nephi 11:13.

"And out of weakness he shall be made strong, in that day when my work shall *commence* among all my people, unto the restoring thee, O house of Israel, saith the Lord."—2 Nephi 2:2.

But, says David Whitmer, Joseph Smith was not the choice Seer, because that choice Seer is to come from the seed of Lehi—Joseph Smith is not of that seed. The choice Seer was to convince the Lamanites in person,—Joseph Smith did not convince them. The tongue of the choice Seer will not be "loosed much;" Joseph Smith was a good speaker. Those who sought to destroy the choice Seer should be confounded; Joseph Smith was destroyed; those who destroyed him were not confounded. The choice Seer would be faithful and do strictly according to the commands of God. Joseph Smith broke the commands of God from the beginning. These five statements are found as the summing up of David Whitmer's objections to Joseph Smith being the Choice Seer.—Address, page 70.

Of these we notice:

1. The Choice Seer was to be of the seed

## OF JOSEPH OF EGYPT.

To be this it is by no means necessary that he should be the seed of Lehi as David Whitmer states; for Lehi was of Manasseh, and Ephraim received the controlling, predominating blessing, as we have shown. The work done in bringing forth the record of Joseph, as we have shown, agrees with and is identified as the one done by the Choice Seer, and as that record was to be

## IN THE HAND OF EPHRAIM,

the Choice Seer was of that branch of Joseph's seed; Joseph Smith is the one who brought that record the Book of Mormon forth; and he must therefore be the Choice Seer and of Ephraim.

2. The text does not warrant David Whitmer's statement that the Choice Seer is to "convince the Lamanites in person." The text is:

"And not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them."—2 Nephi 2:2.

Reference is here made, undoubtedly, to the word of God called "the record of the Jew," or of Judah, already had by Ephraim scattered and sown among all nations, and notably among the Gentiles who should come in upon this land as is related in 1 Nephi 3:36 to 53 paragraphs. Ephraim and Manasseh, other than the branch of Lehi, as well as the half tribe of Benjamin are sown, mixed and intertwined among the Gentile nations, to be remembered in connection with the seed of Joseph through Lehi upon this land; and if Joseph Smith, either in person, or in association with other missionaries of Ephraim, in promulgating the doctrine of Christ as set forth in the Book of Mormon, convinced any of them he filled the measure of this statement.

## D. WHITMER MIXES LINEAGE.

Besides this, David Whitmer has, in our opinion, confounded the seed of Joseph in Lehi with the fruit of the loins of Joseph in other branches of the house, as all of Lehi,—winding them all up in the Lamanites. He makes this mistake, as we believe, in rendering the promise made to little Joseph; "for thy seed shall not all be destroyed, for they shall hearken unto the words of the book." "The fruit of thy loins," from whom the Seer was to be raised up may well be of the Ephraim line; and the "fruit of thy loins, his brethren," may well be the seed of Joseph through Lehi, both of Little Joseph, Laman and others. All are of one great root, Joseph of Egypt; but it is presumptuous to state that only the Lamanites are the ones referred to, and from them is to come this great Seer.

## THE "CHOICE SEER" IS OF EPHRAIM.

If he comes from Ephraim, the harmony of the prophecies respecting Ephraim is preserved; that of Isaiah and of Ezekiel grow together; the blessing of Joseph upon the heads of the two, Ephraim and Manasseh is preserved unbroken; but by narrowing the rendition of it to Lehi's branch alone, the whole symmetry of the word is destroyed. The latter course has led David Whitmer, who claims to understand the chapter by the enlightening power of the Holy Ghost, to affirm; First, that the Choice Seer is to come from the Lamanites. Address, pages 68, 69. These Lamanites, David Whitmer states, are the "Indians." Address, pages 12, 68. Second, that this Choice Seer is to come from the Nephite seed. Address, p. 70. This Nephite race, or seed, David Whitmer affirms to be a "white race" which was

"destroyed by the Lamanites (Indians)."—Address, page 12.

## RECORDS NEPHITE AND NOT LAMANITE

It is true that David Whitmer in saying that the Choice Seer was of the Nephite race, says "the Nephite, or Lamanite seed;" but says it in connection with the records which are Nephite, and not Lamanite in any sense. He does this in order to avoid the evident conclusion of the investigator that the writing of the fruit of the loins of Joseph, referred to in 2 Nephi 2:2, marks the Seer as being identical with the man "not learned" of the 11th of the same book of Nephi. One thing is certain; the choice Seer can not be of the Nephite, a white race, and a Lamanite, an Indian, a red man of a red race, at the same time. Nor can the Seer be a Lamanite in direct descent and be the seed of little Joseph, the latter and Laman being two different sons of Lehi. The attempt of David Whitmer in this objection fails signally.

## THE LAMANITES.

It will be now seen that in all this controversy Laman, as an individual, has not been considered. By turning to 2 Nephi 3:1, it will be seen that after Lehi had finished the statement to Joseph his son, he called the children of Laman and gave them the statement concerning their future. The blessing is short and is simply: "Wherefore, because of my blessing, the Lord God will not suffer that ye shall perish; wherefore, he will be merciful unto you, and unto your seed forever." Not a word here that promises that the Choice Seer shall be of this family, or lineage; not a word that shows that it was to be the cherished thought of this line, thoughtless, quarrelsome and wicked as they had been and continued to be, unto the final destruction of their brethren, there should come the great Seer promised to Joseph of Egypt. To now assert that the blessing promised to Joseph and Ephraim culminated through that line, is to throw respect to righteousness and uprightness of life to the winds and put a reward upon disrespect to God and disobedience to his commands. That "the Choice Seer is of the Nephite, or Lamanite seed," has a very uncertain sound, and for the reasons above stated the objection of David Whitmer is without support in truth.

"His tongue will not be loosed that he can speak much."—Address p. 70.

David Whitmer says that the Choice Seer is to be "great and mighty like unto Moses."—Address p. 68.

## THE CHOICE SEER LIKE JOSEPH.

The text says that he shall be "great like unto Moses;" but the word mighty is not found in the text; and in describing what he shall be like, Joseph of Egypt, said:

"And he shall be like unto me, for the thing which the Lord shall bring forth by his hand, by the power of the Lord, shall bring my people unto salvation." "And his name shall be called after me; and it shall be after the name of his father."—2 Nephi 2:3.

## DAVID WHITMER MISREADS

The text, for it says that it was Moses, and not the Seer, who was not to have his

tongue loosed that he should speak much. Nothing is said about the nature of the speech of the Seer. If Joseph of Egypt could tell what he knew so as to be understood, then the Seer could; if he was a man of ready speech, then the Seer could be also, and still fill the unity of the promise. But the identity seems sharpened up when it is seen that his name was to be Joseph, after Joseph of Egypt, and his father's name was also to be Joseph; a most extraordinary coincidence filled exactly by Joseph Smith, who was called Joseph and whose father's name was also called Joseph. David Whitmer to make this objection wrests the words of the book itself and thus defeats his own object. Joseph Smith was not a ready speaker in public, only on topics connected with the work he was doing; and then when helped by the Spirit it is said he was mighty indeed. God made him what he was, if over the average man in this regard.

#### THE "CHOICE SEER," JOSEPH, NOT DESTROYED.

4. "Those who seek to destroy this seer will be confounded," Joseph "was destroyed." Address, p. 70. This is cruel, and we shall treat it in that light.

"Behold, that Seer will the Lord bless; and they that seek to destroy him, shall be confounded; for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled."—2 Nephi 2:3.

The promise here is simply that the work of the Seer shall be done; that those who seek to destroy him to frustrate that work shall be confounded. Was that work frustrated? No. Has the work ever been confounded? No. The devil sought to keep Joseph Smith from successfully bringing forth the record referred to; did he succeed? David Whitmer testifies before angels and men that he did not; that the work was done. David Whitmer relied upon the promise that the seed of Joseph should not be destroyed, yet he states that the Lamanites destroyed them. Joseph Smith was killed, his life taken; but was he destroyed? No. Let us see. David Whitmer blames us with disbelieving that Joseph Smith was led away, &c., because God said that he was. We wonder if the same sort of evidence will convince David Whitmer—it ought to.

God spoke to Joseph and Martin in March, 1829, and the promise was made to him that he should be firm in keeping the commandments; "and if he doeth this, behold I grant unto him eternal life, even if he should be slain." The possibility that Joseph Smith should be slain while doing the work is plainly stated; and he was commanded to stop the work of translating for a season, which he did. He resumed again when permitted in accordance with the further promise in the same revelation:

"And I will provide means whereby thou mayest accomplish the thing which I have commanded thee; and if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen."—Book of Commandments, chap. 4, pages 10 to 13.

Now, if Joseph Smith accomplished the work of bringing forth that part of the

record of the Nephites, the Book of Mormon, of the record of Joseph, containing the word that was to "grow together" with the record of Judah, he lived long enough to do, and did the work referred to in the text quoted, and was neither confounded nor destroyed. The killing of the body did not destroy him. The New Testament abounds with illustrations: "He that believeth on me shall not perish, but shall have eternal life;" "though he be dead, yet shall he live." No matter how much Joseph Smith afterward erred, if he did his work in bringing the Book of Mormon forth, as David Whitmer testifies that he did; then may he be the Choice Seer and in accord with 2 Nephi 2.

#### JOSEPH SMITH DID THE WORK OF THE CHOICE SEER.

Again; Joseph Smith was instrumental in fulfilling the promise to be accomplished by the Choice Seer in this; "for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation." This the Book of Mormon is claimed to be; even David Whitmer testifies to the fact that it contains the fulness of the gospel unto the salvation of both Jew and Gentile. Nor is the promise here made that it shall be by the power of the Choice Seer that he shall personally bring any of them to a knowledge of the work, but it shall be done by the power of God. Surely the object sought to be accomplished in killing Joseph Smith was defeated, and those who sought to destroy him were confounded indeed; as we believe every one who seeks to frustrate that work will be also. David Whitmer himself being judge, Joseph Smith did the work designed to be done in bringing the Book of Mormon unto the people, by the way of Gentile, and not by the way of Lamanite; he did all that was promised in the word that those who should seek to destroy him that was to be the Seer should be confounded. If after having done the work commanded him in regard to bringing the expedient words of God forth, Joseph Smith essayed to do something else, not contemplated in the command, it does in no sense vitiate the word of God, or the facts concerning that work which was commanded. This is David Whitmer's own argument in regard to the claim of the Book of Mormon; for he says:

"Joseph Smith drifting into errors after translating the Book of Mormon, is a stumbling-block to many, but only those of very weak faith would stumble on this account."—Address, p. 4.

It was as a Seer that God would bless the Seer; it was as an instrument to do a specific work; and if God blessed Joseph Smith to do the work assigned the Seer, there is no justice in this objection of David Whitmer's.

#### D. WHITMER'S OPINION—INTERPRETATION.

5. "The Choice Seer will be faithful and do strictly according to the command of God; Bro. Joseph broke the commands of God from the beginning."—Address, page 70.

Unfortunately for the writer of this statement, there is not a line of 2 Nephi 2, that affirms this. It is the conclusion of a

man determined that his construction of the Scripture is correct. There is no promise, nor affirmation that the Seer will be any more faithful than any other servant chosen of God. David was a man after God's own heart; yet as a king he did foolishly and brought trouble upon Israel. Moses was a meek man, and if the Seer was meek he was in this sense like Moses, though there is no promise that there should be any likeness between them except that the Seer should "be great." It is decidedly to the disparagement of David Whitmer's opinion that Joseph Smith is not the Choice Seer, that in every instance, almost, he either innocently, or purposely misreads the Scripture and makes applications that the text does not warrant. Faith is not mentioned in the 1, 2, and 3 paragraphs, except as an attribute attaching to those whose words and deeds should "come forth" to their brethren, occurring near the close of 3 paragraph. The only other place where the word occurs is in the 4th paragraph, and here it refers to the one who was to raise up among the direct seed of little Joseph, who may possibly be one of those assimilated with, and called a Lamanite; and who is by a fair and candid rendition of the word a different individual from the one referred to in the promise to Joseph of Egypt.

#### D. WHITMER TAKES OUT AND ADDS WORDS OF SCRIPTURE.

David Whitmer attempting to make the language apply to the one referred to as the Choice Seer, misplaces the word "and," and introduces the word "for," as we have heretofore shown, thus violating the text and distorting its meaning—wresting the Scriptures—and it is elsewhere stated that he who does this does it to his shame.

Again; David Whitmer makes the wholesale charge that Joseph Smith "broke the commands of God from the beginning." In no instance has David Whitmer proved this by citing the command and the manner of its breaking, except possibly the revelation of 1828, which certainly neither he, nor any one else should plead, from the fact that God forgave him in word, and verified that forgiveness by restoring to him the power and the command to do the work assigned him, to which fact David Whitmer bears witness. This ought to be sufficient to exonerate Joseph Smith from blame in any charge based on the wrong so signally rebuked by God himself. As for any other charges of breaking God's law David Whitmer offers no proof, and we confess that we do not choose to place so much confidence and "trust in man" as to accept even the word of David Whitmer without proof. Those who choose will do this, of course, but we prefer not.

#### "OTHER BOOKS."

In his effort against the Doctrine and Covenants, David Whitmer states that the "other books" which the prophet Nephi saw among the Gentiles, as stated in 1 Nephi 42, are the Book of Mormon and one other which is to come forth from the Nephite records "which are yet hid up

and sealed." "It is to come to the Gentiles, and they will carry it and the Book of Mormon to the Lamanites, to the convincing of the Gentiles, the Lamanites and the Jews."—Address, page 52.

We do not here interpose an objection to the coming forth of the sealed portion of the Book; let that part come when it shall please God, and by whom he may choose; we shall say, Amen, to it, and welcome its life cherishing words. But we do object seriously to David Whitmer in his attack on Joseph Smith and his work, to destroy our faith in them, misreading, misquoting and misrepresenting the Book of Mormon to which he calls our attention with vehemence about it being the plain adviser of our belief. Take this instance of his attack upon the Book of Covenants. There are two records, only, named in paragraph 42 of 1 Nephi, and these are the "records of the prophets and of the twelve apostles of the Lamb." David Whitmer surely does not wish us to understand that the records of the prophets here named are Nephite records; or that the records of the twelve apostles of the Lamb are Nephite records. These two are evidently the Old Testament, "records of the prophets;" and New Testament, "records of the apostles of the Lamb." The "other books," referred to in this 42d paragraph, "came forth from the Gentiles" unto the remnant of Nephi's seed, and the effect of their coming forth was to convince the Gentiles, "the remnant of the seed of my brethren, and also the Jews, that the records of the prophets and of the twelve apostles of the Lamb are true." From what follows in the 43d paragraph there is reason to believe that in addition to the Book of Mormon, and the sealed part of the book that was hid up, which will be known as the Nephite records proper, there will be among the Gentiles many other books, brought forth by virtue of the supervising care of Christ and the Father, the general tenor and design of which shall be the confirming of the truth of the Mosaic relation concerning the creation and the history of God's dealing with man from Moses down, and the convincing of all men, Jew, Gentile, Nephite and Lamanite that Jesus is the Christ. "Other books" does not necessarily mean the Book of Mormon and the sealed record, only, and may mean many, many books, all having the same general end in view. This is decidedly our opinion; and the Book of Commandments, Doctrine and Covenants, Inspired Translation; all books of discovery of hidden records, on the old and new continents; the history and genealogies of tribes and nations; all books of every sort that tend to establish the truths of God, we believe the prophet saw, and it certainly is not to the discredit of the record. There are only the two books called records, considering them as books, named in the 42d and 43d paragraphs; and these are the Jewish Bible and the Book of Mormon; the rest are books, and may or may not be records; and David Whitmer's assertion that they are to come "from sealed records which are yet hid

up" is not borne out by the plain reading of the word. Those other books, whatever they may be, are to come from the Gentiles, and not from the Lamanites. Please remember that in your reading.

#### THE SEALED RECORDS.

There are some reasons for believing that the matters contained in the sealed portion of the records will not be revealed while the people remain in a state of wickedness, and in the practice of abominations; (see 2 Nephi 11:17); therefore, that they will not go to unconverted people, whether Lamanite, Jew or Gentile; and that they will not go forth until the people shall first have received the Book of Mormon; (Book of Nephi 12:1); and that they will not go forth except to those converted to God, and are holy and faithful. Ether 1:11. For these reasons we think the "other books," of this paragraph 42, do not mean those records only.

We did not undertake this task because we wished it. It was forced upon us. We have found some pleasure in its prosecution, and have simply to write in conclusion that we have dealt with the principles and facts involved, and leave the result with time and the Master.

#### UTAH STATEHOOD.

The following we take from the Salt Lake, Utah weekly *Herald*, for June 25th, 1887, and present for the thoughtful, careful perusal and consideration of all readers.

"We believe it to be generally understood that the Mormons have had pretty strong inducements to give up their plural marriage system, and we believe it to be conceded that they have not seen fit to do so.

"If the Mormons adopt a Constitution prohibiting polygamy, and we are unable to see how they can avoid it if they look for success in this State movement, or see fit to disfranchise polygamists, or engraft any such provision upon the Constitution, it will not be an entirely agreeable step; it will be in recognition of a determined opposition which seems to be widespread and which has phrased itself in restrictive laws.

"The situation is this—with a populous and wealthy Territory, a law-abiding and thrifty population, a small proportion of polygamists, is it not possible for Mormons, realizing the energy of the opposition, to frame a charter that shall be sufficiently anti-polygamous to suit the mind of Congress? It will not be a spontaneous desire, but a somewhat disagreeable alternative. The effort is worth the trying and should and may succeed.

"It is to get an instrument that will be more likely to be satisfactory here and in Congress that all classes of the people are desired to join. Come all, and disagreeable as you fancy your suggestions may be to the Mormon people, make them known and they may find an echo in the Constitution. The fact is that the situation has become so disagreeable to all Mormons, that the polygamous part are willing to accept an anti-polygamous charter, and the monogamous part willing to urge it, in order that certain other important rights that bid fair to perish may be preserved. As to taxing mines, it is hard to criticize the Legislature of the State of Utah as yet. It is true it was once proposed here, but what of that? If it were unwise, other surrounding commonwealths have also been unwise? It was but a short time since that the Governor of Colorado recommended such a measure to the Legislature of that State.

"Let Jew and Gentile join with the Mormon in the effort to secure a settled and therefore prosperous state of affairs."

We believe that the common sense of a long suffering people will at last assert itself; and if there is any way out of the environments which beset them, they will take that way. That portion of Utah Mormons that have not been in the practice of plural marriage, have been the silent, passive and sometimes criminally blind fosterers of the evil that has enshrouded them morally, socially, religiously and politically. We of the Reorganized Church have so long, so patiently and persistently held the mirror to the gaze of those essaying the practice of polygamy by virtue of its claimed development from primitive Mormonism, that we do not add a feather to the weight of the condemnation of the violent and unrepentant among them upon us, by giving expression to a few thoughts possibly bearing upon the situation; and we may perchance aid the humble and repentant to assert the moral courage, more or less latent in all men, and rise from their condition of servitude to sin, into freedom therefrom.

It is certain that there is nothing in the constitution of that church organized April 6th, 1830, if it has such a thing as an institutional constitution, which in any way demands an antagonism against the political laws of the United States, or requires a practice that interferes with, or outrages the genius of the institutions of the states in which Mormonism has flourished. The only possible exception to this statement that can be cited, is that the religion of the Saints was such that slavery was incompatible with it; and this permitted an excuse for the persecutions in Missouri, to a great extent. This, however, could not be a possible barrier in any but slave states; and the understanding was clearly had within the church that slavery as an American institution would sooner or later be abandoned.

The church from 1830 to 1844 pursued its evangelizing way unrestricted by either open, or covert antagonism to the laws; except as evil disposed individuals violated them in spite of their religious obligations to behave as good citizens; or as persons were overtaken by faults, in weakness, and transgressed in moments of temptation. But neither of these resulted as a sequence to the promulgation of the faith. It was not until after the death of Joseph and Hyrum Smith that there was anything introduced into the beliefs of those who survived the expulsion from Illinois, as a church tenet, a dogma, a belief, a command, that advocated and carried into practice involved direct conflict with the laws, and a disregard for the social institutions of the country. Now, after thirty-five years of occupation of a territory of the United States out of harmony with the genius of the social institutions in those states, twenty-five years of which have been spent in open and active defiance of and disregard for special enactments of the Congress of the United States, some of the people upon whom that practice was fastened are calling a convention of the people to take steps to secure if possible admission into the sisterhood of states; and ostensibly offer an abandonment of the

obnoxious feature, if that is required to obtain such admission.

We see no reason why this abandonment of polygamy may not, and should not be done. We think it would be eminently proper that it should be abandoned, at once and completely by the Utah Church. The great majority of the people are not in its practice. The very conditions of the people confine its practice to the minority of the men of the church; and we see no reason why that minority should insist upon putting the interests, good will and political success and prosperity of the whole into jeopardy by continuing the antagonism so long maintained upon so frail and insecure a basis. Of course we look at it from a different point of observation than does the *Salt Lake Herald*; for to us polygamy has been always unlawful, both in the law of God and the law of the land; hence its abandonment is but a return to obedience to God and as such we hope it will be done.

In reference to this movement for statehood the *Deseret News*, the official organ of the church in Utah, has in its issue for June 28th the report of a meeting held for the purpose of appointing delegates to the convention, from which we give the following:

"Hon. John T. Caine, of the committee on nominations, submitted the following report:

"SALT LAKE CITY, June 25th, 1887.

"Hon. James Sharp, President of Mass Convention: Your committee on nominations for delegates to represent Salt Lake County in the Constitutional Convention to be held in the City Hall on Thursday, the 30th current, after full consideration, respectfully submit the following names: James Sharp, Wm. W. Riter, John T. Caine, Samuel P. Teasdel, Franklin S. Richards, Le Grande Young, Elias A. Smith, Richard Howe, L. S. Hills, John Clark, Samuel Bennion, Andrew Jensen, Francis Armstrong, Feramor Little, Junius F. Wells, John R. Winder.

"Your committee also suggest the following alternates, to act in the event of a failure of any of the principals: James H. Moyle, John C. Cutler, O. F. Whitney, Thomas W. Jennings.

"Yours respectfully,

"JOHN T. CAINE.

"On motion, the report of the committee was adopted, there being but one vote in the negative.

Of the movement the same paper says:

"Let it be borne in mind that when it comes to votes, the most influential of the older citizens and the ecclesiastical leaders are out of the question. It is one for the registered voters to decide. It devolves upon the electors of Utah to determine the question of Statehood so far as it can be locally settled. It is not a church movement. Religion or irreligion is not involved. It is a matter of politics. It affects all classes of the people as citizens. Any attempt to launch the thunderbolts of anti-"Mormon" fury against it is pitiful and ludicrous as well as despicable. They who indulge in that kind of invective exhibit the inherent weakness of their cause and the insincerity of their opposition. It is entirely a political matter and must be met, it at all, on that ground.

"We wish the movement in its present stage success, because we recognize the right of citizens to assemble and plead for their political liberties. And any step of that character should be taken with vigor and enthusiasm. It should also be a united effort of all classes. As to what may be done in the Constitutional Convention we reserve our right to endorse or object. That is a matter undeveloped. Now the people are called upon to meet and choose delegates to represent them. If every class is not represented, that

will be no fault of the majority. If conservative men of the parties not connected with the majority do not participate, we think they will show that they are not wise."

One conclusion will be drawn by those outside the territory from the foregoing statement, whether intended by the writer or not, that is, that this movement for statehood is made and intended to be independently of the ecclesiasticism which it is claimed has heretofore directed and dominated the politics of the territory—the admixture of church in the affairs of state—so much decried. And if this is a correct understanding, one that it was intended should be obtained from the statement, it must follow in the minds of all fair-minded readers, that should Utah present to the Congress of the United States a petition asking for admission to the Union of States accompanied by the draft of a Constitution in which polygamy; alias, "plural wifery," and "celestial marriage," shall be forbidden, it is done in good faith with the people of the Union, and intended to be a promise made in candor and fairness that upon the condition that the request for admission is granted, all the future intercourse of the new state of Utah with the sisterhood of states shall be in harmony with the constitution so presented. If this understanding of the movement is a correct one, we most heartily commend it, and shall wish it success. If, however, it is intended to be of that Jesuitical character which has so often marked other political movements made by ecclesiasticisms, and admission to statehood is to be followed by legislative evasion of the provision of the constitution upon which such admission was granted; or by subsequent action by which it is ignored, or reversed, then we most certainly regard the movement with disfavor, and shall be disappointed if it succeeds.

The church in Utah has so long held one face to the public and another to the people of the church itself, that now when the issue is so serious and so sharply defined, the interests pending so important, it seems to us to be imperative that there should be no more subterfuges, no more double dealing, no more Jesuitical practices; but fair honest words should be used and then if compact is made it should be observed according to the obvious import of honest words expressing honest intention. "Honesty" is not only the best "policy," but it is the only policy that can be commended by good men or be successful in God's sight.

We may be told, as we most probably shall be by the *News* and its co-workers, that it is none of our business. But if the *News* is so injudicious as to write in that view, we trust that the good genius that watches over the interests of the good, the true, the loyal and the deceived among those who should be in fact, as in name, the people of God, will remind the writer that we as private individuals, as members of the church organized in 1830, as public teachers, and as citizens of one of the States of the sisterhood into which Utah asks to be admitted, and as citizens of the United States, units in the Nation, (with a big N),

we are interested in the matter; and so far as any of these relationships may be affected by the admission of Utah as a State into the Union of States it is our business, and we are sure of what we affirm.

The majority, the great majority of Utah's citizens, Young Utah, should now see that the golden hour and opportunity for successful self assertion has come, and there should be such an awakening, that wide open eyes should see that nothing but straight and honest work will do; anything deceitful and dishonest will be political "hari-kari."

#### EDITORIAL ITEMS.

IN the letter department will be found letters from Brn. I. N. White, E. Curtis, and S. Crum, relating a vicious attack on elders Curtis and Crum at the Keck School house, not far from Clinton, Missouri. We shall be sorry to learn on final examination that professors of religion were in any way connected with it, yet we fear the attack was prompted by sectarian malice. At any rate, it is an exhibition of that kind of civilization which maligned, whipped, robbed, burned, murdered, and drove the Saints located in Missouri, from 1833 to 1838-9, and which sought by stratagem and violence to force the free state people from Kansas in 1854 to 1860. Thank heaven that kind of civilization is dying—though it lingers long.

Sr. Betty Bardsley, living on the Pigeon a few miles south west of Union Grove, Iowa, requests that the elders visit and preach in that vicinity. That was once a fruitful field and it is probable would prove such again if rightly managed. The ministry in charge in that region should look after it when practicable.

Bro. A. H. Wiltzie wrote the 2d inst. from Whittemore, Michigan, and states that the work of the Lord in that region gains steadily, though opposed some. Bro. E. Delong had held a successful discussion in defense of the church, its doctrines, ordinances, organization and spiritual gifts, and had baptized some of late.

Bro. James Burtch reports that he and Bro. E. Delong failed to get a hall in Tawas City, Michigan; but preached in Bro. Brown's house, just out of the city, for a week; baptized one, a young man, Oscar McDonald. Bro. Delong and he separated, Bro. Delong going to Prescott, and Bro. Burtch to Oscoda, where he found Bro. George H. Graves and a small band of Saints. They hired the hall of the Knights of Pythias, and notwithstanding the newspapers warned the people not to go and hear, and warned Bro. Burtch that the sooner he got out of town the better, he occupied the hall Saturday evening and twice on Sunday, the 25th and 26th of June, congregations small. We suppose that Bro. Burtch wrote from Reese, but he failed to note the fact.

Bro. I. N. Roberts wrote from Cook's Point, Texas, June 28th, saying: "We have good crops this year." He was soon going to Elkhart.

We are out of hymn books, but expect to have plenty soon. Send on your orders.

Bro. J. J. Cornish writes us the 1st inst. very encouragingly of the work and its prospects in northern Michigan.

Sr. Maggie Evans writes of late, that six have been baptized in the Crescent, Iowa, branch of late, and that they have a nice Sunday School and good meetings.

Bro. R. Coburn reports an excellent conference at Blenheim, Ontario, June 11th and 12th, and says: "The spirit of love and unity prevailed."

Bro. J. H. Peters requests us to state that his stock of Voice of Warning is exhausted. He had ordered a new supply which are being rapidly pushed forward, and will be on hand before long. Do not order any more until notice is given in HERALD that he has received them.

Under the title of "Village Types," Julian Hawthorne will present, in *The American Magazine* for August, sketches of the more noted characters that are usually to be found in our small rural communities.

We have received specimen copies of the Daily and Weekly Springfield (Mass.), *Republican* for June 24th, in which are lengthy presentation of the semi-centennial exercises of Mt. Holyoke Seminary, located at South Hadley. The general make up of the *Republican* is excellent, and we shall be glad to have it on our exchange list.

We welcome *Good Cheer*, a monthly paper published at Greenfield, Massachusetts, and devoted to the interests of the home and family. The June number is excellent.

#### INDEPENDENCE DAY.

WE are pleased to have it to say that our Nation's birth-day for 1887 was celebrated in a most appropriate and delightful manner at Lamoni, and that it is the unanimous sentiment of all classes that as a whole it stands unsurpassed. The weather was propitious, the fine promise for good crops inspired the people with cheer and good hope, and early in the day every road leading into town was alive with wagons, carriages, horsemen, and people on foot, intent on having "a good time," exhibiting their hearty patriotism, and their zeal for the Nation's honor and renown. An immense crowd assembled, and all seemed united, orderly and happy. Not a thing transpired to mar the enjoyment of the occasion. Drunkenness and rowdyism, which in the past have so often disturbed and disgraced such occasions was unknown and unheard of. No liquors, neither wine, beer, nor drinks containing either were exhibited, and if anything of the kind was used in the town or near by, it was on the sly.

The exercises at the stand were exceptionally good. Prayer was offered by Rev. Dix. The oration by Hon. J. W. Burrows, of Cainsville, Missouri, was thoroughly suited to the occasion in its subject matter, and was delivered with fine spirit, fluently, and with touching eloquence.

We have not space to give details of all the commendable features of the celebration, and therefore conclude by saying that

the citizens of Lamoni and its vicinity, with their numerous visitors, did honor to the occasion and themselves when celebrating the one hundred and eleventh anniversary of our nation's independence.

President Joseph Smith on invitation, delivered the oration on the Fourth at Allendale, Worth county, Missouri, to a large and orderly assemblage in Mr. Calvin Tilton's Grove. Everybody seemed pleased. Rev. White introduced the exercises with an appropriate prayer. In the afternoon speeches were made by Mr. Mitchell and Mr. Wooster. The day there passed off with no drunkenness, profanity or vulgarity. The goddess of Liberty, "Uncle Sam," also an attractive representation of the several states by young ladies appropriately attired, a flag brigade and coming soldiers corps, were presented in a very entertaining manner. All in all the exercises there were pronounced most creditable and enjoyable. This is as it should be. Every American citizen should reverently guard and exalt the Nation's honor, and seek to perpetuate its heaven-born institutions for the enlightenment and benefit of the race for all coming time, proving themselves worthy inheritors of the priceless legacy bequeathed by our patriot sires.

#### ERRATA.

THE following corrections are to be made in the Bishop's Report, by his order. In the statement of James Kemp, agent for Colorado, please read:

Total amount on hand and received.....	\$35 30
Paid out.....	28 90

Balance due church.....	\$6 40
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Instead of:

Oct. 20th, James Caffall.....	\$15 00
Nov. 20th, " ".....	13 00
Miscellaneous.....	9 00

Total.....	\$37 00
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Leaving a balance due agent, which is incorrect.

In N. Stamm's statement, instead of "from Saints of Lamoni, it should be from the Saints at Lucas, Iowa, \$7.

In Bishop Blakeslee's letter in HERALD, instead of "Mayhew," please read Marion.

FROM what appears below, taken from the Chicago Times for July 5th, the Fourth was observed in an excellent spirit at Salt Lake City.

"For the first time in many years there was a harmonious celebration of the Fourth, Mormons and Gentiles, federal officials and Mormon city, county, and territorial officers joining hands together in the procession, acting as if at last we were really united. The procession was an immense affair, representative of the industries of the country and participated in by social and civic societies. The ceremonies were held at Liberty Park, where many thousands assembled, the immense gathering being made up of all classes of the community, rabid anti-Mormons mingling with fanatic Saints. It was a remarkable spectacle, considering the intensity of hate and the bitterness hitherto existing. Governor West, orator of the day, delivered a patriotic address. Speeches were also made by Chief Justice Zane and J. H. Moyle, a young Mormon lawyer. All were enthusiastically cheered.

"The State Constitutional Convention met at nine o'clock, and immediately adjourned to take part in the celebration. The members in carriages formed a prominent feature of the procession. The best of feeling prevails generally, and the almost universal hope is that to-day's harmonious celebration of the nation's anniversary is the beginning of the end of the long and bitter social and political strife in this city.

"Advices from other parts of the Territory say similar celebrations occurred throughout Utah."

#### EXTRACTS FROM LETTERS.

Bro. J. Morris, lately moved from Chicago, Illinois, to Los Angeles, California, wrote from the latter place June 28th, and says:

"We are doing first-class in business. We had a good day last Sunday; Bro. Badham baptized three—mother, daughter and son. I am doing my best for the cause."

Bro. Joseph C. Clapp wrote from Deer Lodge Valley, June 28th, from which we extract:

"I am back again in this county, with plenty of gospel work to do, with good prospects, and with a settled determination to work while I am permitted to tarry."

In letter just received from Elder Thomas Taylor, Birmingham, England, he says:

"I am pleased to say that the work in this mission is still onward, and the prospects for the future are bright and very encouraging."

Bro. M. R. Scott wrote June 28th, from Galena, Indiana:

"The prospects for the spread of gospel truths were never better than now since the work was first introduced into southern Indiana, and there are more calls for preaching than preachers to fill them."

Bro. I. N. Delong wrote us from Maud, Kansas, June 27th, and says:

"We are having fine rains at present; everything planted looks well. We have a fine looking country, and I think it is good. There is a good chance for getting homes here."

Bro. E. C. Brand, writing from Colo, Iowa, July 1st, says:

"No rain; bugs eating all the wheat. My standing address is Dr. E. C. Brand, over 420 West Walnut street, Des Moines, Iowa."

Bro. J. A. McIntosh, in a late letter from Merlin, Ontario, says:

"I am in a new field and have good interest with large attendance, and am enjoying excellent liberty. . . . Baptized two at Pardo's Mills. Had the beautiful waters of Lake Erie to baptize in. My address till next October will be Blenheim, Ontario."

### Mother's Home Column.

EDITED BY SISTER "FRANCES."

"Unto him who stands afar,  
Nature's marvels greatest are,  
Who the mountain purple seeks,  
Must not climb the higher peaks."

Dear Sr. Frances:—I have been reading in the Songs of Solomon to-night, and a part of the 2d verse of the 5th chapter speaks of the dew as "the drops of night." And may be I can write something that will be as the drops of night are to the plants of earth, to some soul that is awary with the cares of life, as I oft have been. Heart speaks to heart, and I find most of us have had dark days, and it is to those that are having dark days on account of their own weakness and sin, that I would speak of "the drops of night;"

and perhaps I can speak better in the language of another, although the author's name I can not give. The piece is entitled:

#### THE DEWS OF NIGHT.

Amid the vault of heaven serene,  
When starry orbs are shining bright,  
And darkness clouds the earthly scene,  
Then fall in dew—"the drops of night."

When sleep the weary world embraces,  
And dies away the evening light,  
And sweet oblivion sorrow chases,  
Then fall in dew—"the drops of night."

And so in far off olden days,  
When men lay chained in error's night,  
Words that foretold a Savior's praise,  
Fell down like dew—"the drops of night."

So, too, 'mid gloom the soul maintains,  
With grief and sin unequal fight,  
Till 'mid the struggle she obtains  
Aid from on high—"the drops of night."

And as the world's refreshing shower  
Falls when no radiance cheers the sight,  
Tidings of love and grace and power,  
Fall 'mid the gloom—"the drops of night."

Selected by sister JANE.

VIOLA, Iowa, May 15th.

*Dear Sister Frances:*—The greatest desire of my heart is to see this glorious work prosper, and to do all that I can to help it along; for I realize more and more every day that indeed the "harvest is plenteous but the laborers are few." It is a grand and noble cause and one that I hope every sister in this broad and beautiful land will respond to. I for one feel it a duty, as well as a sweet privilege, though my means are limited, yet what I give is given with a free and cheerful heart; well knowing that "the Lord loveth a cheerful giver." This morning my heart is hungering and thirsting for the bread of life which is being spread without stint to the more favored ones. I being one of the isolated ones have not the privilege of sitting under the droppings of the sanctuary and being fed with the pure milk of the word. O, I almost envy you that are so privileged; you that have never been so situated know not how to sympathize with us who are.

We have no branch here, being only four of us, and only have preaching occasionally. Bro. Ruby was here and preached one sermon on February 4th, and Bro. Maitland came and delivered two discourses, March 24th and 25th. We have had no preaching since, but we are looking for Bro. Roth in June. How I love the Home Column! Some of the letters are a great comfort and help to me in many ways. How thankful I feel that there are those that can and will use their influence in trying to crush out that terrible evil, the destruction of human life. When I read Aunt Patience's letter of April 23d, I felt to thank God that his Spirit had moved her to write so plainly and so forcibly; and we, dear sisters, who have not the ability to wield the pen effectually, let us with fervent hearts take it to God in prayer, and if we live faithful and humble before him he will hear and answer our petitions.

Ever desiring the prayers of the Saints that I may live faithful to this glorious work, which I know by God's Spirit to be true; and ever praying for Zion's welfare, I am your sister in the true faith,  
MARY C. HART.

We want to suggest to those sisters, who like Sr. Hart are situated where there are but a few of like faith, that they meet together for prayer and the diligent study of the word of God upon

the Sabbath day. The great Teacher will surely meet with you and you will be prepared to break the bread of life to other hungering souls. "Where two or three are assembled together in my name," is the promise. Try it, and see if it will not be verified.—Ed.

#### WE GET ALONG.

The good wife bustled about the house,  
Her face still bright with a pleasant smile,  
As broken snatches of happy song  
Strengthened her hand and heart the while.  
The good man sat in the chimney nook;  
Some troublesome thoughts compressing his lips,  
And all he'd made and all he'd lost,  
Ready and clear on his finger tips.

Good wife; I've just been thinking a bit,  
Nothing has done very well this year.  
Money is bound to be hard to get—  
Every thing bound to be very dear.  
How the cattle are going to be fed,  
How we're to keep the boys at school,  
Is a kind of debt and credit sum  
I can't make balance by any rule.

She turned her round from the baking bread,  
And she faced him with a cheerful laugh.  
Why, husband dear, one would surely think  
That the good rich wheat were only chaff,  
And what if the wheat were only chaff,  
As long as we both are well and strong,  
I'm not the woman to worry a bit,  
Somehow or other, we get along.

Into all lives some rain must fall;  
Over all lands the storm must beat;  
But when the rain and storms are over,  
The after sunshine is twice as sweet.  
Though we have found a rugged road,  
In every grief we've found a song;  
We've had to bear and had to wait,  
But somehow or other, we get along.

For thirty years we have loved each other,  
Stood by each other whatever befell;  
Six boys have called us father and mother,  
And all of them live and are doing well;  
We owe no man a penny, my dear,  
We're both of us living, and well and strong;  
Good man, I wish you would smile again,  
And think how well we are getting along.

He turned his frown to a pleasant laugh.  
He kissed his wife with a tender pride.  
He said: I'll do as you tell me, love;  
I'll just count up on the other side.  
She left him then with his better thought,  
And lifted her work with a low, sweet song—  
Song that followed me many a year—  
Somehow or other, we get along.

Selected by Sr. S. A. KENT.

STEWARTSVILLE, Missouri.

*Dear Sr. Frances:*—I have been greatly blessed since I came into this church. I have many times been healed when it was thought that I could not recover; but through the mercy of God health was restored, and I do feel to thank and praise his holy name for the light and knowledge I have of this latter day work. I want to spend the remainder of my life in doing all the good I can. I think the Home Column is just what we need, and my prayer shall be that we may profit by it.

From your sister,  
ANN SUMMERFIELD.

LIMA, Missouri,

*Dear Sr. Frances:*—My heart has been made to rejoice while reading the "Mother's Home Column," for it makes me glad to know there are so many noble sisters on the Lord's side. They are all strangers to me in the flesh, but I feel to rejoice and look forward to that day when we shall all see eye to eye and our faces shall be

like His. Oh, what a glorious company when Saints and angels join. Dear sisters, if we are faithful, tongue can not tell, neither hath it entered into the heart of man to conceive what God has in store for us. Let us keep our lamps burning, for the Bridegroom is preparing to come. That we may be ready, is my prayer. Dear sisters I have not seen a Saint for over two years, and ask your prayers that I may be kept humble and faithful at the feet of Jesus.

Your sister in the one faith,  
MARY WHITE.

WIRT, Indiana.

*Sr. Frances:*—As I have not seen anything from our little branch for a long time, I feel this morning like helping to fill up your "Column." It has been a great comfort to me when dark clouds have gathered and I have been cast down and many times felt like my trials were greater than others; but when I read of others being scattered where there are no Latter Day Saints near them to speak to concerning their faith, I would feel that I had no need to be discouraged, that I was only looking on the dark side of the picture.

I love this latter day work, and it pains my heart to see Saints reckless and bringing reproach on the work. We can all do some good by our careful every day walk and conversation.

Our branch is small, but we meet every Sabbath when the weather is fit, and I hope we will all be faithful.

I was baptized by Bro. W. H. Kelley, and I look back to that day with a thankful heart, that the gospel was brought to me; and I wish to honor God's cause and ever be found faithful to the end. I hope to see more of our sisters sending in their mites; they are like drops of rain; when all collected together they make a shower. Although it looks like a small thing it will not be so. If given from the heart many a soul will be made to rejoice from the effort.

Your sister,  
M. A. FORD.

BRUSH CREEK, Illinois.

*Sister Frances:*—"Let thy garments be plain and their beauty the work of thine own hands." Though the idea that there is any necessity to dress plain may seem absurd to some, yet how can any Saint read the above statement, and yet conscientiously keep up with all the fashions of the day. There is more than one reason why the Saints should adopt a plain mode of dress. 1st. Because God has commanded it, and we can not believe that he would give a commandment to his children that was not necessary. 2d. Because such things will go hand in hand with vanity, for how seldom do we find a meek and humble spirit in those who have a love for dress. And how often do we see the well dressed seek the company of those of equal standing in life, while they give but slight notice to those who, because of their poverty, are obliged to dress much plainer. 3d. Because we should give all we can to the work of the ministry. O, sisters, just think of it! We can go nicely dressed to our regular meetings—preaching, prayer and fellowship meetings and Sunday Schools, and enjoy so many blessings, that many of us do not appreciate, while so many Saints are scattered here and there, with no preacher except the dear *Herald* to bring cheer and gladness into their lives,

when by a little sacrifice on our part many of the Saints now scattered might hear the word preached. Would it not repay us?

I think too that by adopting a simple mode of dress we will find it much easier to pay tithing—a debt we owe to the Lord and one that should be paid promptly, for by so doing the gospel may be spread much faster, for then many of our ministers could go and preach who can not now leave their families.

Dear sisters, I am young and have not been engaged in this work very long, but my heart is in the work and I desire to do all I can for the advancement of the cause I once despised but now love. Wishing to understand and comply with the whole law of God,

I remain your sister in Christ,  
M. E. BURROUGHS.

PARISH, Illinois.

*Sisters:*—From my observation in the matter, I have long believed that half the untruths told by grown people, come from their training when small. Some parents will whip and scold for almost every thing which happens among their children. This will cause the children to lie in order to avoid being punished. Does not such government (or misgovernment) tend to degrade them in their own estimation? I have seen well governed families that were neither whipped or scolded. The mother would take the children aside when they had done wrong, and explain to them the nature of what they had done, sometimes even with tears, and the child would get a lesson in that way that would last for weeks.

MELVINA BURLISON.

#### HOME COLUMN MISSIONARY FUND.

Sr. Lizzie M. Saunderson, West Surrey, Me.	35
Sr. A. K. Anderson, Lamoni, Iowa	55
Grandma H., St. Joseph, Mo.	1 00
Sr. Susie E. Coombs, Plainville, Mass.	25
Sr. L. A. Hartwell, Quick, Iowa	1 00
Br N R Nickerson, North Plymouth, Mass.	25

LAMONI, IOWA, July 7th.

## Correspondence.

CLINTON, Mo., June 30th.

*Bro. Joseph:*—Please find enclosed letters from Brn. Crum and Curtis containing an account of the cowardly conduct of a few religious bigots. The affair no doubt will get an advertisement from Dan to Beersheba. We propose to watch our interest in this, as well as in the maintenance of the integrity of our cause in this land where it was once put to shame. I assisted in opening the work at Keck School-house, and am well conversant with the fact that the brethren acted in all righteousness, using more caution than is commonly exercised, by reason of presentiments that the devil was on the alert. The brethren have done a noble work there, baptizing six of the leading citizens of the neighborhood; two of these were among the most prominent of the Baptist Church. We have been assailed by both Campbellites and Baptists, so much so that they have taken us to the papers. Their elders acted so presumptuously, and made such unmanly charges against our cause, that I have submitted questions for debate and propose to have them meet the music where the thinking public can decide as to the merits of their "strong reasoning(?)" They sent me word that they would

meet me upon "Joe Smith," but would not upon a Bible question! We gave them to understand that we had a few pounds of "sand" left, and as long as they had made such a fuss over "the Bible, and the Bible alone," that we did not want anything better than that book to prove the divinity of our work. And we asked them to meet us upon the following question, they to so affirm their church as we do ours, or acknowledge their inability to stand by the divinity of their church—if it ever had any.

Question: Resolved, That the Church of Jesus Christ of Latter Day Saints was organized by the express command of God, in fulfillment of Bible prophecy, and is the only true and veritable church organization on earth at this time; that it is in complete harmony with the Bible in church organization, gifts, blessings and doctrine.

I have never seen a time when there were so many calls for preaching as now. I am flooded with calls, so much so that at times I am forced to make special enquiry of God which ones I shall respond to. I desire to reap the ripened harvest first. All the brethren who have attempted to labor are doing good work. I returned on the 27th from Taberville, where I made a new opening, and one of some note. All acknowledge that they were never blessed more while presenting the word of life.

Your last article—"And Found Wanting"—was a giant. It has removed every fear that the "Address" could work any harm to the great cause we jointly represent. I can see good coming out of it. The weak ones are made stronger. Your last article was the "cap-sheaf" to the whole concern. I can plainly see the "coming to pass" of my vision given in 1880. While I see God on our every side, I have no fear.

When I was at Taberville I was accused of being an emissary from Utah, and with having received a draft of \$500 from there, and that I had it cashed a day or two after I met Elder Blacklock in debate at Schell City! I made answer to this lying allegation, and while studying over it with the many things we have to meet by reason of the "flood of iniquity" in the west, I was wrapped in open vision, and saw a wide valley extending from west to east, with a narrow ditch running the whole length of the valley. Presently I saw a dark, murky water commence running down the narrow ditch, filling it, and spreading over the valley, contaminating every thing that it touched. I gazed upon it as it rolled down the valley, commencing first in the west and going towards the east. I said to those around me, "This is polygamy;" and warned the people against its abominable influence. As the dark flood was reaching the eastern shore, the vision in a moment passed from before me. I am glad to note the further fact, that the Reorganized Church stood on the north of the valley and looked upon the influence of polygamy as a thing to be hated. I really rejoiced in spirit that I was in a work that had taken the lead in crushing the effects of that abominable doctrine—polygamy. We are fast coming to the front as the alert enemy of polygamy and all of its kindred doctrines.

So might it be.

I. N. WHITE.

KECK SCHOOL HOUSE, June 24th.

Well, Bro. White, I wish you had been here night before last so you could have got your share of eggs, for we got them from both win-

dows at once. I am satisfied there were nearly a half bushel. It raised a big excitement. The house was full of people. I had good liberty, and had spoken about thirty minutes. Everybody raised up at once when the eggs came, and blocked the aisle, hence no one could get out. It lasted about one minute, then we got the people quieted down and went ahead with the subject. The next morning we found a cocked revolver and one egg lying together. The brethren and friends are hunting for evidence to convict the mob. They broke seven window lights. Some are pretty well satisfied as to who were in the mob. There were about fifteen or twenty, all blacked, mostly Baptists. We have had good liberty all the time. The devil is raging, but we expect to stand to the front, if the Lord will be with us. We have announced meetings for the Union School-house for over next week. Some over there have threatened to tar and feather us. Several of the Saints were over from Eldorado Springs.

Yours,  
E. CURTIS.

KECK SCHOOL HOUSE, June 24th.

*Dear Bro. White:*—I had a dream before I left home that hastened me back here, and it was a good thing that I did get here the night I did, for we got a shower of eggs the same night while Bro. Curtis was preaching. He was nearly through when the eggs began to come in through the windows near the stand. There were between fifteen and twenty blackened men in the mob, supposed to be Baptists. Some are known. As soon as there is sufficient evidence and more known of them, they will be put through. The people are very angry on account of such work. It has made us friends. The good citizens give us credit for our manly conduct in the trying times. The people and Saints were very sorry for us, and some cried to think people would treat us so when we had done nothing worthy of such treatment. I don't know whether this is the end or not. Satan is rolled. I think the victory will be ours if we are faithful. Monday night we preach at the Center School-house. Threats are made. We will go anyway, trusting in God.

Yours in love,  
S. CRUM.

GREENVILLE, Pa., July 4th.

*Bro. Joseph Smith:*—With the exception of a short time spent at home, Bro. R. S. Salyards and I have been striving to sound the gospel trumpet, and the more I preach the gospel in its plenitude the better I love it. The Lord has graciously blessed our labors. We have baptized nine or ten. The work in this district is growing more rapidly than some of the Saints therein are aware. There have been over twenty-five persons baptized since General Conference, and the prospects for a great work being done during the ensuing year were never brighter. The incessant efforts of Bro. E. C. Briggs in the city of Pittsburgh, Pennsylvania, resulted in much good to the cause, and the Saints there are anxiously awaiting his return. Bro. James Brown is doing a splendid work in the state of West Virginia. Brn. W. H. Garrett and David Strachan have been busily preaching and baptizing in their respective vicinities, so the good work is onward in spite of the constant opposition waged against it everywhere.

I truly admire the able and manly way in

which you have shown the fallacy of Whitmerism. I fail to see wherein you have left a stone unturned in your examination of his "Address." How true is the saying "Truth will prevail, who can stay it." May God continue to bless you and your associate with the wisdom and qualifications that are necessary to enable you to guide the old ship of Zion safely to the "haven of rest."

I am greatly pleased with the urgent efforts which Sister Walker is putting forth to have a magazine published for the good of the young people, and am confident that such a noble work will be efficacious for good. I have implicit faith in the sister's ability to edit the same, and from the manner in which she has acquitted herself in the past, I am sure she will make it very interesting.

The Saints of New Philadelphia, Ohio, have concluded to erect a house of worship. They have been compelled through circumstances over which they have had no control, to hold services in their respective houses the past two years. The religious "powers that be" in that particular locality have closed all public buildings against them, hence it was absolutely necessary that the Saints of that place did something in order to carry on the work already begun and to keep the cause prominently before the people. New Philadelphia is the county seat of Tuscarawas county and is a very enterprising town well known throughout Ohio. It must not be thought that because the Saints are shut out from public buildings that they have no friends; on the contrary, they have friends who have aided them liberally with means. The future prospects for the church there are grand, and a goodly number are on the verge of uniting with us. In their behalf I respectfully solicit the aid of all who are able and willing to contribute towards the completion of the edifice in question. Remember in helping those poor Saints you are assisting to build up the kingdom of God, if you can not impart but small amounts send them in to Bro. C. E. Warner, chairman of committee, New Philadelphia, Tuscarawas county, Ohio. I hope that the Spirit that has characterized the ministerial labors of Bro Salyards and myself so far may continue so that we will have good reports to make. Truly the interest is increasing and the Lord is blessing the work of his servants abundantly. Bro. Salyards is making rapid advancement in the ministry and it is obvious to my mind that if he continues faithful and prayerful, he will be a power for good in this mission.

It is to be hoped that the Saints of the Pittsburgh and Kirtland district will ever bear in mind that we have a Bishop's Agent by the name of F. Criley, number 33 Fifth Avenue, Pittsburgh, Pennsylvania, and that we have five or six ministers appointed to labor in this field who are determined by the blessing of God to push on the work, hence it will require considerable means to keep the camp-fire burning. I was made glad and felt to praise our heavenly Father when I read in *Herald* for July 2d our worthy Bishop's letter, in which he states that the Saints have done nobly this year, financially, and if they continue to put forth their efforts in that direction, the elders will be left without an excuse.

Dear Saints, the system of tithing as taught by the Reorganized Church is not oppressive as some suppose, though obedience thereto on our part may be a *trial* of our faith, but when we stop

to consider that tithing is one of the grand means that God in his infinite wisdom has adopted for the spread of his glorious truth, also that the sick, the orphans, the widows, and the poor are to be cared for by the means thus obtained, it convinces me that the God whom we worship is a wise, kind and loving Being, and that He has amply provided for the wants of all His creatures, While it is cheering and encouraging to know that so many of the Saints are doing their duty in temporal matters, I do hope and pray that those who have been negligent in this regard will try and do their part in the near future; so that the hands of all the ministry may be loosed, and that all the honest in heart throughout the world may be made acquainted with the gospel message and thereby be gathered into the fold of Christ, and thus the great latter day work be soon consummated, that Jesus, the son of the Highest may come quickly, and make his abode with His saints.

Weather is very warm, and we expect to return home as soon as we are through here; we can not labor effectually during the warm season, but shall take the field again about the middle of August and continue until April conference. Brn. W. H. and E. L. Kelley are looking after the interests of the work at Kirtland, at present. Kind regards to you and all the co-laborers in Christ.

Yours hopefully,

G. T. GRIFFITHS.

CANAAN, Ind., June 28th.

Brn. Joseph and William:—The Saints, as a rule, are firm in Southern Indiana, but the work here is standing still. The one great need is laborers. I enjoy great pleasantness of spirit while dispensing the gospel to the people here.

In gospel bonds,

C. SCOTT.

HELENA, IOWA, June 27th.

*Editors Herald*:—In *Herald* of June 25th much is said about blue denim overalls and such like, and the brother asks a reconsideration of a few propositions relative to an article in *Herald*, June 4th on pride. I have considered and reconsidered them, and the more I read the firmer I am that pride does not belong to the people of God. If the brother will read his Book of Mormon and Doctrine and Covenants carefully, he will be compelled to come to the conclusion that this pride is seen in all unnecessary appendages, costly array, costly apparel, the putting on of that which does us no good, and is designed only to attract attention. Why the proud grind the face of the poor is because they pay out money for that which does no good, and money that ought to be paid into the Lord's store-house or given to the poor as the Lord has said.

The brother says coming out of the world is gathering to Zion. But the Book of Mormon says, page 220, par. 8, "Come ye out from the wicked, be ye separate, and touch not their unclean things." What are the "unclean things?" Certainly the pride of the world is one thing, for pride is an abomination in the sight of the Lord, for so says the standard books of the church.

John says: "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. For all in the world that is of the lusts of the flesh and the lusts of the eyes and the pride of life, is not of the Father, but is of the world."—1 John 2: 15,

16, Inspired Translation. Read 1 Timothy 2: 8, 9; 2 Cor. 6: 14-18; Book of Mormon, page 207. There are many scriptural proofs that pride has reference to dress as well as acts. The coat of many colors spoken of is not any proof that we are justified in following the prevailing fashions. If we would follow all the examples of some of the old prophets we would follow some bad ones.

I have failed to find that Christ wore white linen except when he was laid in the tomb. The linen clean and white spoken of in the Bible is the righteousness of Saints. "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of Saints."—Rev. 19:8.

I agree with the brother that we should have good and respectable clothing, neat and clean. But we should not go beyond our means. If overalls is all we need and can afford, and pay our tithing and just dues, that is acceptable to the Lord, whether it is to man or not. We should by all means try to please God. No difference how poorly clad we may be, if we are clean. If the brother will read again the article, June 4th, he will see it is said there that we should have good, durable, respectable clothes. Of course if they are good they are respectable. As for dressing to please man, I prefer to try to please God, and to do his will in all things. We all are frail beings, and are prone to wander from God. The brother said Solomon wanted to outshine all others in splendor. So it is with the world today—and some Saints. Every one wants to outdo his neighbor without even stopping to think of the sin attached to this splendor, fine clothes, buildings, etc., as the case may be.

I will give you a part of a vision a sister had soon after she came in the church. She too was very high spirited and liked to dress as well as anybody. She thought she was in a Saints' meeting, and that a personage like the Son of Man came in, wearing a white robe and having a girdle about his loins. He went around to certain ones to shake hands. This sister saw she was dressed in the finest style, and thought he would come to her sure, because she was dressed so nice. There were two sisters present who were clad very common. He went to the poorly clad, and did not notice her at all. This satisfied her that we should not look down on those that are poorly clad, for they may be the accepted of the Lord after all. This agrees with Christ's teachings, if I understand them.

If we have started to serve the Lord, and as we claim to have the true church or kingdom, and if we believe that Joseph Smith was a prophet of God and brought forth this work that we have engaged in, certainly the record he brought forth and gave to the world is true, and we should live in keeping with it, and with the covenants and commandments also. We should give heed to their teachings, and their teachings are very plain and pointed against pride and covetousness. We find in the book of Mormon that pride is one of the greatest evils spoken of. We should have cheerful countenances, but not be given to much laughter or foolish jesting. Paul exhorted the Saints to put away foolish jesting, and the Doctrine and Covenants says, page 181, "and inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin." God's people should be sober, quiet, and set good examples.

before the world. Please read section 119: 2, 3, in the revelation given April 11th, 1887.

I thank the Lord that I have united with this people called the Latter Day Saints. And, God being my helper, I expect to stand by the church and its standard works to try to live up to them; namely, the Bible, (Inspired Translation), Book of Mormon, and Doctrine and Covenants. We should always be found at our post, and always be on "the golden mean."

Yours for truth,

C. E. HAND.

PARIS, Tenn., June 27th.

*Bro. Blair:*—Bro. W. H. Griffin and myself are still laboring in the interest of the Master, trying to build up the gospel cause in this part of the vineyard. We have been holding services once a month for three months at a new place, near Boydsville, Weekly county, and have found some warm friends. Some are investigating the doctrine. By invitation we go to a new place over on the Kentucky side, the third Sabbath in next month, to hold services with them for a time. We go the first Sabbath in July to a point near Mayfield, Kentucky, to administer the rite of baptism to a man and his wife who previously gave their names, and we learn somewhat through rumor that there are others in the district who desire to obey the gospel. To all such we would say, if they will confer with us by card or letter we will come and administer the rites of the gospel and also impart the word of truth to them. The Voice of Warning we procured from Bro. Peters we think are doing great good in opening up the way for preaching and causing desire to further investigate the doctrine.

Yours,

P. B. SEATON.

SHIOCTON, Wis., June 25th.

*Bro. David Dancer:*—The Herald is doing good here. We have lent some of them to different ones, and they say they are good reading. So I thought I would send for the back numbers, if you have got them. I think that if some of the elders should come out here, we might build up a branch. My father is very old, and has no learning. He talks to some of the people around here and does what he can. I keep house for him. He is seventy-eight years old. My health is very poor. I was healed once by the administration of elders, and I know I can be again.

MATTIE DORN.

PLUM HOLLOW, Iowa, July 5th.

*Bro. W. W. Blair:*—We had Bro. Joseph Luff with us from Saturday evening until Monday. We parted with him at Tabor, Monday the 4th, at three p. m., where he made a short address to the people who were gathered to celebrate the anniversary of our National Independence.

He filled the appointment at the Ross School-house on the 3d inst., where a fair congregation assembled in the grove. We think our views as a people were sufficiently set forth during the day on the subject of spiritual gifts and the operation of the Holy Ghost, to leave a lasting impression on the minds of those who had a desire to hear. Rev. W. F. Smith was present, and by permission being granted, occupied a few minutes both in the forenoon and in the afternoon in an attempt at refutation of the position taken by Bro. Luff. But it was soon made apparent that, although we believe him a gentleman of good

promise, and of honest conviction, he was unable to meet the forcible arguments brought forth by Bro. Luff in support of the theory that the signs promised by the Savior in Mark 16 should follow the believer in this age.

We were assured that Bro. Luff was aided by the Spirit during his effort in presenting the word on this occasion, and that good will result for the Master's cause.

In the hope that truth will ultimately triumph, I remain yours in gospel bonds.

WM. LEEKA.

EMERSON, Iowa, July 1st.

*Bro. Blair:* After you left us at our conference, Bro. William Leeka and myself thought we would try and get along with Elder Smith ourselves, as we thought we would rather hold you in reserve for the two days' meeting to be held in this place. The Saints of Farm Creek sent for Elder Joseph Luff to attend their two days' meeting, and I have prevailed on him to go with me to Plum Hollow and review Elder Smith. We have also prevailed on Bro. Luff to be here for our two days' meeting, and shall be extremely happy to have you here as well, if you can possibly attend. Our meeting at Farm Creek was a success indeed. Bro. Luff spoke five times at the school-house to large audiences, who were very attentive; and twice in the Christian Church at Henderson. The people listen to the word with intense interest in all places where we preach.

Since you were here I visited the people below Sidney, in the Richard's settlement. Had good congregations, and promised to return and hold a protracted meeting. The demands for preaching are increasing continually; we are unable to fill one half of the calls, but will do the best we can. It seems to make no difference whether warm or cold, evenings short or long, the people are bound to turn out to hear preaching.

Bro. Luff sends respects. Yours for truth,

HENRY KEMP.

FARWELL, Mich., June 26th.

*Bro. Joseph:*—I never joined any denomination before I obeyed the gospel. I felt a spirit of bitterness against the churches. Two years after my wife's death I was living alone, and occasionally it would come in my mind that I was not living right; but I thought I could not find a home in any of the churches. On a Saturday night this came suddenly to my mind, Did you ever ask the Lord in prayer? I went to my bedroom, knelt down, and asked the Lord that I might find a home among Christian people. I then lay down upon my bed before retiring to rest, and what seemed more like a vision than a dream passed before me. I thought I went into a small room off the street. There I saw as it were doves all around the room. One was sitting nearly opposite the door. It came to me with a sheet of note paper in its bill, written on both sides, and said, "See if you can receive any light." I then awoke, and found it was about twenty minutes I had been lying on my bed.

On Sunday morning I pondered as to what the meaning of the vision was. I then saw a man I had but a short acquaintance with, and I was invited to go to a prayer meeting. I did not know that there was such a people as the Latter Day Saints in Bay City or anywhere else. I went to the prayer meeting, and it was a meeting of Latter Day Saints. After the meeting, Bro. Cornish

brought me the Voice of Warning and two leaflets. He asked me to take them and see if I could receive any light. I went to hear him preach several times, and every time I received greater light, till I was fully convinced of the truth of the gospel. I was baptized and joined the church.

Shortly after, I read the Book of Mormon, and was reading the Life of Joseph, when doubts came into my mind whether he was a prophet of God. It troubled me a good deal, but I was satisfied the gospel was right. Twice I asked the Lord in prayer to make it known to me in some way, and the third night I was laying upon my bed when another vision passed before me. It seemed as if I had not gone to bed, and that the door was standing partly open. I went to the door and looked out. It was very dark. I undertook to shut the door to go to bed, and there came such a pressure against it that I could not shut it. Then the form of a man came in and stood by my side. For a moment or two I felt quite afraid. It seemed my mother was in the house with me, and I called to her three times, but she did not answer. I turned to the person and saw the bodily form of a man, up to his shoulders. Around the bottom of his vest was a fringe of gold. He looked very bright, but I had not power to look up in his face. I then said, "It is God himself." And immediately there was thrown around me a circle of four large balls, about four or five inches apart. They were balls of light, connected together with little chains. Then I awoke.

The next morning all feelings of doubt and prejudice were taken away, and about five days afterwards it came into my mind that the vision signified the four books in connection that I had read, the Book of Mormon, Doctrine and Covenants, Inspired Translation, and Life of Joseph Smith the Seer.

Your brother in the gospel,

CHARLES BURKE.

CHESTER, Illinois, July 3d.

*Dear Herald:*—You are getting better all the time, and are valiant for the truth. We watch eagerly for your weekly appearance. Our little branch is still trying to hold up the banner of light, and are scattering the Voice of Warning and papers among the people. We hope they will be like "bread upon the waters."

Yours,

J. M. TOUSLEY.

## Communications.

### NORTHERN MINNESOTA.

A conference of the above district met at the house of Bro. Dinehart, June 4th and 5th, 1887. John C. Foss was chosen to preside. Branch reports: Monitor Falls 12, Oak Lake 44, Silver Lake 25, Luce 7, Hope of Zion 53, total membership of District 141. Elders reports.—J. C. Foss, G. Gould, B. B. Anderson, T. J. Martin, A. Tabbut, J. R. Anderson, W. Barnhard, F. E. Anderson, C. G. Gould and H. Way. Priests reports.—C. Pierce, R. B. Anderson, W. W. McLeod, F. Oman, B. Mosier, W. W. Anderson, J. Dinehart, T. J. Martin. Deacon F. E. Anderson reported. Bishop's agent's report: On hand last report \$12.80, received since \$105, total \$117.80; paid out \$51.70, balance due church \$66.10. Preaching in the evening by B. Mosier, assisted by W. Barnhard. June 5th, Preaching in the forenoon by J. C. Foss, assisted by H. Way. Preaching in the afternoon by T. J. Martin, assisted by J. R. Anderson. One baptized during conference by

J. C. Foss. Prayer and testimony meeting, in which many good testimonies were given, the Lord confirming the same by his Spirit. Thus one of the best of meetings passed off without a jar. Adjourned to meet December 25th and 26th, 1887, at the Saints' Chapel, Girard, Ottertail Co., Minnesota, at ten o'clock. The following were chosen district officers until our next conference: T. J. Martin was chosen president, F. E. Anderson vice-president, and W. Barnhard secretary.

#### KENT AND ELGIN.

Conference was held in the Blenheim branch, June 11th and 12th, 1887, at 10:30 a. m., John H. Lake president, and R. Coburn clerk. The forenoon was spent in prayer and testimony meeting. At 1:30 p. m. the minutes of last conference were read and approved. Branch reports.—Lindsley 24, 10 baptized, 1 elder, 1 priest, and 1 deacon. Ridgetown no changes; 1 priest, 1 teacher. Badertown 23, 2 elders, 2 baptized, 2 received by letter. Blenheim 33, 1 elder, 1 priest, 2 teachers, 3 baptized, 1 removed by letter, 3 expelled, 2 died. Tilbury, organized November 3d, 1886, J. H. Lake with 12 members, 6 baptized since organization. Zone 40, 2 elders, 3 priests, 1 baptized, 1 re-instated, 3 removed by letter, 1 died. Petrolia 34, 1 elder, 1 priest, 1 teacher, 1 deacon, 2 ordinations. Chatham 39, 1 elder, 1 priest, 1 teacher, 1 deacon, 18 baptized. Bishop's Agent, R. Coburn, reported, and his report was referred to a committee to audit his books, composed of J. A. McIntosh and J. H. Meriam, who reported balance on hand last report \$32.75, received since \$209.77, paid out \$100.60, balance on hand June 10th, 1887, \$141.92. The report was received, adopted, and committee discharged. Elders' reports.—Archibald McKenzie reported by letter from Merlin, had baptized 3, confirmed 1, and assisted in confirming others. Arthur Leverton had preached in Chatham, Petrolia, and other places, baptized 5, and ordained 2. J. H. Lake had labored some in this part since the General Conference. Asa Vickery had confirmed 5. R. Coburn baptized 2 and confirmed 3. J. A. McIntosh had labored some in Blenheim and Chatham. J. H. Meriam had since the General Conference labored some in Chatham and Tilbury, and baptized 1. Bro. James Robb reported. Priests J. H. Tyrrell, John Taylor and Peter M. McBrayne (baptized 1) reported. Resolved, That any representative of the church in this district associating with hotel society, and indulging in the use of intoxicating drinks, swearing, and card playing, it being a reproach to the church, shall invalidate their right to preach, and shall upon being reported to the proper authorities be silenced until they make satisfactory restitution. All the spiritual authorities of the church were sustained in righteousness, including the Bishopric of the church, J. H. Lake as president of the Canada Mission, Arthur Leverton as president of this district, and R. Coburn as secretary and Bishop's Agent. A committee was appointed by the chair to examine the correspondence of Bro. A. Leverton with Rev. D. Pomroy, said committee to ascertain the cost of publishing it in pamphlet form; and that said committee be empowered to have said matter printed, providing this committee spend but twenty-five dollars doing so. Brn. A. Leverton, J. A. McIntosh and J. H. Meriam were appointed said committee. Resolved, That a subscription paper be circulated here, and if there is not enough means thus obtained, that the secretary of the district forward a list to the different branches and instruct them to solicit and send the means obtained by them to Bro. A. Leverton. Resolved, That inasmuch as the name of Sr. Margaret Quintence appears on both Chatham and Lindsley reports, that the Chatham branch give her a letter of removal. At 8 p. m. Bro. G. A. Blakeslee addressed the Saints on the law of tithing, and on their duties in regard to the temporal affairs of the church. Sunday morning 8:30 a. m., prayer and testimony in charge of Bro. J. H. Lake; at 9:30 the sacrament was administered by Brn. Blakeslee and Leverton; at 10:30 preaching by J. H. Meriam; at 2:30 p. m., three were confirmed by Brn. Blakeslee and Leverton, then preaching by J. A. McIntosh. After preaching services conference

sustained the missionaries sent here by the General Conference. Brn. McIntosh, Leverton and Meriam were appointed a committee to take into consideration the advisability of restoring to Bro. B. Blackmore his license, and report to the next conference. Preaching at 7 p. m. by Bro. Arthur Leverton. Adjourned to meet in Chatham on the 2d Saturday and Sunday in October.

#### WYOMING.

Conference convened at Plymouth, Pa., May 28th and 29th, 1887. Bro. Wm. H. Kelley president, and Sr. Maggie Gill clerk. Branch reports: Hyde Park 35, including 4 elders, 3 priests, 1 teacher, 1 deacon, received by vote 11. The Taylorville branch was declared disorganized. Elders David Griffiths, Louis Thomas, J. Baldwin, and J. J. Morgan reported. Bishop's Agent, H. S. Gill's report was read and accepted. I was moved and carried that Bro. W. H. Kelley have the right to appoint a president for the district providing he finds one suitable, and that Sr. Maggie Gill be district clerk. Bro. H. S. Gill was sustained Bishop's agent. Preaching by Bro. Kelley Sunday, at 2 p. m., and at 7 p. m. The authorities of the church were sustained in righteousness, and brethren W. H. Kelley, E. C. Briggs, and G. T. Griffiths missionaries in charge. Adjourned to meet in Hyde Park, Pa., August 27th, 1887.

### Miscellaneous.

#### CONFERENCE NOTICES.

A conference of the South Nebraska district, also a Camp meeting, will be held at McCaig's Grove, Cass county, Nebraska, commencing July 21st. All are cordially invited, especially elders from North Platte and Iowa. One of the First Presidency may be in attendance.

LEVI ANTHONY, *Dist. Pres.*

West Tennessee and Kentucky conference will convene at the Saints' Chapel, near Farmington, Graves county, Kentucky, on the 6th and 7th days of August. The Saints will please take notice and be in attendance, that we may have a time of rejoicing.

P. B. SEATON, *Dist. Pres.*

Central Missouri conference will convene at the Neet's School-house, near Wakenda station, Carroll county, Missouri, July 30th, at ten o'clock. The elders are expected to report in person.

DAVID FRAMPTON, *Dist. Pres.*

#### MARRIED.

BRIGG—ARMSTRONG.—On the evening of June 30th, 1887, a large number of friends met at the residence of Bro. Joshua Armstrong, one mile west of Nebraska City, Nebraska, to witness the marriage of his daughter Alice to Bro. E. Briggs, Elder J. W. Waldsmith officiating. The occasion was one long to be remembered, being a delightful social affair, and marking, as it did, the union of two such estimable young people. A large collection of valuable presents were presented to the contracting parties. May they live long on the earth to enjoy a life of peace, prosperity, and happiness.

#### DIED.

CONKLIN.—At Armstrong, Kansas, June 16th, 1887, Abert E., son of Neri and Rosetta Conklin, aged 1 year, 3 months and 16 days. Funeral services conducted by Elder George Hicklin, and sermon by Elder E. Harrington, from Job, chapter seven.

"Now he's gone, we'd not recall him,  
From a Paradise of bliss,  
Where no evil can befall him,  
To a changing world like this."

LEE.—Of blood clot in the heart, Perry C. Lee, June the 1st, 1887, aged 68 years, 5 months and 4 days. Bro. Lee was born in Shelby, Jefferson county, Indiana, December 25th, 1818. He was a member of the close communion Baptist Church for a number of years; but after an investigation of the restored gospel was baptized into the church by Elder C. Scott, April 16th, 1877. He died in the faith, on the farm adjoining the one he was born on. He rests in hope.

Funeral sermon by C. Scott, June 26th, in the presence of a large audience of Saints and friends, from the words found in Job 14: 10-16; and 19: 23-27.

TAYLOR.—At Bothwell, Ontario, February 7th, 1887, Myrtle Elizabeth Melissa, infant daughter of Bro. William and Sr. Mary Taylor, aged one year, one month and ten days.

Darling Myrtle, we hope to meet thee,  
When this faltering race is run;  
And with joy we long to greet thee,  
And be numbered with that throng:  
For 'tis written in the volume  
Of God's holy, blessed word,  
That our darling little children  
Are of the kingdom of the Lord.

FOWLER.—At the residence of her son Thomas Fowler, Doland, Dakota, March 26th, 1887, sister Elizabeth Fowler, in her 76th year. She was born in the town of Mellor, county of Derbyshire, England, May 10th, 1811; was baptized at Tintwistle, Derbyshire, by Elder Henry Shaw, in October, 1841; moved to this country in 1846, and was received into fellowship with the Reorganized Church of Jesus Christ of Latter Day Saints, July 20th, 1884, at the Henderson Grove branch, Illinois, and moved from Galesburg, Illinois, about one year ago. Her faith in the latter day work was unswerving, and it is the consolation of the writer, that if faithful to his trust, he will meet her in the first resurrection, if not before in the paradise of God.

Her nephew, E. STAFFORD.

#### POPULAR PREACHER'S VACATION SHAMS.

OF course you will not understand me as believing that vacation is in itself a sham, or as thinking that a man should not take a holiday whenever he can consistently do so. I only mean that some of the developments and suggestions of the subject are strongly flavored with humbug.

I heard a lady talking the other day about the withdrawal of her pastor from his pulpit for recreative purposes. What she said impressed me, because I thought it presented the whole subject of growing ministerial infirmity and the recurring necessity for periods of rest.

"Yes," said she, "he is going away for three or four months. To be sure, there are business men who will remain in town almost the whole of the summer and work hard to help to pay his salary along with their other expenses. But then, of course, you know they are not expected to 'break down.' They haven't time for that. There are in our church men now growing old who never had more than two weeks' vacation in all their lives. When I was young many people thought themselves very fortunate to get even that. What is there in the constitution of a preacher that makes it necessary for him to suspend his occupation for the good part of the year?"

I did not answer her because, among other reasons, I thought she had already answered herself to her own satisfaction.

No doubt you have heard of the clergyman—perhaps this is a chestnut, though it is not the less apt on that account—who had succumbed to periodical prostration and gone to the Adirondacks. His congregation had not only given him leave of absence and hired somebody to do his work, but had also furnished him with a sum of money for expenses. I believe that is considered good form in such cases. One day after his arrival at the north woods the Rev. Mr. — was politely requested to ask a blessing at the table.

"Excuse me," was the reply. "I promised my people that I would perform no labor while away."

The tender ecclesiastical plant was only an extreme type of a well ascertained class. The engines of a war vessel built by private contract for the debilitated navy of the United States do not

get out of order with more punctuality, nor the ship more regularly go into the dry dock, than does the gifted and greatly beloved divine feel himself "generally run down" and find it necessary to lie up for repairs.

Lying up for repairs usually consists in going off somewhere and having a good time. He must lie up at least two months of the twelve, and every few years he is compelled to double the recess in order to thoroughly have a time adequately good. The period consumed in putting in a new intellectual boiler and patching up the physical seams and leakages, so that he may come back to "go in and out" and to "teach" with more "acceptance" than ever, has been gradually expanding for years.

I believe several of the highest priced preachers of New York pass several months of every year on the other side of the Atlantic.

It is conclusive evidence on the subject that in the earlier time minister's vacations were unheard of. Will anybody venture to assert that their labors were less severe than those of their successors? The hard headed old preachers used to deliver three discourses on a Sunday, every one of them twice or thrice as long as the thirty or forty minutes' essay which is now customary. There was, in addition to this, church work for them which would stagger a contemporaneous parson who "loafs and invites his soul" on the sands or among the hills. Many of them, too, were glad to teach or turn their hands to anything which promised to eke out a slender living.

In fact, they were too busy to "break down" or to yield to "nervous prostration" or to entertain "a bronchial affection"—or to take a vacation. To say that the easy going pulpiteer of to-day is harder worked and really requires more frequent rest and repairs is, of course, absurd on the face of things.

Now and then a clergyman takes honest ground on the matter. He frankly says: "I am quite able to preach still—all summer if necessary. But my parishioners for the most part go out of town during the hot weather. Why should I stay when they are away? Is it worth while for me to get up every Sunday and address 'a beggarly account of empty' pews, even if my church is not closed, as my trustees always order it to be?"

This position is at least intelligible, although it invites some queer reflections. I don't object to this hypothetical divine's taking a vacation. I don't object to anybody's taking one whenever he can reasonably get a chance. Only let us treat the matter sincerely and without indulging in cant.

It is only fair to say that the rest and recreation humbug is not peculiar to the popular preacher and his admirers. Times have changed elsewhere than in the pulpit.

A vast deal of nonsense is printed and spoken about cutting down the period of toil, about eight hour laws and about an increased number of legal holidays. There is nothing to show that men and women were any worse off, intellectually, physically and morally, half a century ago, when they thought far less of these things.—*Brooklyn Eagle.*

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**THE GOLDEN SIDE.**

"There is many a rose in the path of life,  
If we would but stop to take it;  
And many a tone from the better land,  
If the querulous heart would make it.  
To the sunny soul that is full of hope,  
And whose beautiful trust ne'er faileth,  
The grass is green and the flowers bright,  
Though the wirtter storm prevaileth.  
Better to hope, though clouds hang low,  
And to keep the eyes still lifted,  
For the sweet, blue sky will soon peep through,  
When the ominous clouds are rifted.  
There never is night, without a day,  
Nor an evening, without a morning,  
And the darkest hour (so the proverb goes)  
Is the hour before the dawning.  
There is many a gem in the path of life,  
Which we pass, in our idle pleasure,  
That is richer, by far, than the jeweled crown,  
Or the miser's gilded treasure.  
It may be the love of a little child,  
Or a mother's prayer to heaven,  
Or only a beggar's grateful thanks,  
For a cup of water given.  
'Tis better to weave in the web of life  
A bright and golden filling,  
And to do God's work with a ready heart,  
And hands that are prompt and willing,  
Than to snap the delicate, minute threads  
Of our curious lives asunder,  
And then blame heaven for the tangled ends,  
And sit, and grieve, and wonder."

*Selected.*

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 740.

Lamoni, Iowa, July 23, 1887.

No. 30.

## THE SAINTS' HERALD:

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

Published at Lamoni, Decatur Co., Iowa,

Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, July 23, 1887.

### FORBIDDING POLYGAMY.

As was confidently expected the Constitutional Convention has met the problem of polygamy squarely, and if it shall adopt the provision which has been formulated in committee and been accepted in caucus, will deal with the matter as sternly and effectively as the anti-polygamists could desire. The proposed clause in the Constitution considers bigamy and polygamy incompatible with a republican form of government, forbids their practice and declares them to be misdemeanors. Severe penalties are prescribed, the clause is made operative without legislation, and the prosecution of offenders shall not be barred within three years from the commission of the offense. The provision was evidently drawn with the honest purpose to suppress the practice, for in addition to the penalties provided, the power to pardon is denied except upon the approval of the President of the United States, and the clause is made perpetual in every particular, changes, amendments and revisions being impossible unless the Congress of the United States shall approve and ratify the same and the President shall proclaim the approval and ratification.

In proposing the provision the Convention has recognized a fact with which everybody is familiar—that fact being that laws are in the books for punishing polygamists and suppressing polygamy. Those laws having been passed upon by the highest judicial tribunal in the land, and declared to be in harmony with the national Constitution, the Convention, by its present action, expresses its desire to bring the Utah community into accord with the sentiment and laws of the republic as to this matter of plural marriage. Whatever may be said of the clause, it must be conceded that its insertion in the Constitution is an evidence of political wisdom on the part of the delegates and we believe it will be so regarded and accepted by the voters of the Territory. Without some such provision any effort for Statehood would be worse than futile.

It will be alleged by the enemies to Utah that

this is a weakening and surrender by the Mormon Church; that it is going back on one of its doctrines and a yielding of a part of its religion to the popular clamor from the outside. This charge has already been made, but it is groundless, as are so many of the accusations against the saints. If we understand this matter correctly, the Mormon Church as a religious organization has nothing whatever to do with the Convention or what the latter shall do. The Statehood is a political movement, and politics, not religion, is the moving influence. There is an absolute and unmistakable separation of church and State in this business, and politics is the ruling inspiration and power, as the State dominates the church in American commonwealths everywhere.

If the Convention shall adopt the proposed clause it will remain to be seen if the citizens generally will approve and ratify their action; we believe a majority of them will, and give their hearty support to a Constitution which recognizes existing facts and condition.—*Salt Lake Herald.*

But suppose Utah attains statehood under the above constitution, and that the large majority of her people remain members of the Utah Mormon Church, that church holding, as we are left to believe, polygamy to be a divine institution commanded of God, and teaching her members to "live their religion" and "keep their covenants;" and suppose that such majority elects the officers from the governor and judges down and consequently has entire control of the government machinery, from the highest to the lowest officer, what likelihood would there be that members of that majority living up to their privileges and duties as faithful Mormons—teaching and practicing polygamy—would ever be punished or even arrested? All past history proves that an unpopular law is seldom if ever enforced by those who disfavor it. May we then expect the Utah Mormons to enforce an unpopular human law against those who are living what these same Mormons believe to be a divine law? What is needed is to "first make clean the inside of the platter."

THE following is what the *Republican* of St. Louis, Missouri, a leading Democratic paper, in its issue of July 10th has to say of Utah statehood. It has no confidence in either the honesty or wisdom of those who have that matter in hand. And familiar as that journal is with the base deceit of Brigham Young and his fellows in the enlistment of the Mormon Battalion, Brigham claiming it was done by the Mormons to appease the wrath and allay the vengeance of the nation, who they said was seeking to destroy them, but which history shows was done on the part of the

nation as generous relief to the suffering Mormons; familiar also with the threatenings and resistance offered to the authorities of the nation by Brigham and others of the leaders from 1856 and onward, and familiar with the evasions of the law, the seditious sermons, and the general inharmony existing between the Utah Mormons and the national government up to the present time; familiar with all these and similar evils, it is not surprising that such leading journals resist Utah's proposed statehood. Utah will have a hard road to travel getting into the Union of States until she can put forward as leading men those whom the nation can trust by reason of worthy antecedents, and until she cuts loose forever from those who have misled and made her odious and untrustworthy in the estimation of the people. Until these conditions are secured, Utah has no chance of securing statehood, however perfect her proposed constitution may be.

Brigham Young's crafty, illegal, corrupt leadership is bearing its bitter fruit, and the people whom he deceived and oppressed suffer sorely from it. Will the masses in Utah "learn obedience by what they suffer"? We shall see.

One thing is certain, if that people would turn and keep faithfully the instructions found in the three sacred books of the church endorsed up to 1844, their troubles would vanish at once. But so long as they follow men who lead them contrary to those books their troubles will continue, for it is said, "they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written."—Revelation, September 22 and 23d, Doc. and Cov., 83: 8. There is their remedy, and their only remedy for the evil they bewail.

### MUST STAY OUT.

WITHOUT a shadow of evidence and in spite of evidence to the contrary certain Republican newspapers are claiming that the action of the Mormon constitutional convention was instigated by Democratic leaders as a part of a plan for the admission of the state into the Union. To see the absurdity of such assertions, it is only necessary to remember that the convention proposes to surrender local self-government in the matter of bigamy and polygamy to the federal government. Its constitutional changes are to be made subject to the action of the federal congress; the pardoning power of its own executive is surrendered to the federal executive. It makes clauses in its constitution unalterable statutes, penal in their character, operating without legislation, and in other ways shows a spirit of servility as un-American and un-Democratic as

possible. Democrats are bound by their party principles and party record from the beginning to vote against the admission of Utah on such a constitution. Admission under it would not make Utah a state, but a federal province, and it would be a measure of centralization even more odious than any that was taken by the Republican party during the reconstruction period. In making the proposition the Mormons show that they are not fit to be trusted with the conduct of a state of the American Union. They offer to surrender the rights without which the scheme of federal government would change from a Democratic union to a centralized empire. It is Mormonism, not Americanism, which dictated the offer, and it is Mormonism in a form more despicable than ever. Until this spirit vanishes, until they can apply for statehood as free Americans, fully in harmony with American institutions and resolved to maintain them, their admission should not be thought of. As long as they hold to their idea of government by a hierarchy, openly or secretly, their admission would be a national danger. The federal constitution pledges the federal government to maintain a Republican government in the states: If Utah were admitted as a state, the Mormons in their present frame of mind would *subordinate the state to their church* and invite federal interference. The Democratic party will not lend itself to anything that makes the reconstruction of a state probable or even possible. Utah must stay out.

#### QUESTIONS AND ANSWERS.

*Ques.*—Were the Twelve, whom Jesus chose, (Luke 6: 13), really and in fact apostles *before* the crucifixion and resurrection of Christ? And if so, how is it that some say that no one could or can be an apostle of Jesus Christ except he personally knew Jesus and witnessed his suffering, death, and resurrection?

*Ans.*—1. Yes; they were apostles just so soon as Jesus chose them and named them such. The word signifies "messengers sent;" and as applied to the Twelve signified those selected and sent of Jesus as His authorized teachers and ambassadors to act in His name and stead, and to be His special witnesses of the gospel of salvation and of His kingdom.

2. No one can be an apostle of Jesus except he is specially called and sent of Him; and unless he has knowledge of Him and His doctrine he can not fulfill that calling. The more the apostles knew of and served Him in all respects, the better they were qualified to fill, worthily, the calling of apostles. Therefore, when the "Twelve" knew of the sufferings, death, resurrection, and ascension of Christ, and had received "the promise of the Father," on the day of Pentecost, they were better qualified to act as "apostles;" but they were nevertheless Christ's apostles from the time He called and sent them. Matt. 10: 2; Mark 6: 30; Luke 6: 13; 9: 10. Their experiences in the service of Christ increased their fitness and qualifications as apostles, but did not necessarily give nor increase their official calling and authority.

Paul and Barnabas were apostles; (Acts 14: 14); so were Silvanus and Timothy; (1 Thess. 1: 1, with 2: 6); so were Andronicus and Junia; (Rom. 16: 7); and it is not probable that any of these, personally "knew" Christ except as He in some manner revealed Himself to them. The

highest and most perfect knowledge man ever had or can have of Christ, is that given by and through the revelation of the Holy Ghost. See 1 Cor. 12: 3; Matt. 11: 27; 16: 17; Acts 5: 32; Heb. 10: 15; 1 John 5: 7; John 14: 26; 1 Pet. 1: 11; John 7: 16, 17; 1 Cor. 2: 7-16, etc., etc. It therefore follows, that they who wilfully, persistently sin against the Holy Ghost are inexcusable and without pardon: Matt. 12: 31, 32; Heb. 6: 4-6; Doc. Cov. 76: 4. Read and ponder well.

#### EXTRACTS FROM LETTERS.

Bro. N. N. Cooke of St. Louis, Mo., wrote July 11th:

"Bro. J. W. Gillen is here laboring for the Master. Our late conference was a time of peace, a good spirit prevailing; and like at the General Conference no yeas and nays were called for; on the improve I think. Hope to continue. We have purchased a lot upon which to build church house."

Bro. Robert Oehring wrote from Newark, Marshall county, Dakota, July 4th, from which we extract:

"Two weeks ago I opened a new place for preaching. I will go there again in two weeks; it is about fifteen miles from here. We have meeting every two weeks in the branch; some are investigating."

Bro. J. J. Cornish wrote from Bay City, Michigan, July 11th saying:

"Four more were baptized here yesterday; a few others are believing. One was baptized on the 8th in Farwell. I preached there on the 7th. I start for Bay Port in the morning."

His card of the 12th inst., from Bay Port says:

"One more was baptized yesterday, and one today, in Bay City.

And on the 13th he says:

"There were three more baptized here (Bay Port) to-day."

Bro. John Hawley, writing from Dow City, Crawford county, Iowa, July 12th, says:

"The chinch bugs are doing their work of destruction; pretty much all the wheat and barley has been eaten by them in our county."

The "country that never fails" catches it this time it appears.

Bro. Hawley says in relation to the Camp Meeting at Glidden, "All our meetings were attended by the Spirit of the Lord." That is a good report.

The following from Bro. Joseph F. Burton, Queen's Ferry, Victoria, June 11th is suggestive of good:

"I baptized a man and his wife yesterday—excellent people. The work is accumulating so fast that I need help very much,—many sheaves are ungathered. I am anxiously waiting for Bro. T. W. Smith, he is much needed here."

#### EDITORIAL ITEMS.

THE city of Atchison, Kansas, lately closed her saloons, shutting of a revenue of \$13,000 annually. To offset this, the receipts of the Police Court, have fallen from \$9,000 to \$4,000, which is directly traced to the closing of the saloons. Any one can easily see that while the city may have gained some revenue by her saloons, her police regulations involved the expenditure of nearly as much; for the patrons of the saloons paid into court \$5,000 of the amount in fines and costs; saying nothing of resultant expenses in extra police service and the general devilment of the drink.

The report adds: "The police force has been reduced, but it is a fact that since the saloons were closed the city has been remarkably quiet and orderly."

Bro. Francis Earl, of Hegewisch, Illinois, sent us a late copy of the *Hegewisch Journal*, in which he had secured a half column article in explanation and defence of the work done in quite an able manner. Bro. Earl also sent us a copy of Carl Pretzel's paper, containing a rehash of the Rev. Smith—Spaulding nonsense; the same that appeared shortly after the Kirtland Conference, in which the grandson of his grand-father had no doubt &c,—very convincing.

Sr. N. V. Pearson wishes some of the elders to visit them when convenient. Herself, daughter, and son-in-law, Abner Vandyke, reside ten miles south of Gonzalez City, on Finch Creek, Texas. Their post office is Haman, Gonzalez Co., Texas.

Mr. N. A. Boyd writes from Hill City, Kansas, subscribes for the *HERALD*, says he is deeply interested in the doctrine of the Saints, and desires to unite with them the first proper opportunity. The ministry in that region will please take notice and look after the matter at an early time. He says others to whom he has loaned it, are pleased with the *HERALD*. He resides one mile west and near three miles north of Hill City.

Bro. C. Scott, we hear, is having large congregations of deeply interested hearers in Southern Indiana. We are pleased to learn from his friends here that his health is excellent again.

Bro. A. J. Blakesley of Afton, Iowa, is anxious Bro. H. A. Stebbins shall come there and labor, and offers to aid in that work what he can.

Bro. G. W. Carter, living near Richmond, Mo., is anxious and hoping that Brn. W. T. Bozarth and J. T. Kinnamon will soon visit that region and preach the word of life. They are expected about the 16th of July.

Bro. Thomas E. Jenkins, wrote us from Dowlais, Wales, June 21st, stating that he had translated the revelation of April 11th into the Welsh, of which he sent a copy, stating that it would be a favor to many of the Welsh Saints if we would print it in the *HERALD*; this we do in compliance with the request, with thanks to Bro. Jenkins for his kindness and suggestion.

Bro. I. A. Wedlock wrote from Rolfe, Iowa, July 2d. He had preached in school houses in that region, and met with fair success. Many seem desirous of investigating the doctrine of the Saints.

The associate editor went to St. Joseph, Missouri, July the 9th, preached there twice on the 10th, and returned Monday, the 11th. He reports meeting fair congregations, notwithstanding the extreme hot weather.

Bro. David Chambers reports an excellent time had at the Camp Creek meetings held in Salisbury's grove, ten miles north of Glidden, Iowa.

Every mail brings us good tidings in respect to the spread of the Lord's work and the manner in which he confirms and comforts the hearts of his people.

*The Herald*, Fairfield, Nebraska, vol. 6, No 32, a clean cut Temperance journal lies upon our table, having the name of our Bro. John E. Hopper, as editor, C. A. Lewis associate editor. We give brother Hopper our hand—and our heart in his temperance work.

Sr. Elizabeth Jackson wishes us to explain Revelations, chapter 13. To do this would require more time and space than we can spare at this time, for it would involve a careful analysis of a great deal of history, ecclesiastical and profane.

Bro. Geo. M. Jamison writes from Ford, Iowa, that a grove meeting will be held at Swan, in that district, July 30th and 31st, and that on Sunday a basket dinner will be served. Brn. Brand and Nirk will be in charge of the meeting. A cordial invitation is extended to all.

Bro. C. W. Phillips of Bockton, Mass., assures us that himself and wife have great joy in having united with the church, (April, 1886), for the Lord has given them great peace and comfort and inspired them with joyful hopes for this life and the world to come.

Bro. John Scott, the Herald Office foreman, laid on our table, July 15th, stalks of millet nearly four feet long, bearing heads of near six inches in length. He has about eight acres of it, and hopes to get therefrom about forty tons of feed. The corn crop all through this region is very promising, but rain is now beginning to be much needed for pastures and gardens, and corn will suffer if rains do not come soon. We hope for the best.

THE following will give the HERALD readers an idea of where and why men derive their right to pensions from the United States Government.

#### WHERE PENSIONS COME IN.

##### A LIST OF WARS AND FIGHTS PURSUED BY THE UNITED STATES.

E. W. Ayers in Kansas City Times.

Besides the better known war of the revolution there is that with France in 1798; that of 1812 with Great Britain, and the Mexican war of 1846. Here are records of the Wyoming Valley war, 1782-87; Shay's rebellion, 1786; the whiskey insurrection, Pennsylvania, 1794; Northwestern Indian war, 1790-95; Tripoli, African coast, 1801-5; Burr's insurrection, 1806; Chesapeake war (naval, British), 1807; Northwestern Indian war, Indiana, 1811; the President ship engagement with the British sloop Little Belt, 1811; Florida Seminole war, 1812; Peoria Indian, 1813; Creek Indian, 1813-14; Lafitte's pirates, 1814; with Barbary, north coast of Africa, 1815; Seminole Indian, 1817-18; and Lafitte's pirates again, 1821.

Then came the Rickaree, Indian, 1823; Fevre River, Indian, 1827; Winnebago, Indian, 1827; Sac and Fox, Indian, 1831; Black Hawk, Indian, 1832; Toledo war, boundary line between Ohio and Michigan, 1833; Texas wars, previous to annexation, 1835-6; Indian Stream war, boundary line between New Hampshire and Canada, 1835-6; Creek, Indian, 1836-7; Florida, Seminole, 1835-42; Sabine, Indian, 1836-7; Cherokee, Indian, 1836-8; Osage, Indian, 1837; "Patriot war"

rebellion in Canada against the mother Government, and troops called out to prevent invasion of the United States territory, 1838-9; the Heatherly disturbance," Indian, 1836; Mormon war, Missouri, 1836; Aroostook war, Maine, territory line trouble, United States and Canada, 1839; Dorr's rebellion, Rhode Island, 1842; Mormon war, Illinois, 1844; Cayuse, Indian, Oregon, 1847-8; Cuban troubles, preventing expeditions, 1849-51; Texas and New Mexico, Indian, 1849-55; California, Indian, 1851-2; Utah, Indian, 1850-3; Rogue River, Indian, 1851, 1853 and 1856; the Japan naval expedition. 1853-4; China, naval engagement, 1854; Oregon, Indian, 1854; Nicaragua troubles, suppressing Walker's and other expeditions, 1854-8; Kansas troubles, 1854-9, Cuban troubles, 1849-51, 1854, 1867 and 1878; Yakma, Indian, 1855; Klamath and Salmon River, Indian, 1855; Florida, Indian, 1855-8; John Brown's Virginia raid, October, 1859; Sioux, Indian, 1862-3; Cheyenne, Indian, 1861-4; Oregon, Idaho and California, Indian, 1865-8; Fenian invasion of Canada, May and June, 1866; Indian Territory and Kansas, Indian, 1867-9; Modoc, Indian, 1872-3; Apache, Arizona, Indian, 1873; Arkansas rebellion (state government), 1874; Indian troubles in Kansas, Colorado, Texas, Indian Territory and New Mexico, 1874-5; Louisiana rebellion (State government), 1874; Cheyenne and Sioux, Indian, 1876-7; Pennsylvania and Maryland railroad strike, 1877; Nez Perce, Indian, 1877; Bannock, Indian, 1878; Cheyenne, Indian, 1878-9, and White River Utes, 1879.

These were not all "wars," but United States troops were called out, served and "somebody got hurt" by lead, arrow or miasma, and about two tons of cases claiming or receiving pensions crowd the shelves and drawers of the two rooms occupied by the old war and navy. Aside from these, every division representing claims from different sections of the Union has hundreds of pounds of papers showing that a man suffered somewhere and at some period for Uncle Sam. Hence, Uncle Sam, as an appreciative friend, takes care of his protectors to the tune of millions of money.

FAITH in prayer seems not to be altogether destroyed if we note the following:

"ROCK ISLAND, Ill., June 30th.—Farmers in all this section of country are in desperate straits for lack of rain, and at Cambridge, thirty miles south-east of here, Tuesday morning special services were held in the Congregational Church for the purpose of offering up prayers for rain. The town and county for miles around were billed with small orange-colored posters reading.

"PRAYER FOR RAIN.—Special service will be held in the Congregational Church, Tuesday June 28th, at ten a. m. It is hoped that the members of the different churches, the farmers of the district and the business men of our town will devote the above hour to pleading with heaven for rain to save our crops from ruin.

"CAMBRIDGE, Ill., June 28th, 1887.

"Unless relief comes shortly this meeting at Cambridge will stand simply as the first of a large series of prayer meetings for rain, not only in north-western Illinois but throughout the State and large areas of neighboring States."

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The home-pressed question of the age can find  
No answer in the catch-words of the blind  
Leaders of the blind. Solution there is none  
Save in the Golden Rule of Christ alone."

### "COME YE OUT FROM AMONG THEM AND BE YE SEPARATE."

FROM the first day and hour of our coming to a knowledge of the truth as it is in Christ, we have always held to the belief that no trammels of an earthly nature should bind the soldier of Christ. That with the different organizations of the world, we have or should have no affinity, but that all our allegiance belongs to the blood stained banner of King Emanuel. This is our individual belief to-day, and for the purpose of showing to Saints who may think otherwise, that in regard to one such organization at least, we have made no mistake, we give our readers below the copy of a letter sent by Mrs. Clara Hoffman, President of the Missouri W. C. T. U. to sister J. H. Merriam, of Stewartville, Missouri. This letter was in reply to a request for her official signature to a paper sent her, stating the Christian character of Sr. Merriam to be above reproach, that she was a zealous temperance worker, and peculiarly fitted for evangelical work. This paper was signed not only by the head of the W. C. T. U. in Stewartville, Missouri, (Mrs. D. J. Ireland) but by every minister in Stewartville.

WOMAN'S CHRISTIAN TEMPERANCE UNION,  
KANSAS CITY, Mo., Mar. 3d, 1887.

MRS. J. H. MERIAM, *Dear Madam*.—I have considered your request for official endorsement by the Missouri W. C. T. U., and am sorry to withhold it, but I assure you I can not get consent of my conscience nor judgement to do otherwise. I would not draw any sectarian lines through the W. C. T. U. It is, and I pray always may be, altogether undenominational, but you know how inconsiderate the unthinking masses are. The majority of them consider "Latter Day Saints," "Mormons" and "polygamists," as one and the same. The W. C. T. U. at large would be accused of flagrant inconsistency in denouncing so called "Mormonism" as it unequivocally does, and at the same time ordaining to so important a ministry as that of the evangelistic department one who is called by that name. We believe that among the non-polygamous Mormons are many who are saints in deed. We feel that we have Christian fellowship with them, while we abhor the system enthroned in Utah. But we do not think it right to bring this charge of inconsistency upon our organization. Were there time to bring the matter before the State Union assembled in convention we would do so, and learn if the membership of the State be ready to endorse and share in the reproach of a member of the sect which, in so far as we know, has no fault in itself—unless it be that it allows itself to be called by the same name as the polygamists, and so disobeys the divine command: "Come out from among them and be ye separate." I am using many words, but I want in some way to make you know that it is not from any other motive than just this of saving our beloved W. C. T. U. from reproach that I withhold my signature from this paper. It is not from cowardice, but because this society must avoid the appear-

ance of evil. Believe me my duty is painful, and the keen pain is that I wound one to whom I would gladly give the right hand of fellowship. I pray that the guiding Spirit we all invoke may show you the consistency, and the necessity of my position, and that we may all come into the knowledge of the truth,

Yours sincerely,

CLARA HOFFMAN.

Let the Saints who read this letter bear in mind, that while Mrs. Hoffman admits that she is rejecting the services of one whom Christ has accepted, she arrogates to herself the right to do so, screening her action behind the flimsy pretext of "You know how inconsiderate the unthinking masses are," and lest these masses should in some way charge inconsistency upon us. "I do this from no other motive than just this of saving our beloved W. C. T. U. from reproach."

Memory carries us back a few hundred years in the history of the world and we see one arraigned before an officer of the Roman government. After the most careful examination the officer calls together the chief priests and the rulers and the people and announces to them three separate times, "I have found no cause of death in him."

"If thou let this man go, thou art not Cesar's friend," cried the multitude (the unthinking masses) in his ears." And so Pilate, *willing to content the people*, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified." Upon this act of Pilate we find in our Bible Dictionary the following comment:

"Pilate saw in Jesus an innocent victim of Jewish malice, and desired to save him. But he had not the firmness of character, the deep-rooted principle of justice and the consciousness of rectitude, necessary to carry him through; and after repeated efforts he at length gave way and sacrificed a righteous man rather than to provoke complaints against his administration. His washing of his hands and his inscription upon the cross, only condemned himself."

Mrs. Hoffman says, "Believe me, my duty is painful, and the keen pain is that I wound one to whom I would gladly give the right hand of fellowship." Should this expression associate itself in our mind with Pilate's inscription and washing of hands, we trust we will be pardoned, for the analogy is striking, not in this only, but the circumstances attending the entire transaction, save it be that she assumed the entire control of the matter without waiting the convening of the state membership and ascertaining whether or no they were "ready to endorse and share in the reproach of a member of the sect which, in so far as we know, has no fault in itself—unless it be that it allows itself to be called by the same name as the polygamists."

We must confess ourselves as having some curiosity to know what the action of the body would have been had the matter been brought before them, and find ourselves wondering if it would have been able to bear the reproach of one Latter Day Saint! Has it never occurred to you, Mrs. Hoffman, that hating polygamy as you do, you were a little unfortunate in the selection of your battle cry, "The sword of the Lord and of Gideon." We doubt if Brigham Young himself ever had as many wives as Gideon, and yet we learn from history (as witness your battle cry) that the Lord was not above using his sword and

his right arm in slaying the enemies of his people. Neither must you suppose that polygamy was less a sin in that day than it is in ours, for we beg you to remember that God is *unchangeable*, and in the *morning of creation* he set his seal and sanction to monogamy in these words: "Therefore, shall a man leave father and mother, and shall cleave unto his wife, and *they* shall be one flesh." But our polygamous friends in Utah will adduce many apparently fair arguments to prove to you and to the world, that God sanctioned their pet institution; and though you have rejected our services in the temperance cause, should you ever be closely pressed by them upon that subject (as many good Presbyterians and Methodists have been before now) just call upon some of the elders of the Reorganized Church of Jesus Christ of Latter Day Saints, and they will gladly come to your rescue, showing both to yourself and the world that polygamy is in open violation of every principle of our faith as a people; and that it was never practiced, neither ever can be practiced, by any one, without incurring the Divine displeasure, be he humble and unknown as was Gideon, or be he famous and of world-wide reputation, as David, the sweet singer of Israel, or Solomon whose wisdom drew to his royal court, "the uttermost parts of the earth."

To Sister Meriam we have expressed our regret that she should ever have placed herself in working line with any association who hold *truth* and *justice* subservient to *expediency*, and we trust that she, with all others of the household of faith, will be the wiser for this drawing aside of the veil, by which the fact stands clearly revealed that the wound if taken by either, must be taken by Christ (in the person of one of his followers) and not by our beloved W. C. T. U.; that must be saved from reproach. Our God is a God of truth and justice, and these principles must be maintained by his Saints, and let us never forget that he who can sacrifice to *expediency* one single commandment of the Master, is partaking of the same sin which gave him over to the cruel death of the Roman Cross. Let us be valiant soldiers for the truth, realizing, as Whittier has most beautifully expressed it:

"A little while the world may run  
Its own mad way, with needle-gun  
And iron-clad; but truth at last shall reign;  
The cradle-song of Christ was never sung in vain."

Bro. Joseph (as many of you know) is an enthusiastic advocate of temperance, and has been sent for, hundreds of miles, to lecture for the same; yet his work is done under the gospel banner, and without the sanction of any institution or society organized by man. Thus let our temperance work be done. Because God has given us, as his people, a direct commandment: "Avoid the use of tobacco, and be not addicted to strong drink in any form," let us therefore persuade the young that they never form the habit, and the older ones that they cease therefrom, *entreating them*, as we have the right to do, and let us labor in the organization for good among the Lord's people; for to them the promise is: "Behold, if my servants and my handmaidens of the different organizations for good among my people shall continue in righteousness, they shall be blessed even as they bless others of the household of faith." Let us not be weary in well doing, nor be frightened by the name God has chosen to give his people. "It is enough for the disciple that he be as his

master and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household." Broad as God's universe is the field before us. "Into *all the world*," was the parting command, and though God never elected woman into the ranks of his ministry, yet as helpers in the sphere in which he has placed us, there is no bound or limit to the good we may do.

"Whatever in love's name is truly done  
To free the bound and lift the fallen one,  
Is done to Christ. Whoso in deed and word  
Is not against him, labors for our Lord."

#### HOME COLUMN MISSIONARY FUND.

Sr. Annie Flower, Pickneyville, Ill.....	36
Sr. Lizzie Hutchins, Rogers City, Mich....	25
Birtie and Lottie Hartnell, Rogers City....	13
Clara A. Mader, Lamoni, Iowa.....	14
Sr. E. Blackleach, Sacramento, Cal.....	50
Sr. Purl Bachtol, Fremont, Ind.....	10
Sr. S. J. Green, Los Angeles, Cal.....	2 00
Sr. C. E. Cunningham, Tenants Harbor, Me.	30
A sister, Iowa.....	1 00
LAMONI, Iowa, July 14th.	

#### TO THE YOUNG SISTERS IN CHRIST.

*Dear Young Friends:* Sister Frances has invited you to write to the "Home Column," but so far I have noticed but one or two of the young unmarried sisters who have complied with the invitation. I hope that no feeling of diffidence will prevent you doing so, and stating your trials and perplexities that others who have been longer on the way may have opportunity to counsel and direct you, through the wisdom gained in their own experience.

It is made the duty of the elder sisters to exhort and instruct the younger; but they can not well do their duty in this respect unless the younger make known their needs, and after they have received wise directions, try to obey them. This is largely the work that the Spirit had in view when the Column was started. Now, dear young friends, here is your opportunity. Think of the lives rich in the wisdom, faith, knowledge, and experience that comes by long years of travel in the heavenward way, how much your own lives might be enriched and perfected by the light from theirs. Soon these aged ones will pass away from our midst, and the opportunity to profit by their wisdom be forever gone. Though not very old myself, in years or in the gospel, I have been younger in both, and my life has been very full of experience which I would like to impart for your benefit, and will improve the present by urging upon your attention some of the things that obstruct spiritual progress.

Whatever in our youth hinders our growth and physical development causes disease, early decay and death; so it is in the spiritual life, for that, too, is a growth, and we must keep on growing in grace and in knowledge, until we grow up to the measure of the fullness of the stature of Christ. Not only must the church as a body do this, but every individual member likewise; else while the body grows, the arms, hand or foot remains dwarfed and disproportioned, hindering the symmetry of the whole. Remember that it is perfected beings, like himself, who will come forth in the first resurrection, and compose the church of the first-born, which is called "the bride, the Lamb's wife." She is said to be without spot or blemish; in other words, fully developed spiritual beings, capable of sharing with Jesus his exalted glory and joy. Have you ever

taken notice of that language of our Savior, when speaking of offences, he advises us to part with an offending hand or foot, for it is better to enter halt, into life, than having two feet, to be cast into hell. Mark the language, enter halt into life; without doubt he is speaking of the future life, and the effect that evil associations in this life may have upon our well-being then; for though we may part with them, cast them from us, they leave us in a crippled state, spiritually; for just as in this life some are born blind, lame or deformed, so there are some who, out of God's abundant mercy, are saved from eternal death after having spent the time of preparation in idleness and folly. Saved as a brand from the burning. What a contrast their crippled, deformed condition, from those perfected and glorified ones who shall stand with Christ upon Mount Zion.

How it touches a young girl's pride to be possessed of deformed features or limbs; how an impure complexion, or freckled face even, worries her; and why? Is it not because she thinks the possession of a perfect form and face renders her attractive and lovable to her friends.

Now it is evident that she Savior expects perfection of his people, for he said: "Be ye perfect, as your Father in heaven is perfect." Yet how few concern or worry themselves over their spiritual defects, to remove or rectify them. How different, and what rapid progress we should witness, did all show the same discontent of spiritual and moral ugliness, that they do of a misfit garment, or freckles on the face. How often we hear it said: "I know I am not perfect," yet they seem satisfied to make no attempt to become so. The tortures of a surgical operation would not deter them from acquiring a beautiful form or features, were they assured of the possibilities. But when spiritual life and health demand the giving up of worldly companions, pleasures and practices, which they know hinder their spiritual growth, mar and disfigure their spiritual nature, they count the way to God's favor a hard way.

"But," says one, "we can not be perfect in this life!"

Who tells you so? Not Christ. He has set that as the prize of your high calling. His holy apostles admonish us to "be perfect and entire, wanting nothing."—James 1: 4. "That we may present every man perfect in Christ Jesus."—Col. 1: 28. It is true that the fullness of perfection in the measure of Christ, will not be attained until we awake in his likeness in the resurrection; but we can grow in grace and in knowledge, go on to perfection, and become perfect in every good work.

Certainly it is better to enter into life halt, than that our whole bodies should perish; but as the sun surpasses the stars in glory, so do they who are perfected and glorified in Christ Jesus.

Now, dear girls, we are told that "no man lives to himself nor dieth to himself." What a solemn thought; and were it otherwise there might be fewer cripples in the spiritual life; but living or dying, we leave our impress for good or evil on all with whom we come in contact. Did it even cease there, it might not be so bad; but through them, others, still, are influenced, like the pebble dropped in the water, "and the waves circle round with the shock," till none can discern the limit of the outermost circle. Remembering that this can be equally true of good as of evil, who can

not feel their awful responsibility to take heed to their ways?

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7: 1.

In gospel bonds,

LAMONI, IOWA.

ELEANOR.

CHATHAM, Ont., June 28th.

Dear Sister Walker:—If I could write as I can talk I would give you an account of some of our travels, and describe to you some of the beautiful places we have visited since we left home, but as it is, I must be content with telling you that which most interests the Saints, namely, the dealings of God with his children. For four years I have had neuralgia in my head, and the doctors could do nothing for me, as it had gone to my heart. I was in hopes that I would get better when we came here, but I grew worse all the time, and could not walk one block without I went very slowly, and then I would be prostrate for the day. I never gave up hope, although I had been administered to so many times with no apparent benefit; yet God had said by his Spirit at different times that my work was not done, and exhorted me to be faithful and I should receive my health; and when I would be so bad and my friends would think I could not live, I still clung to the word spoken to me. Two weeks ago I went to the conference, and at the Saints' meeting asked them to pray for me. Bishop Blakeslee, inspired by the Spirit, knelt and prayed. I received a blessing in part, but did not tell my husband, only said to him, "Will you ask Bro. Blakeslee to come and administer to me?" He spoke to Bro. Lake about it, but Bro. Blakeslee did not get the word. I was administered to, but was no better. Night came and my husband dissuaded me from going to meeting, as I was so weak, but after they had all gone, except the sister of the house, I said, "If you will go with me I will go to meeting." She said, "You had better not;" but I felt as if I must go and say good by to the Bishop; and at the close of the meeting I went and said, "Good by brother Blakeslee, I want you to pray for me that I may receive my health." He said, "I will." I then turned to go, and while standing talking to others he came to me and said, "Sister Meriam I believe there is a blessing for you; I was led to pray for you. I had told Bro. Leverton how I had been blessed during the prayer." I then asked the Bishop to administer to me and he said, "Certainly." During the administration he spoke in tongues, and the word to me was that I should receive my health, that I was a chosen vessel unto the Lord; that he had watched over me and would still continue to watch over me. "Only be faithful and I the Lord will bless you."

Sr. Frances, I have been well from that time! To our God be all the glory forever. This work is all in all to me, and my constant prayer to God is, Help me to do some good.

Yours in bonds,

SR. J. H. MERIAM.

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## Correspondence.

RAY, Ind., July 9th.

Bro. David:—Have just returned from Ohio. Was there eight days, held nine good meetings, baptized and confirmed two, blessed several children. Prospects are flattering for quite an ingathering in that section. Here is where the great Lincoln, the Methodistic gun from Utah, gave us such a terrible send off last winter. Some of the old pharisees were so jubilant over his effort they boasted that Mormonism was effectually squelched there, and that "Old Springer" would never show his face there again. But, alas! for human caulation, he did put in an appearance and found a better interest manifest than before that Utah gun exploded. So it goes; "truth is mighty and will prevail." I expect soon to go to St. Joseph county, Michigan, an entire new place. Tell Asa I am making those tracts do duty all along the line. They are a potent power for good.

As ever, in bonds,

B. V. SPRINGER.

MAGNOLIA, Iowa, July 7th.

Dear Herald: While reading the good news in your pages from all quarters, I feel it my duty to contribute something for the comfort of the Saints. It appears that a great outpouring of the Holy Spirit is manifest everywhere, not only upon the elders and Saints, but upon many who have hitherto been indifferent to the "marvelous work and a wonder," which God is doing among the nations. Our prayers for the General Conference were answered, and we give glory to God.

For some time past my time had been occupied as president of the Magnolia branch, preaching around in the vicinity and visiting the Saints; and while I enjoyed the work of visiting and trying to strengthen them and preaching to them in their assemblies, I felt that the compass was too narrow for me; and that it was necessary that I should stretch out, and break the bread of life to the world. So I tendered my resignation as branch president, and then struck out into the wider field. I attended our quarterly conference at Persia. A good feeling prevailed for the Spirit of the Lord was with us; Elder Peak had been preaching there, and the branch and conference authorities wisely thought to "strike the iron while hot;" so we held a series of meetings under the direction of Elder Crabb, various elders taking part in them as reported in the Herald. Elder Blair's smiling face was seen in the stand, on Thursday evening June the 9th, and although he was wearied with labors in other parts, yet the Lord enabled him to do good work in warning sinners and comforting Saints. The next day we attended the conference of the Galland's Grove district at the Salem Branch, and although some heavy rains came, there was fair attendance, fair interest, and four were baptized living in that district. On the Sunday evening we returned to Persia, and president Blair again preached with good effect. He left on Monday, but the meetings were continued, prayer service being held every afternoon, and preaching at night. A request from Unionburg having been made to the

conference at Persia that a branch be organized at Unionburg, president Crabb authorized the writer to go there, and if thought wisdom, to organize a branch there.

It will be remembered that the first branch of the Reorganized Church of Jesus Christ of Latter Day Saints on this western slope of Iowa was organized at Union Grove, now called Unionburg, more than twenty-six years ago. But, sad to relate, they permitted the enemy to get in among them, and they dwindled down into disorganization, but retained their membership. Destitute of the means of grace until they were famishing for the bread of life, and craving for it, in answer to their desire I left Persia on the 16th of June, Elders Crabb and Chambers however keeping up the good work there, and a rich harvest has been gathered into the church. I do not know the exact number but it must be about thirty. [Thirty-eight.—Ed.] I must tell you that hitherto Persia seemed bound up. We could get good meetings as far as attendance and preaching were concerned, but there was a difficulty in the way; some of the brethren had become widely separated from each other in feeling and sentiment, and this had troubled the whole district. They were not willing to meet each other half way; and this blocked up the way to success in winning souls to God, for the world had taken sides. Well, one party to the trouble, a good man, felt moved by the Spirit to go more than his half of the distance to meet his estranged brother, and proposed that the matter be made a subject of prayer. Brethren were selected to visit the other party, while solemn, earnest prayer was made that every barrier might be broken down, and love, peace and union prevail. God accepted the brother's attempt at reconciliation, heard our prayers, and reconciliation free and full was made. The offended one came into our midst humble as a child, was received into full fellowship, and great rejoicing was in that portion of our Father's house. Then came the outpouring of God's Spirit and the great ingathering of souls into his kingdom. My brethren, one of the great evidences I have of this being God's church is the fact that God's love softens the hearts, melts down the greatest barriers, and unites in purest love those who have allowed themselves to become estranged from each other, and to view each other as the bitterest foes. Truly, God's love worketh wonders. May it dwell more richly in every heart.

But to return to Unionburg. Bro. T. Thomas kindly took me there, and I visited among the brethren some, held meetings in brother Samuel Wood's hall, which was kindly given for the purpose. I was astonished to see such large audiences, of all kinds of people. God gave me good liberty, and great interest seemed to be manifest among outsiders as well as among the Saints. I preached six sermons altogether, and on Sunday reorganized the Unionburg branch with Thomas Thomas presiding elder, Elder P. C. Kemish as priest and secretary, Elder W. W. Wood teacher, and Elder Samuel Diggle as deacon. It is but fair to say that Sr. Sarah Diggle offered her services as deaconess, and will act for her father in that duty. She is one of God's noble women.

The interest increased with every meeting, and when I closed, several outsiders expressed their sorrow at my departure. I promised to return

July 29th and hold a series of meetings there. Bro. Thomas kindly took me to Logan the 22d of June, where my family met me and took me home. I was wearied, and therefore rested until the 25th, when I went and held a two days' meeting at Willow Valley branch, where I preached in a grove at Mrs. Purcell's. Attendance was large, attention good, and good liberty was given me. Three were baptized, one of whom was the lady, owner of the grove—sister Ella Ann Purcell—also a Mr. Fisher and his wife from Neola. They were confirmed the same day. From there I went to Olympus with priest John Harper and preached three evenings to good attentive audiences. Returned to my home on Saturday, and on the Sabbath preached twice more in the Willow Valley. On Monday I delivered a brief Fourth of July oration at Mr. Freely Myer's, in which I kept before the people the fact that "righteousness exalteth a nation."

There seems to be an increasing interest, and I feel to do all I can to "preach the gospel of the kingdom of God." I crave an earnest interest in the prayers of all Saints that I may be able to fill my mission to earth.

Yours for truth,

CHARLES DERRY.

SHELBOURNE, Ont., July 7th.

Bro. Joseph Smith:—We attended the gathering in Egremont, met with a number of fine, true-hearted Saints from different parts, some of whom we there met for the first time. We had a time long to be remembered. The Spirit of the Master was with us in a marked degree, and we were encouraged and edified while listening to the able discourses of Brn. J. H. Lake, W. J. Smith and S. Brown. May they all be spared to unfurl the blood stained banner of King Emmanuel for many years to come.

During our sojourn there we had five sermons, two prayer meetings, and one business meeting, all of which we hope have been productive of good. Three were baptized. I left in company with the Masonville Saints for these parts. We preached a number of times to audiences of from seventy-five to one hundred and fifty people, when Brn. J. H. Lake and W. J. Smith came up to our help. We thought when they arrived "the boy" would have a rest. But not so; for we have all been engaged every day and evening up to date, keeping the camp-fires blazing in the different neighborhoods. As a result we baptized one last Saturday, two on Sunday, one on Monday, two on Tuesday, and three Wednesday. This is Thursday morning, and we expect more will be baptized before the end of the week. So goes Zion's ship.

Bro. Willard Smith left us on Tuesday for River View, where there is great demand for preaching. He and J. A. McIntosh have labored hard and been successful in these parts. God has blessed their labors. We feel glad that there are such men to represent the work; may their zeal and usefulness never be impaired till the last battle is fought and victory won. Bro. Lake, at present writing, is a few miles away, doing some fireside preaching, for which he seems to be especially adapted. For none ever weary when listening to his counsel and instruction. His words are fitly spoken, and there is a depth of meaning with them that seems to indelibly stamp them on the tablets of one's memory. We

had the pleasure of baptizing an old lady last Saturday, who would never before go to hear the elders preach. But when the "wee boy" came she thought she would go just for once; and after preaching service we had a talk with her. She said every word said was pure gospel; that she did not now believe we were such bad people after all. She promised us to ask God if this church was accepted of him; and God in his great mercy showed her in open vision that the Reorganization was the accepted church with him. She sent for us at once, and we baptized her. She is over eighty-seven years of age, eighty-seven last May. Another had a revelation telling him to be baptized, as this is the church of God. We baptized him and his two sons yesterday. Truly God has been true to the promise made to his Saints in the past when he said, "I will hasten my work in its time." Methinks that time has come. When Christ is at the helm we can laugh at the storm.

Your brother, as ever,

RICHARD C. EVANS.

BIG RAPIDS, Mich., July 12th.

Dear brethren and sisters, I feel like praising my heavenly Father this morning for his blessings to me for hearing and answering my prayer. Yesterday my companion and I and our two children drove down to the Hersey meeting, a distance of fourteen miles. We had preaching by Bro. Cleveland. After meeting we gathered to the river, where my companion was baptized by Bro. Cleveland. At the house we had confirmation and prayer meeting: all feeling blest and strengthened. It was a great pleasure for me, for we do not have the opportunity of meeting with the Saints very often.

Ours is quite a large town with but few Saints, none but ourselves that we know of. If some elder would come here we would be pleased, and will do what we can to aid him. I think this would be a good field for one.

I remain your sister in the true faith,

MARY KENT.

15 Broad St., DOWLAIS, Wales,

June 20th.

Bro. Joseph:—Since my arrival, in all parts wherever I have been, whenever an opening became apparent I have not been slow in declaring, in my simple way, the counsels of Christ Jesus contained in the gospel. When among my own kindred, who are many, I have not done any public preaching with them, simply because their false dignity would not allow them to attend. But during fireside social chat I flatter myself that I not only placed the nail in the right spot, but by the help of the mallet of God's Spirit drove it effectually. What the result finally may be the near future will unfold.

I have labored considerably among the branches, preaching, teaching, exhorting, visiting the faint-hearted, weary, wounded by the wayside, endeavoring to pour into their afflicted hearts the balm of consolation, brother-like, requesting them to up and try again. I am, as oft times before, confronted with this saying, by many upon the background: Yes; it was Bro. A, B, or C, as the case may be, that was the cause of me giving up the old ship Zion. Conversing with such I feel sorry for them for putting their trust in puny man, in the place of laying all, yes, all their trouble and sorrow before the Lord. It is

and he only that is and will be the Saints' support. Those supposed to be standing at their posts of duty should be wise in their treatment of the weak and feeble ones. Far better is it to err on the side of mercy than justice. How limited we are in understanding to do good, which is indeed the mission of all of us that claim to be in favor with the Master, Jesus. I have preached some in the open air, but nothing what I intend doing, the good Spirit supporting me, enabling me to talk "to" the people and not "at" them. To-morrow I am off to Morrision, Omore and Llanelly, Carmarthenshire, and will write again, as I know that all my brethren delight to learn of Zion's weal in all parts of the Lord's vineyard.

Yours,  
JOHN D. JONES.

FORSTER, N. S. W., June 11th.

*Editors Herald:*—It is the greatest pleasure for me to speak of the goodness of God, and to do his will. At times it may seem hard for us to keep the commandments of the Lord, but when we look back and think how much he has done for us in offering his Only Begotten Son, we should strive to do that which would please our Master. To those who are faithful it is promised they shall reap the reward of eternal life. Oh, how thankful ought we to be for the privilege of understanding the truth. And what riches it is for us, what cheer and comfort to our souls in the hour of pain and distress. I would at all times be thankful for the many blessings bestowed upon me. But we are like the Dead Sea, it drinks in the river Jordan and is never the sweeter; or like the ocean, all rivers run into it, but it is never the fresher. So we are apt to receive daily mercies from God and still remain insensible to them, and unthankful for them.

We are blest with a good shepherd over this branch, and the Saints are very attentive. Bro. Burton has done much good here. Since Bro. Burton left, the other ministers have left as well. Probably they understand that we know they don't preach the gospel of Christ. One said: "It is no good to preach to unbelievers." Others say: "The Latter Day Saints want to go to heaven by works;" and another says, "Can we not join anything else but the Mormons?" and quotes Luke 19: 9, as a strong proof that baptism is not necessary for salvation. But I thank God for sending his servant here. My prayer is for all God's people that we may live worthy of his Spirit, and that peace may dwell in each home and heart. When Zion shall be redeemed, I hope to have my name among yours. I have the earnest desire to stand firm in the great latter day work.

Your brother,

LAURITS ANDERSON.

DEFIANCE, Iowa, July 10th.

*Dear Herald:*—It gives me the greatest comfort to read your pages, as that is nearly all the preaching we get. Bro. Short has been here twice, and last March Bro. Brand preached four times. Some liked him well, others not on account of his mode of baptism. The first of June Bro. Warren E. Peak preached here one week, but on account of the warm weather and busy times people did not turn out to hear. Those that did come thought that he was a smart young man, but they can not like the doctrine. If they would not say anything about Joseph Smith it would do. The Campbellites locked

the school-house against us, but we procured consent from the school trustees, and demanded the keys, and had no further trouble. It made friends for us and enemies for them. Some are anxious for Bro. Peak to return, and he said he would this fall.

My faith grows stronger in the latter day work. I am thankful that I was spared to see and know what I do. Although it has not been my privilege to see the manifestations of God's Holy Spirit that I have heard others testify of, but I never doubt in the least. My daily prayer is that this glorious work will roll on until all come to the unity of the faith. We were not permitted to know of this blessed work and train our children in it, but they now have all obeyed the gospel and I trust are trying to keep the faith once delivered to the Saints. Galland's Grove is the nearest place for us to attend meetings. Last fall at the Reunion I bought twelve copies of the Voice of Warning and have spread them through the town. Some are greatly interested in them.

Yours,

M. GUNSOLLY.

PHILADELPHIA, Pennsylvania.

*Dear Herald:*—I have read part of the Braden and Kelley debate that came to hand. I think Bro. Kelley a good Christian lawyer, debater, and defender of the cause we all should love. The other fellow is one of those whom the angel told Joseph Smith should speak evil of him; for I think he is one of the worst villifiers and slanderers I ever read of, if I must judge by the language he utters. Truth will always rise and triumph, and if a person will not accept it in debate he must take his defeat in mortification. Had Braden been a seeker for truth, he would have had cause to rejoice.

I have heard Chaplin McCabe lecture and exhort before an audience of 1,000 or 1,500 and sing some of his original songs to influence the Methodists to get beyond the million dollar line for missions. And I heard the same speaker say that there was not a man in America who knew where the red man of the west came from. They sang the missionary hymn,—and I thank God from my heart that I could sing it "with the Spirit and with the understanding also."

"In vain with lavish kindness  
The gifts of God are strown:  
The heathen in his blindness  
Bows down to wood and stone."

And they always say there is nobody so blind but those who won't see. But when there is a million dollars at stake, it makes all the difference. I feel strong and active in the work, in my own sphere of course, for I never held the priesthood. I am sorry to see a sign seeking generation; for I believe this is one. But as Bro. Gurley said, "It is not unto salvation." Half of the people's troubles come from fixing their thoughts so much upon self and self-interest. Blessed and happy is the man who follows Christ in self-forgetfulness, thinking how much good he can do unto others. Begin and end each day with that aim and purpose. Do not think whether you are getting your fair share of honor or not. Live for others, and your life will be happy, and your hearts pure and strong.

We are having nice weather here. The quicksilver was up in the nineties for a few days; but since the sun crossed the equinoctial line the rain has descended in torrents, and the "cloud bursts"

have given the city a bright, clear, well washed air. The freshness of virgin foliage and the luxuriant wealth of wild flowers, vegetation, and fruits, give us a charm at this season of the year that no part can duplicate. Why don't all the people sing "All hail the power of Jesus' name?"

Respectfully yours in gospel bonds,

WM. STREET.

OSBORNE, Kansas, July 9th.

*Dear Herald:*—The Fourth of July celebration passed off lovely after a small shower of rain in the morning, all trying to cheer themselves, for the country here, of about ten miles square, has had no rain to speak of for about eight months. Wheat is almost a total failure. I never saw the chinch bugs so thick. Some pieces of corn are taken entirely by them. Other patches are not very badly damaged.

On the fifth of July while I was at Osborne City a hail storm came up from the north-west with a very heavy wind which lasted about thirty minutes. The people nearly perished trying to keep their teams quiet in the streets. The stores facing the north had almost every glass broken out. As soon as the storm was over, while coming home, I discovered that the corn which was left by the chinch bugs was entirely stripped of leaves. The hale drifted up in some hollows two feet deep. Mr. Perry, my neighbor, had his granary torn to pieces and parts were carried a distance of three hundred yards. May God be merciful unto his people. But the just must share with the unjust.

My mind reflected upon the following words of our Savior:

"And again the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunders, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilence of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor, and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not? Behold, the day has come, when the cup of the wrath of mine indignation is full."—Doc. and Cov. 43: 6.

Take this with Revelations 14: 6, 7, the angel flying through the midst of heaven with the gospel, and proclaiming, judgments, and we find that God has preached to the people since 1830, with the gospel and with lightnings, hail-storms, tempest. Their visits are of frequent occurrence, and we oftentimes hear old, grey headed men say, "I never saw the like before."

Your brother in Christ,

HENRY J. JEMISON.

ESSEX CENTER, Ont., July 11th.

*Mr. Dancer; Dear Brother:*—Will you kindly send me some more tracts, as I have none left of those you sent me before. I have gone around the town on Sundays and told the people that I had some Latter Day Saint tracts; and in some

cases I have been invited inside and have had quite a talk and have told them about the healing of my foot and leg. Now, dear brother, will you tell me if I am right in going to the doors to give them away? I am so anxious that every one in the place where I live shall not stand up to condemn me at the last great day and tell me I never warned them. Some that will not believe in the church say they admire my zeal, and say I am too good for the church I belong to, and that God in his mercy will not let me be led astray very long; that he has something better for me. But I tell them I have seen and felt too much of the power of God in this church to ever receive anything else. Oh, no; Bro. Dancer; a thousand times no. Sooner let my tongue wither than ever deny this glorious latter day work. I do wish an elder would come, for I have nearly all the town waiting for some one to preach; and every time they see me they want to know if I have had word that some one is coming, and I have always to say, No; no. Sometimes I feel discouraged about it, but then I think the time is not yet come. I asked the question in my last, what the words "Come out from among them, and be ye separate," meant, but got no answer. But I think I have had an answer plain enough from God, for since that I have been led to other places of worship, and have had a chance to talk with people that I never should if I had not gone. I find the more I mix with people, and the more pleasant I make myself, the more chance there is for doing good. A strange lady came to my place this morning to get a tract to send in a letter to some friends. She wanted one of No. 3, so will you kindly send some of them. She also requested me to ask you to explain how we shall reign a thousand years with Christ. Please send me what tracts you think best, but please send a few of Nos. 8 and 10.

Yours, M. M. BROOKS.

[It is proper to give tracts to people at their homes, if accepted willingly.—Ed].

ELKO, Nevada, July 8th.

Brn. Joseph and Blair:—I have finally met Bro. D. S. Mills. I love him. He has baptized thirteen in Elko county. I think one more will obey to-morrow. He will soon go on to Carson. If an elder could stay here, much good could be done. May the Lord direct. If an elder ever comes here, he will find a home with us. With love. Your brother, E. PENROD.

#### BUTTERMILK AS A DRINK.

A GREAT physician once said that if everyone knew the value of buttermilk as a drink it would be more freely partaken of by persons who drink excessively of other beverages, and further compared its effects on the system to the cleaning out of a cook stove that has been clogged up with ashes that have sifted through, filling every crevice and crack, saying that the human system is like the stove, and collects and gathers refuse matter that can in no way be exterminated from the system so effectually as by drinking buttermilk. It is also a remedy for indigestion, soothes and quiets the nerves and is very somnolent to those who are troubled with sleeplessness. Its medicinal properties can not be overrated, and it should be freely used by all who can get it. Every one who values good health should drink buttermilk every day in warm weather and let

tea, coffee and water alone. For the benefit of those who are not already aware of it, the first process of digestion is gone through, making it one of the easiest and quickest of all things to digest. It makes gastric juice, and contains properties that readily assimilate with it, with every little wear upon the digestive organs.—*Sel.*

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### LEAST AND GREATEST.

HAVING heard many explanations of the language found in Luke 7:28, none of which seems wholly consistent with the tenor of the word; and having sought for light on this subject I submit the following thoughts, hoping it is not all chaff.

Jesus said: "Among those that are born of women there is not a greater prophet than John the Baptist, but he that is least in the kingdom of heaven is greater than he." Let us look at some of the interpretations given to this text; and while combatting some of their inconsistencies we may stumble upon the truth. The principal one I remember now is, that John's mission and heraldship made him the peer of any, or all the prophets, and perhaps their superior, while any ordinary citizen in the kingdom of God was his superior in point of privilege, knowledge, power, &c., because *John the Baptist was not in the kingdom.* Let us examine: Jesus said, "Whoso breaketh one of the least of these commandments, and teacheth men so to do shall be called least in the kingdom of heaven." (Common version). Is a teacher of false doctrine, a garbler of the "perfect law," greater than "my messenger," "a man sent of God?" Was Jesus in the kingdom? O yes! How did he obtain entrance! He came through the door of baptism, admitted by the "porter," John. Did he have authority, or was he yet but an alien? The most rabid of the Jews did not question John's authority, although some of "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him." (Luke 7:29). Jesus' authority being called in question he propounded to the quibblers this query: "The baptism of John, whence was it, of heaven or of men," stopping the cavilers' mouths thereby; for they recognized John as having authority, and he testified of the Messiah.

Did you ever know an officer to officiate legally in any government office while himself was an alien. John's and Jesus' baptism was identical, as witness the Inspired Translation: "He shall baptize you not only with water but with fire and with the Holy Ghost." And if it was the fulfilling of all righteousness in the case of Jesus, it was equally as efficacious in all instances, for it is never questioned, never repeated, nor in any wise disparaged in the least degree in the whole history of the primitive church, (New Testament). Does any Saint in latter days desire to take up the cudgel at this late date?

The present king, quorum of Twelve and quorum of Seventies, certainly constituted an organization, a kingdom the coming of which Jesus and John had been some time announcing. For proof that the organization had power. Hear the delighted officials on returning from the field report that the very devils are subject unto us through thy name. He certainly delegated power to those officers which was recognized by the Satanic hosts as authoritative.

Greatness to the people of that age, as to most of this, was the synonym of place, wealth, authority, carnal pomp and circumstance, and the term "least" the opposite. Such greatness the disciples sought and expected; but here, as elsewhere in God's work, it is made manifest that "my thoughts are not as thy thoughts." When His disciples disputed concerning their relative positions and circumstances under the reign of the Prince of Peace, He, knowing their thoughts gave some, to them, novel counsel to attain greatness, "Whosoever will be greatest among you, let him be the servant of all," said he. Now, find who won the title to superior greatness by this divine rule.

In John 13 we read that Jesus, after supper, girded himself with a towel, took water and washed the disciples feet. Although acknowledging himself both Lord and Master he ministered to, served even the meanest, making himself still less. Thus Jesus became *least* by service humility, and loving ministry, humanly considered, a *menial*; yet a king, high priest and prophet the *only* one greater than John. The term "least" expresses *little* in the *superlative* degree and can mean but *one*, Jesus proves himself that one by serving the lowest; find one lower than the one of whom Jesus says, "one of you is a devil."

John says Jesus is *that one*. "He that cometh after me the same is preferred before me," "is mightier than I." "He must increase but I must decrease." John (Elias in Spirit) ministered to Jesus on the Mount, &c. This to me, is in consonance with the word, and the genius of the gospel as I have been taught by Christ's ministry in the latter days. If others have greater light let it shine, "speak right out in meetin."

W. T. MAITLAND.

In looking over the *Times and Seasons* not long since, we came upon a communication reproduced from the *Boston Bee*, and dated March 24th, 1843, and written from Nauvoo, Illinois. The writer recites his visit to Nauvoo, and closes with the following account of hearing the Martyr, Joseph Smith, preach:

"After naming his text, the prophet remarked, that some one had asked him the meaning of the expression of Jesus,— 'Among those born of woman there has not arisen a greater than John,' and said he had promised to answer it in public, and he would do it then. 'It could not have been on account of the miracles John performed, for he did no miracles, but it was,

First, Because he was trusted with a divine mission, of preparing the way before

the face of the Lord. Who was trusted with such a mission, before or since? *No man.*

Second, He was trusted, and it was required at his hand, to baptize the Son of Man. Who ever did that? Who ever had so great a privilege or glory? Who ever led the Son of God into the waters of baptism, beholding the *Holy Ghost* descend upon him in the *sign* of the dove? *No man.*

Third, John at that time, was the only legal administrator, holding the keys of power, then on earth. The keys, the kingdom, the power the glory, had departed from the Jews; and John, the son of Zachariah, by the holy anointing, and decree of heaven, held the keys of power at that time."

We thought this might be interesting to some and so add it to Bro. Maitland's article.—Ed.

#### "SHALL WE DOCTOR WHEN WE ARE SICK?"

THE above is the title of an article in the *Herald* for July 2d. In answer I say, emphatically, *No.* Why? Because the scripture, as I understand it, and my own experience with the testimony of others teaches me, that Latter Day Saints should be, if they are not, above the customs and practices of the world, which we are following when we send for the doctor; for there are but few of the M. D's. that have embraced the gospel of the Lord Jesus Christ, and those that are of the world are for the world. As for us that have embraced the true gospel, we have come up higher and have the promise of a more excellent way. In all my reading of the scriptures I fail to find one instance where Christ or his apostles made use of the M. D's in their day. But there are numerous instances where they made use of the gift of faith in behalf of the sick and afflicted. In his command to his disciples when sending them out to convert the world Christ gave them power against unclean spirits, to cast them out; and to heal all manner of sickness and all manner of disease. "Heal the sick, cleanse the leper, raise the dead," etc. "Freely ye have received, freely give," the only cost of which to us is the obeying of the commands of God; which is our reasonable service. (Matt. 28: 20). "Teaching them to observe all things I have commanded you, and lo I am with you always even to the end of the world." Among the things to be observed was faith in healing the sick. Also, "These signs shall follow them that believe." If they do not follow, if the blessing is not received, where does the blame lie?

I fail to find any blessing promised in following the customs of the world. We are to be a peculiar people. Peculiar in that that we have received better things, and that we have special blessings that the world can not receive. "Come out of her my people, and be ye separate from her, and be not partakers of her sins; and I will be your God and ye shall be my people."

We teach the world that the Lord is unchangeable. Surely what was for former day Saints is for Latter Day Saints; and I hardly think Bro. H. will admit that God's power is less than formerly.

The quotation from Doctrine and Covenants, section 42, par. 12, only strengthens my position, for the Lord says: "if they have not faith to be healed, they may be nourished with mild food and herbs; and not by the hand of an enemy, and the elders two or more shall be called and shall pray for and lay their hands upon them in my name," etc. The person referred to in the above is to my mind one that is stricken down with disease and reduced in body and mind; so that they are not in condition to receive faith sufficient to be healed. In a case of this kind they may be nourished with mild food, etc., by the hand of friends and brethren, but those brethren must not neglect to call for the elders, for the book plainly says they shall be called.

Again: Those that are not for us are against us. How many of the M. D's. of the day are for us? not many, surely. I have generally found them opposed to the ordinances of God's house, as we believe them. In answer to the question whether the food and herbs shall be administered by Tom, Dick and Harry; we will ask, how many of the doctors of to-day are master of their profession, and fit to prescribe for humanity. How often are they baffled and have no control over disease. Many of the medical colleges can turn out doctors in a very short time, if the necessary amount of money is forthcoming. Is it not more reasonable that the God who first formed man is better acquainted with the human system, and is far better qualified to prescribe for the ills that flesh is heir to, than poor, short-sighted man. I think so, and when he has given us so simple a plan whereby we may obtain the desired blessing, it seems it is as little as we can do to obey.

The brother thinks it does not make any difference whether we know where the help comes from, whether from God or man. I think it is very necessary that we know; for the power to heal the sick is one of the testimonies by which we know we are the children of God; and I think if we are living as Saints should live, the faith will not be lacking in the priesthood, or among the members to call down the blessings that we need; and that the Father is more than willing to bestow on us if we do his will and keep his commandments. That we may be able to so live as to be worthy of these blessings promised, and not have to go outside for something that we are not certain of receiving, is my prayer in Christ's name.

E. F. SHUPE.

#### COMMON STOCK VS. LAW.

IN the first place I understand the practice of all things common to be allowed by the apostles, but not a doctrine of Christ. It is true the apostles allowed all things common, but how long did they "serve tables?" The Bible history, as I understand, informs us that the practice of the

people in selling their possessions and laying all at the feet of the apostles, the apostles saw was an evil. This was about the year A. D. 33. And when the apostles saw that serving tables belonged to the Bishoprick, they laid their hands on seven men selected for that purpose, and they, the apostles, devoted all their time to the ministry, as Jesus had commanded. The objector may say these seven men thus set apart by the apostles were deacons. But we see Phillip baptized the eunuch, and he was one of the seven. I am a believer in the law of Christ which says a deacon has not the right to baptize. Therefore we feel justified in calling these seven men bishops. Not only this, but we have it recorded that it is the duty of a bishop, instead of the apostles, to look after the poor. For while the apostles were doing their duties, the widows complained of not being cared for. If the laying all at the apostles' feet had been a doctrine of Christ, there would have been no change. This change of the looking after the poor, being given to these bishops, ought, we think, to satisfy all that the laying all at the apostles' feet, was not a doctrine of Christ.

Some refer us to the death of Ananias and his wife for lying, while under the order of "all things common," as proof that the doctrine was of God.

But it only proved at most, that they had lied unto the Holy Ghost. Again we say the change, if the apostles' allowing all things common, was of God? Lyman Wight, in Texas, taught us that Peter the apostle killed Annanias and his wife with his sword. I do not so understand the scriptures.

Now for the Book of Mormon evidence on "all things common." In looking over the doctrine of Christ the people had on this land, and the teachings of Christ when he visited them, I see nothing that would lead to a belief in all things common. For they had the words of Melchisedec, and he was a High Priest and took tithes for the poor, and they say that Abraham paid to this King of Salem one-tenth of all he had. They held the High Priesthood before Christ's visit to them, and when with them he taught the same gospel that Melchisedec did. And in the gospel when preached by these men, and in Christ's own words, we find incorporated the law of tithing, that the poor and needy may be provided with food and raiment. See how particular Christ was while with the Nephites to reveal unto them the Scriptures. They did not have the words he had spoken to others. He said it was necessary that that people should have what he had spoken to Malachi. And in these words were great blessings promised to the Saints if they would observe the law of tithing.

Jesus on the eastern continent told the hypocritical Pharisees who paid tithes of mint, anise, rue and cummin. This, he says, ought you to do. But they did not do enough, for they left undone "mercy and truth." And the apostles on this continent may have overreached the mark by allowing all things common, as did the apostles on the other continent.

Now we will refer the reader to the history of the church as to all things common. When the gospel found Lyman Wight and some others they were having "all things common." But when they believed the gospel, they abandoned that way of living. And here is the history of it by Joseph the Seer:—"The branch of the church in this part of the Lord's vineyard, [Kirtland], which had increased to nearly one hundred members [January, 1831], were striving to do the will of God, so far as they knew it; though some strange notions had crept in among them. With a little caution and some wisdom I soon assisted the brethren and sisters to overcome them. The plan of 'common stock,' which had existed in what was called 'the family,' whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord; and the false spirits were easily discerned and rejected by the light of revelation."—*Times and Seasons*, vol. 4, page 368.

The principles of the order of "common stock" were utterly abandoned "for the more perfect law of the Lord." So much for "common stock," or "all things common." What little experience I have had in "all things common" taught me I had nothing; and that if I should leave the institution I must do so with nothing but what was on my back. This was the covenant entered into. But I am now a steward, and have to account for my stewardship every year. JOHN HAWLEY.

#### THE MYSTERY OF LIFE.

\* [Sent us by a friend].

THE great mystery to mankind is life! It is a mystery to the Christian as well as the deist. Life necessarily must begin somewhere, therefore we say that all life emanates from God, who is the great reservoir of action and the only true cause of all phenomena. Those who would reason of God must go to the Book of Nature which is ever open to view and for profound thought. Let us reflect upon the seas, mountains, plains, air, and beasts, all show one homogeneous plan of creation—shows that whatsoever the cause might be, it was a cause infinite, intelligent, and divine.

That we live and move and have our being can not be denied. Our eyes are for seeing, our ears for hearing, our nose for smelling, our lungs to receive air, and our heart to send the life-blood through our system with its mighty throb; in fact every function of our body is for use, and still those would be of no use to us if they were not made to act and corroborate with the exterior law of nature. Say for instance hearing; if it was not for the sound wave, the organ of hearing would be a useless thing hanging on the side of a man's head. The great question then arises, What is sound? The term sound is used in two senses; subjective, which has reference to our mind, and objective, which has reference to the things in nature that produce the sensation which reaches the ear and makes subjective sound. Sound is the sensations produced by the

organ of hearing by vibrations in matter. In this use there can be no sound where there is no ear to catch the vibrations. An oak falls in the forest, and if there is no ear to hear there is no noise, and the old tree drops quietly to its resting place. The Niagra waters pour over its precipice for ages, but fall silently to its rocky bed. There were the vibrations of earth and air, but there was no ear to receive them and translate them into sound. When the first foot trod the primeval solitude and the ear felt the pulsations from the torrent, then the roaring cataract found a voice to break its lasting silence and echo forth the mighty works of God.

A trumpet does not sound, it only carves the air into waves; tympanum is the beach on which these break into sound. We do not claim that God is chance, for he had no beginning; what has a beginning has an ending, for that which is eternal could not have any chance. Time was not made by chance, it always was. Imagine back as far as you can, until you have billions and myriads of years before the first star shot out its morning light; and still billions and billions of years before until your mind is wearied in its backward flight, and you can call that the dawn of creation, yet the myriads of years before the remotest period you can mention. And yet we know that when we are laid in the dust and mould and forgotten by man, and the sun gets tired in her revolutions round the world, the earth and stars rolled up as a scroll yet eternity shall roll on and on, never ending in one eternal round. The same with space! It has kept pace side by side with time. There was always time and space—you could soar and soar through eternal space until your mind sickened and revolted at its flight and yet you would be no nearer the end of space than where you started.

God is the same, the everlasting, the infinite, the eternal cause of energy. Energy is something that we can not comprehend only in the abstract, it is vague at best; consequently we take effect and try to find out cause. That the earth points to God and the firmaments are his handiwork can not be successfully denied, all things point back to God the creator. As we said before all things are made on a plan of intelligence. Who can look upon man and say there is not intelligence in his structure; his head, that great and oval mass of brains, show a design. It was made on a system, atic and as we call it, a scientific plan. Any one knows that an oval form will sustain a greater shock with less injury than any other form. Suppose his head was made square; in that condition anything coming in contact with his head would not glance off, and thus he would be injured more or less. Its exterior is covered with what is called the scalp,—a soft substance; if this was bone or glass anything striking it would be liable to crack it. The brain is a very fine machine, and made to sustain a great amount of injury; if it were not so there would be more crazy than there is. How the brain conveys sense to man is more than we know. We can picture the frame, but we

can not picture mind. We may imitate the brain and make all its functions, but it will not emit reason. We know the substance of which an acorn is formed yet no man can make one that will ever grow. The energy of which I have spoken is not there and consequently the artificial acorn lays in the ground and rots, the law of nature brings it not forth. The death of anything is not so remarkable as its birth. Life is the result of growth, while death is the result of decay. But the Deist says: Who made God? Is there not design in his structure, and wisdom in his make up? We say, Yes! There is mystery and we mortal men stand in the universe and say, All life is a mystery, each and every separate life that comes into the world is a mystery equal to that of God. Show me how man first partook of life; how he, each and every man, really got the life he now possesses. If we say that every life that comes into the world is a being of chance, we involve ourselves in difficulty. We not only make one God but myriads and myriads of Gods. I can prove beyond the shadow of doubt there is some acting energy, some life yet beyond and back of the law of nature unaccountable.

If by chance, why does not man come that way now? If we find a babe in the streets it would be good enough to say you found a little child, but older people know by the law of nature it must have had parentage. If chance once produced them it will produce them now. If the same laws and forces that once produced man were brought to bear, it certainly would produce him again. By a law of nature the sun is made to appear every twenty-four hours. That law of nature is still in operation and always will be until the same cause that made the law of nature says it is at an end. It is a law of nature that like causes produce like effect.

Does the Deist claim that cause produced man ages ago and that cause period of life is past? If that is the case then we will prove that there is something behind that law of nature. If the period of the cause of life is past then the period for making worlds is past, there was then a time when the heavens swaying loose in one eternal space was a perfect vacuum, void of the laws of nature. How then did the laws of nature begin? The beginning of the laws of nature is as hard to conceive and explain, as God. Two molecules did not meet to form matter without some acting cause or energy, and that acting was of intelligence. And again I say that the eye would not have been made if there was no object to see, the ear would not have been made if there was no sound wave and nothing to hear, the nose would not have been made if there was no odor to smell, the sensation of feeling would not have been made if there was no substance to feel, the stomach would not have been made was there no food to eat, thirst would not have been created had there been no water or anything to satisfy it. A man says, I am dry, yet he is told there is nothing in the universe that will allay that thirst. He hunts and finds water and is filled; he tells the other man

that it is a fact that he found water and it satisfied him, yet do you suppose that man would disbelieve him because he did not see the water just then. I say, No. If I say, There is a God, for I have that organ which plainly speaks of Him, would I have that organ if there was no God? Invariably no! There would be no organ for loving or cherishing the other sex if there was no woman on earth. But stimulated hopes drive him onward to happiness and bliss. We frequently say the organ of worship would not be placed in man if there was no God to adore! I claim there is a cure for every ill if man could only find it out. There is a satisfying power in the universe if man will only seek God, and if I have sought God in faith believing, and find him an unchangable being, I have hope and know the dark and silent grave is but an opening into the pearly gates and can drink of the water of life freely. Upon the face of the Saints of God is written the smiles of *hope*; upon the infidel endless despair.

LETTER FROM ELDER T. W. SMITH.

WE are still here in the South seas; and expect to remain till we hear from the General Conference at least. The mission is in as good condition as can be expected of a people who are but civilized and not enlightened, and in intellect are but little more than children. Indeed the mental faculties of children of enlightened nations, at ten to twelve years of age, are as fully developed and are as vigorous as adults here. There are exceptions of course, just as some children of the age named are in advance of other children in point of intelligence. It is therefore unreasonable to expect more of these people than could be expected of children, and I doubt if they are any more responsible in the sight of God. Yet as parents become vexed, and their patience is tried to the utmost sometimes with unruly, disobedient, and perverse children, so we have been tried with some in every place here. This Island, called Tahiti, and improperly Otaheite, was opened to missionary labor, by missionaries sent out by the London Missionary Society in 1796, and who landed in the district of Matavai, about twenty miles from here, in March, 1797. The missionaries were Rev's James F. Cover, and wife and child; John Eyre and wife, John Jefferson and Thomas Lewis. They came out in the mission ship *Duff*. There has been a number of other missionaries sent to these and the Society Islands since then, among them the father of Mr. Richard Barff, who has done so much for us in the matter of translating the Tahitian into the English language.

The first missionaries sent out by our church were sent in 1843, and were Addison Pratt, Benjamin F. Grouard, William Hanks, and Noah Rogers. Hanks died on the way, and was buried at sea. On the way out they became acquainted with a Baptist minister named S. Lincoln, and after much argument on the subject of the latter day work, he became satisfied with the doctrine, and on arrival here he

and his wife were baptized; they were the father and mother of Elder George S. Lincoln of San Francisco, who I am informed, was born in Papeete.

Addison Pratt located on Tahiti, Noah Rogers on Tubuai, and B. F. Grouard on Anaa. The first baptisms on Anaa, according to the records, were performed in 1845. Among the early converts to the faith in Tahiti was Bro. John Hawkins, a young Englishman from Maidstone, whom I rebaptized last October at Koukura. Grouard traveled among the Paumotus, or low coral isles, and established branches on a number of islands. As far as I can learn, Pratt remained on Tahiti most if not all the time, it being the seat or the capital of the whole country governed by Pomare, the native king. The inhabitants were nearly all Protestants, both in Tahiti and Anaa and the Paumotus.

About 1848 Brigham Young's church sent several missionaries here. These men were Jacobs, Hanks, (brother of the one that died on the way out), Brown and Simpson. Some were baptized by Brown on Anaa, and a number at Taroa and Tapoto by Hanks and Jacobs. At Tapoto I baptized about all who professed the latter day work. At Taroa there is a class who still claim Grouard to their father, but who were in fact baptized by the Brighamite elders. I refuse to receive them upon that baptism, and so they stay out, but we have a branch there however.

About 1852, after the French got possession of these islands, and while under the flag of the Empire, through the influence of Jesuit priests quite a persecution raged against our people, and the labors of the missionaries were brought to a close. Bro. Hawkins was allowed to remain on condition of taking a pledge to keep quiet about the doctrine of the church. The rest went away to America. Bro. Hawkins soon went into the business of a trader, and soon became careless about his duties and fell into various evil ways, until last October, when he concluded to renew his covenant and was ordained an elder at the conference. He might do quite a work here, but he is troubled with a rupture which prevents him from going away from home any distance. I hope the church at home will pray for him. He talks the Tahitian as well as a native. He is located on a small island called Aratua, about one hundred and eighty miles north-east of here, where he has some little property.

In 1875 brethren Gaud Roger and C. W. Wandell called here for about fifteen days, while the ship they were on was being repaired. They baptized some fifty-six, I believe, of the natives; some of them belonging to Maatea, Tikahau, Rairoa, Koukura and other islands, for nearly all the time there are some here from other islands on business or on visits to relatives or fetid. They ordained a number of elders, among them a very able man, (for a native), named Tere, who is buried at Koukura. He seemed to be able to grasp the faith fully, and as far as I can learn would have had the whole country awakened had he lived.

Tehopea seems to be considered by the natives as about the ablest man among them now, although Metuaoa, Tapuni and Tehu are considered smart men, and there are some good speakers, and quite intelligent men on other islands, such as Butuarau, Tehina, Laruta, Petero and Putaa on Anaa; and Pohemiti and Tevea on Niau; Tane Tarau of Tapota; Mahihu of Taroa; Teahi, Tane, Tufariva of Manihi; Putoa and Taiarea of Moturaa; Paiti, Teari, Mutaetaria, and others of Panau; Poiatu of Aputai; Tere of Aratua; Tamaru, Tehau, Taruia, Torohia and others of Avatoru; Taimana of Tiputa; Tutarahia, Marere and Tuturere of Tikahau; Wairarua, Tuu, Tara and Metua of Maatea.

Davy Brown can explain the Scriptures quite well. These men have quite a good understanding of the doctrine of the church. There are a number of other elders who comprehend the faith quite well but are not much as speakers. Bro. Herman Jonsen, a Swede, is quite well informed, and can explain the Scriptures very well. I have sent him about six hundred miles east to the islands of Hao, Amanu, and Tauere. Vaiarea of Moturaa had been there, about a year ago, and had baptized over five hundred people, but I afterward learned that there were some things that was not altogether straight about his course, so I sent Marau of Panau, and afterward Herman Jonsen. I have not heard from Jonsen since he left Taroa; he may not have reached there yet, as it is not often a vessel goes there. And when once there it is difficult to get away, or I should have gone there myself. In 1880 William Nelson came here and staid about six months and returned to California, and then came back here. The first time he could not get permission from the authorities to labor, but afterward did obtain liberty, and visited some of the Paumotus. He was recalled by Bro. Joseph, and Davy Brown was appointed in charge of the mission. We all supposed that Brown was an Englishman, and could read our books and papers, but when I came here I found that he was a Spaniard, born on the Isle of Manilla, and that he could not read a word of English, and could not understand nor talk it but very imperfectly.

If I had nor come when I did the church here would have been divided into scores of fragments. No one liked Brown's rulings or teachings, and the church was in rebellion to his authority everywhere; and there were certainly scores of native elders better qualified to take charge of the mission. The church was in better condition without any missionary for thirty years, than it was when I came here. A year or two more and it would have been destroyed. I can not explain here the influence at work, but one, and that is the persistent efforts of Jesuitical priests to take advantage of the divisions among the people, to present the picture of the unity, peace, and prosperity of the church of Rome, and by bribery, persuasion, and threats where they would work, they had drawn a number away. But I am confident that I came opportunely, and none too soon.

Some have thought that my coming away from America was contrary to the revelation of 1882. But we did not think so, for not only was the condition of the church different to what it was in 1882, but my coming did not prevent the quorum of the Twelve from acting as a quorum. If several had been sent away, so that there would not have been enough left in America to transact business, it would have been a different matter altogether. But Bro. Joseph did not understand that it was contrary to the revelation, or I should not have come.

I have organized branches of the church in the following places. (Where there are two names together, the first is the settlement or village and the last is the name of the island.) I will name them in the order of their organization, or as in cases their re-organization:—Taronā (at Papeete), Tahiti; Maatea; Tikahau; Avatoru, Rairoa; Tiputa, Rairoa; Panau, Koukura, Moturaa, Koukura; Aputai; Manihi; Taroa; Tapoto; Matativa, Anaa; Tuuhora, Anaa, Temarie, Anaa, Rotoava, Tarava; Neau; Ziona, Tahiti, Tieri, Tahiti, Aratua; in all nineteen, organized under my direction. At Tanga, Marekau, Roroia, and Makemo, branches were formed by Teahi of Manihi, whom I sent there; and at Hao, Amanu, and Tauere, by Vaiarea, or seven more. At Tubuai there are two branches which recognize us, but they need reconstructing. I have appointed Tehopea and Metuaoere to go there, which they will do after I leave here. There are several other islands where they claim to believe Grouard's teachings and call themselves the Church of Jesus Christ of Latter Day Saints; but through the influence of a malcontent named Maihea, a headstrong, ignorant, yet ambitious fellow, they refuse to come in with us. But they will discover his lies and lack of authority some day, and repudiate him. From what I have seen of them I do not feel like wasting any time in trying to influence them to come over to us.

I wrote to Benjamin F. Grouard three or four times and urged him to write a few lines and tell the people what he knows is true, that what he taught and that which we teach is the same thing, and is of the same church; but he does not seem to have interest enough in the people, or in matters pertaining to his original faith to write, although it might cause all the rebellious ones to come into union with us.

There is, however, about twenty-six branches which can be claimed to belong to the Reorganization, beside Tubuai. When I came there were but three branches that I could consider worthy of being recognized as ours, for all the rest were believing and practicing different things which we could not endorse. There are now five districts organized:—1. Tahiti and Maatea; 2. Tikahau and Rairoa; 3. Aputai, Aratua, Koukura and Niau; 4. Manihi, Taroa and Tapoto; 5. Anaa and Farava. Makemo, Marehau, Roroia and Tanga, have not been organized; nor Hao, Amaee, and Tauere. Each district has a conference on January and July 6th, and there are two general conferences—April

and October 6th. The last one was held at Temarie, Anaa; the next is appointed at Manihi. There is a general secretary for the mission, D. M. Pohemite of Niau; assistant secretary, Tehu of Papeete. Each district has a president and secretary. The president of each district is re-elected at the conference in January, or a new one chosen, as the district may desire. Each branch in the district is required to help bear the burden of the conference, or the expenses of the branch where the conference is held. The meetings of the branches are as follows: on Sunday at seven a. m., preaching. At ten a. m. and three p. m., prayer and exhortation meetings, and on Tuesday and Friday evenings. Preaching on Wednesday morning at seven. Sister's meeting on Thursday afternoons. On Tahiti the Tuesday and Friday meetings are held at night—on all islands about four p. m.

The circumstances of the churches here are different to what they are on the Paumotus. Here the brethren and sisters have to work during the day, and can not get to meetings before night. On the Paumotus their time is their own, and they can go to meeting when they please. The people are passionately fond of singing, and they will sing hymn after hymn for five or six hours without intermission. At daybreak, whether on land or on the sea, they will be heard praying aloud. And at night they pray in their families. The spiritual gifts are not enjoyed by them, except the gift of healing and vision. They would not make wise use of prophecy, or tongues, or miracles, or discerning of spirits. Such is their childish natures that if one had the gift of prophecy, they would desire to prophesy continually, and the adversary would take advantage of it, and they would be tempted to prophesy out of their own hearts. And beside that every one would be envious, and rather than any one should get ahead of them, they would all desire the gift, and if not given, they would soon try to find fault with one that had it, and would seek to pick flaws at every opportunity. I have no desire to see them receive anything but faith, wisdom, knowledge, dreams and visions. The chief fault that these people have, and it is almost if not fully universal, and that is deceitfulness, or untruthfulness. Their promises can not be relied on at all. If it was occasionally, only when under great fear, or to escape punishment, or gain some important pecuniary advantage, it would not be so bad, but even then it would be sinful of course. But it seems as natural for them to lie as it is to eat, and that is saying a good deal, for eating and sleeping are the principal objects of their lives.

It is very discouraging in dealing with a people, when one feels that he can not place implicit confidence in anything they say. They have no conception of sin, as sin *per se*. They know, of course, right from wrong; but to comprehend the nature of sin, and to feel an abhorrence of it, and to abstain from it because it displeases the Father, is something apparently beyond their mental capacity. The preaching of an actual lake of fire and brimstone

into which their spirits may be cast on account of sin, will have no effect whatever, for they believe that it is so far off that they have ample time for repentance. The certainty of immediate punishment by the government will have a hundred fold more effect than the fear of future punishment. To preach the love of God as an incentive to right doing, or the preaching of the sacrifice that Christ has made for them as an example for them to follow, has no effect; for strange as it may appear, these people seem insensible to the emotion or principle called gratitude. Do what you may for them, give your time, talents, means, health, and even life, for their benefit, and they can only see that you are doing your duty, or what they have a right to demand. All the edge is taken off the pleasure one would otherwise feel in laboring for their benefit, by that consciousness, or when it is realized that gratitude is an unknown emotion with them.

They are very fond of making feasts for visiting friends, but if the feast is not returned in full when they should return the visit, they would not make another for the other party. When one party makes a feast for visitors, and afterward go to the island or settlement where the visitors came from, the latter would be sure in some way to out do the other, either in killing large hogs, or more in number, or have something that the others had not provided. On the other hand, should they repeat the first visit, the other party would try to excel them. And often they will go into debt beyond their ability to pay, in order to be ahead. It is not hospitality, but pure selfishness, first and last, and love of pre-eminence. They are hospitable only because it is policy; and they give not as Jesus said, hoping for nothing again; but because they do hope, *i. e.*, desire and expect to receive as much again, or more. I have seen hundreds of instances in proof that they are not hospitable from natural, generous impulses, but from custom merely, and that based on selfishness. But while that is so, I repeat what I have always said, that a half dozen elders, could be duly supported here; for each branch would give so to not be outdone by another, and also to keep the favor of the missionary. To illustrate my point; a year ago I started to collect donations for the aid of translating the Book of Mormon, Tekahau branch gave \$6.80, then Avatoru branch gave me \$7.20. I went to Niau where they gave me \$9. Manihi would not be behind that, so gave \$9.20. Tikahau collected enough more to make \$9.40. Avatoru seeing this, raised theirs to \$10.40. Niau hearing of this, afterward sent me \$3.40 making \$12.40. Avatoru does not know of this yet, nor does Tikahau know that Avatoru was ahead of them, and Manihi has not heard that Tikahau was a franc ahead of them. As they can afford it, I do not care how much one branch will out do another in helping a good cause. As there are some interested in the mission, I write this for their benefit.

T. W. SMITH.

PAPETE, Tahiti, May 6th.

Arthur B. Pierce, Box 500, North Attleboro, Mass.

## Selections.

### TWO GRAND MYSTERIES.

THERE are two grand mysteries confronting us in this world. One is the Jewish nation, which from the time of Abraham to the birth of Christ, held its position among the nations of the earth; the only people on the globe which lifted aloft the torch of divine revelation, and bore testimony concerning the one true God, in the presence of a debased, apostate, and idolatrous race. For successive ages, this little nation, insignificant in numbers, inhabiting a territory on the borders of the Mediterranean not as large as the state of Massachusetts, stood forth as a light-bearer in a world of darkness; and, notwithstanding their apostacies, rebellions, chastisements, defeats, and captivities, yet fulfilled their mission, and accomplished the divine purpose concerning them.

But, marvelous as was the ancient history of that little nation, which maintained its existence in the presence of great empires which rose and fell on every hand; unabsorbed by them in their prosperity, unentangled in the crash of their downfall, and ever coming to the surface when their oppressors had sunk into oblivion,—the subsequent history of that people has been still more marvelous. Without a king, without a prince, without a priest, without a temple; without a land, a province, or a city on the globe which they could call their own; persecuted, scattered, peeled, robbed, exiled, tortured, spoiled, oppressed, hated, despised, and dispersed through all nations, tribes, and lands,—yet still, notwithstanding all their defeats, captivities, and afflictions, which they themselves recognize as the chastisements of God, inflicted upon them for their disobedience and rebellion, this scattered nation lives, and thrives, and multiplies. Until the present day this people, without country, without government, without a ruler or head, and mingled among all the inhabitants of the globe, yet preserve their identity, their laws, their customs, their faith, their genius, and their power; and not only survive the downfall of their oppressors, and the overthrow of the cities and nations that have robbed and wronged them, but in the world's competitions, in the ranks of art, music, literature, science, finance, and business, they show themselves the peers of any, and the superiors of most, of those around them. And notwithstanding the brand of reproach, which has never been effaced from them, they still stand in the presence of friends and foes, the same unchanged, unconquerable, mysterious race.

Skepticism has never been able to solve the mystery that enwraps the Jewish nation. If the record of the origin and early history of that people be rejected, as too marvellous for belief, shall we not for the same reason reject their later history for the last eighteen hundred years, and deny the indisputable facts concerning them which meet us on every hand?

There is also another mystery for the skeptic to explain, and that is, the exist-

ence of the church of Christ on earth, to-day. Its origin is not lost in the misty ages of a remote antiquity; the whole period of its existence is covered by the records of authentic history, and its origin belongs to the domain of assured fact. Christianity, if we are to credit the testimony of skeptics, sprang from a Jewish impostor and enthusiast, who was despised and spurned and hated by the Jews as heartily as they have been despised and hated by others; and it was, according to skeptical ideas, built upon false teachings and baseless pretensions, ratified by miracles which never were wrought, and crowned and completed by the resurrection of a man who was not dead, or who, if dead, never rose from the grave. And so this whole superstructure was built upon a mere quagmire of uncertainty, imposition, and falsehood. This is the opinion of the infidel of the present time; it was the opinion of the world eighteen hundred years ago. Saul of Tarsus held this same view, and he showed his zeal by persecuting and slaughtering those who believed in Christ. But strangely enough, Saul the persecutor, turned one day to be Paul the apostle, and became the mightiest teacher the world has ever seen, of a doctrine which only brought him shame, reproach, persecution, and martyrdom. The Jews and Romans were sure that Christianity was a short-lived imposture, which would speedily die of itself; but after Jews, Romans, heathens, and infidels have toiled for eighteen centuries to destroy and uproot it, infidelity finds to-day that Christianity is stronger, and that Christians are more numerous than at any period in the history of the world.

The church of Christ arose in an age noted for proficiency in art, science, and literature, yet it had its origin among the humble people of a despised and insignificant province. The world at large hated and spurned it as a Jewish superstition, while the Jews fought against it as a false religion, which broke down the barriers of exclusiveness that had been built about them. Its birth was in the anguish and travail of fiery trials, and it was driven from its native soil by the red hand of persecution; and yet its fugitives went everywhere, proclaiming the word which they had learned to believe; and by this foolishness of preaching, this constant repetition of a story which infidelity has pronounced false, absurd, and impossible, it held its onward course through Asia Minor, Egypt, Greece, and Rome, everywhere opposed, everywhere persecuted, everywhere hated, and everywhere victorious; everywhere encountering the sophistries of the philosophic, the superstitions of the idolatrous, and the persecution of the civil powers; but yet cleaving its way through every obstacle, meeting sophistry by argument, superstition by testimony, and persecution by passive endurance and invincible love. Ever aggressive, unconquered, and unconquerable, in four centuries it had permeated the civilized world, worked its way through armies and governments, mounted to imperial thrones, spread beyond the farthest province ever

ruled by Rome, subdued tribes and nations over which the banners of the Cæsars had never waved, and had laid its hand upon the genius, the art, the learning, and the literature of the world, and existed as the most magnificent force that ever operated upon the minds of men.

And when earth's mightiest empire was overwhelmed by the influx of barbarous tribes, Christianity conquered and subdued them; outlived the ages of gloom and darkness; sprang up afresh in the restoration of literature; lived through generations of skepticism, research, and inquiry; and still lives, to-day, holding the field of research and logic, commanding the assent of the mightiest minds, and refuting every opposing argument, except the sneers of scoffers who speak evil of the things they know not of, and the empty mockeries of men in whose eyes established facts are lighter than vanity, and ribald jokes more convincing than the strongest evidences.

And so, to-day, Christianity stands forth, in spite of external opposition and internal corruption, the grand source of modern civilization, learning, light, humanity, and freedom. Based, as infidels claim, upon utter falsehood, yet inculcating "whatever things are true;" itself a sham and imposture, a delusion and a snare, and yet the source of all that is truest and best in humanity; a mere tissue of superstitions and absurdities, and yet holding in its sway the mightiest and most polished intellects, and sharing the high seats where art and science are enthroned; existing in spite of all the hindrances and difficulties which have assailed it, it still lives as the one unconquered power which, more than all things else, sways the world, and influences it for good.

We submit these two problems for the consideration of the skeptics of the present day. And we ask them to account for the existence of the Jewish nation, dispersed through all the world, and the gospel of Christ, proclaimed among all nations; and account for their existence without admitting the cardinal facts related in the Book of God. The skeptics of our time have shown wonderful research in accounting for their own existence, tracing their pedigree back through long lines of apes and monkeys, to their ancestral mollusk in his primeval mud. Let them now exercise similar ingenuity on these two historic problems of the age: the Jewish nation, which has outlived all who have sought its overthrow, and has survived its conquerors and persecutors; and the church of Christ, which for eighteen hundred years has maintained its existence, not only against the malice and fury of its enemies, but in spite of the more fatal folly of its professed defenders and friends.

Here are the Jews before us, scattered among all nations, while their city and their land is trodden under foot of the Gentiles; and here is the church, preaching the gospel in all the world, and planting its standards on every shore, in spite of the world's idolatry, philosophy, and power, which have been combined to resist its progress. Why has not the Jewish nation been disintegrated, absorbed, and

forgotten, like its ancient cotemporaries? Why has not the religion of Christ perished out of existence, like the idolatries which it assailed and the heathenism which it overturned? Why can not the Jews be blotted out of the list of nations? Can it be because God, the God of Abraham, Isaac, and Jacob, still lives and watches over his wayward people, waiting to be gracious unto them? Why can not the church of Christ be swept from the face of the earth? Can it be because Christ has so built his church upon a rock, that the gates of hell can not prevail against it?—*The Armory.*

## Conference Minutes.

### NORTH-WEST KANSAS.

Conference convened at Cuba, Kansas, June 4th and 5th, 1887; Pres. Parsons in chair, H. R. Harder clerk. Branch Reports:—Goshen 50, no change. Twin Creek 41, 4 removed by letter, 1 died. Elmira 34. Deer Creek 11. Prairie Home 20. Official Report:—Elders Geo. W. Shute, G. W. Brownlee, Alma Kent, G. W. Beebe, H. R. Harder, A. H. Parsons, (baptized 1), J. D. Bennett; Priest E. M. Reynolds; Teachers E. D. Brownlee and Daniel Bergher reported. Bishop's Agent's report:—Balance due agent last report \$3 36; received since \$16. 50; Balance on hand \$13.14. Motion concerning tent, tabled last conference was taken up and carried. Motion that the president instruct the brethren in the south-west, that they may organize. Moved by A. Kent that the officers of the branches be authorized to visit the members of their respective branches, inquire into their standing and desire to remain members of the church, and such as do not signify a desire to retain their membership, that their names be dropped from the record. Carried. The St. Mary's branch was disorganized, and the president and clerk authorized to issue letters of membership to such as are worthy. A. H. Parsons as elected president, and W. D. Jamison clerk. Adjourned to meet with the Deer Creek Branch, in Phillips county, September 3d, 1887.

### SPRING RIVER.

Conference of above district was held at Mound Valley branch, Kansas, May 6th, 7th, and 8th, at Angola School-house, J. M. Richards secretary *pro tem.* Preaching by Bro. E. A. Davis Saturday morning. Mound Valley, Keighly, Webb City and Columbus branches reported. Moved by Bro. J. T. Davis that a committee of five be appointed to take into consideration the legality of the last conference at Webb City. Carried. W. S. Taylor, Bro. Francis, J. M. Richards, M. Turpin, and W. E. Westervelt, were appointed as said committee. At the afternoon session the committee reported the following: "We your committee find upon an examination of the evidence in the case of the last Webb City conference, that the action taken at that conference was illegal for the following reasons: First, Ignoring the advice of the district president postponing conference on account of reported sickness among the Saints. Second, From a lack of a proper representation as based upon pages 291 and 272 of Doctrine and Covenants. Nevertheless, we believe the three brethren in this district acted conscientiously in the matter, and we recommend that they be exonerated from all blame." Report of committee adopted and committee discharged. The following elders reported: J. T. Davis, Richard Davis, Benj. Davis, E. A. Davis, Orville Barmour, E. E. Wheeler, E. E. Bradley, O. Southerland, Jos. Hart, Wm. France, W. S. Taylor, J. M. Richards, Wm. Pender, Ole Olson, A. J. Hinkle, Moses Turpin, Martin Turpin, C. Severeen, Thos. Hayton. Teachers reported: E. Llewellyn, P. Simpson, R. Bird, Wm. Martin. Bishop's Agent's report read and accepted. E. E.

Wheeler, and Wm. Pender were appointed a committee to examine Agent's books and report at next conference. Bishop's Agent's report: Balance on hand at last report \$5 20, received since \$20.30, paid out to Evan Davis \$14.30. Moved and carried that the brethren of the Keighly branch ordain to the office of an elder Bro. E. Keeler. Moved and carried that the report of committee concerning Sr. Llewellyn be accepted and committee discharged. Moved and carried that Bro. E. A. Davis be our president for the next three months, and Bro. W. Pender as district secretary. J. M. Richards preached Saturday evening; J. T. Davis Sunday morning, and E. A. Davis Sunday evening. Adjourned to meet in Columbus branch, on the first Friday in September.

### CENTRAL MISSOURI.

District conference convened with the Alma branch, Saturday, June 4th, 1887, at ten o'clock, David Frampton presiding. The report of adjudicating committee was received and committee discharged. The committee appointed to visit the Carrollton branch reported their visit there, and committee was discharged. The following elders reported: P. P. Powell, G. W. Carter, J. Westwood, F. M. Miller, David Frampton, W. L. Booker and M. A. Trotter. Bro. David Powell, absent, reported by letter. Branch reports: Missouri River 19, 2 baptized; 1 teacher. Alma 32, 1 baptized. At 2 p. m. Elders W. T. Bozarth, from Far West district, J. B. Belcher and E. W. Cato, also priests Wm. Nuckles and Dravenstoit, and 2 teachers reported. The Bishop's Agent made the following report: On hand last report \$5.35; received since \$5; on hand \$10.35. Bro. David Frampton was chosen president of the district for the next term, and M. A. Trotter clerk. Adjourned on Sunday night to meet on due notice by president of district.

### NORTHERN ILLINOIS.

District conference convened with the Plano branch, June 4th, 1887, Bro. M. T. Short in the chair, by request of the district president, F. M. Cooper, W. Vickery secretary. Bro. Short then spoke to the Saints at some length about different things of great value to them. Plano 205, including 1 high priest, 8 elders, 6 priests, 3 teachers, 2 deacons, 4 received by certificate of baptism, 1 by letter; W. Vickery president, Geo. Blakely clerk. Burlington 32, including 3 elders, 1 priest, 3 baptized; Henry Southwick president, Sarah Askin clerk. Streator 27, including 2 elders, 1 priest, 1 teacher, 2 deacons, 2 baptized; A. Tarling president, Jacob Stanley clerk. Mission 113, including 2 elders, 1 priest, 1 teacher; T. Hougas president, Austin Hayer clerk. Courtland 17, including 2 elders; W. E. Cherry president, Fidelia Calhoun clerk. Braidwood 18, including 1 elder, 1 priest, 1 teacher, 2 received by vote, 3 by baptism; John S. Kier president. Sandwich, condition reported by James Woolams. No report from Amboy, Leland, Pecatonica, Janesville, Boone county, Marengo, Batavia, Piper City and First Chicago. Bishop's Agent, T. Hougas, reported on hand March 1st, 1887, \$133.80; received since \$5; paid out \$100, leaving on hand a balance of \$38.80. Bro. W. Vickery, Jacob Stanley and W. R. Calhoun were appointed a committee to audit Bishop's Agent's book. M. T. Short, seventy, reported; had baptized 2, blessed 2 children, preached 42 times since General Conference, distributed tracts, and sold four and a half dozens Voice of Warning. At two o'clock district president, F. M. Cooper, took the chair. Elder F. M. Cooper had baptized 3, solemnized 1 marriage, assisted in confirmation, and officiated in other duties; had preached twenty-nine times, including one funeral sermon, and attended twelve prayer and testimony meetings. Jacob Stanley, T. Hougas, J. S. Kier, W. Vickery, W. E. Cherry and S. H. Whitaker, reported; A. Delap, by letter, had preached turn about in the branch with Bro. Southwick; Francis J. Earl, also by letter, was endeavoring to make an opening at Hegewisch, Cook county, Illinois. Priests A. Tarling, H. J. Warby, S. H. Whitaker, acting priest of Plano branch, and teachers A. R. Wilcox and Walter Griffin reported. Delegate

to General Conference, F. M. Cooper, reported having received \$50 to defray his expenses to Conference and expended \$26.60, leaving a balance of \$23.40 to be returned to the district. The district secretary not having a book in which to record conference minutes, it was moved by T. Hougas, seconded by J. Stanley that sufficient of this fund be applied for the purchase of a book to keep minutes in, which motion prevailed. Moved by Bro. M. T. Short and H. J. Warby that the balance of this fund be turned over to Bishop's Agent. Bro. Vickery and Stanley offered as a substitute that there be a district treasury created and this money be retained in it for the future needs of the district. Substitute prevailed. Matter deferred concerning members of the former Braidwood branch, was called up, but it was thought best to let it drop. On motion W. Vickery was appointed district treasurer. Committee appointed to audit Bishop's Agent's book reported Agent's book not being at hand we ask to be continued until next conference; report accepted and committee continued. On motion Bro. F. M. Cooper was sustained as president of the district for the next four months, and W. Vickery secretary for the same time. On motion the authorities of the church were sustained in righteousness. Bishop's book from the Sandwich branch having been delivered to the district secretary, he was requested to keep it until the branch is reorganized and then return it. Preaching in the evening at eight o'clock by C. D. Carter. Sunday morning one was baptized by Bro. Cooper. At half past ten preaching by Bro. F. M. Cooper to a full house. At half past two sacrament and fellowship meeting in charge of Bro. J. S. Kier and T. Hougas; seven were administered to, six bottles of oil were consecrated; twenty-eight bore testimony, and the Saints were made glad by the testimony of the Spirit. At half past seven Bro. M. T. Short gave a stirring sermon on the authority given through the laying on of hands, at the conclusion of which the delegate further reported having turned over to the district treasurer \$23.40. Adjourned to meet with the Mission branch, the time to be set by the district president.

### WALES.

Conference met Sunday, June 12th, 1887, in usual place of worship, Aberaman, at 10. a. m., Bro. Wm. Morris in the chair, John D. Jones secretary *pro tem.* Bro. Thos. E. Jenkins very pointedly urged the importance of those in authority being slow in ordaining persons to God's holy priesthood—Melchisedec and Aaronic—unless having the witness of the holy Spirit that such an act is by God required. He also urged not only the acceptance of the late revelation, given at Kirtland, but better than all, reduce it to practice. Bro. Jenkins having translated it into the Welsh language, thereby enabling the Welsh race or nation in understanding the Lord's onward requirements of his people. Minutes of last conference were read and finally accepted after slight correction. Branch Reports:—Aberaman, Cardiff, Rhondda, Merthyr, and Ogmere. Resolved, that no officer be permitted hereafter to ordain any one to the priesthood without the consent or sanction of this district when in conference session. Preaching during the summer in the open air was wisely requested and urged. Resolved, that J. D. Jones, Wm. Morris and John Lewis be a committee to visit certain slothful elders and reclaim them if possible, and report at next conference. Number of officers present: 1 seventy, 9 elders, 3 priests. The meeting at 2, p. m., was given for testimony, singing, prayer and manifestations of God's Spirit. Twelve bore testimony to the truth of the work; two prophesied; two spoke in unknown tongues, giving their interpretation, warning all to continue faithful, as very serious things were about to transpire on the earth, yes, and in this place. All the spiritual and temporal authorities of the church general without naming were sustained, and especially those appointed in our own province, Wales, Thos. E. Jenkins, president of this mission; J. D. Jones, traveling missionary; Wm. Morris president of this district, including all the presiding elders of their respective branches. At five p. m., on the

wayside, in the open air, J. Jenkins and J. D. Jones spoke to a fair assembly of listeners, while the interest seemed to increase as the crowd continued flocking. At sister Evans' at 6:30, p. m., J. O. Evans and J. Jones were the speakers—one in Welsh, the other in English, which is customary among this people, giving the two nations the same privilege of hearing the word. This day has been a time of refreshing from the Lord, there being not even the slightest jar in all our deliberations, peace and pure love of our God, renewing each, we trust, to true works of gospel activity. Adjourned to meet the second Sunday in September in the working mens' Coffee Tavern, Merthyr, at ten a.m.

## INDEPENDENCE.

This district conference met in the Saints' Chapel, Independence, Missouri, June 4th, at ten a.m. I. N. White in the chair, T. W. Chatburn clerk. Branch reports: Armstrong 109; 1 marriage. Independence 503; 3 died, 2 marriages. First Kansas City 28; 1 died. Clinton 36, no change. Holden 19. Eldorado Springs 38. Reports: Elders F. C. Warnky, E. Curtis baptized 14, organized one branch of 19 members and a Sabbath School, S. O. Waddell, S. Hogue, J. Curtis, B. Myers, J. W. Brackenbury baptized 1, W. S. Loar, F. G. Pitt, J. H. Lee, S. Crum, J. H. Robinson, J. Luff, W. Newton baptized 12, I. N. White baptized 8, J. Emmett and T. W. Chatburn; Priests R. May, D. F. Winn and J. Tankard. Bro. S. Hogue having lost his elder's license, the clerk was authorized to issue one to him. I. N. and D. C. White were authorized to dispose of the chairs belonging to the district, now at Clinton, and report to next conference. Pres. White spoke very feelingly to the conference, giving in detail the growth of the work, and in consequence the marked change in public opinion; the many openings; the glorious outlook for the future; urged the elders to buckle on the armor and work while the day lasts. Under a suspension of rules Bro. I. N. White was elected president by acclamation for the next six months, and T. W. Chatburn clerk. Preaching Saturday evening by W. Newton; Sunday morning by J. Luff, and evening by E. Curtis and I. N. White. Adjourned to meet at Independence, September 3d, 1887, at ten o'clock.

## Miscellaneous.

## CONFERENCE NOTICES.

The conference of the North-East Missouri district will convene August 27th and 28th, at Bevier. All are cordially invited to attend. Bro. Joseph R. Lambert is expected.

JOHN TAYLOR, Pres.

## MARRIED.

LAWRENCE—KENDALL.—At Hay Springs, Nebraska, May the 5th, 1887, Mr. M. F. Lawrence to Sr. S. E. Kendall—Judge Engbert officiating.

## DIED.

REESE.—At Pleasanton, Decatur county, Iowa, July 6th, 1887, of cholera infantum, Evelyn, infant daughter of Bro. Windsor and Sr. Jessie Reese. Little Evelyn was born January 5th, 1887; was blessed Sunday, June 5th, by elder James Whitehead, of Alton, Illinois. Funeral services conducted by Duncan Campbell.

COOKE.—At St. Louis, Missouri, April 30th, 1887, of old age, Fanny Warden Cooke. She was born March 31st, 1810, and at her death was 77 years, 1 month old. She was baptized in England, February 3d, 1841; united with the Reorganization in the spring of 1864, and remained true to her covenant. Service at the grave by Elder W. O. Thomas.

JONES.—Near Malad City, Idaho, June 11th, 1887, sister Margaret Jones, of Deer Lodge City, Montana, in the 47th year of her age. Sister Jones was on a visit to her mother when she was stricken down by the hand of death. She was a native of south Wales; came to Utah in 1857, but found nothing there to reward her for the toil and deprivation she suffered to get there.

She was among the first that received the Reorganization in Malad valley in 1865, receiving the ordinances at the hands of Elder William L. Jones. She leaves a husband and four grown children to mourn her departure. She will be held in honorable remembrance by many elders that have partaken of her hospitality. Her sleep must needs be peaceful, her rest glorious.

LANYON.—In Little Sioux, Iowa, at the residence of Mrs. Butts, her daughter, Mrs. Sophia Lanyon, of flux and old age, aged 77 years, 2 months and 21 days. She united with the Reorganized Church in 1861, and ever remained a faithful member. The funeral services were conducted by Elder J. F. McDowell.

BURNHAM.—James Matson Burnham was born in Escambia county, Alabama, June 23d, 1865, and died May 2d, 1887. He was the oldest son of James A. and Caroline Burnham. He joined the Reorganized Church of Jesus Christ in the summer of 1875, and was baptized and confirmed by Elder John T. Phillips. He was in his right mind through all his sickness to the last breath. He saw the heavens open and saw his mother, and said he was going to her, and was prepared to meet his God in peace: said that he would see us all again in the first resurrection. Elder A. H. Smith preached the funeral discourse on the second Sunday in June.

FISHER.—At the residence of F. M. Courters, his son-in-law, near Eight Mile, Morrow county, Oregon, June 30th, 1887. Andrew Fisher departed this life, aged 74 years and 10 months. He was a member of Union branch in Southern Indiana, where he embraced the gospel in June 1873. Singing and remarks at the grave by S. J. Gerking, a Christian speaker.

ELLEN FISHER.

## DATGUDDIAD.

A RHODDWDYD YN KIRTLAND, OHIO,  
EBRILL YR 11EG, 1887.

## AT HENURIAID YR EGLWYS.

Fel hyn y dywed yr Yspryd:

1. Nid oes anghenrhaidd ei gorwm y deuddeg gael ei lanw; er hyny, neillduwch fy ngweision, James W. Gillen, Heman C. Smith, Joseph Luff, a Gomer T. Griffiths, I'r swydd o Apostolion, fel y byddo y corwm fod yn fwy perffaith i weithredu ger fy mron. Y mae genyf ddyinion eraill yn fy eglwys a gânt eu nodi allan yn eu hamser os parhant yn ffyddlan i mi yn y gwaith ac y maent yn nawr wedi eu galw.

2. Y mae gwaith mawr i'w wneud gan fy henuriaid, ac fel y byddont yn addas i wneud y gwaith yma a'i gwblhad beidio gael ei rwystro, y mae yn ddyledus arnynt i fod, nid yn unig yn garuaid o galon ac yn isel o yspryd, fel y byddo eu doethineb yn ddoethineb yr Arglwydd, a'u nerth yn nerth yr Yspryd, ond hefyd y maent i rhoddi heibio ymadroddion ysgafn a dullwedd ysgafn pan yn sefyll i gyhoeddi y gair, ac ymdrechu gwneud eu gweiniogaeth yn gymeradwy gan y bobl trwy araeth deg a dullwedd hawddgar, fel megis gweiniogion yr efengyl y gallant enill eneidiau at Grist.

3. Yr henuriaid a phobl yr eglwys ddylent fod o galon a gwynebryd hawddgar yn eu plith eu hunain, ac yn eu ymwneud a'u cymydogion a phobl y byd, er hyny yn ddifeus mewn gair a gweithred. Gan hyny, nid yw yn weddus iddynt ymarfer ag ymadroddi yn uchel a bloeddgar, neu mewn adrodd chwedlau amhur a difoes, neu y rhaf y mae enwau Duw a'u Gwarderw yn cael eu cablu. Dynion Duw, y rhaf sydd yn dwyn llestri yr Arglwydd, byddwch yn lanwedd yn eich cyrph ac yn eich gwisgach; bydded eich dillad o ddullwedd sylm, yn rhydd o addurniadau eithafol. Gochelwch ymarfer a dybacco, ac na fyddwch yn chwanoch i ddiodydd cryfion yn unrhyw ffurf, fel y byddo eich cyngor i fod yn dymherus ac yn ddylanwadol drwy eich esiamp.

4. Fel y byddo y waith, yr adferiad i ba un y mae pobl fy eglwys yn edrych ymlaen, gael ei brysuro yn ei amser, rhaid i'r henuriaid beidio bod yn rhy ofalus yngylch dychwellaidd y rhaf a fuont yn y ffydd ond a orchfygwyd yn y dydd cymylog a thywyll, rhag ofn iddynt ddwyn i mewn gyffellionnadau dirgelaid i ddadymchwelyd y gwaith; canys, yn wir, y mae rhaf ag

sydd yn llestri dewisol i wneud daioni, pa rhaf a ddeithrwyd trwy faglau rwystrawl ag sydd yn y byd, pa rhaf a dychwelant mewn amser priodol at yr Arglwydd, ac na rwystrir hwynt gan bobl yr eglwys. Yr Yspryd a ddywed "deuwch;" na fydded i weision Crist rwystro eu dyfodiad.

5. Yr yspryd a ddywed ymhellach: Ymryson-au ydynt yn anweddaiidd; gan hyny, peidiwch ymryson yngylch y sacrament a'r amser i'w gweinyddu, canys pa un a'i ar ddydd cyntaf yr Arglwydd o bob mis, neu ar ddydd yr Arglwydd o bob wythnos, os caiff ei gweinyddu gan swyddogion yr eglwys o galon ddiwyll a bwriad pur, a'i gymeryd er cofadwriaeth am Iesu Grist, ac yn wirfoddol gymeryd ei enw Ef arnynt hwy a gyfranogant, y mae yn gymeradwy gyda Duw. I atal anrhefn bydded i'r hwn sydd yn llywyddu cwrdd y cymun, a rhaf a weinyddant, beri fod yr elfenau wedi eu parotol i llestri glan i'r bara, a llestri glan i'r gwin, neu ar ddydd fel byddo yr anghen; ac fe all y swyddog dori y bara cyn ei fendithio, a thywallt y gwin cyn ei fendithio; neu fe all, os felly y caiff ei arwain, fendithio y bara cyn ei dori, a'r gwin cyn ei dywallt; er hyny, dylai y bara a'r gwin gael eu didoi pan yn cael eu gosod ger bron er gofyn bendith arnynt. Y mae yn well i'r bara a'r gwin i gael eu gweinyddu yn gynar yn y cyfarfod cyn y flinder neu anrhefn gymeryd lle. Bydded i'r hwn sydd yn ymatal, a'r hwn sydd yn cyfranogi, beidio ymryson a'i frawd, fel y byddo y nail a'r llall gael llehad pan yn bwyta ar frwdd yr Arglwydd.

6. Y gwasanaeth o ganu yn nhy yr Arglwydd mewn gostyngeddrwydd a undeb yr yspryd ynddynt hwy sydd yn canu a rhaf sydd yn gwranddo sydd fendithiol a chymeradwy gyda Duw; ond canu a thristwch gofidus yn y rhaf sydd canu, a chwerwedd yspryd yn y rhaf sy'n gwranddo, nid yw yn foddhaol i Dduw. Gan hyny, yn holl gynulleidfaeodd pobl Dduw, bydded i gynenhau ac ymryson yngylch canu derfynu; ac fel y byddo addoliad yn nhy yr Arglwydd fod yn gyflawn a derbynol, bydded i'r rhaf a duedd i'r dymuniad a rhodd i ganu gymeryd arnynt y baich a gofal y gwasanaeth, gan arfer offerwr cerdd y chwibanogel a'r tanau, a'u ddeddf bres mewn cynulleidfaeodd mawrion, fel y bydded doethineb a dewisiad yn cyfarwyddo. Bydded i'r gwir ieuainge a'r gwryfion feithryn y talentau o gerddoriaeth a chanu; ac na fydded i canol oed a'r hen anghofo llawenydd eu ieuengtyd, a bydded iddynt gynorthwyo mor bell a byddo amgylchiadau yn caniatáu, a chofio fod saint i fod yn llawen yn eu milwriaeth, fel y gallant orfoleddu yn eu goruchafiaeth. Er hyny, bydded i'r organ a'r offernyau o bres a'r tanau fod yn ddystaw pan fyddo y saint yn gynulliedig i weddjo a thystiolaethu, fel na byddo i deimladau y tyner a'r blinderus gael ei ormesu. I feithryn undeb yn y gwasanaeth o ganu yn yr eglwys, y rhaf yr ymddiredwyd iddynt parotol llyfr canu, gallant frysio eu gwaith yn eu hamser.

7. Yr Yspryd a ddywed yn mhellach: Yn gymaint a bod llawer o ddadeu wedi bod yn y gorphenol yngylch Sabbath yr Arglwydd, yr eglwys a rhybuddi'r mai hyd y derbyniont ddat-guddiad pellach, neu y gorwmau yr eglwys ymgasglu ynghyd i benderfynu yngylch y gyfraith yn reolau yr eglwys a'r cyfammodau, y saint ydynt i gadw y cyntaf o'r wythnos, a elwir yn gyffredin dydd yr Arglwydd, yn ddydd orphwys, yn ddydd i addoli, megys y rhoddydd yn y cyfamodau a'r gorchymynion. Ac ar y dydd hwn y maent i ymatal oddiwrth waith dianghenrhaidd; er hyny, ni ddylai dim gael ei adael i fyned i ddystryw ar y dydd hwn, na gwaith anghenrheidiol ei esgeulso. Na fyddwch yn llym yn eich barn, ond yn drugarog yn hyn, fel yn mhob peth arall. Na fyddwch rhagrithwyr nag o'r rhaf sydd yn gwneyd dyn yn droseddwr am air.

8. Ewch yn mlaen a'r gwaith cenhadol, yn y wlad yma a thramor mor bell ag äng ag y galloch. Pawb sydd wedi eu galw, yn nol doniau Duw iddynt, ac fel y byddo i bawb weithio ynghyd, bydded i'r hwn sy'n llafurio yn y weiniogaeth, a'r hwn sydd yn trafferthu yng ngalwadigaethau dynion ac mewn gwaith, lafurio ynghyd gyda Duw er cyflawni y gwaith a ymddiriedwyd i bawb.

9. Byddwch lanwedd, byddwch gynil, rhoddydd heibio achwyn am boen ac afiechyd a

blinder y corph; cysgwch yn yr oriau mae Duw wedi ei drefnu er adnerthu a chryfhau y corph a'r meddwl; canys y mae rhai yn nawr, hyd yn oed yn mhlith yr henuriaid ac sydd yn dyoddef mewn meddwl a corph, o herwydd diystyru cynghor yr Yspryd, i fyned i orphwys yn gynar a chodi yn foreu, fel y byddai i egni meddwl a corph gael ei gadw. Dygwch feichiau y corph, pa rhai nad yw Yspryd iachael oddiwrth yr Arglwydd mewn ffydd, neu drwy gymmeryd yr hyn mai doethineb yn gyfarwyddo, yn rhyddhau neu eu symud, ac mewn modd hawddgar gwnewch yr hyn y caniateir i chwi wneud fel y byddo y fendith o heddwch fod ar bawb. Amen.

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 741.

Lamoni, Iowa, July 30, 1887.

No. 31.

## THE SAINTS' HERALD:

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

Published at Lamoni, Decatur Co., Iowa,  
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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, July 30, 1887.

### "CENT PER CENTUM."

"THIS rule of 'cent per centum,' returns for 'dollars' and 'dimes' invested, has become so prevalent a principle in the mercantile world, that it would seem that 'barter and sale' had corrupted every fountain from which flow the streams of intercourse among the children of men.

"There should be (and there is supposed to be) commercial honesty existing among men. But whether this honesty should, by moral equity, be carried beyond the strict pale that guards commercial circles, is questionable; so far, at least, as the actions of business men declare in their religious association.

"The question, 'is he honest as well as capable,' is asked by the merchant when essaying to find a clerk to serve him in the condition of salesman, or book keeper; while the main question upon change respecting this same merchant is, 'is he sound?' That is to say, 'will he pay.'

"The standard value then, of the business man is the 'dollar' or 'cent per centum' which he carries in his pocket.

"It would sadly startle, as well as confound and pain, the pious reformers who are the putative fathers of several forms of orthodox (?) worship and church government, to observe the now very great, but rapidly getting to be greater, difference between the requisite characteristics necessary to fill the early and the later pulpit.

"The tinselled embellishments which are now thrown round the popular pulpit, and its incumbent, are of such a character, that, like the Georgian slave exposed to the gaze of bidders in the open mart, the points of promise, the already matured form for service, or charms for lust, are the subjects for discussion, and the mercantile axiom, 'cent per centum,' is the standard for 'barter and sale.'

"Men of modern theories of political and theological government, cry out bit-

terly, inveighing fiercely against the principle of slavery which exposes a man for sale to *bodily bondage*; but with well weighed measure of worldly wisdom gathered from the school in which they are taught, these same men do not hesitate to bid for man exposed to public sale to mental and moral servitude; holding to the principle that in this, as in all other business transactions, man, like all things exposed in the mart for sale 'is worth just what he will bring in the market.'

"To buy, by 'lobby' (the third house in our legislature) effort, our senators and representatives, in the State or the National legislature, is regarded as successful financiering; and while the man known to have been bought is denounced, as traitorous to his constituency, and a disgrace to his compeers, the commercial value of the successful manipulator is enhanced by the amount of 'cent per centum' returned by the operation.

"There used to be two houses in the early modern orthodox (?) churches, the servants and the served. The served were the people who feared God and desired to worship him. The servant was one who also feared God and tried to serve him. In his character as a servant of the people, he preached the tenets of church faith and dogmas of church government, with direct reference to the good of the people, and the approbation of God. To be accounted successful he must be *honest*, not in the character of dollars and cents merely, but honest in his convictions, devout in his soul, and devoted to his work; having no fear of the people, but hurling the thunder of the law against transgressors WITHIN, as well as those without the church.

"The chief boast of such men was, that they were not *for sale*. No consideration of salary moved them to bow the knee to man, or withhold the meed of virtue or the gage of crime. Their *principles* were theirs by right of gift from God; and to ask them to swerve from the declaration of truth as held by them, was to call up the blush of shame, and start from their quiver the ever ready arrows of indignant remonstrance.

"The Master to whom these men looked for their pay, was He whom they feared; their hire, 'the souls of men;' their employer, Christ, the Lord.

"Now, (in these modern times), there is the third house—the Trustees of the church, (building), and this third house—for shame, how man has fallen—like the third in National councils, buy and sell 'cent per centum,' the ministers of God.

"No longer is the question potent for his hire: 'Is he honest; honest in principle, honest in thought?' 'Will he swerve from duty, or hide a truth?' But in the

place of these, 'Will it pay?' 'Is he smart?' 'Will he take with the people?' 'What is his salary, and how much can we afford to pay?'

"Doctors of Divinity that will draw like a Jew David's plaster; tickle a laugh, or compel a tear; one whose qualifications command a price on the ecclesiastical board of trade; one who preaches up to and for his salary; one who is *paid by the people*, and can *put money* into the church coffers by reason of superior talent at church begging, command high prices in the mart, and are for sale, 'cent per centum,' and are "worth what they will bring in the market," for 'the money will bring the man.'

"These, for adequate compensation in money, are ready, like recreant senators, to sell out their sense of right, their light and intelligence to please a people; whose breath of praise, or censure, is poisoned by the miasma of pride, folly, fashion, love of display and personal vanity; and is as fickle and fluctuating as the price of national currency, bearing the unmistakable mark of 'cent per centum,' 'barter and sale.'

"Thank God for a gospel taught by a man, who, when sold, was sold to his death that we might live.

"Thank God for men that dare to tell the truth. Men whose salaries are paid by the Master on presentation of integrity unsullied, principles unsold; a life never disgraced by a barter and sale; a moral rectitude not offered in the market to be bidden for as a thing for purchase; a manhood, that in the panoply of virtue, can afford to preach the 'power of God' 'to the poor,' without money and without price; a soul that in the things of 'the life to come' is above 'cent per centum.'"

March, 1869.

### CONTROVERSY SOMETIMES NECESSARY.

A BROTHER writes: "I regret, very much, the controversies that have been waging in the HERALD, and I know they have deterred some from taking the HERALD, and have done harm."

No one more earnestly deploras controversy in the HERALD than do we; and we would be greatly obliged to him who would point out to us either a cure or preventive.

It is suggested that the Presidency should settle, authoritatively, questions upon which there seems to be radical differences. Or that the Editors should, using their prerogative, refuse to print matters either originating or continuing controversy. The effect of the latter course, in the past, has been to involve the editors in a personal controversy with some, as to the reasons *why* an article was refused,

and protesting against exclusion upon the ground that it was unjust and improper, the HERALD being the organ of all, and not the editors' alone. The first named course is open to the objection that it is in the nature of priesthood domination and will not be submitted to, unless the reasons shall be given and shall be found good upon examination before the bar of the public opinion of the church; thus involving controversy—of a different nature truly, but equally bitter, possibly worse in its tendency than that which is complained of.

It is commonly supposed that one of the duties imposed upon an Editor is the correcting of wrong sentiment so far as his knowledge permits; and in the case of a religious organ, like the HERALD, to maintain the faith of the body for which the organ is published, from invasion by its avowed opponents of different beliefs, and from misrepresentation from members of the same body; to set misapprehension right and to prevent the devotees from being misled in any direction by "every wind of doctrine." Of course, what else are editors for? Surely.

We are constantly affirming, as well as hearing others affirm, "Contend earnestly for the faith once delivered to the saints." This is urged as sufficient reason for presenting and advocating persistently the gospel, and all other things connected with it, by every one who has a conception of what the gospel is. Is it understood by this that we are to "contend." Was it ever known that any one contended, unless he contended with, or against some body, or thing; and if he contended was he not contentious. How can a man contend unless he is contentious. But, it may be affirmed that it is right to contend for the truth, the gospel; but it is wrong to contend for opinion's sake. Admit this to be true, and does it help us. Who is there sufficiently informed to affirm with absolute certainty every part and portion of the gospel of Christ, its "points," theories, objects, facts, history, doctrines, ordinances and practices—a wide field of knowledge. Much of what is affirmed in the examination of many subjects of more or less interest and importance to men, is opinion formulated into declaration as of fact; when really he who states it means that it is his opinion, the reasons for which may be given. Whoever thinks differently affirms his opinion in a similar way. Each one has the same desire to conserve the interest of truth and the well being of man, and all other things being equal each has the same right. Which one shall be taken as the only correct one; whose statement be to those who read or hear the only truth.

"Prove all things." To prove anything requires examination, comparison, usage, adaptation. Adaptation requires design; usage requires conditions; comparison indicates standards; and examination signifies methods of determination. All these are permissible, or the command is not valid.

One object in the giving of the Holy Ghost is that it shall "guide into all truth."

If all truth was known at once by one man or several, and they oracles, then the office of the Holy Ghost as a guide would be a sinecure—for there would be no work. That men are to be guided into truth concedes the following after the guiding hand that leads, and this means from the accession of one truth, in whatever grand chain of truths the seeker is guided, unto another; nor is it believed that the second truth is to dislodge, avoid or deny the first; the correct teaching of the Spirit makes them one, and links them with all others, links in one completed whole truth when the end is reached. Shall we be guided? And how?

Contention for mastery, either to show skill, or to gratify pride in being thought in the right, is not wise; and whoever contends in this spirit will hardly succeed, for he will contend in his own strength. But he who is convinced that he has a truth, and that the discovery of other truths either by himself, or by other men, will in no wise detract from the truth which he holds; or if holding what he holds to be a truth, a man enters into an examination of it in comparison with what others hold to be truths of apparently an opposite nature, with an earnest desire to ascertain what is the truth, he will hardly fail to be benefited by such examination. Is it permissible.

It is expected that we shall maintain the faith of the Reorganization, including the positions taken by it upon subjects incident to the institution of the church, its history and all other things connected, or in any wise related therewith. If in doing this we have been harsh, or have exhibited a spirit of one determined to have his own will and way despite the truth, we shall deplore it when discovered and will make the necessary amends. We are not now conscious of having so done. We believe the Reorganized Church to be in the main correct; and what is out of place will in its time to be affected for good to the whole design. We shall patiently wait the processes of development, and strive to be ready for the good when it cometh.

#### QUESTIONS AND ANSWERS.

*Ques.*—Have we any record of Christ or the apostles putting people out while they administered to the sick? Or has it been practiced in the church? Should Acts 9: 40, and Mark 5: 40, where they put the people forth (or out) while they raised the dead; be taken as an example in cases of administering to the sick?

*Ans.*—1. We are not informed of any record. 2. It has not been practiced in the church. 3. We think not. Administering to the sick is a rite of the church, specially commanded, and should be attended with solemnity and earnest prayer. We see no reason why, circumstances being favorable, those usually attendant upon the sick should not remain present when the rite is administered. It is God who gives the healing power, and it is he who withholds if it is not granted. We have no reason to be ashamed of the rite whatever the issue of its administration. Wisdom and circumstances should direct.

#### EXTRACTS FROM LETTERS.

Bro. H. C. Bronson wrote from Kingstons, Missouri, July 17th:

"Bro. Kinnaman and myself are here in the interest of the cause. I have preached every night since one week ago yesterday. Last night the Methodist minister made an onslaught on the Book of Mormon; which I had not mentioned yet. I am now called upon to defend it. The Kinnaman Choir came down last Saturday and sang for us at night and over Sunday; and astonished the natives. A wonderful interest is manifested and quite an excitement. We feel satisfied a lasting good is being done; some are near the church. We shall continue this week at least."

Bro. J. R. Badham wrote from Los Angeles, California, July 15th:

"I baptized three grown persons two weeks since; others are interested. Our branch now numbers near seventy members, although it is hard battling against the enemy, sin, in a city like this; yet we will not complain, when we feel that we have done our duty."

Bro. Morris T. Short, writing from Galesburg, Illinois, July 16:

"I baptized three last Sunday into the Henderson Grove branch, and will doubtless induct more into the church there to-morrow. I am battling away from the stand each evening, amid the hurry and heat of harvest, nor do I look for much of a vacation till paradise I gain or perish in the conflict. My soul doth magnify the name of the Most High, for all his benefits, which I do so very richly enjoy while at my post."

A brief note from Bro. Jos. C. Clapp, Deer Lodge, Montana, July 13th, says:

"I am off for Blackfoot, to-morrow. Never felt better in gospel work than now. Never felt a stronger assurance of final triumph."

He further relates that Elder Harvey Green stated to him in the early part of their ministry in California, concerning the scene at the ordaining of high priests by Joseph, in the early church:

"At the opening of the meeting Joseph told them that they must be on their guard; for the power of God and the power of the Devil were to be manifested that day in a remarkable manner. When the Evil One began, first one brother imagined himself Christ and began to show the nail marks in his hands. Joseph said: 'That is the spirit of the Evil One,' and told Hyrum to rebuke it, which he did. Then the power took hold of H. G. Whitlock, and drew his mouth to one side so he could not speak. Joseph told Hyrum to rebuke that spirit, and Hyrum seemed to doubt his ability to do so, when Joseph stepped forward and laid his right hand on Whitlock's head and said: 'Bro. Harvey, do you believe that Jesus Christ is the Son of God?' But Whitlock could not speak. Joseph then rebuked the spirit, and then put the same question again, when Whitlock said: 'Yes, I do.' And then, for about five minutes, Whitlock spoke such words of power and wisdom as he (Green) had never heard before."

Bro. F. C. Warnky of Independence, Missouri, says:

"We are all well, and everything is harmonious and lovely with us. The basement of the church is nearly complete; it looks splendid. Yesterday I preached in Kansas City; next Sunday I go to Lee Summit."

Bro. J. S. Roth, missionary in eastern Iowa, wrote July 13th:

"Send me twenty-four Voice of Warning. They are doing a fine work. I sold twelve at one meeting."

That speaks well, both for Bro. Roth, the Voice of Warning, and the disposition of the people to investigate. Who will emulate Bro. Roth. Does the good word say anything about brethren being emulous of each others good deeds. If the brethren

ren keep it up there is no good reason why the Voice of Warning may not be sold in paper covers for five cents a copy in another year.

## THE BOOK OF MORMON.

### A PURITAN MINISTER PARTLY RESPONSIBLE FOR ITS PRODUCTION.

*How a Congregational Clergyman in New England Elaborated His Theories Regarding the Lost Tribes of Israel in a Book Which was never Published, and Eventually Found Its Way Into the Hands of Solomon Spaulding — Rev. Ethan Smith's Semi-Historical Romance Identical With the Story as Told in the Book of Mormon.*

[Cleveland Plain-Dealer, April 24th.]

THE recent conference of the Josephites or monogamous Mormons at Kirtland, Ohio, and the extended reports of their proceedings in the *Plain Dealer* has renewed public interest in the peculiar faith to which members of this church subscribe. The origin of the Book of Mormon has never been clearly established. The Latter Day Saints, of course, accept the statements of Joe Smith and believe it to be an inspired work. The general public, however, are hardly as credulous and regard the alleged Bible as a fraud—the work of some clever romancist rather than the translation of hieroglyphics on golden plates by a nineteenth century prophet. The Spaulding theory, with which everyone at all acquainted with the subject is familiar, has the most advocates. They hold that Spaulding's manuscript of his romance "The Manuscript Found," fell into the hands of Joe Smith, Sidney Rigdon and others, and from that fanciful work was constructed the Book of Mormon.

If this theory be true it will astonish orthodox church people to learn that a Congregational divine, one of the foremost of his time in New England, is responsible for the introduction of the "twin relic of barbarism"—as the Utah church has been called—in this country. Rev. Ethan Smith, who died at an advanced age in the early "forties," was one of the lights of the Congregational church in New England. A man of deep learning, he was at once a preacher, author and philosopher, holding to many ideas far in advance of his time. One of his pet hobbies was the belief that the North American Indians were descended from the lost tribes of Israel, who came over to this continent several hundred years before Christ, built great cities and reached a very high state of civilization. Rev. Dr. Smith wrote a book on this subject, which, after completion, he decided not to publish, fearing that it might injure his reputation as a theological writer. This book was an elaboration of the theory Dr. Smith had so long maintained. Taking as its foundation the migration of the lost tribes of Israel to the western continent, it described the hegira from Palestine, the establishment of the Jews in what is now Central America and Mexico, the founding of a great empire and its gradual decline and fall. It told of magnificent cities inhabited by an enlightened and Christian people. The author claimed for them a civilization equal to that of Egypt or Jerusalem.

Hundreds of years passed and the history of the eastern Jews was repeated on the western

continent. Quarrels between the various tribes sprang up, bloody wars were waged and the process of disintegration began. Gradually the people were scattered, their cities destroyed and all semblance to a nation was lost. Thousands perished by pestilence and the sword and the remnants of a once mighty nation relapsed into a state of barbarism. Their descendants, Dr. Smith claimed, were the Indians of North America and the Aztecs of Mexico. This is almost exactly similar to the story told in the Book of Mormon.

Solomon Spaulding was a warm admirer of Dr. Smith and when a young man studied under his tuition. He became interested in his theories regarding the settlement of America, and in return Dr. Smith took the young student into his confidence and granted him a perusal of his unpublished book. Spaulding was deeply impressed with the truth of this theory and pursued his investigations even farther than Dr. Smith had ventured. Taking the latter's views as expressed in his book Spaulding some years later wrote his famous "Manuscript Found," which afterward fell into the hands of Joe Smith and was reconstructed into the Book of Mormon. Indeed, it is not at all unlikely that Dr. Smith's original manuscript, which it is said Spaulding had in his possession, suffered a similar fate. At any rate it has never been seen since.

These facts are told the *Plain Dealer* by a grandson of Dr. Smith, now residing in this city. He states that the Book of Mormon differs very slightly as far as its general outline is concerned, from the historical romance written by his grandfather sixty or seventy years ago, and he is quite certain that the Mormon faith is founded on the production of that worthy pastor's fertile imagination.

### SPAULDING-SMITH STORY.

IT is perhaps unnecessary to apologize for placing any further edition of the Spaulding Manuscript Story as the origin of the Book of Mormon before the readers of the *HERALD*; but as that remarkable story has been endowed with so great tenacity of life, (or lives, for its name is legion), we deem it almost indispensable that the elders of the church should be in possession of all—the whole variety of stories, from the one told by Dr. Hurlbut at the beginning of attack on the book to the latest from the *Cleveland Plain Dealer*, that the objector to the Book of Mormon may select which of them he chooses to rest his objection upon, and thus leave the rest free to be used in rebuttal.

There seems to have been a Smith in the original tale at last, and he is now ingeniously found in the ranks of the Congregationalists. There is some show of fitness in this; for, as the "Andover heresy," that there is a probation after death for those who learn not the Lord's will while on earth, is making lodgment in that same Congregational fold, it would be hedging to some advantage to discover that Joseph Smith, or Sidney Rigdon were indebted to the Rev. Dr. Smith, a Congregationalist, for the tenet taught by them upon their projecting the Book of Mormon upon the world. It must be so, for Dr. Smith's grand-son told the *Plain Dealer* so; and he is "quite certain that

the Mormon faith is founded upon the production of" his grandfather's "fertile imagination." It strikes us that the "fertile imagination" is "sixty or seventy years" this side of his grandfather's brain.

It seems to us that the following ought to be remembered by those who write upon the Spaulding Story theory of the origin of the Book of Mormon.

1. That the first knowledge the world has that Solomon Spaulding wrote any manuscript of the character alleged, a historical romance concerning the origin of the American Indians, is the statement of Dr. Philastus Hurlbut, at one time a member of the Church of Latter Day Saints and disfellowshipped by it for gross immorality.

2. That no manuscript was produced as the one claimed to have been written by Mr. Spaulding, that a comparison of the Book of Mormon with it might be made.

3. That without attempting to show where the manuscript story from which it was alleged the Book of Mormon was plagiarized was at the time Mr. Hurlbut wrote his work; the statement of persons who said that they had heard some of Mr. Spaulding's stories read, are introduced alleging a remembrance of a similarity in names, &c., and this is done after a lapse of over twenty years after such reading is said to have taken place.

4. That Sidney Rigdon was claimed to have been the originator of the fraud, Joseph Smith the tool used by him to make it a success.

5. That no connection, or collusion between those two is shown until after the Book of Mormon was printed.

6. That the statements of Mrs. Spaulding, afterward Mrs. Davison, the wife and widow, and Mrs. McKinstry, the daughter of Solomon Spaulding, show that the manuscript of the story, "Manuscript Found," was in the actual, or constructive possession of Mr. Spaulding, or his legal representatives from the time it was written until 1843; being at no time out of the actual possession of the family more than two months; and then at Pittsburg, and then a supposition only.

7. That the manuscript was sent to Mr. Jerome Clark, Monson, Massachusetts, for safe keeping, by Mrs. Davison, from her possession at the house of her brother, Mr. Sabine; Mrs. McKinstry stating positively, that the said manuscript was in the trunk in which it had always been kept and was sent to Mr. Clark in that identical trunk.

8. That Mr. Hurlbut went with Mr. Sabine, a relative of Mrs. Spaulding authorized with an order to Jerome Clark from Mrs. Davison to deliver the manuscript to Mr. Hurlbut; and that Mr. Clark did deliver to Mr. Hurlbut the only manuscript found in the trunk.

9. That Mr. Hurlbut turned this manuscript over to Mr. E. D. Howe, of Painesville, Ohio.

10. That Mr. Howe sold a printing office and material, including a miscellaneous lot of manuscript writings, articles, pamphlets, etc., to L. L. Rice, formerly of Ravenna, Ohio, afterwards of Honolulu, Hawaii.

11. That Mr. Rice found a manuscript among those bought of E. D. Howe, which was in the hand writing of Solomon Spaulding, and certified to by three men whose names—Aaron Wight, Oliver Johnson, and John N. Miller—figure in Howe's "Expose of Mormonism," attached to affidavits affirming what they had heard read from a manuscript written by Solomon Spaulding; and this further certified to by the signature of D. P. Hurlbut, himself.

12. That the manuscript was given to President J. H. Fairchild, of Oberlin College, Ohio, by Mr. Rice in whose possession it was it was found in 1885, and was by him lodged in the archives of that college at Oberlin, where it now remains.

13. That a copy of it was procured by consent of President Fairchild, by Elder E. L. Kelley, of Kirtland, Ohio; and was published by the Reorganized Church of Jesus Christ of Latter Day Saints, at Lamoni, Iowa, and is now on sale by them at their place of business in said town.

14. That D. P. Hurlbut, nor E. D. Howe, ever returned the manuscript obtained from Clark by Hurlbut to Mrs. Davison, or Mrs. McKinstry; though the return of it was frequently asked for of Dr. Hurlbut, even as late as 1844.

15. That no proof has ever been presented to show that *the* manuscript, or *any* manuscript written by Solomon Spaulding was ever in the hands of Joseph Smith, Sidney Rigdon, or any other Mormon, or Latter Day Saint, and that the statement that such manuscript was ever had in possession by the men named, or of any person in their behalf, rests solely upon conjecture, supposition, and presumption of those inimical to the Latter Day Saints.

16. That there is not a particle of evidence to prove that the Mormons, or any one in their behalf ever bought, or offered to buy of D. P. Hurlbut, E. D. Howe, or any other person, dead or living, the "Manuscript Found," "Manuscript Story," or any other manuscript story, or writing of Rev. Solomon Spaulding; at any time, or in any place, or for any sum whatever.

17. That there are good and valid reasons for believing that the "manuscript story," found by L. L. Rice, of Honolulu, Hawaii, among the papers and other properties purchased by him in 1839-40, of E. D. Howe, of Painesville, Ohio, is the identical "Manuscript Found," so long and so persistently claimed by pulpit and press as being the origin of the Book of Mormon, under the skillful management of Sidney Rigdon and Joseph Smith, and that such manuscript was not and could not have been used by either of those men as such origin; Mr. Rice being correct when he states that he would as soon think the Book of Revelations to have been founded in the tale of Don Quixotte, as that the manuscript found by Mr. Rice should have been used as the foundation of the Book of Mormon.

Error may have many a rood the start of slow footed Truth; but the latter marches steadily, all times and seasons are hers and all lands her home; she will in due course overtake her nimble predecessor,

and when she does exposure is sure and complete. The truth of Mormonism has waited long for vindication against this Spaulding error; and it is within the pales of the law of compensation that such vindication should come in the regions whence the falsehood had birth, and from evidences found almost in the hands of the men who at first traduced such truth.

#### EDITORIAL ITEMS.

Bro. W. W. Blair left the sanctum, July 19th, for Nebraska City and the adjacent district, for a ten days' gospel preaching tour, upon the invitation of the officers in charge of district and branch; a two days' meeting at McCaig's Grove to open the series.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Lo! in the midst, with the same look he wore,  
Healing and blessing on Genesaret's shore,  
Folding together, with the all tender might  
Of his great love, the dark hands and the white,  
Stands the Consoler soothing every pain,  
Making all burdens light, and breaking every chain."

We give space in the "Column" this week to a lengthy article from sister Burton, feeling assured that it will bring with it a blessing to the heart of every one who reads it carefully and meditates upon it with a prayerful spirit. We pray that while those of us who have never been called upon to make renunciations of their own plans and homes for the sake of carrying the gospel to their fellow beings read this heart-experience of sister Emma's, we may be enabled to fully realize that home and kindred are as near and dear to those who have given them up at the Master's bidding as they are to us; but especially do we ask the Father that he will enable us to realize that he *is just* and as we sow so shall we also reap.

"If any man will be my disciple let him deny himself, take up his cross daily and follow me," is written over the entrance way and he who thinks to avoid it, thinks to follow the Master through flowery paths of self-love and self-indulgence, will discover too late, that somewhere a terrible mistake has been made.

FORSTER, N. S. W.

*Sister Frances*.—There are some experiences in the life of nearly every person, I suppose, that seem almost too sacred to be rehearsed; and yet, who of us is there, when permitted to follow another, while they draw aside the screen, and allow us to look for a few minutes at their inner life, that does not come away a better person, and feel that by communing with the souls of others, ourselves have been brought nearer to God; and with fresh courage take up again our own cross, which we perhaps had become weary of carrying and laid down thinking another would be much easier to bear.

This evening while I sit here alone, and my thoughts wander back over the past, I feel like telling you, sister Frances, some of my experiences. And if any who read these few pages, find strength or help in any way to bear the burdens and trials that are common to all in this life, my

aim will be accomplished; for I do not count myself alone in such experience. And if I felt the trial to be great it was because my strength was so small. The outward circumstances may not warrant such exercise of feeling. But it has been wisely said, "What is a trial to one is no trial at all to another." There is sometimes a peculiar element mixed up with the outward cause that make some trials which look small to others, particularly trying. We see the Savior, for instance, wrestling in prayer, and in great heaviness sweating drops of blood, just prior to His crucifixion; praying the father, "If it be possible, let the cup pass." We might ask, why this great exhibition of feeling, when hundreds of martyrs have met a more cruel death calmly. And hundreds too, have met death calmly who scarcely had a hope beyond the grave, while He had power to lay down His life and power to take it up again. And if it was because He must meet and conquer the adversary in his own dominions, that caused the great anguish, one might think that the faith He had in His father should have been sufficient to give Him a knowledge that He would conquer and return victorious; for mark His prayer: "Father glorify me with the glory I had with thee before the world was;" and again, that the disciples might be with Him in His glory. But the powers of darkness were waging their war against him, and the Father had withdrawn His strengthening influence, and he was left to himself to bear the trial with His own strength.

When we come to Australia no doubt many looked upon the appointment as one to be desired, being fraught with so much that would be pleasant to enjoy, especially to lovers of travel; but to me it was a trial such as I never met before. If there was pleasure or enjoyment, it had yet to come. The only soothing balm I could discern was, Surely the Lord is leading us, and if I only have sufficient strength to follow, in His own due time all will be well. It is not simply to tell of the trial through which I passed that I write, but of the almost visible presence of God dealing with me, which this circumstance brought about.

For some years my husband and I had been under the impression that the time would come when he would be sent to Australia. In my heart I was trying to prepare for such an event; but when we would talk of it I always took refuge in the argument, that since he was an elder only, it would not be required of him to take a foreign mission; and so we kept putting it away in the future. But when the time came when we were forced to regard it as a reality, and one that must be taken into immediate consideration, it was then I found that all my efforts to prepare myself and be ready to receive it, availed me nothing. When the news fell upon my ear, it left me stunned and trembling; then a burst of passionate grief, followed by a calm indifference for a few days, and then commenced the conflict: Should I leave my children again, and go with my husband? You will remember we were on our return from a two years' mission, and I had been anticipating the pleasure of home and children—or being separated from him and remain with my children. It was a hard position to choose between, and it seemed at times as if my heart was really being drawn asunder. I could not bear the thought of such a long separation from my husband. The light of earthly life would be gone, and my darkness would over-

shadow the young lives of my children, and they too would be unhappy; (I thought of those who had endured such separation and could only say, God pity them). On the other hand, parental duty as well as love forbade the thought of leaving them, especially the girls; they were just the age when they most needed a mother's care, and were already so weary of being separated from us. "Oh mother," they said, "you promised us you would not leave us again." "Neither will I," I answered, but knew not what the conclusion would be; and now in looking back, I thank God that the means was not in the treasury to send the missionaries off at once; and I had the benefit of a few months' respite.'

But as time moved around and the money was coming in we were forced to decide on some course. My husband proposed that I should accompany him; take the two daughters and leave our son, he being of age and not depending upon us for support, though he felt the separation as keenly as if he was much younger. To do this we must needs sell our home, and use a portion of it to defray the expences of the children. Oh, I thought, is not this trial enough without making such a sacrifice? But it was the only way open to us unless he went alone or gave up the mission. I do not think such a thought as that ever entered his mind; but I had questioned much in my own mind whether we would not be justified in so doing.

When our proposition was made known, a worthy young man put in his appearance and claimed our eldest daughter. Then there were two to leave and one to take. It was a comfort to know that in her new happiness she would find a compensation for her loss; but hard to take the one daughter away from her sister and brother, and witness the grief and sorrow it caused them. The one to leave home and friends and go across the great deep that was a dread and a terror to her, to be among strangers in a strange land, and harder still to leave the other to battle with the world alone, no home to go to when he was sick or weary, no father to counsel him, no mother to guard him by her love and care, or do for him the many acts of kindness that a mother loves to do to make her children happy; no sister to cheer him with her companionship! The one that was to remain would be such a distance from him he could scarcely ever see her; and it seemed so like turning him adrift in the world. The very thought wrung my heart.

Mothers, you who have an only son who has been all to you that a son could be, one that has known very little of home comfort, but was always looking forward to when he could be at home, can sympathize with my weakness, if such it was.

These questions were continually revolving in my mind. Is it right for us thus to take from him every safeguard against temptation and the snares of the adversary? Suppose to divert his loneliness he should be drawn into evil company; and oh, what a dreadful thought it would be if in our zeal to save others we neglected and lost our own; and is it right to sell our little home, now when we are getting on the shadowy side of life? If we were spared to fulfil the mission and return again, what then? I called to mind the experience of some others who in their old age found themselves without a home. I know the elder's family is provided for while the elder is in active

service, but I never knew of any one laying up anything, since they are only to receive what is needful for the present time, and therefore have no chance for making any provisions for the future. I knew too, what our experience had been in the past; we had been drawing from our own property every year till there was nothing but the house and place left, and could I reasonably expect the future would be very different from the past?

I do not think it was a lack of faith in the promise, "Seek first to establish the kingdom and all these things shall be added." I have unbounded faith in God to provide for temporal as well as spiritual needs, if we have been wise stewards over what he has given, for he requires his people to exercise wisdom, and when they do not they usually have to suffer the consequence. So if we had a home and unwisely let it slip from us, could I reasonably expect Him to provide us with another?

The way was hedged upon every side and looked very dark. Oh, how I prayed for the Lord to lead me right, and not permit me to go wrong; and at the same time, without knowing it, I was refusing to be led; for the buyer had come twice since the first verbal agreement, to get my free consent; but after a few words I broke down each time. I could not say Yes, and dared not say No, lest that too would be wrong; and so remained harrassed and undecided, sometimes almost persuaded myself it was not the Lord's will for us to go. Oh, how I wished I could "see by faith;" but my faith remained dormant. I had seen once by faith that we would come here, but that seeing did not give the help I then wanted. I will pass over those sorrowful days when whatever I did or looked upon seemed to be for the last time. I tried to be cheerful before the children, but could hardly trust myself to look up at my son's portrait, for at that time I felt as if our going away was to bid him a final good bye; and when night came on a gloom would settle over me, and night after night I would bathe my pillow in tears, especially if I was alone and did not seek to suppress my feelings.

As I said before my faith had all left me. I could not feel that Spirit and power that bouys one up sometimes in the deepest distress, and nerves them to bear any trials. No; I was left to my own strength and that was weakness! One memorable night, being alone, I was weeping the bitterest tears of my life, and fairly clutching the bed clothes for support, as though I should sink if I did not hold to something. I cried out in my distress, "O God help me!" Then subsiding a little, murmured, What is there that can compensate for all this trouble? When the voiceless words came to me with a startling clearness: "Eternal life;" and at the same time I felt a presence, as one does when they know just where another is sitting though the room is dark and they can not see them. So I felt that the Lord was there; not in the brightness of his glory, nor the power of his Spirit, but as a Father, and seemed to be looking calmly on me in my petty sorrow just as a gentle, but unswerving parent while dealing with a rebellious child, quietly waits for it to sob out its grief and passion and accept the proffered terms of reconciliation. And I learned that night what many another child has learned, and what very many have yet

to learn, that no amount of tears or prayers will induce the Father to swerve one iota from the already given terms.

"Eternal life?" my thoughts echoed; and oh, how dark my soul must have been, for I really thought for a moment that it was little enough. But, repenting of my ingratitude, I said, Yes, it is a great deal, but hundreds will receive that also, who are never called upon to make any sacrifice. They can live at home with their children and their friends, have every comfort around them, and to give a few dollars now and then seems to be all that is required of them. They know nothing of the trial of faith which those were subject to, who had often to pray in reality, "Give us this day our daily bread;" and yet they were good Saints and would be saved in the kingdom of God; while to do *my* duty I must give up all, and suffer so much in consequence, and have to endure so many things that were galling to my nature. Why was there such a difference? Then came the silent answer: "That is their portion to enjoy in this life; have you no joys which they have not? Are you seeking nothing more than salvation?"

What have I that they have not? Quick as thought memory swept back a little. I saw and heard what I had once before: A dear good sister sat in her comfortable chair in her pretty little home, surrounded with many luxuries. I had been relating a night vision in which the Lord Jesus appeared and talked with me. She thought my blessings greater than hers, and said: "If we are all the Lord's children, why don't He serve us all alike; why can not I have a testimony like that?" Ah! sister, I thought, You would not like to be in my place now. To this the spirit answer was, "All things are bought with a price." I could only groan, "Lord help me to bear the price. These light afflictions work a far more exceeding and eternal weight of glory. *Light* affliction?" I repeated, and a "*weight* of glory." What indeed must the glory be that is called a *weight*, when those afflictions which are termed *light* are sometimes all one can bear? The promise was away beyond me, I could not grapple with it; but thought of the sufferings of the apostle Paul, for the gospel's sake; and also the other apostles and of many others in all ages of the world, as well as those of our own day, till my own appeared as but a drop in a bucket; and yet that little was hard for me to endure. Ah, thought I how very necessary must be the saving of souls. Hundreds must suffer; families must be broken up; husbands and wives, parents, children must be separated, perhaps never more to be united; and still the work *must* go on. Yes, *it must go on*. But is all this trouble necessary? Is not one soul as precious in the sight of the Lord as another? Why need we go away off among strangers who know nothing of us, and in whom we have no interest, when thousands are perishing in our own land? Why not remain and save souls here? O, Father, can we not do thy will as acceptably to remain and be spared this great trial of leaving our home and friends and children? And this brought back again the thought of leaving my children, and all my grief burst forth afresh. When that subsided a little and the "still small voice," could be heard, it was, "Where would you have been, had not Christ left his Father's glory, and come to this world to seek and to save those who knew Him not."

Then I seemed to see "the man of sorrow and acquainted with grief," homeless and sorrowful, traveling wearily to and fro upon the earth, with a sad and heavy countenance, indicating mental suffering; and the words rang in my ears, "All who follow Him must suffer in like manner."

Lord give me strength and I will follow. But oh, my son! my only son! How hard it is to leave him so alone, subject to the evils of the world!

"I freely gave my Son, to suffer and to die."

"Forgive me Father, I will do right." But I wondered why, in this my need, I did not receive that power and influence of the Spirit that would be so comforting. It seemed to me the Father was still there just beyond the window; but not offering any farther help; and I learned from some influence, that to follow Christ I must decide in my own strength as He did. My thoughts turned to the garden of Gethsemane, and in fancy saw the "Man of Sorrows," wrestling in prayer; and thought I knew better than before the cause of His great sufferings. The crisis had come, and the Father had withdrawn His Spirit that he might decide in his own strength whether he would "drink of the cup" or not. And here we can discern a little of the *human* nature. He was fully intent on doing his Father's will, but, could it not be done as acceptably in some easier way? is visible in the request, "Father if thou be *willing* remove this cup from me."

And as in thought I saw him struggling with his trial between duty and inclination, with all that involved on both sides, made as poignant as the powers of darkness was capable of making it, I could see a similitude of His night of agony in that of mine; when the sentiment of both hearts, was, "Father if it be possible"—consistent with thy will—let the cup pass. And I felt to follow Christ was more a *reality* than I had heretofore been aware of; and found comfort in the knowledge that I was in very deed following Christ; for if we suffer with Him we shall also reign with Him. All night my cry had been: "Let the cup pass." But when I arose in the morning, after a few hours sleep, it was with the solemn feeling, "Thy will be done. It is useless to try to deceive myself, I *must do right*."

Then the preparations went on more swiftly and easily, and soon there came words of cheer and comfort; from "one mighty and strong." Surely the Spirit of the Lord directed in the wording of that letter. Then I was ready to leave all and go forth cheerfully, even though the fears of some should be realized, and we lost our lives; what better, than to yield them up in the cause of Christ. And while talking with a brother, after prayer meeting one evening, he said, "How glad I am to see you so cheerful, I almost dreaded to meet you, thinking you would be so sorrowful as the time drew near."

No, I answered, that is all past, I am not only ready and willing, but anxious to go, and am in a hurry to be off.

A few days before our departure, we were at Laguna Canyon, having a few good-bye meetings, all who were present will remember those meetings. In one of those Bro. D. S. Mills put his hands upon my head and said: "Dear sister, in the name of the Lord Jesus Christ, I seal thee up to eternal life," and then spoke for some time as he was directed. Was it simply a form of words? To me it was far more. It was as though an holy unction had been poured over

my head and coursed through my whole body, and I felt to be on a higher plane, and in a clearer light than ever before. Every one who has been baptized in faith for the remission of sins knows how clear and light and good they felt when they came out of the water. I did; but here was a greater change even than that which was produced by baptism; and it was that which enabled me to bid a cheerful good-bye to my almost heart broken son and sorrowing friends. True, my own tears flowed with theirs, but it was because of their sorrow more than my own. Our departure was too hasty to permit us to see, and bid our eldest daughter good-bye, but we trust we shall all be spared to meet again in joy on our return.

And now, if any one should be thinking, "They surely will receive a great reward for such a sacrifice, I wish to disabuse their minds. True, I thought it a sacrifice at the time, but I have long since ceased to regard it in that light. Since I have been going among the Saints they have been so kind to us all, and given us such welcome homes, that it is a real pleasure to be with them; and I feel that we are receiving our reward as we go, and will not be entitled to any hereafter. May God bless them all.

SISTER EMMA.

#### HOME COLUMN MISSIONARY FUND.

Sr. Mary B. Chapman, Utica, Neb. ....	50
Sr. Lucinda Woodward, Little Sioux, Iowa. ....	40
Sr. Ann Leonard, Amboy, Ill. (sale of tidy) ..	75
A sister, Lamoni, Iowa .....	58
Lois Walker, Lamoni, Iowa .....	13
Sisters Amanda, Mary, Flora and Caroline Wayt, Glen Easton, W. Va. ....	1 00
Sr. Mary Laughlin, Independence, Mo. ....	4 00
Sr. Clara Steele, Addison Point, Me. ....	1 00
Sr. Ella Anderson, Lucas, Iowa .....	2 50
Sr. Lizzie Marchington, Attleboro, Mass. ....	1 00
Sr. E. Burton, Australia ...	87
Sr. E. J. Moore, Lincoln, Neb. ....	50
LAMONI, IOWA, July 21st.	

#### NOTICE—"AUTUMN LEAVES."

WITH the issue of the HERALD for August 13th, we purpose sending out as a supplement thereto, a prospectus sheet of "AUTUMN LEAVES," showing the size of page and type intended to be used therein, also the object for which the magazine is gotten up, and the various departments which we shall endeavor to sustain. We ask the Saints, especially the parents, to give to the sermon of Dr. Talmage a careful reading, and when to this warning (which comes in thunder tones) we add the fact that the Spirit of God is moving upon the hearts of the Saints, to see, feel and contend against this deadly maelstrom which is yearly engulfing its thousands; we believe the need for and the entire ability of the church to sustain a publication for the youths of Zion, will be fully realized and acted upon.

M. WALKER.

#### Foreign Money Orders.

Bear in mind the fact that the post office at Lamoni is now a Foreign Money Order Office. Therefore, those in foreign countries sending moneys to this office should draw them on Lamoni, Iowa, U. S. A.

#### To Saints in England.

I have sold a machine and outfit for making my Bed Springs and other specialties to Bro. Henry Tabbins, Hanley, England, and he wishes me to have a notice put in Herald, to inform English Saints of the fact.

ORDWAY & CO., Peoria, Illinois, U. S. A.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Correspondence.

UPLAND, Neb., July 13th.

Bro. Joseph:—Your of May 31st received. But previous appointments held me in Central Nebraska district, with Bro. Wm. Rumel, until June 23d, when it was deemed advisable to separate, Bro. Rumel to remain in the above district, I to attend a conference at Fremont, in the North Nebraska district. This was not so largely attended as expected; but a peaceful and profitable time was had. Two adults were baptized. On the first I reached Hartwell, about thirty miles west of Hastings, Nebraska, Bro. P. Moldrup met and conveyed me ten miles south to his residence, a pleasant resting place, which was most acceptable.

In Kearney and Franklin counties I find a large scope in which no ministerial labor has been done. Prejudice runs high, for the people west and northwest from Missouri River are less informed as to the history and doings of the Reorganized church; therefore less susceptible, and more ready to suspect imposition in claiming the existence of two organizations, or one, having no affinity with Utah Mormons than the people farther east. In view of this it needs more persistent and patient labor to attract attention and create an interest in the Western wilds. I find eight or nine members in Kearney, and probably two or three in Franklin county. I preached twice in the Gillman School-house, Kearney county, on the 3d; attendance small. The Danish element predominates in this district; and what are not Ludermans are anti-prohibitionists.

On Wednesday Bro. B. Gaston came from Franklin county for me to fill an appointment in a sod school-house, one and a half miles south of Upland, a small town just sprung up through a rail road passing through. The United brethren waived their prayer meeting, so I held meetings Wednesday and Thursday evenings with fair attendance, and apparent interest. Being promised, through the trustees the use of the Congregational church in Upland, Friday evening, we so announced and arranged. We anticipated a large gathering which indications seem to justify. But alas, it was about noon on Friday, when the Rev. W. H. Houston rode to Bro. B. Gaston's, and in a dignified manner, informed him that we could not have the house; "for," said the Rev. gentleman, "the constitution of the Congregational church makes the Pastor responsible for what is done in the church; and though you don't teach, yet you practice polygamy. And I came to tell you, that you may make other arrangements."

Decency required Bro. Gaston to keep silent, while this so called Rev. had delivered himself of his hypocritical speech, and getting a good ready to reply. But with a "Git," and a lash of the whip to the horse, he was out of hearing. Perhaps it was as well, for Bro. Gaston is wont to talk positive to reverends, when an opportunity offers; especially in such an aggravating case. Depending on the promise of trustees our word was out, when the pious preacher came within a few hours of the time, to tell us to make other arrangements. Of course the Rev. divine had

heard of, and saw the little furore of excitement through anticipating the presence of a Mormon Elder in their church and town; and, feeling somewhat alarmed, perhaps, thought within himself to prevent the anticipated big gathering by resorting to a little orthodox strategy. Hence his maneuvering in which he sought to justify himself by a false accusation; for it can not be presumed that he was ignorant of our practice. But if he was, that would not mend the matter, as no rule of justice or courtesy known among civilized people, would justify one in accusing another of what he did not positively know to be founded in fact. So, while the gentleman seemed to realize that some excuse was necessary, his pious cant about coming at that time that we might make other arrangements was like adding insult to injury. What an evidence of unfair dealing. Yet we are told we must speak soft and mild words to such pious frauds.

On Friday evening we drove to Upland, and having enquired of a Justice of the Peace if to make a speech in the street would be a violation of any, to him, known rule, or order, and being answered negatively, at half past eight I mounted the wagon and informed all that came within hearing distance why we failed to fill our appointment in the church. I had a respectful hearing. Several teams came to town, and we learned many of the citizens, were expecting to attend. Bro. Gaston was informed on Saturday that several teams came after we left and stated there was the largest gathering ever known in the small town of Upland. He was also informed that a gentleman offered a liberal supply of eggs, if any one would assume the responsibility of egging the preacher. But being informed by another gentleman that he could command a liberal supply of eggs too, and if they inaugurated the movement that the eggers would be egged, the first gentleman backed down and so we escaped an egging.

We obtained access to a school house about one and a half miles from Upland, and preached twice, Sunday roth, to small audiences, but some few attentive listeners. We lead one lady into the water, the Lord willing, on Thursday; but have to travel eight or ten miles to water; for parts of Kearney and Franklin counties are suffering from drouth. Small grain near a failure, the corn is drooping and will soon die, unless the good Lord shall allow the heavens to pour forth its reviving rain.

On the 5th, with Bro. K. Sorensen, I went to Midden. Sought for the use of an old school house, which had been superceded by a new and more commodious one, and to which other societies had access; but were refused. The gentleman said he did not know there were other than Utah Mormons, and when we affirmed there was, he did not believe us. Bro. Sorensen had gauged a Presbyterian pastor, and decided him liberal, and thought he would grant us his church to preach in; but this unsophisticated young brother assumed considerable gravity when the pious preacher said, "O no, you are not evangelical." This is the orthodox method of calling you a liar; and when an effort is made to defend, etc., will say, "I have no time to discuss; and if I had it would be the same." That is to say that we should still be liars. Now whether these Reverends know they are deceiving the people and think we of course must do the same, I know not. But it is the height of impudence, when I declare

a belief in Christ, for any man to look me in the face and tell me I am not *Evangelical*; which from their standpoint means that evangelical or orthodox church members are Christians, and that those not evangelical, etc., are not Christians. Yet these immaculate beings do all this, and sometimes more with impunity. We next enquired the price of a commodious hall and found it to be ten dollars per night; but for preaching would reduce it half, did not care who preached for the consideration of five dollars a night,—the gentleman had an eye to business. Midden has a population of twelve hundred, and is the county seat of Kearney county. These railroad towns are generally made up of people whose conception of style and popularity is pretty lofty, but very limited in religion, other than that comprised in going to church and galloping through some respectable form of religion which is brief and fascinating, and the pleasure found in social gatherings, etc. Hence, have neither time nor disposition to halt to hear, and consider the teaching which savors of primitiveness. Yet the gospel must be preached. Two elders strongly endowed with will power, who would not mind losing the polish off their boots, or getting their coats covered with dust occasionally, and would make their way from point to point on railway, in lumber wagons, on horse-back, or on foot, just as the way would open, and patiently meet and endure all the changes incident to a traveling elder—without scheming or too much croaking to evade, or shirk stern and trying duties, might by dint of perseverance and persistent labor, in the course of a year do a good work in Kearney and Franklin counties. Spasmodic efforts will do but little. Who can come?

Wickedness, deception, and apostasy are increasing in the land, and unbelief correspondingly. The gospel economy being God's only method to save; therefore, all who do not love that but love something else better, will hate it; which makes the necessity for keeping it before the people very urgent. The success of the work makes an increase of diligence, and wise procedure doubly necessary. No member, or official has time to fold arms and stand at ease in Zion. The diligence of wives and mothers to fill their God appointed positions as is evinced in the Home Column, and inducing others to follow is inspiring. What of *Autumn Leaves*? It can not be that our people are halting, or in doubt about embarking in such an enterprise! Surely no discerning Latter Day Saint is blind to the evil that light literature is causing in the land. It is appalling! Latter Day Saints don't wish to raise their children in ignorance of all topics but those found in the standard books; but require other matter which can help to intellectual development to be presented in a way that will assist, and not prevent their spiritual growth. And who can not see that *Autumn Leaves* will meet this demand? The patronage for the *Hope* ought to be such as to justify its enlargement; *Autumn Leaves* ought to receive such patronage in its inception, as to assure success, and leave no fear in the mind of the proprietors as to support. We can't afford to let such a golden opportunity slip. Strike off the *Youth's Companion* if needs be. *Autumn Leaves* will give you a fit and better substitute. This guarantee, all ought to see. Every additional copy of the *Herald*, *Hope*, and *Sanhedens Banner*, is so much

to strengthen the grand Latter Day cause. *Autumn Leaves* will be such an auxiliary that if we believe in the practice of sprinkling, we shall see the time, if it receives the requisite support, we shall want to christen the child and name it "Co-laborer." But having no desire to run after strange gods, without such a silly practice we shall be ready to recognize and accord to it all the respect, encouragement and help, due a natural born child. The depraved are cunning and industrious, we must seek to substitute heaven's wisdom in lieu of their cunning, but be no less industrious. The day is too far spent to encourage indifference, work, work, work, must be the watchword. All must work, or perish. Work as we please? O, yes, if we please to work right. But the taking on airs and assuming to do as we please, without regard to law or order, and only stopping to review, when we can get no further; then showing penitence, because we can do no better, is far from exhibiting the spirit and genius of the latter day work; but savors, rather, of a debasing policy and a fall from the dizzy heights of principle's plane—if we had ever thus ascended.

There is no reason to think that the gospel economy is an experiment with God, or that He will palliate, modify, or change his decrees to humor or encourage our fastidiousness. I do not exult at the exigencies justifying the defence against the very peculiar attack of Elder Whitmer and company. But, for as much as it came without our seeking, I am glad for the defence. And if there has ever been a time when the Reorganization has sailed on a smooth sea, and under a cloudless sky, the event passed unobserved and unappreciated by the writer. Nor would I forget the sorrow our own folly has brought; but God be praised, our flag still flies, and the grand old ship of Zion is as staunch as ever, and destined, whether her passengers abide or not, to run into harbor with flying colors. Who shall join in the cry of victory, and the grand, grand shout of "Harvest home!" Who?

In bonds,

JAMES C. WALKER.

JUNIATA, Mch., July 16th.

Bro. Joseph.—I moved to this village a year ago last September and as soon as possible began to present the gospel to this people. I have been assisted in this by J. J. Cornish, E. Delong, J. Burtch and R. Hartnell. I have been informed by those that have lived here for several years that we have a larger attendance than any other denomination that have held meetings here. There are only nine Saints here, so we with those of other faiths have organized a Union Sunday School; however by our enemies it is called the Mormon school. For several months after I came it was impossible to get an opening out side of our village, but prejudice is giving way and there are now two places where I have held meetings with a good attendance. I have only baptized one here but I find that there are several that believe.

My wife and I were invited by a Baptist friend to spend the evening of the twelfth at his place; so we went and there met about fifty friends. After spending some time in a social way, we were led into the dining room and found the table well loaded with good things to eat. After supper, I was presented with money to buy me a suit of clothes; my wife also received, a few

presents. This surprise was instituted by our friends; the Saints being invited to take part in it; which they did in a liberal manner. After enduring what we have in the past it seems pleasant to dwell among such friends. My brethren here are much respected by their neighbors. I am doing what preaching I can on Sundays and hope that the time will come when I will be able to do more; for I know that this is the true gospel that we have embraced.

Yours for truth,  
LEVI PHELPS.

LLANELLY, Wales, July 9th.

*Bro. Joseph:*—Since the last April Conference held at Kirtland, Ohio, I consider myself more fully a servant of the church than before. Since last writing from Dowlals, I have not only renewed my diligence, but have gone into the work in the spirit of the Master, secured through faith in prayer, and constantly walking (as Nephi said) in the low valley and the plain road, thus helping my fellow officers to reprove some breaches of great and little note, destructive as well as preventive in their character—so foolishly perpretated by unwise, impulsive brethren. There are thousands of honest hearts in these, as well as other lands, that will yet rejoice with us in the Holy One of Israel. O may the Lord nerve all in the conflict to work while it is day, for the night (death) will soon be upon us, yes, many of poor Zion's old veterans. We have gone out into the streets and lanes of this part of old spiritual Babylon, to try and persuade all that will, to come into the gospel ark. It did my soul good to see the immense crowds flocking to listen to the word preached in Aberaman, Penydarren; but especially in Morrision, Lansamlet and Llanelly; where I have been toiling in company with such noble brethren as Gibbs, Lewis, and Williams, since the 21st of June.

One fault I find in addition here,—generally speaking the feeling is to bring into the church the deceived Brighamites, and nurse and care for them; this is good, so far; but there are in the world men that have never bowed to their ungodly shrine, hence are not tainted with their leaven, and when led to see the gospel in its true light, will from the heart obey, and help to the desired end—"to be preached to all nations as a witness." May the Lord speed it, say I. Prejudice seems almost a thing of the past, that is, in some parts; and we make it a duty in our preaching, that we claim no brotherhood or affinity with Salt Lake philosophy, and that many years ago they taught as we teach; but now, alas, they have fallen: yes fallen, and the once seemingly pure gold is become dim. There are several of that class of apostates here, some having come on a visit to see their relations and friends, others by Utah appointment, to gather their dupes from Babylon to the secret chambers of Israel—Zion, the pure in heart. "Bosh!" As I tell them: "out of the frying pan into the fire." I am anticipating that when I meet some of them there will be a Josephite and Brighamite locking of horns. What is desired is to enlighten their minds that the Reorganization is indeed and of a truth their only true friend, providing they make proper use of the prescription we offer them as a remedy: "Fear God and give glory to him who made the heavens, the earth, the sea and the fountain of waters." Not "Adam," who could not save himself without Christ's everlasting gospel.

It would be pleasing to me if I had a comrade to travel with while I stay in these lands, to counsel and work with unitedly for the good of the cause; but God helping I will do my best continually. Just got a letter from Bro. Jenkins, he is gone to the sea-side (bathing places) for his health. I wish we had some English tracts, as well as Welsh, as the people are calling for the written word, when we are through preaching. The prophecy is having its literal fulfillment—"Gaining favor in the eyes of the people." Love to all Zion's toilers; especially those in the Kewanee district. O pray for us, that the prosperity of heaven may attend us, and all in righteousness.

Toil for treasures far surpassing  
Changing diadems of earth;  
Life eternal, everlasting,  
Through the Lamb who banished death.  
For truth, JOHN D. JONES.

SHEFFIELD, England, July 2d.

*Dear Herald:*—It is now eight months since I joined the one church, and I have not regretted it. I have realized in my short experience, that there are many hills to climb, and that we need to be watchful and prayerful, and that we need all the encouragement that we can give each other. Last week I had the pleasure of seeing three more baptized into the fold.

As a branch we have had dark clouds hanging over us, and trials to pass through, but God has been our helper; and we have many things to be thankful for. When I joined the church, we met in a room that was too small for us, in an obscure part of the town; we are now in possession of a well furnished, and well lighted room, built especially for mission work, situated in one of the main thoroughfares, and we have not yet lacked means to maintain it. I have not yet received any striking testimony myself, but I have seen the spirit manifested in the gifts of healing, prophecy tongues and interpretation of tongues; and I feel that these are enough to encourage me to press on until by my own faithfulness I may be recipient of some personal confirming blessing. My desire is to strive to live so that no regrets shall rise to gather round my future years.

SAMUEL PLATTS.

DOW CITY, Iowa, July 13th.

*Bro. Blair:*—Bro. Peak baptized six at this place the 26th ult.; one a young married lady, and the other five, ranging from ten to fifteen years of age. It does one good to see the young enlist in the service of Christ. Bro. Peak is well liked in this district, and we shall be glad when he returns from visiting his parents near Kansas City. There is room in the Galland's Grove district for a good many more elders than we now have, though all should labor diligently. Our home ministers are making a greater effort to present the word this summer, than usual.

The camp-meeting held on the North Coon, from the 6th to the 10th inst., was a good one; the congregation gradually increasing until Sunday, when there were about one thousand persons present. There was some disappointment at President Joseph Smith not being present; yet the elders enjoyed good liberty throughout in presenting the word. The people seemed to be much interested; a spirit of investigation being manifested on the part of a number. Several hundred tracts were distributed by brethren J. T.

Turner and David Chambers. The Saints were refreshed, and went home rejoicing. The hearts of those taking the train at Glidden were made sad by a telegram to Bro. J. C. Crabb, stating that brother G. S. Hyde was dying. Yet in harmony with the sentiment expressed by the poet when he said:

"Saints should be joyful in their king,  
E'en on a dying bed;  
And like the souls in glory sing,  
For God shall raise the dead."

A few hymns were sang, cheering the Saints and interesting and amusing the crowd that had gathered at the station.

We have a good Sunday school at Dow City which is doing a grand work, the officers and teachers being very energetic. On the 18th of June they had a Sunday School picnic in Mr. S. E. Dow's grove, near the town, which was quite largely attended, a good-number of the Methodist and Baptist people meeting with us, including their ministers. A long table was in readiness, upon which an abundance of good things were spread of which all partook with gladness, lemonade being furnished by the school. The forenoon was spent by singing and speaking, and after dinner the young people amused themselves with swings, while the older ones passed away the time in visiting and chatting with each other. A general good time was had.

Yours in bonds,  
C. E. BUTTERWORTH.

INDEPENDENCE, Mo., July 15th.

*Dear Brethren:*—Brother Curtis and myself did not get the tar and feathers, as promised at the Union School House. You locate Keck School House near Clinton. It is in Vernon county, about fifteen miles east from Nevada, where we got the eggs. I learn since that brethren and others have the names about fifteen of the mob. They are badly scared, and follow our brethren to town to see if they are going to do anything with them. Finding out that the eggs would not drive us, there was a notice put on the school-house door making threats of what they would do, which would not look well in print. The eggng happened on Wednesday evening, 9: 30, p. m., June 23d, we continued until over Sunday, preaching. The Lord raised up friends to us that are looking after the mob. The next step was to close the school-house against us, and that failed also. The Baptists' made their brags that they were going to hold the fort while they had it. Then to clap the climax, they moved their meetings out of the neighborhood, and warned their members not to take us home with them. Now the Methodists and Campbelites are making fun of the Baptists and say that the Mormons have taken the fort; and the Baptists retort and say "The Mormons are going to take the country." (I think the sooner the better). Since then I have been with Brn. I. N. White and H. H. Robinson, in St. Clair and Cedar counties. We baptized six on the 12th instant. We have got the Dunkards after us now. The little stone cut out of the mountain is rolling. There are calls in every direction for preaching. I came very near forgetting to assign any reason for getting our eggs raw. We preach "too much Bible; too much Bible," so say the Baptists.

When we see how the people are blinded we don't have any time to idle away. We have everything to encourage us, seeing how the Spirit is working with the people.

I had the pleasure of meeting with the ElDorado branch last month. They are a noble lot of Saints; and enjoyed one of the best meetings I have ever witnessed in the church. Several of the gifts were manifest which were encouraging. The Saints manifest a good degree of the Spirit. I also met with the Clinton Branch of late. They are mostly young in the cause, but zealous and humble, enjoying themselves in the Spirit. If we have some trials, they are overbalanced when we see the Lord granting his Spirit to his children in confirmation, while his servants hands are yet on their heads.

Your brother in Christ,  
S. CRUM.

HASTINGS, Victoria, Australia,  
June 11th.

*Editors Herald:*—I am glad to see there is a probability in the near future, of having among the church publications some reading matter adapted to the needs and taste of the young people of the church. This need has been felt in a greater or less degree by all. I find there are many young people of the church who are firm in the faith, that is, they are perfectly convinced that the gospel is true, and could never be satisfied in any other church, still not alive to the work, or interested enough in it, or, I might say, not sobered down enough to be interested in the deep reading matter of the *Herald*, and the *Hope* is too small. They are passing over the dazzling and slippery paths of youth, and need a guiding hand that, while keeping pace with them, can steady and direct them.

In a productive soil the only way to keep the weeds down is to sow seeds of something that will grow faster. It is labor in vain to dig out the weeds if the ground is left empty. We want something to take the place of, and crowd out the numerous periodicals of trashy reading that are continually being placed before the young. They must read something, and will read those if they have nothing better.

It is true good books can be sought, but when those are read through they are done. The mind partakes of the spirit of the age, wants something new continually coming. Through this medium (the magazine, "AUTUMN LEAVES") it will be the aim of the writers to cultivate in the rising generation a taste for a higher class of reading than many indulge in to day. Many are living in remote and secluded places, their books and magazines being their only diversion. At such places—and they are predominant with the Australia Saints—a book-store is not found, consequently neither the young people nor their parents have any opportunity to make a selection of reading matter if they would. But agents for useless stuff, such as the "Bulletin," will find their way to all such places, and people will pay their money away for what is only fit to light the fire with.

I might say much more, but this is sufficient to convey the thoughts I wish to express on the subject. I sincerely hope the church at large will take hold of this enterprise and make it work a reformation among our grown up young folks, not only in the way of subscriptions (although that will be the first step), but also in contributing nice, interesting articles—the brethren as well as the sisters, for I suppose its pages will be open to all who write appropriate articles—not necessarily to be always religious instruction;

neither irreligious, but something that always contains purity of thought and motive—good morals. Where is Uncle Jehn now-a-days? We never hear from him. I have no idea who he is, but would like to see more such stories as "What is it worth," and "Why not now?"

I realize it requires a sacrifice, and mental concentration, to sit down amid our daily duties and cares, or to throw them off, and write for hours at a time. But the writer is benefited by the sacrifice as well as the reader.

SISTER EMMA.

STOUC CITY, Ia., July, 16th.

*Dear Herald:*—I came to this place from Decatur, Nebraska, where I baptized four. Visited the mayor yesterday to get the use of the park, but he thought it would not do to make special of it. We are trying to get the use of a grove near Bro. Berg's, and if we do will commence services to-morrow. The Saints have been very kind where I have been.

In bonds, J. W. WIGHT.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### NOTES BY THE WAY.—No. II.

ON May 28th Bro. and Sr. Stauts and Sr. Penrod kindly procured a team and took me to Secret and Ruby Valleys, some forty miles distant, in a south-easterly direction from Elko. Our route lay for the most part over an uninviting sage brush, rabbit range, with a few sage hens and blue grouse to comfort "Poor Lo," in his sorrowful wanderings. Extensive, precipitous, rocky, snow-clad mountains, on either side afford a safe retreat for the wily mountain sheep. En route we took in old Fort Halleck, recently abandoned as a military station. As a silent sentry it stands alone, with its imposing, gaunt, spectral looking hospital, with the surrounding cottages and long low barracks, looking dreary enough to remind one of Byron's *Thanatopsis*, or voice of death, while the adjacent graves of soldiers are opened and their remains borne away to Washington to rest and await the note of the archangel's trump.

This is quite a romantic and picturesque spot, at the base of a mountain, by the little babbling brook, as it leaps forth from its pretty cottonwood shade, and from which an ample supply of ice cold water can be drawn to irrigate the large farm or Government reservation thereto belonging. It is all to be sold, I am informed, and Madam Rumor has it there is a favorite in the ring some where. I wonder if the old lady has quite forgotten this is a purely Democratic administration, no more rings, grindstones or axes—at least I saw none here. But worse than all that our road is all of a sudden blockaded by six barbed wires, tightly drawn and stretching away miles in the distance on either side. We ordered a halt and called a council of war, and after taking an observation found it was nearly night. We had about fifteen miles further to go and were

not prepared for camping. To turn back was out of the question. President Cleveland was away in the Adirondacks, little dreaming what a fix we were in. It was finally moved, seconded and carried, that we proceed immediately, and that that fence be and is hereby declared a compound public nuisance, to be temporarily abated—which was done. We ordered the wires down as an actual necessity, and as they let go of two posts our combined averdupois was just sufficient while standing on them, and lifting on the post, to hold them down as one sister drove over; then up they rose again, and we had a good open road to proceed over, not expecting to find other lines yet up in our way, but in a few miles, sure enough, we struck it again, and again we ordered it down, enforcing our orders in the same way. And methinks had an unsophisticated Philistine, or a telescope-eyed dude come along and gazed upon those wagon tracks, it might all have been swallowed as a Mormon miracle—a sure sign that faith and works will prevail. On, on we wend our way, and stayed that night at the hospitable and genial home of Mr. (now brother) Leonard Covert, in Secret Valley,—with whom we spent a pleasant and profitable season, although we found his wife suffering severely with chronic rheumatism, being very lame, and oft compelled to use crutches. It was exceedingly painful to see her even cross the room. She said she had tried all kinds of remedies and received no benefit from them; so that night and next day I took the case before our Father, the Great Physician, and after consulting with Him upon it, applied His remedy—anointing with oil and laying on of hands, as his legally authorized servant in the name of Jesus rebuked the affliction and blessed her as an officer in the Church of Jesus Christ; and again, thank God, he sealed the rebuke and the blessing in a complete and most unmistakable manner. The lameness left her and has not since returned. She is rejoicing in the blessing, and testifies with others of the wonderful power of God. The clouds of witnesses are continually increasing—"Jehovah speaks! let earth give ear."

It is written that "in the mouth of two or three witnesses every word shall be established." Nowhere does he say in the mouth of one witness only. Now show me a man who is testifying to mankind that this church is not the divinely organized, commissioned, officered, and heaven-accepted church of the Son of God, even of that Christ that said unto Saul: "I am Jesus of Nazareth whom thou persecutest," (Acts 22: 8), and I will show you a man weak enough to say Christ did not know his own name; and if the name of Jesus is obnoxious to any now, it shows such are not intelligent members of his body. I earnestly pray all such may speedily repent of such nonsense, become converted and saved by obedience to the gospel of Jesus Christ. For the Master hath said to us, "Whoso rejecteth you and your testimony, the same rejecteth me, and rejecteth him that sent me." etc. While this Reorgan-

ized Church of Jesus Christ, composed of Latter Day Saints, is fast building up "the waste places of Zion," as God has so long advertised shall be done, and while contending earnestly for the faith once delivered to the Saints, some kinds of professors must rise up and contend against it. But while we toil, and watch, and pray, and plant and water, God is giving the increase, and everywhere "confirming the word with signs following them that believe" and obey this heaven sent message, in this "the hour of his judgment." To him be the glory forever. Amen.

Ruby is the largest valley I have seen in this region, being some seventy miles long, and three to ten wide, looking like an oasis in a desert, while from every point of the compass come bounding the snow fed mountain streams all centering, after much irrigation, in a lake near the center of the valley, the waters of which sink. This is a good stock country, producing some grain and much hay. Frosts occur nearly every month in the year, the weather changes to extremes suddenly, everything brought in via rail and team is fabulously high. This, with its surrounding vallies, is dotted with log houses generally built, with here and there an old dug out, by families years ago who scattered out from Utah, to thus isolate themselves from tyranny, oppression, and the soul blighting curse of apostasy in all its worst phases. Disappointment marred each visage, recklessness branded the steps of many, but not all; some maintained their integrity all through the long years of that dark night which ought to and might have been their noon-tide of day. I have seen and conversed with many time-scarred veterans, also young and middle aged. Every one has the sad story of bitter past experience to tell, mid tears oft falling fast as they recount their wrongs and compare them with their first experiences of joy in the work in the days of the martyr—prop<sup>et</sup>. I am often led to exclaim, "How the Saints loved that man! And why do they still hold his memory so dear? It was because God loved him; and His Spirit bore witness with their spirits of his worth in the sight of heaven. Nothing, I find, so stirs up the fountain depths of their souls as to read or hear anything against the life or character of Joseph Smith the martyr. Wherever I find the faintest spark, even of the love of truth or hope of immortality in the breast of these old-timers, I find every one testifying of the power and integrity of Joseph and Hyrum. And I have yet to find the first one who does not thus testify of them. Yes, and more; the Spirit of God bears record to the truth of their statements. And notwithstanding they in their best days with Joseph were most violently treated, mobbed, plundered, robbed and suffered all but death, far beyond anything since experienced by them under the Brighamite rule, still in the face of all this they love the first leader God sent, and abhor and detest the memory of the apostate Brigham. To my mind such testimonies weigh in God's balances of truth; and it does my very soul good to see such brethren return to

the old paths and remember their former covenants, "not only to say, but to do according to that which is written" in the three books, realizing that it is written there is joy in heaven over them, as I see them again receive and enjoy the same Spirit and "seal" of the covenant they made with Jesus Christ more than forty years ago. None but a wilfully blind, petrified mummy would be expected to stand and deny the light of the God of day in his meridian splendor; but "thrice dead and plucked up by the roots" must be that "whited sepulchre" who will arise and hypocritically contend against those whom "God has set in the church, as it pleased Him," and whose labors the heavens reward and approve daily. The good work will go on, for God has spoken it. The stone kingdom is growing, and it "shall not be left to other people; but it shall be given to the people of the Saints of the Most High." In that kingdom, with the Saints, I am well pleased even now; and I ever expect to be fully satisfied in it and not outside of it. This, too, is the revived faith of these returning pilgrim Saints, who are made to rejoice 'mid the surrounding gloom of prejudice, bigotry and false doctrine, with all of its "lo, here, and lo, there," ever to be found on either hand, just outside of "the straight and narrow path," in which path there are no stumbling blocks, as brother Joseph so beautifully explained to us at the Park's Mill conference in September, 1873, and which was so indelibly impressed upon my mind, as it was upon many others, as an eternal truth.

Everywhere I go among these old-timers I find some who, for years, had trembled between fear and hope, as they struggled on with tearful eyes, gazing upon their families growing up to go forth and meet the false theories of men, with no apparent opportunity of being armed with a knowledge of the truth. Thus has the happiness of many lives been blasted and withered. Surely, there must be recompense for its authors when the witnesses are all brought in, for it is written: "shall not the judge of all the earth do right?"

I have been told by well informed adults here, who were raised and educated in the Utah church that they there had never heard a sermon, but had always been harangued on irrigation, fence making, compound tithing, consecration, polygamy, obey counsel, and to keep their eye on "the bag" for the next "cat to be let out," etc., all marked and branded to pass by the angels and the gods into Brigham's celestial heaven, etc.

Here at the hospitable house of a well known old-timer of Nauvoo fame, William Fausett, who by the way, is a brother-in-law of our time-honored brother, Elder John Brush, of Newport, California, with whom I spent many hours in discussing the past as well as the present and future, holding good meetings there, as well as in an adjacent school-house. His eldest son and good wife were the first to demand baptism, and on that memorable 2d day of June, as I led down brother Alfred and sister Mary into the chilly waters of Pole

canyon while our sweet singers of Israel, brother and sister Hays, bore well their part in solemn song. The heavens were propitious, the Spirit of the Master meet for such an occasion was felt, as many glistening, tear-dimmed eyes on the bank testified. And as I called for more volunteers for the army of the Lord, no little stir was noticed as out stepped four noble young men—William and Leonard Covert, John M. Fausett their uncle, and another nephew William E. Cassaday—making six to follow Christ. That evening at the confirmation meeting there were joyful tears shed as old brother and sister Fausett exclaimed, "Thank God? Our prayers of many years are being answered this day, for salvation has come to our house."

Having established a good Sunday school, both the young and the old seem quite interested and studious; quite a change is apparent in the neighborhood; the spirit of truth is working. Continuing meetings till the 18th of June, again the waters were troubled by baptizing seven more precious souls, including old brother and sister Fausett, their son William, then Leonard Covert, he being the first white child born in Salt Lake City, (November 27th, 1848), then followed his two daughters, Julia and Maud. On starting away we met Bro. Hays' son, Clarence, and returned and baptized him. All these are promising young men for the cause of Zion. Held a good confirmation meeting in the evening; spoke an hour on the laying on of hands, and felt that God approved the labor and blessed it. Next day we again met in the school house, preached the word to a goodly congregation. We organized the North Ruby branch with fifteen members, brother A. Hays presiding elder, A. A. Fausett priest, Leonard Covert priest and teacher, Wm. Fausett deacon.

There are many good souls here that are believing; and others say they will obey soon. It needs an able, active elder here that can visit the entire surrounding region and raise the standard of Zion. There are a few hostiles—as might be expected. Such are generally "willingly ignorant" of our faith, and talk wildly of us, while the general tone of the people is quite respectful toward us. The good sisters here, as in other places, are not found wanting in feasts, basket-lunches, etc. They know how to manage those things to make all feel at home.

Here in our Sunday school arose the anxious question, "What kind of tune books shall we buy? When will our own be ready, and how few can we get along with till we get our own collection?"

When I told them of the Sunday School work and workers at Lamoni, nearly all expressed an earnest wish to be there and enjoy the feast. And here permit me to say that in every place I have visited the earnest want and desire for the coming "Autumn Leaves" of sister M. Walker is daily expressed. The time has come that its great want is felt; and with that is coupled a strong confidence that it can and will be supplied. Its worth is being con-

sidered and weighed in nearly every household of Saints, and some others also look for it with much desire. And I have got to find the first Saint to say a word against its publication. Even the usual chronic growler does not oppose it.

Our noble *Herald* and *Hope* are highly esteemed, as they should be, wherever I find them; and while their dear pages are radiant with heavenly truth, yet they can not contain all of the condensed valuable matter—soul food—which the “Autumn Leaves” will bring. In every house where the *Herald* and *Hope* is read I find various other publications, even the best of which have to be analyzed. Columns of worthless advertisements are never read, many light, trashy articles are turned from with contempt, and so from the great mass of their contents very few gems can be gathered; so they are read and destroyed, not considered worth preserving. But in such a publication as this magazine promises to be, its worth will cause its files to be kept for reference. Again, its cost per year will give far more valuable reading matter than the four or five dollars in publications so often found to cull from. None ever discontinue the *Herald* or *Hope*, that I am aware of, to take outside publications and get the little of worth they contain. Neither will they do so with “Autumn Leaves.” The mass of our people are readers, and many are profound thinkers. And while the cry comes from Zion’s children, and we have God-given talent ready, waiting to wield the mighty pen that shall both instruct, edify, comfort, counsel, and build up the many, old and young, languishing, worried, weary, sad and overtaxed mothers in Israel, giving hope, infusing new life, lifting heavy burthens, showing them how their life-work and its harvest shall bless themselves and their dear ones more than before, also helping the fair daughters of Zion to mold and fashion their channels of thought aright, enabling to wisely think out their work and then understandingly work out their thought, so they shall not be disappointed at the harvest. For with these advantages of the experience of old and wise heads they are enabled to rightly start in real life work, where otherwise they might have to leave off, as millions have done before. Tell me, O ye careless ones, is it not a most laudable and inspirational work! And shall we be found guiltless, I ask, if we withhold our timely aid? Let it start with two thousand names, and there is no failure about it. Now will every branch president take it in hand and make a list of names of all wishing it within their reach, and send on to Sr. Walker without delay. And should there be one who either could not or would not do it, let an active sister in the branch take it in hand and it will be done.

I would also suggest a printed form for subscription list, to be furnished every branch. It would greatly facilitate the work. Let me here quote Paul’s words to the Philippians, 4: 3: “And I entreat thee, also, true yoke fellow, help those women which labored with me in the gospel, with Clement also, and with other my

fellow laborers, whose names are in the book of life.” Yes; let “Autumn Leaves” go forth in early autumn, too.

As I sit writing I hear the far reaching peals and booms of heaven’s artillery reverberating through the mountain crags. O, that it, too, might be used to bear on its swelling chorus the message of eternal truth in its loudest voice. Let the lightning flash it! Let all nature tell it!

The faces of the Saints in this region are all turned Zionward, and some are preparing to go east with their stock at an early day to locate. The brethren are very kind and carry an elder wherever he wishes to go, which is no little thing. I just went over to Clover Valley with Bro. Hays and family; but the heat was too much for me with climate changes. Quite a severe attack of mountain fever kept me still a few days; and although gaining I am still weak. I am hardly strong enough for this field, much as I like it, and feel sorry to leave it so soon. But it is necessary I should, and again the adieus are said feelingly, and in sadness we part. I go to Elko with brother Hays’ family, bearing tokens of brotherly love from this branch of our Father’s family with whom we have had the short but agreeable acquaintance of five or six weeks. May we, with others who are just ready to enter the door, meet again in Zion. If my prayer will avail, they shall ever be blessed. More anon

RUBY NALLEY, Nev., July 6th.

D. S. MILLS.

#### GOD’S CHILDREN.

ON Sunday, July 3d Bro. W. W. Blair preached an excellent sermon in Lamoni, in which he asserted, and conclusively proved from the scriptures that man is “the offspring of God,” hence the children of God when created. In meditating about it some thoughts occurred like this:

We as God’s children are apt to require of some more than they are able to do. We also are prone to find fault with each other. But God, our Father never requires more of any one of us than we are able to do. He never finds fault with any of his children when they do what they are able to do.

They who obey the gospel, “the perfect law of liberty,” are privileged to attain to celestial glory if they are *willing* and *able* to live for the same. If they fail, they have other chances, or provision is made for something else. In Doctrine and Covenants, 85: 5, is one of the evidences of God’s goodness to his children:

“They who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the celestial kingdom, can not abide the celestial glory; and he who can not abide a terrestrial kingdom, can not abide a terrestrial glory; he who can not abide the law of a telestial kingdom can not abide a telestial glory; . . . therefore he must abide a kingdom which is not a kingdom of glory.”

This is in harmony with the vision in

section 86, which, I think, manifests the goodness of God to his believing children. None will be condemned for not doing what they can not do. If any are not able to abide or keep a celestial law, they may be heirs of terrestrial or telestial glory and have inheritance on earth in the “great millennial,” though in the great finale some of the inhabitants of the telestial world will be those who failed entirely to be meek; hence lost the privilege to reign, or dwell, or serve under Christ on earth.

W. C. LANYON.

#### THE EFFICACY OF GOD’S WORD.

[THE following purports to have been an actual occurrence.—ED.]:

Rev. Geo. T. Street, Baptist Minister:—“Well, Will; I called at Kirtland as I was coming here from Caro, Tuscola county, Michigan, to see the Mormon temple and those plates that Joe Smith had. I asked the janitor if he knew. Do you know?”

Bro. Street:—“Certainly, I know where history says they are, and that is enough. They were given in charge of an angel.”

Rev. G. T. S.—“It seems strange that the janitor didn’t know, and you do. He asked me to preach and showed me through. It looks like an old mill or an old barn, or farm building. Do you believe Joe Smith saw the plates, or an angel, Will? Is it a reality or a fraud?”

Bro. S.—“I not only believe, but I am sure. And as for its being a reality, many thousand people have been deceived if it is. But how is it all you ministers say ‘Joe Smith,’ instead of Joseph? In a court of justice the law would demand manners, and fair play. Does going to college, and a theological seminary for seven years teach you to talk disrespectfully of some one you never knew, or perhaps never will?”

Rev. G. T. S.—“It is very easy for many people to be deceived. Look at the Catholics, Spiritualists, Mohammetans and thousands of other ‘Isms,’ being deceived every day! And all the books and newspapers call him Joe.”

Bro. S.—“So you put your trust in books and newspapers do you? But let us come to facts. Did God call Martin Luther, John Knox, John Wesley, John Calvin, Whitfield, or any other of the reformers, by direct revelation?”

Rev. G. T. S.—“No; I think not.”

Bro. S.—“Don’t the Scriptures inform us that ‘no man taketh the honor (of priesthood) upon himself, only those that are called of God as was Aaron?’ And you know how he was called. Who authorized you to preach? Did God call you?”

Rev. G. T. S.—“No; the faculty of the college and those who ordained me and confirmed me, authorized me to preach. Man did it.”

Bro. S.—“Can’t you see that according to the Scriptures your system is wrong? Here you are on a vacation preaching for a salary per week. And if some parish offered you more than you now get, you would go, and Christian papers would have it that you were called of God to

another place, thus preaching "for hire," deceiving and being deceived; pastors and their flocks in a restless condition, driven to and fro. I thank God that I know the fulness of the everlasting gospel in its simplicity, and that the signs follow the believer as they did of old. Many thousand people have had a testimony for themselves, and every one who obeys the ordinances and keeps the law of Christ can have one also. I am satisfied I have one that the world can not impeach."

Rev. G. T. S.—"Will, you seem to have something I have not got, with all my seven years' learning at college.

WM. STREET.

#### W. P. BROWN'S TRACT.

*Editors Herald:*—In a recent issue of the *Herald* I noticed an editorial calling attention to a pamphlet published by W. P. Brown, of Newton, Kansas. And as I held a discussion with him at Cameron, Ontario, last fall, I was quite anxious to obtain his tract. However, I did not see it until at our conference of the London district, just passed, Bro. J. H. Lake gave me one. In looking it over I find it claims to be a report of the Cameron debate. But in many instances Mr. Brown has changed his arguments so that they appear in his tract quite different than he presented them at Cameron. For instance, Mr. Brown says on page twenty-seven of his tract, and gives it as his argument at Cameron: "But I must first notice some remarks made by my opponent last night. \* \* \* He took you to Matt. 17th chapter to prove that spirits and men can converse together *without being changed*." Now this is false! I did no such thing. This you have doctored, Mr. Brown, since the debate. The term, "without being changed," formed no part of your argument at Cameron. But as you saw how signally you were defeated there you have therefore gone to work, patched up, and put in print your nonsensical arguments at Cameron, adding to, and striking out here and there to suit your convenience. The truth of this assertion will appear to the reader of your tract, as you say on page six: "I now intend to write on the four subjects that I discussed at Cameron with Elder Smith, and give the substance as taken from the notes in my possession, and such other thoughts as may come to my mind." Why do you now have to insert "such other thoughts" as may come to your mind? Evidently because, in looking over your quibbling statements, you saw how futile had been your efforts, and that they needed doctoring. The fact of your publishing the matter, with "such other thoughts" added as came to your mind, shows clearly you were not satisfied with your efforts there, and hence you gather up your notes of that debate, and by fixing and doctoring with your "other thoughts," hand it to the public as the substance of that debate. This answers for the *reason why* you did not publish the other side of the discussion, better than your deceptive whine—"On the account of the vulgar language I don't think it fit to be put into print." This is too transparent, Mr.

Brown, as is proved by the contemptible way you turned your slanderous tongue on the elders of the Reorganization while you were endeavoring to defend your hopeless cause. No, sir! had my arguments been inconsistent and clothed with vulgarity, you would only have been too glad to have then made them public and tried to use them against the Reorganization. But because facts were submitted there that overturned your little barque, you now, in your despairing and whining way cry out, His arguments were vulgar,—not fit to be printed!

I also notice that Mr. Brown thinks it was a terrible affair for Bro. Luff and me to tell him of his falsehoods. Undoubtedly the pious Jews thought the same of Christ when he told them they were liars. (John 8:55). The criminal on the gallows thinks it unbecoming a gentleman to put the halter around his neck, but nevertheless the laws of the land may authorize it. And so may the laws of God authorize me to tell a man of his falsehoods when proper. And that the *Herald* readers may see that I have reasons to say you told falsehoods, I call attention to your tract, page 2. You there say: "It could not be expected that Smith would do any better than he did, for he was sent from Independence, Missouri, for that purpose." Now whoever will take the pains to look up the appointment of missions for the year 1886, will see I was appointed by General Conference to labor in Canada. I left Missouri August 22d, 1886, and the debate did not take place at Cameron until December 6th. I was not sent from anywhere to meet you, Mr. Brown. Elder J. H. Lake appointed that I should go to Cameron before there was even a hint of your coming there; hence, in this you have spoken falsely. And the only reason I can assign for your trying to make out that I was sent all the way from Missouri to meet you was to carry the idea with those who did not know better, that the Reorganized Church considered you of such importance that they had nothing in Canada to meet you, hence had to send a man from the States! But so far from this, Mr. Brown, the Reorganization considers almost any of her lay members fully competent to cope with your theological (?) powers; and we would therefore suggest that before you start on your mission of "waking up" the Latter Day Saints, that you become a little more given to telling the truth.

On page three of your pamphlet you say: "I had to rise and request the people to remain quiet while he [Smith] was speaking. He even asked me to intercede for him so that he could speak." I would suggest for your benefit, Mr. Brown, that you read the 8th verse of the 21st chapter of Revelation, for you know you have told a wilful falsehood here. You also say, on same page: "At Cameron there were about twenty-four Latter Day Saints, and half of them were convinced that I was the right man in the right place. I had already baptized seven of them." Now there was then a branch of over sixty members at Cameron instead of twenty-four. And if half of the "twenty-

four" you mention thought you to be the "right man in the right place," why did they not show it by accepting of the ordinances at your hand? But the facts are to the contrary, as is evinced by four persons uniting with the Reorganization, as a result of that discussion. And when you say you had already baptized seven of the Latter Day Saints, you state falsely again, for one of the seven you baptized had been cut off the church, hence did not belong to the Latter Day Saints.

Mr. Editors, I might go through Mr. Brown's entire pamphlet and show false statements in various other instances, but I consider it folly and a waste of time to bother with a matter so inconsiderable as Mr. Brown's work. His arguments carry upon their face their own refutation and inconsistencies. I will just notice one argument, however, to show Mr. Brown his inconsistency. On page 9, where Mr. Brown is discussing the name of the church he says: "But in 1834 they changed the name to Church of Latter Day Saints, leaving out the name of both Jesus and Christ. Here the bride divorces the bridegroom and puts the church in her own name." Again, on page 11 he says: "I tell you, that when the church changed its name the first time and put it all in their own name, and put both Jesus and Christ out of it, darkness covered the whole church." And further on page 28: "Now if Christ had not taken David Whitmer out of that body so that the authority might be preserved, an angel would have been obliged to come down again with the authority."

Now, if these matters are as Mr. Brown says, then the church has had no authority since 1834, and if the church in changing the corporate name divorced the bridegroom—Christ—then she, the church, formed no part of the body of Christ *after that act*. If this was a legal divorce, then Christ would no longer acknowledge that body as his bride, but rejected her; and as David Whitmer was a *part* of that body up to April 1838, was he not rejected also, seeing that Mr. Brown tells us "darkness covered the *whole church!*" But Mr. Brown may say, "No; David Whitmer was not rejected. It was only the majority that was rejected." But this is only mere assertion, and every individual belonging to the church at that time might make a private claim, and where then is the authority of discrimination to accept of one and reject the other! No, sir; if the church was rejected in 1834, then David Whitmer was rejected with it; and the idea of David Whitmer continuing to remain for four years with what is alleged to be a corrupt and rejected "bride," committing adultery with her in the sense of administering her corrupt doctrine, and then this unholy, unchaste, corrupt, and adulterous bride to rise up and cut David Whitmer from fellowship after he had associated with her for four years after she became the divorced bride, does not speak very well for the pure stream of authority claimed for David Whitmer—and yet it equals his authority derived from the apostate, false revelator, W. E. McLellan.

How is it that Christ allowed David Whitmer to remain with what he alleges to be an unholy, and rejected bride, administer her doctrines and partake of her sacramental cup until she had arisen and severed him from her connection *before* he "called him *out* to hold the authority!" Mr. Brown will please pardon us if we don't take his nonsense all down. Mr. Brown when you say, on page 29, "If the stream is filthy we must go above the point where the filth has come in, in order to get where the stream is pure," then we wish to remind you, that according to your own argument, that David Whitmer's hands being laid on your head *conferred nothing* by way of authority to administer in the things of the kingdom of God, for he had none to give.

We might elucidate this matter farther, but we forbear, seeing that David Whitmer claims are being fully punctured by the *Herald*, reminding us of the sayings of Jesus, "Whosoever falleth upon this stone shall be broken; but on whomsoever it shall fall *it will grind him to powder.*"

Praying that God will have mercy on those who are out of the way, I am as ever,  
W. J. SMITH.

HOLSTEIN, Ont., June 24th, 1887.

#### HEED THE WARNING.

"HE that is warned, let him warn his neighbor." The Lord is visiting destructions upon the earth, and we are notified that they will come thicker and faster, till ultimately all who will not repent shall be destroyed from the face of the earth. But before the Lord destroys a city or nation, he warns them that they may repent and be saved if they will.

And whom does he send the warning through? The wicked? No; for they will not even hear the word of the Lord. And if the warning is given through those who will hear, is it not their duty to make known that which the Lord has spoken through his servants and handmaidens concerning a place, that the people may repent if they will? And also that their garments may be clean of the blood of that people? Reading Bro. J. W. Dimmock's letter in the *Herald*, and also a private letter from him to my husband, has stirred up those thoughts in my mind concerning Nova Scotia, and I feel so strongly impressed to write that I have laid aside the much desired new *Herald* to do so.

I shall now relate a few circumstances in connection with the subject. During the early part of our mission in Nova Scotia, while Bro. George N. Davison was alive, and at the time of which I write was at the house of one of his brothers who had recently been baptized, and from the very day he made known that he, with his wife and sister and brother-in-law were going to leave the Baptist Church, in which they all were leading members, and join the Church of Jesus Christ, the whole neighborhood was in an uproar. Some of the women who had been considered the most pious christians of the Baptist Church came to him and with tears and prayers entreated him to desist, saying if he left

the church the blood of those who were looking to him as an example, would be upon his head. And when he would not be persuaded, they went to father's house, endeavoring to work upon my mother's feelings, troubling father because his children were becoming heretics to the church in which they were brought up, endeavoring to turn him against the instruments of their new conversion, and urging mother to do all she could to keep them from being baptized. At the close of the morning meeting in the Baptist Church, my brother announced that there would be baptism in the afternoon by Elder Burton. Then what a wild scene ensued! One woman rushed out of her pew and went leaping and screaming at the top of her voice all the way down the aisle, saying, "I will not have it, I will not have it!"

As soon as the congregation was outside they crowded around mother, who was naturally emotional, and not being fully decided who was in the right, she became nearly crazed by the wild entreaties and denunciations of the people. Five or six women were crying and talking all at once, with some throwing their arms wildly, it was a scene that would unnerve any one who did not know it was all a trick of the adversary. At baptism there was a large audience—about two hundred—most of whom came out of curiosity, while others intended to ridicule, and to break up the meeting. But the power of the Spirit was sufficient to keep them quiet during the excellent discourse before confirmation; and those who had come to mock and ridicule, hung their heads in shamefaced silence. Christ could not do many mighty works in his own country because of unbelief on the part of the people, and was it anything strange if in that assembly of unbelievers and evil designing people there was no further outward manifestation of His power than prophecy at the confirmation. But because there was not, there came the "Aha, I told you so; they have no more power than any one else; it is all a base fraud."

Those who obeyed knew it was not, and yet they looked for something more. The conflict had been so great with my brother, that when the reaction came, and all his former friends turned their backs on him, his bodily strength gave way, and all that evening he lay on the couch as weak as though he had had a heavy sickness. Having followed Jesus in the waters of baptism he now followed him into the wilderness, spiritually, and was sorely tried and tempted. Since the people had not succeeded in preventing them from obeying, it seemed they agreed to oppress, worry, and torment them till they would be, as one woman said, forced to come back to their old church again for refuge. And if that place was not the abode of devils for a time, then such beings never were upon the earth.

I shall not take the time to give all the connecting links; suffice it to say, that one morning while this brother was at work in the barn floor, his mind being in a state of great agitation, the devil caught him up and tossed him over a four foot wall

into the bay, (a place for hay), throwing him on his back on the log flooring, where there was but a slight covering of hay, causing him to utter the most unearthly yells that a human being ever uttered. Bro. George Davison was in the house, a little distance from the barn, and hearing the yells, knew the cause, and although feeble in body was strong in faith; and knowing that he alone in that place (Joseph had gone to Rawdon) held the authority to command the evil power in the name of Jesus Christ to depart, he arose immediately and went to the barn, praying as he went. For one moment he thought of his physical weakness, and faltered with fear. But it was only for a moment, for the thought came, "There is no one else; I must." But what a sight to meet! There lay our brother writhing, apparently in agony; his features distorted; his eyes glistening like a wild beast, and he frothing at the mouth. When he saw George his desire was to strike at him, but he was in a manner bound. George made his way cautiously around him, got his hands on his head, rebuked the devil in the name of Jesus Christ, and commanded it to depart. With a hideous yell he departed, and our brother rose up so light and happy he said he could scarcely stay on the ground, and felt as though he would leave the ground and stand in the air.

Such a victory over the powers of darkness almost overwhelmed brother George with joy. And our brother testified that while he (George) stood and prophesied in the name of the Lord concerning the three woes that were to come upon that place, his face shone like the face of an angel.

And again; my sister Sophia, who is now in the paradise of God, bore testimony that as she awoke one morning quite early, she heard the words pronounced in a most melancholy strain, "Woe, woe, woe to this place, if the inhabitants repent not." Again; in a testimony meeting at Bro. Robert Newcomb's, while the writer was speaking in an unknown tongue, with such a spirit of lamentation as never came upon me before or since, my sister Eliza, (who had only attended one meeting prior to that evening) saw in vision the interpretation just as my husband gave it in words a few minutes afterwards; but she was so overcome by its terrible nature that she could not tell it till after meeting. She wanted no further proof that the power of the ancient gospel was again on earth, and forthwith obeyed. Again; while at Queen's Ferry it was shown to me, as I have already written. Two of these testators are dead, therefore their testimony is in force. But Bro. Dimock, when you hear of cattle dying strangely, or of barn burnings, do not think the woes have already come. Should you visit a place that you once visited with us, and see the earth torn and thrown up, the sea coming in where it ought not, and the whole face of the country so changed that you would scarcely recognize it, then you might say that was one woe. Or if the country should be devastated by war, perhaps that would be one. Or, if the deadly sickness

should pass through the land taking whole families away, perhaps that might also be one. Let those who are Saints of God "stand in holy places" and prove themselves to be Saints indeed, and it shall not come nigh unto them. May God give each one of us grace and faith to stand in the day of trial, that by keeping all of his commandments the destroyer may have no power over us.

Your sister in the covenant,

EMMA.

HASTINGS, N. S. W., May 16th, 1887.

#### THE BENEFITS OF RELIGION.

MANY are clamorous in demanding proof of the claims of the gospel of Christ; yet equally as many, perhaps, are blind to the force of such proof when presented.

When a system is inaugurated for the accomplishment of certain specified ends, the evidence of its merit is its adaptation and fitness to the work to be accomplished.

Who can become a follower of Christ represented in the Bible without becoming better than he was before?

Will infidelity dare to maintain that virtue does not merit reward? And if there is a hereafter, a future life, the possibility of which most of the infidel school admit, I believe, who stands the better chance of receiving what no soul can help but desire, the infidel who ignores a definite expression of God's will, or the Christian who accepts the highest type of intellectual and moral life as the standard of their lives?

Proof, indeed! What do the opposers of religion grant us in support of their assumptions? Ah! they attack the weak places in the line of Christian effort. They fain would make christianity, propet, responsible for the vices and mistakes of every professor. This is unfair, and evidences either a willful blindness as to causes and effects, or unpardonable ignorance of important matters upon which they dare to speak

We might turn the telescope and single out examples of infidelity where the moral character of men and women is so low that infidelity itself, if it has any conscience, would shudder at the baneful sight. There is no real parity existing between Christianity and infidelity. The former is based upon certain well defined principles. It gives expression to the highest laws of which the human mind can conceive. It is definite in all its parts. Infidelity is not so; it is vague, indefinite, illy defined and undefinable; breathes no certain hope; makes no demands; recognizes no responsibility to the higher power. It is simply a negation of everything in the way of revelation from heaven, a denial of the utility of the Christian's hope, a plunderer in the realm of spiritual thought and desire. Men of sceptical tendency I can and do respect with proper deference; but the creature of infidelity itself I deplore and abhor. It should not be respected, because it is not respectable. It is not what sinful and suffering humanity need. Men are prone enough to evil when the restraint of future judgment is before them. Infidelity

practically throws down every barrier to sin and disrobes men of the needful shields of faith, hope, and trust, thus proving itself an enemy to the race. While men of high culture, excellent talent, and fine sensibilities, have been sceptics, yet I believe that infidelity finds its grossest expression in the lowest characters found among men.

It does not require a moral character to give rank in the files of infidelity and atheism. No, indeed. Any body can be an infidel. There is no climbing upward, no aspiration to virtue and holiness, no desire to be purer and better, and no promise of these things either, in infidelity. No; it is a moral descent, a degeneracy of thought, a subversion of purpose, the crucifying of inherent hope. It is the ruthless hand of violence laid upon the delicate creature of conscience.

The gospel is what the people need. It immediately turns the eye heavenward. It points out a life of holiness, of consecration to a just and merciful Father. It does what its opponent does not—it demands reform; of the sinner it demands a proper development of character as the only means of fitness for future happiness. It brings heaven almost in view, and truly gives a foretaste of heavenly joys. It tells us of a Savior's love, of a tender compassion perfected by a life of trial as is ours. It places the affection on things above, and awakens the finest sentiments of the soul. Who would have infidelity when Christianity costs no more and is infinitely better!

GEO. S. HYDE.

### Conference Minutes.

#### NORTHERN INDIANA AND SOUTHERN MICHIGAN.

Conference convened at Saints' Chapel in the Clear Lake branch, June 4th, 1887, at 10:30 a.m. The forenoon was spent in prayer and testimony meeting, in which much of the Spirit was enjoyed and the Saints strengthened and edified. At 2:30 p.m. Bro. C. Scott was chosen president, and D. B. Teeters, secretary, with L. Fay assistant. Minutes of last conference read and approved. Reports of elders: B. V. Springer, B. Corless and C. Scott, present, had labored in their respective fields with good results. Bro. Springer had baptized 16, Bro. Scott had baptized a number in the district and some outside. Elder W. H. Kelley by letter, gave a good report of the work. Priests George Corless, Jonathan Emrich, Leonard Scott and Kiefer were present and gave encouraging reports. Branch Reports: Webberville 21, including 1 elder, 5 baptized, 2 dropped. Galien 78, including 1 high priest and Bishop, 1 seventy, 2 elders, 1 priest, 1 teacher, 4 baptized, 1 died. Marcellus 13, including 1 elder, 1 priest, 1 marriage, 1 ordination. Coldwater 65, including 2 elders, 1 priest, 1 teacher, 5 baptized, 1 received on certificate of baptism, 2 died. Clear Lake 73, including 2 priests, 1 teacher, 5 baptized, 2 died. Bishop's Agent's report: On hand last report \$1143; received \$8906; paid out \$10200; balance due agent \$1.51. Conference authorized officers of the district to issue license to Brn. J. Shook and — Kiefer as elders. Preaching in the evening by Leonard Scott to a full house. Sunday, June 5th, preaching by C. Scott to a large audience. At 2:30 p.m., preaching by Bro. Leonard Scott. At 7:45 p.m. preaching by Bro. B. V. Springer. At 9 a.m. the Bishop's Agent's report was accepted. Two days' meetings were left to be appointed by the president with the consent of the branch officers at Clear Lake,

Coldwater and Marcellus. Bro. C. Scott was sustained president of district, D. B. Teeters secretary, and Wm. Lockerby Bishop's Agent. A vote of thanks was tendered the Saints and friends of Clear Lake for their kindness and hospitality. Four were baptized by B. V. Springer during conference. The attendance was large and the services good throughout the session, thus making one of the best conferences ever held in the district. Adjourned to meet with the Galien branch on call of the president of the district.

#### MASSACHUSETTS.

The above district conference convened at Brockton, Massachusetts, May 29th, 1887, at 2:30 p.m. Bro. E. C. Briggs was chosen to preside, with Bro. John Smith as assistant, with F. M. Sheehy clerk, with Bro. F. A. Potter to assist; John H. Ames as chorister; Isa B. Ames organist; George W. Ames usher, he to select his assistants. Elder's reports: John Smith, F. M. Sheehy, F. A. Potter, M. H. Bond, H. H. Thompson, C. A. Coombs, W. Barse, N. C. Eldredge, E. N. Webster, C. E. Brown, E. C. Briggs, and J. Woodward by proxy. Priest's reports: U. W. Green, I. B. Ames, F. Seers. Teacher's reports: G. W. Robley, G. W. Ames. Deacon A. B. Pearse reported. Elder J. Chester and Deacon A. E. Nelson reported by letter. The chair, by order, appointed a committee on branch reports, consisting of U. W. Green, R. Bullard and C. E. Brown. The following reports were received and referred to the committee: Cranston, North Plymouth, Plainville, Dennisport, Boston and Brockton. Brethren George W. Gates and R. Bullard were appointed auditors. Bro. Smith's reports as district treasurer, also as Bishop's agent, was referred to the auditors. Remarks on finance were made by agent Smith, commending the district for their success, and giving encouragement in that department. In the evening session the minutes of last conference having arrived they were read, and after some correction were approved. Elders J. B. Pierce, Thos. Whiting and A. N. Hoxie; and Priests T. Andrews, T. W. B. Shaw, with F. Steffe, and Teachers W. Moore and D. T. Shaw, reported. A report from Priest S. W. Ashton was read and referred to the Elders committee. Report of committee on case of S. W. Ashton was read and referred to the Elders committee. A request from Little Compton for a two days' meeting to be held there the last of June was read and granted. A communication from the Plainville branch recommending Bro. U. W. Green for ordination to the office of elder was referred to the Elders committee. The following decision on an appeal to the First Presidency was endorsed by vote of conference: "Office of the Presidency, Lamon, Iowa, May 19th, 1887. In a matter in appeal from the Massachusetts district. F. A. Potter vs. A. A. Chase. Charge of slander. It appears that the matter was pending before the district conference for settlement; that a disagreement in the elders court resulted; that a new court was at once appointed by the district president; that at the time of the first trial, and the appointment of the new court, the defendant had waived the labor of church officers, and plead to the jurisdiction of the district; and did by her counsel consent to the appointment of the new court by an agreement to meet the court when notified of the time of its meeting. 2. We therefore decide that this waiver is a continuous one for the purposes of the trial of this charge; that the plea to the jurisdiction should have been made at the time of the first trial, or at the time of the appointment of the new court, and before the agreement to meet the new court. 3d. For these reasons we decide that this appeal should not lie. 4. That the Massachusetts district has jurisdiction, and the parties hereto should govern themselves in accordance therewith. Joseph Smith, W. W. Blair." The report of district president as having visited A. A. Chase as per request of conference, together with a letter sent to conference by A. A. Chase, was referred to the Elders committee. The remainder of the evening was spent in listening to remarks by Bro. E. C. Briggs of the Twelve. Sunday prayer and sacrament meeting began at eight a.m., in charge of Elders Chase

and Webster, and continued until noon, when we adjourned; after which three were immersed by Elder M. H. Bond. In the afternoon Elder E. C. Briggs preached to a crowded house. Previous to this those that had been baptized were confirmed by Elders Bond and Sheehy, also a child was blessed and some sick persons administered to. In the evening Bro. F. M. Sheehy preached to a large audience. Monday morning, Saints met at eight a. m. for prayer meeting, which continued until 10:50, when business was resumed. Committee on branch reports reported all correct. The authorities of the church were sustained in righteousness. Resolved that a vote of thanks be tendered the Brockton folks for entertainment during conference. Bro. John Smith was sustained president of the district, and Bro. T. Whiting clerk. Priest A. W. Glover reported. Report of the Elders committee: 1. We recommend the printing of twenty thousand Epitomes from the district plate, and that the district treasurer be authorized to appropriate ten dollars for that purpose. 2. We recommend the adoption of the committee report on the case of Bro. S. W. Ashton, and the discharge of the committee. 3. That the document annexed to the report, together with the letter and report of S. W. Ashton be referred to Bro. Briggs of the Twelve. 4. That the letter of A. A. Chase be referred to Brother Briggs. 5. That we endorse the recommendation from the Plainville branch for the ordination of Bro. U. W. Green to the office of an elder. Adjourned to meet in Providence, Rhode Island, the last Saturday in September, at 2:30 p. m. The conference was one of interest and encouragement to the Saints; the pleasure of the Master being signally manifested during the sessions of conference.

WESTERN MAINE.

Conference convened at the Cunningham School-house, West Surrey, Maine, June 11th and 12th, 1887, F. M. Sheehy president, U. W. Greene clerk, *pro tem*. Minutes of last conference read and approved. Elders S. S. Eaton, G. W. Eaton, W. G. Pert, F. M. Sheehy; Priests F. C. Grey, U. W. Greene, and Deacon J. H. Eaton reported. Branch reports: Green's Landing, Bray's Mountain, and Brooksville reported. Deer Isle and Saco not reported. Bishop's Agent reported: On hand last report \$944; received \$2055; total 2999. Paid out \$1012; on hand \$1987. An auditing committee reported agent's books correct. Resolved that the order of the meetings during conference be left with the president. A two days' meeting for July 2d and 3d, at Little Deer Isle, was appointed, and friends at West Surrey were invited. A vote of thanks was extended to the friends at West Surrey for kind hospitality. The time and place of the next conference was left with the president of district. In the evening at 6:30 speaking by all the elders. Sunday morning at eight o'clock had prayer and testimony; at ten preaching by F. M. Sheehy; at two p. m. preaching by U. W. Greene, after which four were baptized. At seven p. m., preaching by F. M. Sheehy.

Miscellaneous.

CONFERENCE NOTICES.

Those wishing to attend the conference of the South Eastern Ohio and West Virginia district, which will be held at Vale's Mills, Ohio, August 27th and 28th, will please write me timely so I can make arrangements to meet them at the train. Parties coming via K. & O. Railway will get off at Carpenters; those coming via Columbus and Hocking Valley and Toledo will get off at Radcliffs Station. S. J. Jeffers, Branch Pres't. Vale's Mills, Vinton Co., Ohio.

The Central Kansas district conference will convene August 6th and 7th, at Fanning, Doniphan county, Kansas. Bro. Blair has made the promise to be there. Will the Saints throughout the district make an effort to be there, especially are the brethren in the ministry invited and desired to be present. Come, brethren, and let us one

and all feel and realize our responsibilities as ministers of the gospel, and the preaching of the word in the district rests largely on the ministry of the district.  
H. GREEN, *Dist. Sec.*

Conference of the Eastern Maine and Nova Scotia district will convene with the Saints in the Olive branch, at Jonesport, July 23d and 24th. We shall expect Bro. F. M. Sheehy, and it is possible that Bro. E. C. Briggs will be here.  
S. O. Foss, *Pres. of Dist.*

TWO DAYS MEETINGS.

Two Days Meetings will be held in the Michigan and Northern Indiana District as follows: Clear Lake, Steuben county, Indiana, August 27th and 28th; Marcellus, Cass county, Michigan, September 3d and 4th; Coldwater, Branch county, Michigan, September 10th and 11th; Knox, Stark county, Indiana, September 24th and 25th, 1887. The Saints of the district desire that as many of the missionaries as can possibly attend these meetings to be present, including those in charge of mission.

In behalf of district, C. SCOTT.

SUNDAY SCHOOL REPORT.

Report of London (Ont), Sunday School for five months ending July 10th, 1887. There were 25 sessions; total attendance 535, average attendance 25. Total collections \$9.33, average 44 cents; on hand last report \$10.14, grand total \$19.47; paid out \$4.63; balance in treasurer's hands \$14.84. No. of Hopes taken 30. The school is doing well under the guidance of our heavenly Father and the teaching of six teachers.

SR. QUICK, *Supt.*  
Bro. HARDY, *Sec. and Treas.*

MARRIED.

At Deer Lodge City, Montana, July 8th, 1887, J. C. Clapp officiating, father and mother Hansen, parents of Sr. Andrew Christopherson, celebrated their golden wedding. After fifty years of domestic peace and distress, joy and sorrow, this aged pair renewed their marital vows amid the peaceful scenes of the new world, and with children and grandchildren in happiness and the enjoyment of love and the respect of all.

DIED.

MYRERS.—At Deloit, Crawford county, Iowa, July 13th, 1887, child of Bro. George and Sister Myers, aged 15th months, 14 days. Funeral discourse by Elder J. T. Turner.

REALS.—At Nebraska City, Nebraska, July 16th, 1887, of brain fever, Albert Charles, son of Edward E. and Margaret N. Reals, aged 1 year, 2 months and 22 days. Funeral sermon by Elder Robt. M. Elvin: text John 12:32.

DEUEL.—At Garden City, Kansas, May 11th, 1887, of measles, Mary E. A. (Nellie), only daughter of Bro. and Sr. G. E. Deuel, aged 3 years, 3 months and 16 days. She was a bright, winsome child, very dear to her parents, who mourn their great loss, only consoled by the promises of Jesus: "I am the way, the resurrection and the life."

STEVENS.—At Independence, Missouri, July 13th, 1887, of summer complaint, George A., son of Mr. and Mrs. William Stevens, aged four months and one day. Funeral services at the residence by Elder F. C. Warnky. Thus the little buds of promise are taken by death and carried by the angels into the sweet fields of Eden, beckoning us to come.

For Sale.

Store Property, Store Building, Warehouse, Dwelling, Barn, and about one acre land. General Merchandise Business. Good location and best Store property in town. Write for particulars. GEO. DAMON, Administrator, etc. Kirtland, Lake co., Ohio. 16jul3t

Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnau at Wasanaeth Eglwys Iesu Grist. Ad-Reddiedig Sant y Dydd Diweddaf." There are 393 hymns in English and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

GOOD BUSINESS MAXIMS.

1. Attend carefully to the details of your business.
2. Be prompt in all things.
3. Consider well, then decide positively.
4. Dare to do right; fear to do wrong.
5. Endure trials patiently.
6. Fight life's battles bravely, manfully.
7. Go not in the society of the vicious.
8. Hold integrity sacred.
9. Injure not another's reputation in business.
10. Join hands only with the virtuous.
11. Keep your mind from evil thoughts.
12. Lie not for any consideration.
13. Make few acquaintances.
14. Never try to appear what you are not.
15. Observe good manners.
16. Pay your debts promptly.
17. Question not the veracity of a friend.
18. Respect the counsel of your parents.
19. Sacrifice money rather than principle.
20. Take care of the pence and the pounds will take care of themselves.
21. Use your leisure time for improvement.
22. Venture not upon the threshold of wrong.
23. Watch carefully over your passions.
24. Xtend to every one a kindly salutation.
25. Yield not to discouragement.
26. Zealously labor for the right.

The Sisters' Aid Society of Independence branch have for sale for the benefit of the new church, two Cabinet Photographs: one of the THREE WITNESSES, with views of the HILL CUMORAH and the ANGEL delivering the PLATES; the other of the OLD LIBERTY JAIL as it now stands, for 25 cts each. Those desiring to purchase can address Mrs. B. C. Smith, box 61, Independence, Missouri. 23jul3m

AUTUMN LEAVES.

THE MAGAZINE

Which we propose starting for the homes of Zion will be a royal octavo of 64 pages. It will be issued from the Herald Office, Lamoni, Iowa, monthly, and will contain departments adapted to every want of the family. The choicest scraps of Literature, History, Biography, Poetry; and well selected current events, together with the latest and most reliable events connected with Palestine and the Jews will be among its contents. Everything of a character tending to elevate—to make better men and women of those who are now boys and girls, in the home circle—will be introduced and fostered; while everything of a character contrary to this will be strictly excluded.

THOSE WHO ARE WILLING TO AID

In this enterprise will please send in their names at as early a day as convenient; and when the list shall amount to fifteen hundred we will complete arrangements for its early issue, and promise to furnish yearly nearly 800 pages of choice reading matter, for the moderate sum of \$1.25.

WE ASK THE TRAVELING MINISTRY,

And friends of the latter day work generally, to solicit names for us. (Do not accept or remit any money until notified so to do.) We will notify the Herald readers from time to time of the increase in subscription list. We now have quite a number of names, but have as yet made no especial effort.

Terms (strictly cash in advance) \$1.25 per year.

M. WALKER.

TO HOPE SUBSCRIBERS.

On and after January 1st, 1887, the Hope will be sent to subscribers as follows:  
Single copies, per year ..... 50c.  
Over 4 copies and under 10, to one address, each ..... 40c.  
Ten copies and over, to one address, each ... 35c.  
Subscriptions to be paid in advance unless otherwise arranged for by subscribers.

ZION'S HOPE

Is published every Saturday by the Church of Christ, at Lamoni, Iowa. Single copies, per year, 50c; packages of four to ten 40c; packages of over ten 35c.

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Those wishing to become acquainted with Lamoni and vicinity, will do well to subscribe for

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A weekly paper, now published by

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE- AND CONcUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, August 6, 1887.

No. 32.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, August 6, 1887.

### EDITORIAL ITEMS.

It is with great regret that we learn by letter from Little Sioux, to sister Amos Chase and family, of Lamoni, that Bro. George S. Hyde has joined the host beyond the grave. Bro. Hyde was one of the best and ablest contributors to the HERALD; and we ask the Saints to read his last article, "Co-operation," as if it was his last testimony to the gospel of the Lord. It is full of good instruction, and encouragement to the Saints. We have no particulars concerning his death, but will give them when received.

The Daily Globe, Boston, Massachusetts, for July 18th, has reached us from kind hands, and in it is a digest of a sermon by Bro. E. C. Briggs, on Sunday, the 17th, and an account of an interview by the reporter after the sermon; both good. So that in Boston and in Cheyenne the faith is expounded.

Bro. John Eames, of Cheyenne, advertised his services for Sunday, July 17th, morning and evening; subject, Mark 1:5. He believes in letting his light shine.

Bro. James Coop, of Downs, Osborne county, Kansas, sends us a slip from the Battle Creek Weekly Journal, and asks us to correct it through HERALD. It is not worth replying to in any sense, being a partly true and partly false statement of affairs about Kirtland, Ohio, but really amounting to nothing. Bro. Coop says that their crops are failing badly, dry weather the cause. He says, also, that they need an elder there; which we believe.

Bro. Francis Earl, of Hegewisch, Illinois, informs us that we wrongly credited his article to the Hegewisch Journal; it should have been credited to Carl Pretzel's paper. It was our mistake, some one having misplaced the two papers after they were laid on our table. We ask pardon for the mistake.

Bro. E. T. Dobson, of St. Joseph, Missouri, sent us a copy of the New York Daily Graphic for July 20th, containing a cartoon illustrative of the peace of Europe at the present time. It is a display of the rulers of European nations, with bodies covered with bayonets, like porcupines, facing each other in threatening attitudes. Bro. Dobson's comment is "Significant."

Bro. J. W. Waldsmith, of Nebraska City, sent us a copy of the Nebraska Press, for July 24th, with an account of a lynching, in which Lee Shelleberger was hung for the supposed murder of Maggie Shelleberger.

Bro. Wentworth Vickery, of Plano writes us on a late date, that the drouth is very severe in Kendall county. Thirty-six acres of land yielded two loads of hay. Sixty of oats give 1,200 bushels. No potatoes and not much corn at present prospects.

Bro. H. J. Hudson of Columbus, Nebraska, sends a Columbus Democrat, for July 15th in which is the account of a visit to Utah, by a Gentile, who thinks that all the younger generation of Mormons are certain to be monogamous in practice, whatever may be their religious belief.

A preacher is wanted at McCann, Cherry county, Nebraska. So writes Bro. W. F. D. Brandon, July 20th. Will some one of the local brethren of the vicinity hear and answer this call.

Bro. R. R. Dana sends us a clipping from the Cincinnati, Ohio, Gazette, of July 2d, giving an account of a new sect, originating with Mrs. Martin and Mrs. Miller, formerly members of the Walnut Hill M. E. Church, Cincinnati, who are styled Perfectionists. They have a counterpart at Cleveland, Ohio, and perhaps other places. About all that is stated in the account is that perfection and the millennium may be wrought out in this life, by righteousness and self-sacrifice—not a bad creed by any means. Mesdames Martin and Brooke claim to be the Two "Witnesses."

Bro. Henry A. Stebbins has been at Allendale, Worth county, Missouri, ten days, preaching nights and Sundays. When it was known that he would be there the brethren of the dominant church there sent for an elder and began meetings, ostensibly to keep folks away from Bro. Stebbins' services. However, it failed, the congregations being fair. Bro. Stebbins baptized three, and is to return on Saturday the 30th, for further efforts, when it is expected others will obey. Bro. Stebbins expects that Bro. Charles H. Jones will be with him to help him on his return to Allendale.

Bro. Joseph R. Lambert has been holding meetings at Flagler, Iowa, with a

fair interest manifest. There was talk of discussion before he reached Flagler, but none upon his arrival. He thinks that with proper effort there may be a good work done there. The heat and excitement caused him to return home for a few days recuperation.

What a marvel it is, this latter day work. On every hand there is a fair disposition to hear, after an elder once gets a hearing; and in many localities the people are anxiously asking for preachers. These are not to be had—the laborers are few indeed. What means this famine for the word of God?

### EXTRACTS FROM LETTERS.

Bro. J. J. Cornish wrote from Bay Port, Michigan, July 20th:

"Every thing is moving on grand here. Seven more, heads of families, have been baptized in this place. The Saints are enjoying much of the Spirit. We look for more to obey soon. I start for Sanilac county to-day. Brn. Carpenter, Burch and Delong, are reporting to me very favorably. I feel pleased to tell you that we are about to build a church at Bay Port. This district seems to be getting along well."

Bro. E. N. Webster, of Boston Highlands, wrote Bro. Blair July 21st:

"I have been visiting the different branches in the district. I find the Saints on the whole strong in the faith and hope of the gospel. They are the best people I ever knew. I am treated very kindly by all. I still maintain my interest in the Boston branch, who are doing very well, having excellent meetings. Bro. E. C. Briggs is now with them. He is liked much in the district."

Bro. A. H. Parsons wrote from Chase, Kansas:

"I am laboring in the ministry to the best of my ability. Came here to Chase, Rice county, the 20th. We are having fair attendance. Bro. Shute is with me now. He has just entered the field but a short time ago; expects to continue the rest of his days as a missionary. I have been blest in my labors and rejoice in the gospel work."

Bro. W. W. Blair wrote from Nebraska City, Nebraska:

"We had some fine meetings at McCaig's Grove from 21st to 25th, but press of farm work kept many from them till Sunday, when we had excellent attendance and attention. Faithful work there will win a goodly number to the church. Brethren J. Caffall and R. M. Elvin of the missionary list were there, and in fine spirits."

Bro. Albert Haws wrote from Corvallis, Benton county, Oregon, July 20th. He was visiting from house to house, telling the gospel story to whoever would listen; the harvest season preventing other missionary work. He was to go to Seattle by request, to baptize one who had written for him to come. He says:

"My faith has not slackened in the great work that is before us; for as I advance the way marks are accumulating and growing brighter and brighter on one side, while on the other they grow

darker and darker; the evidences becoming more and more satisfactory. So by the grace of God I want to continue to the end."

Bro. E. C. Brand writes from Des Moines, Iowa, July 22d, 1887:

"I am opening up a new place here (Van Meter) nineteen miles west of Des Moines. Had good congregations. Bro. James Allen, from Coalville, and his family are my choir, with a 'wooden brother.'"

#### QUESTIONS AND ANSWERS.

*Ques.*—I would also ask you to give your view of paragraph seven of revelation given April 11th. I learn some of the brethren understand and teach that at some future time some other day than first of the week will become the Sabbath for the church to observe. Are they right?

*Ans.*—The evident object intended to be served by the giving of the paragraph referred to was to put a stop to teaching and counter teaching respecting the Sabbath. Until such time as further instruction is authoritatively given the church will observe Sunday, the first day of the week, as a day of rest, a day for religious services, a day in which the Saints should abstain from unnecessary labor, and attend divine worship, pay their oblations and seek for spiritual intelligence and comfort. No one is authorized to teach differently from this. There is nothing in the revelation that warrants any speculation about it. Bro. Brown, of the *Expositor*, well says, "Now let us have a rest on the Sabbath question."

#### DEATH OF JOHN TAYLOR.

JOHN TAYLOR, the successor of Brigham Young in the presidency of the Utah Mormon Church, is dead. The *Chicago Times* of July 27th has the following telegraphic notice of the event:

"SALT LAKE, Utah, July 26th.—John Taylor, president of the Mormon Church, died last evening. The funeral will be held at noon, Friday next, at the tabernacle. The body will lie in state in that building from 7 to 11:30 a. m.

"John Taylor was born at Milnthorpe, Westmoreland county, England, November 1st, 1808; joined the Methodist Church in England, emigrated to Canada in 1832, following his parents, who went two years before; got in conflict with the Methodists in Toronto when Parley P. Pratt visited that city. In 1836 Taylor and others were baptized in the Mormon church by Hill, and in 1837 they gathered at Kirtland, Ohio. In 1838 Joseph Smith had a 'revelation,' naming Taylor and others for members of the quorum of twelve apostles to fill vacancies. He did much missionary work for the church for twenty years in the Isle of Man, England, Scotland, Ireland, and France, and he was also editor of various church papers. He was with Joseph Smith in the Carthage jail, and received four shots when the assailants opened fire. Another bullet lodged in his watch, which saved his life. He published the Book of Mormon in French, and issued a paper in New York City in 1854, called *The Mormon*. He was president of the twelve apostles when Brigham Young died, in 1877, and as such remained at the head of the church till 1880, when he organized the first presidency anew, taking the chief place himself, which he held till his death.

"After the passage of the Edmunds law of

1882 he pretended to give up his wives, but constantly preached that no Mormon could do this, and nobody believed that he had done it. He was indicted early in 1885. He last appeared in public February 1st, 1885. Since then he has been in hiding from the officers of the law. Taylor was one of the earliest and firmest adherents to polygamy, yet after adopting it he took occasion to deny that such a practice prevailed among the Mormons.

"George Q. Cannon published a long and violent announcement of the death in *Deseret News* this evening, charging Taylor's death to the cruelty of the officers of the law in not permitting him to come out and have his usual exercise. Cannon says Taylor 'occupies the place of a double martyr—has been killed by the cruelty of officers, who have in this territory misrepresented the government of the United States.' Again: 'His blood stains the clothes of those men who, with insensate hate, offered rewards for his arrest and have hounded him to his grave. History will yet call their deeds by their right names, but one greater than the combined voices of all historians will yet pronounce their dreadful sentence.'"

WE have information from a reliable source that both Sidney Rigdon and his wife remained steadfastly in the faith, believing that Joseph Smith was a prophet, and obtained the plates and translated the Book of Mormon, substantially as related in the history of the church. Our informant states that he visited Salt Lake City in 1863, had a number of conversations with Pres. B. Young and others, who seemed to desire to convert him to the polygamic dogma. That on returning east he took occasion to visit Elder Sidney Rigdon, and questioned him closely as to his knowledge of the Book of Mormon. His statement was, "I know nothing of its origin only what Joseph Smith, Martin Harris, and David Whitmer stated in regard to it. I believe that the book was found as Joseph Smith stated. Joseph Smith was a prophet, and this world will find it out some day."

Our informant is reliable and knows whereof he writes. This is another nail in the coffin of that Spaulding Romance lie, about the Book of Mormon.

THE Cincinnati *Price Current*, for March 17th, '87 has the following which will be of interest to our readers:

#### BOYCOTTING ILLEGAL.

Probably no intelligent person who has given due consideration to the practice of boycotting has had any doubt of its pernicious tendency, but in the absence of any statute law against it he may not have fully appreciated the enormity of the offense. A recent decision of Judge Brown, of the United States Circuit Court at New York, is so clear and explicit that no one can mistake the legal aspects of the case. The Old Dominion Steam Ship Company sued a committee of workmen for \$20,000 damages alleged to have been sustained through an attempt to injure their business during the recent strike of the 'longshoremen, and the matter came before Judge Brown on a motion to vacate the order of arrest. In giving his reasons for denying the

motion the Judge says that an association has no more right than an individual to inflict injury upon others, and that all associations and combinations designed to cause workmen to become members, or to interfere with, obstruct, vex or annoy them in working because they are not members, or to interfere with the perfect freedom of employers in the proper management of their business, or to dictate terms upon which their business shall be conducted by threats of injury or loss by interference with their property or traffic, &c., are illegal combinations, and all acts done in furtherance of such intentions and accompanied by damage are actionable. And further that "the acts mentioned are not only illegal, rendering the defendants liable in damages, but also misdemeanors at common law."

This covers the whole ground, and means that the courts will enforce the great unwritten law of custom, whereof the memory of man runneth not to the contrary, or the right possessed by every individual to labor when and where he will for such compensation as he may agree to accept, or conduct his business without let or hindrance, and enjoy his property free from molestation of individuals or associations. Other than this would be an abridgement of the liberties of the people and subversive of the very foundation of our Government. This principle ought to be written in letters of gold and printed upon pictures of silver.

FROM the Jasper, Indiana *Courier*, July 22d, we clip the following, which explains itself. A similar report appeared in the Louisville *Commercial*, for July 20th:

"Rev. Vardeman Baggerly, of the Latter Day Saints, was in town on the 18th, and preached at the Wright School-house on the 17th. Mr. Baggerly is a highly respected citizen, of Crawford county, and as an old acquaintance, we can say that his friends are justly proud of him."

"At the meeting of Elder V. D. Baggerly, of the Latter Day Saints, and Rev. John Connor, Christian Order, on the 16th and 17th, the former was treated very ungentlemanly by the latter. Although the former had the appointment, and his congregation had met to hear a sermon, Mr. Connor pushed himself in and asked a discussion of their different tenets. Mr. Baggerly refused, pleading previous engagement, but Mr. Connor called for a vote and was voted down by the congregation. Mr. Baggerly when he finished speaking on Saturday night, allowed the other to follow with a half hour's reply, but when he spoke again the next morning and was followed after noon by Connor, with eighty minutes blustering abuse, he denied Baggerly five minutes which he requested that he might make a reply. Surely he ought to have more confidence in himself and faith. Mr. Baggerly claims to be of the Reorganized Church of Jesus Christ of Latter Day Saints, reorganized in 1860, at Amboy, Illinois, by Joseph Smith, Jr., son of the prophet, and that he is an anti-polygamist.

"It is proposed to have a debate—the question some future date, but the time is not appointed."

"Eckerty, Ind., July 18.—Vardeman Baggerly, an elder of what he calls 'The Reorganized Church of Jesus Christ, of Latter Day Saints, reorganized in 1860, at Amboy, Illinois, by Joseph

Smith, Jr., son of the Prophet," had an appointment to preach to his congregation at the Wright School-house, a short distance south of here in this county, on the 16th and 17th.

"From parties who were at the place we learn that the Rev. John Connor, of Mentor, put in his appearance on Saturday evening, claiming to have had an appointment at that time and place. After some discussion Mr. Connor, who is a preacher of the Christian denomination, asked to leave it to a vote as to who should have the day. This was done, and he was voted down. Then Mr. Baggerly offered to divide the time with him, and when Baggerly closed Connor preached. The next morning the same scene was repeated, Connor claiming to have had the appointment, and if they were both to speak Baggerly should when he (Connor) was done. Again it was voted that the Mormon should have the house till he was done, having had the earlier appointment.

"Baggerly consequently preached in the forenoon on the 18th and Connor the afternoon, each being present at the other's discourse. Connor complained that the Mormon in preaching 'trampled on his toes too much,' meaning that he was attacking the Christian or Campbellite doctrine, and to get even he delivered an eighty-minute lecture which the other characterizes an abusive harangue, and when Baggerly requested five minutes in which to make a defensive reply, Connor would not permit it. Much ill will has been generated in consequence of the day's doings."

**Mothers' Home Column.**

EDITED BY SISTER "FRANCES."

"Not on one favored forehead fell  
Of old the fire-tongued miracle,  
But flamed o'er all the thronging host  
The baptism of the Holy Ghost;  
Heart answers heart; in one desire  
The blending lines of prayer aspire."

**SHALL WE PAY IT?**

WHILE preparing the Home Column this week, there sweeps over our soul a great wave of thankfulness to almighty God for the plan of salvation as revealed in the gospel of his Son, and the thoughts come forcibly to us, How great are our blessings as a people, and yet how far greater they might be if we only lived in such a way that God could send the showers of his grace upon us! Take up again your last *Herald* and turn to and re-read that most wonderful bit of life experience from the heart and pen of Sister Burton. It is like the unveiling of the sanctuary of the soul to our eyes; and where in all the literature of the age, is anything so sacredly beautiful to be found? Where?

And yet this does not stand alone. See in our columns this week yet another testimony (and what *Herald* comes to you without them) of one who when knowing that her feet were going down into deep waters, is made to rejoice and praise God, by news from afar that God had revealed unto one of his faithful servants the danger of his handmaiden, and had also assured him, "I have given my angels charge concerning her."

"All things are bought with a price," was the Spirit's answer to Sister Burton. "Bought with a price;" and yet, having the wherewith to pay, we grasp it in our hands, content with the hollow, unsatisfying things of this world, and say to the

grieved Spirit, "Go thy way, at a more convenient season I may perhaps be ready to look at the priceless treasures you offer, but not now. Let others make sacrifices who feel that that they are called upon to do so, but as for me I will bide my time," and we turn to our self-made plans and schemes, and the Spirit, grieved like a slighted friend, turns sorrowfully away, while angels wonder at our blindness and folly.

Go on ye faithful ones, faint not and fear not, for the living God shall be a very wall of fire about you, and it is the Father's good pleasure to give you the kingdom. Aye, saith the Spirit, "All things are bought with a price and the price of salvation is perfect obedience even unto the end." Shall we pay it?

**HOME COLUMN MISSIONARY FUND.**

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LAMONI, Iowa, July 25th.

**THE CHURCH.**

All hail the re-appearance, fair bride of the First-born,  
In robes of beauty clothed, which priceless gifts adorn;  
Behold our lovely queen, so soon the king to wed,  
Who'll place the royal diadem on her devoted head.

O hear the ancient prophet, Isaiah's voice proclaim,  
The Lord, thy God shalt give thee another, a new name;  
No more forsaken shalt thou be, fair and beloved one,  
All nations shall be gathered, and unto thee shall come.

Yea, Jews and Gentiles, all, thy glory shall behold;  
The Lord is thy foundation; his arm will thee uphold.  
Ye servants of the king, prepare the "marriage feast;"  
Go bear the invitations to North, South, West and East.

O, warn them of the troubles of those who make delay,  
And close their ears, lest, hearing the summons, they obey,  
And those who sleep in Zion, awake, their lamps to trim,  
That they and you be ready, with Christ to enter in.

KATE CURRY

SENIOR, Texas.

**H O M E.**

AMID all the cares and trials of life what brings to the heart a sweeter and happier feeling than the peaceful quiet of home? We may be tossed to and fro with the burdens and perplexities surrounding us, the heavy hand of misfortune may lay its cruel weight upon our shoulders, but how many times has that load been made lighter and the earth made to appear a more desirable place because of the joys of home.

The brother whose heart is filled with anguish as he bids farewell to his dear ones, and to the comforts of home, to travel among strangers and carry the gospel of peace to those who sit in darkness, cherishes the hope that ere long the happy day will dawn when parting will not be known. The scenes of home leave a lasting impression upon the memory of the pilgrim which can never be erased.

May our home be the center of unity, purity and love. Let no rude shock mar its joyous hours, no contention or strife be heard within its walls. Let self be the seat of government and our strongest efforts be given to bring into subjection the evil passions of our own nature; for children are more apt to follow example than

precept. Remember an angry word is like a dagger to the heart, and inflicts wounds which are hard to heal; kindles hatred, sorrow and grief; sows seed which sometimes grow into a mighty tree, extending its branches until the width and breadth thereof become unsearchable. "A soft answer turns away wrath."

Is there any thing which gladdens the heart, increases love, or makes home more attractive and pleasant than the little ones whom Jesus loves? When he appeared unto a multitude on this continent he took their little children one by one; prayed, and blessed them, then wept and said unto the multitude: "Behold your little ones!" As they looked they saw the heavens open, and angels descending out of heaven as it were in the midst of fire. They came down; encircled those little ones, and the angels ministered unto them while the multitude saw and heard and bore record.

What think you if Christ should come and visit some homes to-day, and ask for the children that he might bless them? Would his soul not be filled with grief, his eyes with tears, as he heard the sad reply, "We have none!" "Did not my Father give you a commandment to multiply and replenish the earth? "Yes, long ago, and with some exceptions, common people keep it to-day, but we have arrived at a higher state of civilization, and can not spend our lives in raising a family of children." Would he not be likely to say as he said to the Pharisees, "You make clean the outside of the cup and the platter, but your inward parts are full of ravening and wickedness."

"There is nothing covered which shall not be revealed, neither hid which shall not be known." Could mortals but picture those innocent creatures who are around the throne always beholding the Father's face, it would far surpass all earthly scenes, for of such is the kingdom of heaven. If we have the love of the Father within our hearts we will sincerely love those whom he loves and all things which are pure and good, and will not shrink to fill the measure of our creation. It is honorable in the sight of heaven, and in olden times esteemed as one of the greatest blessings. Lonesome indeed that home must be where none need watch the giddy steps, or hear the prattling tongues of the little ones, and as time moves on, when our hair gains its silvery hue and our feet are trembling on the verge of the grave, cold and gloomy it must appear not hearing one word of cheer or comfort from a loving son or daughter; and so, too, when death is about to give the fatal blow, not a kiss to be felt upon the cheek, not a tender grasp of the loving hand nor a look which speaks louder than words a long and last good bye. Sad indeed must the thought be that our life has been spent in seeking the pleasures and vanity of the world and failed to keep the higher law given by the great I AM.

C. ACKERLY.

HASTINGS, Victoria, June 12th.

*Sister Frances*.—While reading "Aunt Patience's" letter in *Herald*, April 23d I thought, the Lord truly is giving knowledge, and increasing the understanding of those who really set about to know, and to do good; revealing unto them the cause of much sin that is now prevalent in the land. I too, believe the leading characteristics of a child are formed before it is born, and often their destiny shaped by the acts of their parents, whether to do good or to do evil.

My mother told me, a few years ago, that she dedicated me to the Lord by prayer before I was born, to be a missionary. But when I was born, and not a "man-child," she felt disappointed; but one day, while thinking it over, she knelt down by my cradle where I was asleep and prayed over me, that I might be a missionary's wife, and do good in that way. Without any knowledge of this, I can remember when I was only a little tot, fancying myself a missionary's wife, and being away among the heathen, teaching them how to be good; and how I would suffer and endure, just as I used to hear of the missionaries in India. But in fancy, I endured with a great deal better grace than I would in reality. My mother waited long for the answer to her prayers; and it was somewhat strange that our first mission was to my father's house, and the gospel truth that we bore was rejected by him.

SISTER EMMA.

BATTLE LAKE, Minn., June 12th.

*Dear Home Column:*—I desire to bear my testimony, through your pages, of the truth of this latter day work; and would say to any that may be troubled with doubts and fears, to fear not for the work is of God's own planting, and consequently can not be overthrown." I have belonged to the Reorganized Church for a number of years and never yet have regretted the fact, but have often been made to rejoice, and have received many testimonies of the truth of the work and the divine calling of the present Joseph; and I never doubted the work that the martyred prophet established, and believe he died an acknowledged servant of God.

Our June conference is just passed, and we did truly have a time of refreshing, and were greatly blessed with the Holy Spirit, which none but the true believers do enjoy. We were delighted and instructed by the good advice and kind words of our aged sister Tabbut. She is truly a mother in Zion, and I hope all the mothers that were there and heard her words will profit by them.

We that are mothers have a great responsibility resting upon us to bring up the children that have been given us. I never realized this so forcibly as I have of late. Do we ever think that we are raising up sons and daughters to be servants and handmaidens of God, to help bear off the kingdom, and to build up Zion and prepare a place for our blessed Savior to come to? Oh, if we could always feel the weight of this, as we do at times when we are meditating upon these things and have a portion of the Holy Spirit, how easy it would be to do our duty in this matter; but we must be tempted and tried, or we would not be as the gold tried in the fire. We must have the bitter as well as the sweet.

I love this latter day work, and I do truly appreciate the many good letters in the *Herald*, and especially in the Mothers' Home Column. I, too, am a mother, and often feel that I am not competent to do the work allotted me, but I do know that the weakest can be made strong if they seek God for strength. I heartily endorse Aunt Patience's views and hope every sister will carefully read and profit by the same. I am also glad the sisters begin to see the folly, and I believe wrong, in following the fashions of the world, for I do not believe it is pleasing to our heavenly Father to do this; but at the same time I do not think it right to go to extremes the other way, so that we would be as speckled birds in

society; but I think we can have our dress comparatively plain and yet have it neat and tasty, without these costly trimmings and useless ornaments. I for one have no desire for such things, but at the same time when the Saints meet together to worship God I think they should be dressed neat and clean, and their garments tastefully made, and as the book says, "their beauty the work of your own hands," not of costly ornaments or costly material. I hope that we shall soon see eye to eye in these things, and also that we mothers may feel the necessity of being firm yet kind with our children; for the world is getting more wicked every year.

As mothers let us try to lead our sons in the path that leads to the tree of life that they may not enter in the broad road that so many young men are traveling to-day; and let us try to teach our daughters the principles of virtue, meekness and true holiness, that they may not be among the many that are daily being ensnared in the vices of the present time; and let us, as Latter Day Saints, be as a city set upon a hill; and not hide our light under a bushel, but let it so shine that those around us may see our good works and be led to say truly they have been with God and have learned of him. This, dear sisters, is my desire; yet I feel that I come far short of it; but earnestly requesting all of your prayers that I may conquer at last, I subscribe myself your sister in the covenant of Christ,

ELEEN D. GOULD.

*Dear Saints:*—While I am as yet upon my bed, recovering from a recent severe trial and illness, I wish to send a word of hope and testimony to the weaker ones of the household of faith. I am among that number of believing Saints who have not yet found courage and faith sufficient to go to the Lord when in need of knowledge and guidance, and receive for themselves direct answers to their humble petitions. But I do believe on his promises; and with my faith increasing day by day, I earnestly pray that the time may not be long when I too can say, "I know the Lord because he has revealed himself unto me." But he has been very merciful and gracious unto me, notwithstanding my weakness, and I wish to give His name the praise.

Three years ago, before I was married, one of God's true servants, who brought me the gospel and who seems as a father to me, received a vision concerning myself, which was afterwards told to me, and which has since been of the utmost comfort and help as a guide. It, and it alone, has carried me over many a wave of doubt and despondency, and has enabled me to face the responsibility of motherhood with a faith that did not diminish through months of inability and weakness afterwards. And again, when anticipating a second maternal responsibility, although weak I had faith that all would be well, because in the same vision there was a promise to that effect. But when, one morning, I knew that too soon, for the welfare of both mother and child, the ordeal of birth was to be passed through, I could only look to the Lord for strength and courage and faith. I was administered to, and knew that my trial was to be severe, for the elders could only ask for strength to be given for what might come upon me. But that night, strange to say, came a letter from the same servant of God who had received the vision, and

who was now hundreds of miles away, bearing the most precious promises to me. He had been apprised by the Spirit, of a need for help on my part and had administered to me, though absent, and while administering had seen angels hovering near, with smiling faces, and received the assurance that God had given his angels watch-care over me, and that all would be well. Two days after that we laid away a little dead babe, having the knowledge then that God had been with us, or my life would not have been spared. And truly I do want to praise Him, for in every moment of that trial I can see his loving guidance and care.

And now, dear sisters, let us look to God for our help, not despising even the weakest testimony concerning His love and power that may come through others, for we will find often times they are mountains of strength unto ourselves. Realizing that through the bonds of Christ comes all good, I shall ever remain

A LOVING SISTER.

BELFAST, Iowa, July 23d.

*Dear Sister Frances:*—While reading the letter written to Sister Meriam, in the *Herald*, to-day, my own experience was brought vividly to my mind, and I thought I would write to you. Some four years ago I was living in the town of Salem, Iowa. There are a great many Quakers living there, consequently a great many temperance workers. They came to me and were very desirous that I should join them, (they of course did not know what church I belonged to as I had not been there long) and as I am a great temperance advocate, I thought strongly of giving them my name and help; but I was not sure whether it was what the Lord desired me to do or not, so I went before him in earnest prayer; and while lying on my bed after prayer, there seemed to be a holy calm around me, and the words came to me in a soft, mild whisper: "Be steadfast in the calling whereunto ye have been called." I was satisfied then that I had been already called to a work, and if I would be steadfast in that I would be blessed. That was sufficient, and from that day to this I have had no desire to join the Woman's Christian Temperance Union; but I am trying to live humble and prayerful, trying to find out from time to time what the Lord requires me to do, and feel that I have been blessed more abundantly than I could possibly have been under false colors; and, dear sister, I most heartily endorse your editorial in same *Herald*, "Come ye out from among them and be ye separate."

Your sister in gospel bonds,

M. P. MATTHEWS."

UNRULY TONGUES.

A GENTLEMAN who had been living in Europe for a long time, on his return was present at one of President Arthur's receptions, and recognized an old acquaintance in one of the most beautiful women in the room.

"Mrs. Blank," he said to a friend, "is no doubt a leader in your society. She has beauty, high position, great wealth, and more wit than many woman can claim."

"That is true. But nevertheless she is probably the most unpopular woman in Washington."

"Why so?"

"She is a busybody. People are charmed with her the first time they meet her, they are alarmed

the second,—and the third time they fly from her as if she had the plague.”

The fate of the tattler who retails ugly gossip has been the same in all ages, no matter what her rank or race. One of the proudest women in history was Cicely, duchess of York, the mother of Edward IV. of England. So supreme was her beauty and her power that she built a throne room in her castle at Fotheringay, and maintained the state of a queen. But her disposition to interfere in the affairs of others gave her the sobriquet of “Meddling Cis,” while she lived; and the taint has clung to her name through all the ages that have passed since then.

Miriam, the sister of Moses, although her sisterly love and magnificent song of triumph have come down to us through three thousand years, still bears the disgrace of having been an ill-tempered gossip, for which offense she was sternly driven without the camp.

Every circle of society, every school, has its busybody,—some woman or young girl, often bright, pretty and attentive, who buzzes here and there, prying into the private affairs of every one, and carrying mischief and trouble wherever she goes.

The latest theory with regard to the dissemination of certain virulent diseases is that the poison is carried by flies—the seemingly innocent, friendly flies who penetrate into the most secret recesses of the household. Be this as it may, it is certain that there is a human fly, who carries the germs of moral disease into every house. She is more to be pitied than are her victims, for no matter what her merits, she is always friendless in the world; feared, but never loved.

## Correspondence.

NEBRASKA CITY, Neb., July 27th.

*Dear Herald:*—I have just returned from the meetings and conference, held at McCaig's Grove. We were blessed with fine weather, and for the busy season, there was fair congregations. The sermons of brethren Caffall and Blair, gave good satisfaction, and I am of the opinion that good of a lasting character was accomplished. The all important necessity to produce a healthy increase in this part of the Lord's vineyard, is more active laborers. Bro. Blair is here, and I suppose will report the cause as it shall be manifest to him.

Last Friday was the first hanging under the authority of law in this county. The man was David Hoffman, the train wrecker, there were but few that had sympathy for him in his departure from life. The city was thrown into a state of intense excitement at an early hour on last Sabbath morning, by a well organized mob, who very quietly took a man from the jail and hung him to a tree in the court yard. He had been tried and convicted of the crime of murdering his own little daughter, and was sentenced to hang last March, he took an appeal to the State Supreme Court, which appeal has not yet been heard. If the future should reveal that this man was not guilty as charged, it will be a sad reflection for those who took him from the custody of the law, and murdered him without authority. For one I have ever opposed mobbing, and it seems to me that the Saint who either by word or act endorses or condones the

action of mobs, is without the Spirit manifested by the Savior, when he prayed: “Father forgive them, they know not what they do.” The Lord keep me from the stain of blood by endorsing the violation of law. The prophecies of ancient times are having their fulfillment in such plain manner that none can successfully deny them. When we avoid wrong doing, live and labor in harmony with appointments of God, we shall receive grace sufficient unto eternal life.

In gospel bonds,

ROBERT M. ELVIN.

KNOX, Indiana, July, 19th.

*Editors Saints' Herald:*—I came to this place on the 16th inst. A discussion is in progress here between us and the Advents, on the Spirit conscious question. Mr. Finnimore represents the Adventists friends, and Bro. Leonard Scott is conducting our side of the debate; but the time agreed upon is too short to allow us to present the evidence in the case which we desire. Mr. Finnimore refuses to discuss longer than three evenings. The debate closes with this evening. The court house has been filled with hearers at each session so far; the interest is at high tide. The Saints here are alive to the interest of the work, and this vicinity is an “open door for the preaching of the word, and many seem willing to hear. But the laborers are few. The continued dry and excessively hot weather is cutting the corn and potatoe crops short in some parts of the district.

Yours,

C. SCOTT.

BROWN CITY, Mich., July 26th.

*Editors Herald:*—I have been laboring in La-peer county with good success; have baptized eight; held three debates; one with a Disciple minister from Ontario, on the following propositions. 1. Was Joseph Smith a true prophet of God, and the Book of Mormon of divine origin. 2. Did Christ teach two baptisms, one of water and one of Spirit. I affirmed both propositions. The debate continued for nine nights, of two hours each; we came off with a glorious victory, for which I thank God. I held another with a man from Ohio; he is the editor of a paper called the *Stumbling Stone*. He came for the purpose to debate. One of his brother ministers whom I had met before sent for him. When he came I was in the other debate. I told him that just as soon as I got through I would meet him; so we finally agreed to meet in October, but he was quite anxious to commence that day. He said he would like to debate one point that day. I told him as we had had meeting for two hours the people were tired, but still if the people were agreed we would debate two hours on the subject of baptism, so we put it to vote and they decided that we should go ahead. I affirmed that baptism was essential to salvation, and we commenced. When we got through of course I came out victorious, God being my helper. Then Mr. Johnson, for that was the minister's name, said, “It would be no use of debating here, for I see the public sentiment is against me.” I told him I would go twenty miles from there, either way, and debate with him, if he thought the people there were partial. He finally concluded he would not meet me. One week after that I met another man on July 16th to debate. We debated three hours and he gave up. The debates worked up a great interest

in that part of the country and I feel that great good will be the result. I hope to continue faithful in the work.

Yours in bonds,

J. A. CARPENTER.

BLLENHEIM, Ont., July 20th.

*Bro. J. Smith:*—There is a mistake in the reading of one resolution of the conference minutes of this district. It is the one in regard to representatives using strong drink, etc. It should read: “Resolved, That any representative of the church in this district associating with hotel society, and indulging in the use of intoxicating drinks, using tobacco, swearing and card playing, until it becomes a reproach to the church, shall invalidate their right to preach, and upon being reported to the proper authorities, shall be silenced until they make satisfactory restitution.” I might have made a mistake in writing them for the office. Saints all in fair health. Very warm and dry weather here.

Your brother in Christ,

R. COBURN.

ELKHART, Texas, July 18th.

*Dear Herald:* Our conference closed at Hearne, July 3d; we had a very pleasant session. The meeting was continued until the 13th inst. One was baptized on the 10th; others are near the kingdom. I came to this place on the 14th; began meeting on the 16th. The work here has suffered for want of labor. It will take wise and faithful steps to ever get things in shape here. It makes my heart ache to see the children of God wandering so far from the fold. The demand for investigating our claims is increasing, and calls are coming from every direction to hear the gospel sound. We have some elders here able to fill many of these calls, but they are sleeping upon their rights. My dear brethren, I again appeal to you for help in this great work of the Master. Whisky and its kindred evils are the worst we have to contend with here; such as dancing, fighting, horse-racing, &c. I hope that on the fourth day of August, we will see the monster (whisky) voted out of our country. During our meeting at Hearne, a little boy of sister Hartman's came running into the church crying that he was snake bit. On examination it proved to be true. I immediately anointed the wound and asked God to bless it, and it was so. To God be the glory is my humble prayer. O, dear Saints, live up to your religion, and the blessings of our God will be ours to enjoy at all times.

In hope of eternal life,

I. N. ROBERTS.

EMERSON, Iowa, July 18th, 1887.

*Bro. W. W. Blair:*—The two days' meeting appointed at this place for July 9th and 10th was well attended. Bro. Joseph Luff did most of the preaching and he did it well. Bro. H. Kemp remained during the week preaching and visiting among the Saints; and on Sunday he gave us three sermons. In the afternoon he baptized two. Monday night confirmation meeting was held at Sr. Graham's house; God verified his promise in meeting with us, and confirmed the word by signs following; prophecy, tongues and interpretation. Our hearts were made to rejoice in Jesus our Lord.

J. B. CLINE.

George A. Blakeslee, Presiding Bishop, Gallien, Berrien county, Michigan.

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## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### CO-OPERATION.

"NO MAN can come to me except the Father which hath sent me draw him."—*Christ.*

It was and is manifestly the mission of the Savior to redeem mankind from their lost and fallen condition. Means were improvised and made known to the sons of men through which redemption might be effected. In the life and work of Christ is reflected the plan of salvation, presenting the distinct features of God's co-operative work with man on earth, and exhibiting clearly the basis of this co-operation. A specific work was given for Jesus to begin and to finish agreeably to his Father's will. Though born of immaculate conception he took not upon himself the nature of angels, but the seed of Abraham (Heb. 2: 16)—mortality, human weakness, physical decay, a condition which subjects to temptation, manifesting the absolute necessity for the intervention of a *divine power to save*. His dependence in common with all men, is clearly signified by His own statement. "I can of mine own self do nothing; as I hear I judge, and my judgment is just, because I seek not mine own will but the will of the Father which hath sent me." (Jno. 5: 30). His success, then, was attributable, not to natural ability or wisdom, but to the communion held with his Father, this being a result of his observance of duty prescribed in his Father's will.

It is thus shown that intercourse with the Divine Mind is made possible by a conformation to God's will. The prophets forecast the character of Jesus. Isaiah, one of Israel's prophetic bards, gives this beautiful delineation of his princely virtues. "And there shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isiah, 11: 1-5.

How profound! First we notice that "the Spirit of the Lord shall rest upon him," by which there is an impartation of wisdom, understanding, knowledge and might, also the rich adornment of the "fear of the Lord." And by the power of

God thus delegated, he was enabled to judge righteously; not by the sight of the eye or hearing of the ear; these may be deceptive or defective. *Revelation* was his chief light. Says he: "As I hear [not by the ear], I judge, and my judgment is just." This heavenly Teacher made "righteousness the girdle of his loins, and faithfulness the girdle of his reins," and was "anointed with the oil of gladness above his fellows" as a result of his dutiful servitude to a loving Father.

The divinity and power of Jesus' work are attributable, first, to his legal appointment, second, to his diligence. At the closing of his probationary life he was enabled to say, "Father I have finished the work thou gavest me to do." He was not sent to explore the unknown regions of human depravity to ascertain what methods might be adopted to redeem men from the thralldom of sin. No. He came to make known the predetermined counsel of God by which men were and are to be redeemed. He *knew* that his Father's command was "life everlasting" to those who would observe it as he had done. John taught an authoritative baptism to which Jesus gave heed, immediately after which the Spirit and power of God rested upon him. He spake advised by them when he said:—"I know that his commandment is life everlasting."—Jno., 12: 50.

The basis of co-operation between God and man is thus shown to be a constant economy. God, in the infinitude of his wisdom, mercy, and power, reveals his will, to which man is to respond with gladness, "having respect unto the recompense of reward," which follows as inevitably as results succeed a cause. In other words, the creature accepts the intervention of a divine power and the guidance of a divine hand, and as a result of his faith, is led into the evergreen pastures of truth, peace and happiness.

It is a very meager recognition of God's superiority to say that he knows best what "I must do to be saved." Said Peter:—"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished; but chiefly them that walk after the flesh in the lust of uncleanness and *despise government*." Indisposition to abide government is a dangerous element. Christ, the High Priest of the Christian profession, exhibited his love for government, and advised to render to God and to "Cesar" the "things" (obedience) which belong to them. Paul signified his regard for law and order in the declaration that "The law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death." Promiscuity subverts the principles of government, and anarchy follows as a result.

The gospel was to be "preached to all nations beginning at Jerusalem." By whom? The proverbial "Tom, Dick, and Harry?" No, indeed. Men chosen of God, instructed and qualified to bear the unequivocal message of life to the sons and daughters of men. No man ever taught the fulness of the gospel without the inspiration of God—nor can it be done.

Paul and his compeers were "ministers of the Spirit" and not of the letter only; When "the world by wisdom [ordinarily acquired] knew not God, it pleased God by the foolishness of preaching [inspired preaching] to save them that believe."—1 Cor., 1: 21. "Preaching" in a gospel sense is a mental and physical exercise in which is realized the co-operative genius of God's Spirit. Jesus admonishes the impetuous Peter to "Feed my sheep," to which he nobly responded upon Pentecost day, having been commissioned with others to preach the gospel to all nations beginning at that place. "No man taketh this honor unto himself, but he that is called of God, as was Aaron."—Heb. 5: 4. Men are constituted preachers of righteousness by the delegation of authority and power from God. Even "Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee."—5th verse.

By the authority vested in him he chose and ordained men to dispense the word of life with whom he promised to co-operate upon the same conditions governing his relationship with the Father. Jesus taught the people as the Father *commanded* him. These chosen messengers were to "teach the people" as Christ had "commanded" them, their observance of which was to them the guarantee of the co-operative aid and confirmation of God's Spirit, and going forth preaching with convincing power, the Lord was "*with him* confirming the word with signs following."—Mark 16: 20. These apostles were men who had brought themselves into covenant relationship with God and Christ by obedience to the gospel as taught by John the Baptist, in which was promised, upon conditions of faith, repentance and baptism, the impartation of the Holy Spirit, thus rendering themselves legitimately the recipients of divine favor and power. They were those whom the Father had given Jesus, and, having "kept his word," they knew in whom they trusted.—John 17: 8. The imperative necessity of "teaching the people to observe all things" that the Savior had commanded them was made, as before stated, the condition upon which co-efficiency was pledged. Optional privileges were neither taught nor suggested, nor had they the right to compromise the gospel. The apostle, "born out of due time," at the close of his illustrious life, realized the blissful assurance of a future "habitation" "eternal in the heavens" because he had "fought the good fight," having "kept the faith" not shrinking from the duty of declaring the "whole counsel of God." It was God's counsel that men, all men, who should hear the gospel message, should be baptized for the remission of sin, for all are guilty. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe." This harbinger of the "light" "prepared the way of the Lord," and made "his paths straight," by the introduction of means by which men might identify themselves with the light, and receive the promised adoption

as sons of God. Baptism of the Holy Ghost and fire, was to follow as the lawful result of faith, repentance, and baptism for the remission of sin. "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke 7: 29, 30. If it is not the counsel of God for men to be baptized, why did Jesus command his disciples to baptize the "nations?" Was this a usurpation of authority in which some non-essential was taught? Did Jesus transcend the limits of his Father's will? Thousands of tons of Bibles are distributed in our land, but the counsel of God is oft treated with disdain and contempt. Many are willing to be saved, but seemingly prefer to stipulate the conditions themselves by which they shall enter into life. That faith, repentance and baptism are commanded, none can well deny. All professing Christians admit the imperative necessity of the two former, but many think the latter to be a redundancy.

The renowned and sage, with the utmost gravity assert that it is not necessary. Commanded, but non-essential! O man, from whence is thy wisdom? and shalt thou counsel the Almighty? The burden of proof for this negative, is the "experience" of professionals. The truths of the everlasting gospel and the commands of God are to be disbelieved and held in contempt, because of a claim to conversion and salvation by some other method than the one authorized by divine right. The Spirit, when received, and the written word, will and must agree, else where is our security against deception, and our guarantee of the final realization of hopes generated by "the hearing of faith?"

The Savior, who set a worthy example for our following, by adhering to that which was "written," is authority for the statement that many shall vainly knock for entrance saying "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" These importunities clearly signify a previous profession and a sanguinary hope—a hope, the ideal of which is never to be attained, because the "experience" upon which it is founded is fallacious. O, what a lesson, what a premonition and warning to the sanguinary who dare to trust their emotions, spirit impressions, and religious experiences wholly as a guide to heaven and assurance of acceptance with God!

"It is written" is the only safeguard to Saint or would-be Christian, and by this criterion every revelation may be tested. God never changes in purpose, neither doth he vary from that which he has said. The favor of God shown to some who have never heard and obeyed the gospel in fullness, is not here called in question, but it is believed that the tendency of such manifestation of the Divine will, will be to lead the recipient to a proper observance of the written word, when its imperative demands shall be made known to them by the preaching of the authoritative gospel. And shall we be blameless if God's word

stands against us at the time and place of judgment, whatever our religious experiences may have been?

Just how far, or to what degree, God is the author of the various movements in which is sought the evangelization of the world, remains for omniscience to reveal; this much, however, I know; the promise of acceptance to sonship in the family of God is made upon clearly stipulated conditions, requiring unqualified obedience upon our part to the revealed will of God. "For we are laborers together with God," says Paul, not separate and distinct from him and his word. We need his co-operation in all that we do, because "if God be for us, who can be against us" with any degree of success? Those who are truly "on the Lord's side" are in a very great majority, even if comparatively alone in this world of sin and unbelief. The necessity of the co-operative power and testimony of God's Spirit in conjunction with ministerial work is evidenced in the rebaptism and confirmation of twelve disciples by Paul at Ephesus. These had formed a church relationship, having obeyed some form of doctrine which they supposed to have been the gospel as taught by John, but which, if having any connection whatever with the administration of John, must have been a degenerate offshoot or side issue, as often occurs when a dispensation of the gospel is authorized. I opine, however, that no intentional deceiver preceded Paul in the education and baptism of these men.

"God works in a mysterious way,  
His wonders to perform."

And we see that the finality of the matter connected with these disciples was their induction into God's kingdom. Circumstantial evidence is strong to prove that Apollos reflected the light they had followed, as a narration of his work at Ephesus is context to the statements relative to Paul's ministry at that place. We will give it in full. "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom when Aquilla and Priscilla had heard, they took him unto them and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote exhorting the disciples to receive him; who when he was come helped them much which had believed through grace; for he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ."

He is next spoken of as being at Corinth, which is in the province of Achaia, or Greece, and simultaneously Paul goes to Ephesus. So I conclude that the knowledge of John's baptism went out far and wide among the people, receiving credence, especially among the Jews, and while the authority to administer was not conferred except within the limits of the church, yet

the belief generated by John and the doctrines taught by him, as a tidal wave, moved out among the masses. Over fifty years after the decease of John, Apollos rises from the city of Alexandria, a man of influence "being mighty in the Scriptures" but "knowing only the baptism of John."

It is evident that many who acknowledged the authority of John, rejected Christ. Said Jesus to the Jews, "he [John] was a burning and a shining light; and ye were willing for a season to rejoice in this light. But I have greater witness than that of John, for the works which the father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me. \* \* \* And ye have not his word abiding in you; for whom he hath sent, him ye believe not."—Jno. 5: 35-38. That credence to John's mission was more general than was given to that of Christ, is further evidenced in the following:—"Then went out to him [John] Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan confessing their sins."—Matt. 3: 5-6. But Jesus "came unto his own, and his own received him not," which is qualified to represent that a small minority received him to whom "he gave power to become the sons of God," while the masses rejected his authority and counsel. This was a repetition, to some extent, of Israel's sin in Moses' day, when the people could not, or would not abide the light and powers that pertain to the Melchisedec priesthood, which, as a consequence, was taken away; the Aaronic remaining, which was the same, I suppose, that John held, the limits of its power being "the baptism of repentance for the remission of sins." Israel might have entered into rest but "they could not because of unbelief."

In conclusion let me say that the Bible is authority for one kind of revival meetings, and one kind only, the character of which may be seen by reference to Acts of the Apostles 2d chapter, where it is represented that God co-operated with the church for the salvation of souls. The people of God who were made such by their obedience to the gospel, were assembled waiting for the baptism of the Holy Spirit, which came according to the promise of John and Jesus. Under the influence of this revival meeting, friends of the devotees were converted—"pricked in their hearts," and were led to make the enquiry, "men and brethren, what shall we do?" The answer was "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins." If this was gospel revelistic teaching, and suitable to adorn the sanctuary then, would it be altogether out of place now? If this was the fruits of being "laborers together with God" as his "husbandry," then should not the same tree bear similar fruit now? Mark, that following this command, was extended the promise of the Holy Ghost. Peter could not fulfill this promise, but the word of Christ was pledged to honor the teaching and administration of those whom he had commissioned to preach the word of life. They were "ministers of the Spirit"

and their "sufficiency was of God" in whom they trusted.

Query. Is it possible that the economy of God is so far changed, that the "minister of the sanctuary" to-day, can teach in the name and with the sanction of Christ to ignore and shun the counsel of God by Peter to those penitents on Pentecost day? For fifty years the Saints have insisted upon the necessity of preaching, believing, and obeying, this doctrine enunciated by Peter, believing it to be the word of the Lord upon the matter of salvation. Mr. Moody and many more, whose popularity is not questioned, disdain to dampen a thread of their garment in the humiliating scene of being "buried with Christ by baptism," nor do they deem it necessary to be "planted together in the likeness of his death," yet, doubtless, they hope to be "in the likeness of his resurrection."

Unlike the respectable and highly popular religionists of the age, Philip with his humble candidate "went down both into the water, both Philip and the eunuch, and he baptized him." Now, neither the priest nor the people are willing to do this, but the more convenient, if not the more respectable way, of "bringing up" the water, has taken place of the old fashioned antiquated form, which has been ruled out by the "respectability" (?) of the good people. "To be sure, Jesus was baptized in the river Jordan, but—that was a long time ago, and—well, my father and mother received baptism by sprinkling, and I know they were Christians if any body ever was, and so I'll take my chances that way any how." Does not this voice the sentiment of some? To such I would offer that children are not responsible for what their parents have done or believed, but they are responsible for the manner in which they treat the truth when they hear it. Those who are favored with opportunity, will do well to follow the advice of Ananias to Saul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." G. S. HYDE.

#### SECTARIANISM.

BEFORE I ever saw the Book of Mormon I had become convinced that sectarianism was anti-gospel. But I was surprised when I heard the gospel preached by a Latter Day Saint; and I wondered why it was that none of the sects had preached the same gospel that the apostles preached. Therefore, I embraced the truth and joined the Church of Jesus Christ of Latter Day Saints, being firm in the faith of but "one God, one faith, and one baptism." By the Bible alone I had become well convinced of this truth; but after reading the Book of Mormon where the angel of God told Nephi to look, and he looked and he beheld "save two churches only."—Page 28, B. M. This testimony corresponded so perfectly with what the angel of God showed to John on the "Isle of Patmos" concerning those two women, one of which rode on a "scarlet colored beast, full of names of blasphemy," my faith was confirmed in both of those sacred books.

I had thought to bid an everlasting farewell to every part of the old anti-Christ when I joined the "only one" church of the Lamb of God, which the angel said were the "saints," whose numbers were few; scattered all over the world, because of the persecutions of that great and abominable church which is the "mother of abominations; but lo, to my surprise, I have recently learned, or read the strange idea advanced that the Lord had showed to one Latter Day Saint "another Church of Christ" beside. Beside what, and which, I enquire? O! Beside the other two grand divisions, namely, that body over which John Taylor presides as successor to Brigham Young, and the other church is that over which Joseph Smith presides as the successor of his father. Oh! what a doleful picture. Is this any part of the old anti-Christ; or is it the last point of some other?

I confess this to be a strange idea for one who believes the word of God, which says plainly, "There are save two churches only. Then what but sectarians are all the rest save one only?"

J. S. COMSTOCK.

#### SR. WOOLEY'S LETTER TO HER BROTHER.

Dear Willia:—I was glad that you answered my letter. In the first place, I must answer the middle part of your letter. 1. As to whether I was right before I joined the Church of Jesus Christ. I was as much in earnest then as now, and had been for years. I was acting up to all the light I had, and so no more would be required from me. I then had never heard the gospel in its fulness, and therefore was not responsible for what I did not know. 2. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart. And then shall every man have praise of God." 3. Can I expect any one to believe me now. I ask them to believe the word—not me. 4. No, the word does not say a man shall be lost; but it says, "except a man is born of water and of the Spirit, he can not enter into the kingdom of heaven." 5. I was not deceived; I was searching after truth. I know you believe in baptism, and always did; but you do not think it essential to salvation. In the last of Matthew Jesus included "teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always." In Revelations 19: 10, "For the testimony of Jesus is the spirit of prophecy;" and in Peter, "No prophecy of the scripture is of any private interpretation," and it is written, "No man can say that Jesus is the Lord but by the Holy Ghost." Then Hebrews 5: 12, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God;" and Hebrews 6, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms,

and of laying on of hands, and of resurrection of the dead and of eternal judgment." Paul, in Galatians 1: 11, 12, said: "I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." These principles then are the gospel of Jesus Christ—the foundation, Paul calls them. He also says, "All scripture is given by inspiration of God, and is good for doctrine, reproof, correction, for instruction in righteousness." They often speak about the day of Pentecost when the apostles were "filled with the Holy Ghost;" but they had previously obeyed Christ's gospel, and the Holy Ghost fell on them, and they had a sign from God visible to the human eye, for "there appeared cloven tongues as of fire, and it sat upon each of them."

In the case of Cornelius, an angel was sent to him who said, "Send men to Joppa, to Peter, who shall tell thee words whereby thou and all thy house shall be saved." And Peter said of this: "As I began to speak, the Holy Ghost fell on them." There had to be some visible token to the Jews that the Gentiles, being the wild olive tree, were grafted into the true vine, or they would not have received them into the church. Although Cornelius was "a devout man, and one that feared God, with all his house, who gave much alms to the people, and prayed to God always," yet he yielded obedience to the gospel. The apostles and others had "cloven tongues;" Cornelius had "an angel." That is no excuse for disobeying the doctrine of Christ.

In answer to your verses on faith: What is faith? It proceeds from God. Faith is the moving power all through the life of a true follower of Jesus. By faith we believe that Jesus is the Son of God. By faith we repent of our sins and confess them. By faith we are "buried with Christ in baptism." By faith we receive the laying on of hands, knowing that which he has promised (the Holy Ghost) he will perform. By faith we through obedience receive "the gift of the Holy Ghost." By faith we rise up out of the water "in likeness of his resurrection." By faith we believe our eternal judgment is past, as "there is therefore no condemnation for those who are in Christ Jesus. Saints of former days "through faith subdued kingdoms, wrought righteousness, obtained promises, quenched the violence of fire, stopped the mouths of lions, escaped the edge of the sword, received their dead to life again, waxed valiant in fight, and put to flight the armies of the aliens;" in a word, there was nothing impossible with those that had faith. This evening this idea on faith was revealed to me like a flash from heaven. I felt like calling on all that was within me to praise and magnify God's holy name; and I did praise the Lord God immortal, invisible, eternal, to whom be glory forever and ever.

You also say faith alone saves us. But James in chapter 2 says: "For as the body without the Spirit is dead, so faith without works is dead also." He further say;

"The devils also believe and tremble. But wilt thou know, oh vain man, that faith *without works* is dead?" We can not get the meaning of the word by picking out isolated passages. We must, as the word says, "compare spiritual things with spiritual." In Gal. 3: 26, 27, it reads: "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been *baptized into Christ*, have put on Christ. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." We are to be "buried with him by baptism" unto death. Can you tell me of any other way by the word of being in Christ Jesus? Baptism is included in the gospel, and therefore ought to be preached as the third in "the principles of the doctrine of Christ;" for without it the gospel is not preached in its fulness.

If any man preached and left out faith, what would it be? We would have to contend for faith. Jesus thought baptism was necessary, or he would not have mentioned it in his gospel, and the apostles also teach it as one of "the principles of the doctrine." Paul was sent to preach the gospel to us, the Gentiles, and he speaks in Romans 16: 26 about "the obedience of faith." And Jesus said to those Jews that believed on him, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." Nicodemus said, "We know thou art a teacher sent from God," yet Jesus told him he had to "be born of water and of the Spirit" before he could "enter the kingdom." Peter said: "And we are witnesses of these things, and so is also the Holy Ghost, whom God hath given to those that obey him."—Acts 5: 32.

Now what does Jesus say the signs following are? "In my name they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick." On the day of Pentecost the apostles and Saints spoke in about sixteen different languages. They did not spiritualize and say when a man was praising God he spoke in tongues, but called it praising God.

Paul in 1 Corinthians 12 said he would not have the Saints ignorant of spiritual gifts; and in the seventh verse says: "For the manifestations of the Spirit is given to every man [in the body] to profit withal; for to one is given the word of wisdom, to another knowledge, to another faith, to another healing, to another the working of miracles, to another prophecy, to another the discerning of spirits;" [some say this gift is delusive]; "to another divers kinds of tongues, to another the interpretation of tongues." If they spoke tongues as you say, what need of an interpreter? You ask if we have these in our church. I answer, Yes! and can prove it by witnesses. I have heard them prophecy in tongues and another by the Spirit stand up and interpret it. I am healed, as every one can testify. My baby, John, was tongue tied; I anointed it with oil consecrated by prayer, as I could not call the

elders together, when his tongue was loosed. It seemed as if the glory of the Lord was in the room. My children have ailments peculiar to children, and when I anoint with oil and exercise faith they are healed. James had a bad hand. I tried for days with cold water, and after that poulticed it. It got worse, and no signs of breaking. I said to Ashton, "Anoint it with oil, and let us ask God our Father for Christ's sake to heal it. He did so, and it got better. Discerning of spirits we have both had. One night I could not sleep, and a spirit appeared to me clothed with a form. It had on a robe with a girdle round the waist; and he said to me, "I am God thy Father." The glory that was revealed to me that night I can not describe, I lay for hours enrapt in an ecstasy. Another time, when coming home from Hastings one night, the moon went down before I had got half way; and the Spirit said, "You shall have moonlight." I wondered as I went along the road, and when I came to the place where the trees were, there was a beautiful light around us and in front of us, as long as we wanted it. Bertie and Agnes were with me; so that "in the mouth of two or three witnesses every word shall be established." Another time the Spirit told me that there was nothing hidden that would not be revealed. And I have a knowledge in God's word I never had before. Another time Agnes saw my head encircled with a ball of light, I never before heard of such a thing. Do you think I am deceived? I often pray for more of it. You know when you was here Ashton stood up just as we were going to have dinner he quoted, "And I, when I am lifted up, will draw all men unto me," and he saw a being lifted up and it said, "You must preach the gospel." I noticed how white he turned, and to one side I said to him, you are exciting yourself. He did not tell me that day for he thought it might be imagination. The next day he was working on the beach and he asked God his Father was it true, what he saw; and a being appeared to him again.

It looked like the picture of Jesus, with a robe on, down to the feet. He looked at it till he was quite satisfied it was no delusion and came up and told me. Then you know how Malcolm stood up and proposed Ashton to be priest of the branch, and Elder Burton said, If you remember, "That is according to revelation." As we went home that night we met Elder Burton. Ashton asked him if they saw any spirits in the Church of Jesus Christ. He replied, "If we did not, it would not be the Church of Jesus Christ." Ashton said, "I have seen one." Then Elder Burton said, "If you did, it was about noon; on New Year's day." He was on Settlement Point, and it was revealed to him that Ashton would be called to the ministry. He said Ashton had the keys in his office to unlock the mysteries of the word. It is perfectly true. He understands more about the word than me. They ask him all sorts of questions in Hastings, out of the Bible, and he can answer them all. If you wish you can try him. Wherever

does an unlearned man like him get his knowledge from, if not by the gift of the Holy Ghost? If you had my experience this twelvemonth you would believe in revelation, and it is according to the truth. I have given you the plain unvarnished truth. I don't expect you to understand it. I did not believe it till I had a testimony from my Father, who gave it to me for Jesus sake. I can not receive anything but the truth, and what God reveals to me. If you are in earnest in wishing to investigate, search the word, asking God for light. Ask for a testimony from the Father for Jesus' sake. He may grant your request.

Jesus said in John 7: 17:—"If any man will do his will, he shall know of the doctrine whether it be of God." If you do not believe me, believe the truth. If you obey, you shall know for yourself. When Jesus asked Peter, "Whom think ye that I am?" he said: "Thou art the Christ, the Son of the living God." And he said: "Blessed art thou Simon Barjona; flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Thou art Peter, and upon this rock I will build my church." It was revealed to Peter by God the Father, who after this spoke "from the most excellent glory," "this is my beloved son; hear ye him." Jesus had said: "Upon this rock will I build my church"—not upon Peter, but upon revelation. The church of Jesus Christ is founded on revelation. Jesus gave the keys of the kingdom to Peter and said:—"Whatsoever thou shalt bind on earth shall be bound in heaven; whatsoever thou shalt loose on earth shall be loosed in heaven." And then after that when he said, "tarry ye at Jerusalem till ye be endued with power from on high;" and then when that power came down, Peter told the Jews they had crucified the Lord of glory, they were pricked to the heart by the sword of the Spirit, and said, "What shall we do?" He said, "Repent and be baptized for the remission of sins and ye shall receive the gift of the Holy Ghost." He then used "the keys of the kingdom" that Jesus gave him, and they that gladly heard his word were baptized." Do you mean to say that anyone that has the gift of the Holy Ghost can rest on water baptism? It is a God-dishonoring thought. He has but received that which will lead him out to all truth. They show they are not called of God who teach contrary. Such dare not stand up like Peter and say, If you obey you shall receive the gift of the Holy Ghost. You ask any of them, and will they say, when baptizing, "Having been commissioned by Jesus Christ;" and then lay on hands and say, "In the name of Jesus receive ye the Holy Ghost" Remember, in Acts 19, what befel the seven sons of a priest. No one should dare to do it without being called of God. Are you afraid when you speak, to speak *all* the words of the Lord? Try it. Isaiah said when he was prophesying about Jesus, "seal up the law, and bind up the testimony among my disciples." And he also said: "To the law and to the testimony. If they speak not according to this

word, it is because there is no light in them." He spoke of "the law of the gospel" that your father spoke so much about, and of the testimony of Jesus. So that if they do not preach according to the truth, it is because they are not called of God.

You say you think any believer can preach and baptize. What does the word say in Hebrews 5: 5, 4, "And no man taketh this honor to himself, but he that is called of God as was Aaron. So also Christ glorified not himself to be made an high priest, but he that said, Thou art my Son; this day have I begotten thee;" and said also; "Thou art a priest forever, after the order of Melchisedec." Jesus was baptized by John, who was of the Aaronic priesthood, as it descended by lineage from his father Zacharias; Jesus ordained the apostles to preach and baptize. But all persons could not lay on hands as will be seen by reading Acts, chapter eight. Philip could baptize, and he had the gifts of healing, signs and miracles, and yet they had to send down Peter and John to lay on hands for the gift of the Holy Ghost. Paul said, 1 Tim. 4: 14: "Neglect not the gift which is given thee by prophecy, by the laying on of the hands of the presbytery." Again in 2 Tim. 1: 6, "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." In 1 Cor. 7: 17; "As the Lord has called every one, and so ordain I in all churches." To Titus he said; "Ordain elders in every city." I could quote more, but I think this is enough to show the divine order instituted by our Lord Jesus Christ; and I find the same order in the church of Jesus Christ of Latter Day Saints. By the laying on of hands I have seen the signs following, and the manifestations of the Spirit. When they deny these things they deny the word. But it is done in ignorance. If you read Acts chapter 19 you will see that twelve men that had been baptized professedly unto John's baptism, but by some one who had no authority, for they had not heard of the Holy Ghost. These were baptized in the name of the Lord Jesus, and Paul laid his hands on them.

About "the hidden mystery," you will find in Col. 1: 26, Eph. 6: 19, Rom. 11: 25, 1 Cor. 2: 7. And on revelation, Gal. 1: 12, Eph. 3: 3, Peter 1: 13; Eph. 1: 17.

It seems impressed on my mind that the Lord has a great and glorious work for you to do. I feel impelled to tell you, and I believe it is by the Spirit, that if you were baptized into the body of Jesus Christ, or his church, you would be called of God to go throughout this land and preach the glorious gospel of our Lord and Savior Jesus Christ, and the signs would follow you. I have been searching after this for many years. Henceforth, "for me to live is Christ, and to die is gain." I think God has honored me. Like Moses, I esteem the reproach of Christ greater riches than the treasures in Egypt.

Dear brother; I do not venture to counsel you. I have given you my experience; and every step of the way God has borne me witness with the truth. It is quite a natural thing in me to desire that you all

may be partakers of these things; and not only you, but all men. The Spirit and the bride say, Come. The work here seems insignificant to outsiders, but I can see the greatness of it. In the course of a few years you will hear the Church of Jesus Christ spoken of throughout all Australia. If you and I are spared you will see if this does not come to pass. But it is a silent work. "The kingdom of heaven cometh not with observation." I saw a gentleman at Dromana, he had heard all about me. I was talking to him for hours. His face was white with emotion, and his eyes filled with tears as he praised God for what he heard. I asked God to bless him with more light; and last Sunday in the Wesleyan Church he preached on the spiritual gifts, through obedience. So he must have been thinking and searching the word. He has also promised his hall for Elder Burton to preach in when he comes from Sydney. We also expect T. W. Smith, one of the apostles from Tahiti. Brother Graydon gets on splendid; his knowledge is wonderful, and he leads a consistent life. At first he went to a dance; but he has not gone since. I suppose he will be called to the Melchisedec priesthood, it was prophesied he would. He speaks to all that will listen to him. A person said one day on the jetty to him, "You will die preaching." He replied, "Amen. I hope I will"—a good wish.

Things have altered this twelve month. While the sects are lamenting the deadness, I rejoice to see people more favorable to the truth. You always were reasonable about religion; surely you will see something in this. Perhaps God will reveal something to you as you read this letter. Rather that I had not been born, if I teach anything contrary to "the law of the Spirit of life." God forbid! I go from house to house in Hastings and speak to some one every week. I get some hard knocks, but I rise above everything through Jesus who strengthens me.

Your affectionate sister,

CECILIA WOOLLEY.

HASTINGS, Australia, June, 1887.

#### PRIDE.

THERE exists in the nature of man an inherent desire to stand above, or occupy an eminence with reference to his fellows. This desire, or reaching above his level, we call pride.

In the different races of mankind we find pride, or self-love, manifested according to the circumstances of its possessor, and all pointing to one common origin, namely, man's fallen nature.

From the grand Tycoon of Japan before whom the servile knee is bent, to the lowest vassal in his empire, we find the same element existing, modified only by the circumstances surrounding the individual. One having pride overrates himself, and underrates his equals.

The most palpable effects of pride are seen in the character of one whose name and acts are mentioned in sacred history. Nebuchadnezzar reigned over Chaldea, whose capital was Babylon. This prince

had married Amytius, the daughter of the king of Media; and Chaldea being a flat, monotonous country, she pined for the forests and hills of her native Media. To please this lady, the king planned and executed the hanging gardens, so famed in history; and by means of hydraulic engines he raised water as high as the walls of Babylon to irrigate them. "Here art strove to rival nature," and although it was not a perfect copy of the land it was made to represent, it was a close imitation, and reminded Amytius at once of her husband's love and of her native country. It was on his return from a walk in those gardens that this king, being flushed with pride and lifted up in heart at the success of his genius, broke out in terms of self laudation: "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"

Before those impious words were finished, the mandate of heaven went forth, and the haughty king was deposed; not only his kingly power was taken, but his reason also, and he was driven from the abodes of men, and his dwelling place was with the beasts of the field; and his hair grew like eagle's feathers, and his nails like the claws of birds, until seven years were accomplished, when the Lord saw fit to restore his reason, having thoroughly humbled him.

The rich make costly dinners, and invite for their guests those that will invite them in return, while "the unfed beggar is driven from their door." And to-day the foot of the oppressor is on the necks of the poor while cries in distress ascend unto the ears of the God of Sabaoth.

The language of the inspired word reads: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill of Zion? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart."

Where shall we go to find this favored class among the rich and great. There is a class of people who fill this measure; they are the followers of the lowly Nazarene. In every household we enter, if we see a similarity of feature, we call this a family resemblance. So in the family of Christ. Its distinguishing features are humility, meekness, love, charity, patience, etc. Reversing this order, we have pride, hatred, anger, envy, jealousy, malice, scorn, and contempt—the very things which enter into and form the character of the wicked one.

Pride, holding the most prominent place in the character of Satan, if any one permits it to enter his abode, or gives it standing room, under some circumstances it will open the door of that house and admit the whole train of evils. Then the strong man armed will bind that one and his goods are spoiled. In the world pride holds its seat of empire, where it reigns without a rival, and is worshiped as the goddess of fashion.

In the word of God it is written: "High looks, and a proud heart, are an abomination in the sight of God." And again it is written, "And all the proud, yea, and all

that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Who, then, among the Latter Day Saints, having pride in the heart, can claim the promises of God to His people? The Holy One saith: "Thou shalt have no other gods but me."

Now then, with this commandment before us, if we follow the fashions of the world and bow down to that fickle goddess, are we following the meek and lowly Jesus? Are we keeping sacred the vows that we made when we entered into covenant with Jehovah that we would serve Him and no other?

O, sisters! let us lay down our pride once and forever. It is but a small sacrifice compared to that which the Prince of Life has made in leaving the glory of the celestial kingdom that he might purchase our spiritual freedom.

When the Lord shall come down on Idumea, and the besom of destruction goes sweeping through the land, where will be our safeguard if we continue to be ruled by pride? "Let us come out of this little narrow self and up to breathe a higher purer atmosphere."

Let us hold up the hands of brother Joseph, through whom the Lord is lifting an ensign to the nations, even the banner of truth. Let us help to lift that banner high. Let us who claim to be the daughter of Zion present a solid front against pride, like the Macedonian phalanx that withstood the onset of the invading foe. Let Satan be content with the world for the field of his conquests. The heritage of God must be kept sacred from his unholy footsteps. Let us, in love and unity, help in the work of God to which all are invited to take a part, and remember that whatever sacrifice we make to aid this great work, we are adding to the crown of our rejoicing in the day when the Holy One shall come to reward the faithful in Zion. This is a day of sacrifice, of trial, and of rejoicing. And happy are they who are admonished of these things, for they shall rejoice with the church of the First-born, and their joy shall be full, saith the spirit. Amen.

EMILY B. FARRAR.

SANTA ANA, Cal., June 14th, 1887.

#### TESTIMONY.

EVERYTHING proves that we are in the "way of truth." The opposing efforts of Satan to hinder and discourage is testimony that we are engaged in the work of the Lord, on the side of eternal truth in the great conflict that will only end at death. And that "the latter days have come," the times of the restitution has commenced. Saints of God let us bear on in the glorious warfare, trusting him who will give all needed help. He created the beautiful birds and flowers "to comfort man, to brighten hope," and "he who careth 'for these' will much more care for us." Friends of the Lord and of truth you believe, why don't you obey? Take warning now and don't delay. The Lord wants you now for "he delights to bless all who

obey him, and serve him true to the end." We invite all—both friend and foe, believers and unbelievers, to come to Christ; have faith in God, believe his word as he interprets it, and do what you see is your duty and eternal will be your gain.

W. C. L.

## Selections.

### THE MODERN STYLE OF PERSECUTION.

[From Hamerton's "Human Intercourse."]

HUMAN intercourse, on equal terms, is difficult or impossible for those who do not belong to that religion which is dominant in the country where they live. The tendency has always been either to exclude such persons from human intercourse altogether (a fate so hard to bear during a whole lifetime that they have often compromised the matter by outward conformity), or else to maintain some degree of intercourse with them in placing them at a social disadvantage. In barbarous times such persons, when obstinate, are removed by taking away their lives; or if somewhat less obstinate, they are effectually deterred from the profession of heretical opinions by threats of the most pitiless punishments. In semi-barbarous times they are paralyzed, so far as public action is concerned, by political disabilities expressly created for their inconvenience. In times which pride themselves on having completely emerged from barbarism, political disabilities are almost entirely removed, but certain class exclusions still persist, by which it is arranged (whilst avoiding all appearance of persecution) that although heretics are no longer banished from their native land, they may be excluded from their native class, and either deprived of human intercourse altogether, or left to seek it in classes inferior to their own.

The religious obstacle differs from all other obstacles in one remarkable characteristic: it is maintained only against honest and truth-speaking persons. Exemption from its operation has always been, and is still, uniformly pronounced in favor of all heretics who will consent to lie. The honorable unbeliever has always been treated harshly; the unbeliever who has no sense of honor has been freely permitted, in every age, to make the best use of his abilities for his own advancement. For him the religious obstacle is simply non-existent. He has exactly the same chances of preferment as the most orthodox Christian. In Pagan times, when public religious functions were a part of the rank of great laymen, unbelief in the gods of Olympus did not hinder them from seeking and exercising those functions. Since the establishment of Christianity as a state religion, the most stringently framed oaths have never prevented an unscrupulous infidel from attaining any position that lay within reach of his wits and his opportunities. He has sat in the most orthodox Parliaments, he has been admitted to Cabinet councils, he has worn royal crowns, he has even received the mitre, the cardinal's hat, and the papal tiara.

We can never sufficiently admire the beautiful order of society by which heretic-plus-liar is so graciously admitted everywhere, and heretic-plus-honest man is so cautiously and ingeniously kept out. It is, indeed, even more advantageous to the dishonest unbeliever than at first sight appears; for not only does it open to him all positions accessible to the orthodox, but it even gives him a noteworthy advantage over honest orthodoxy itself by training him daily and hourly in dissimulation. To be kept constantly in the habit of dissimulation on one subject is an excellent discipline in the most serviceable of all social arts. An atheist who reads prayers with a pious intonation, and is exemplary in his attendance at church, and who never betrays his real opinions by an unguarded word or look, though always preserving the appearance of the simplest candor, the most perfect openness, is, we may be sure, a much more formidable person to contend with in the affairs of this world than an honest Christian who has never had occasion to train himself in habitual imposture. Yet good Christians willingly admit these dangerous, unscrupulous rivals, and timidly exclude those truthful heretics who are only honest, simple people like themselves.

After religious liberty has been nominally established in a country by its law-givers, its enemies do not consider themselves defeated, but try to recover, through the unwritten law of social customs and observances, the ground they have lost in formal legislation. Hence we are never sure that religious liberty will exist within the confines of a class even when it is loudly proclaimed in a nation as one of the most glorious conquests of the age. It is often enjoyed very imperfectly, or at a great cost of social and even pecuniary sacrifice. In its perfection it is the liberty to profess openly, and in their full force, those opinions on religious subjects which a man holds in his own conscience, and without incurring any kind of punishment or privation on account of them, legal or social. \* \* \* True liberty is not that which is attainable at some cost, some sacrifice, but that which we can enjoy without being made to suffer for it in any way. It is always enjoyed to the full by every one whose sincere convictions are heartily in the side of authority.

Every hardship is softened, at least in some measure, by a compensation; and when in modern times a man is so situated that he has no outward religious liberty, it is perfectly understood that his conformity is official, like that of a soldier who is ordered to give the Host a military salute without regard for his private opinion. . . . The hardest cases are those in which there is every appearance of liberty, whilst some subtle secret force compels the slave to acts that have the appearance of the most voluntary submission. There are many positions of this kind in the world. They abound in countries where the right of private judgment is loudly proclaimed, where a man is told that he may act in religious matters quite freely according to the dictates of his conscience, whilst he well knows at the same time that unless

his conscience happens to be in unison with the opinions of the majority, he will incur some kind of disability, some social paralysis, for having obeyed it.

The greatest hardship of all is to be compelled to perform acts of conformity with all the appearance of free choice. The tradesman who must go to mass to have customers is in a harder position than the soldier. For this reason, it is better for the moral health of a nation, when there is to be compulsion of some kind, that it should be boldly and openly tyrannical; that its work should be done in the face of day; that it should be outspoken, uncompromising, complete. To tyranny of that kind a man may give way without any loss of self-respect,—he yields to *force majeure*; but to that viler and meaner kind of tyranny which keeps a man in constant alarm about the means of earning his living, about the maintenance of some wretched little peddling position in society, he yields with a sense of far deeper humiliation, with a feeling of contempt for the social power that uses such miserable means, and of contempt for himself also.

#### TOBACCO AND ITS EFFECTS.

TOBACCO is an aromatic plant and leaf, and probably its sweetness and slight acrid taste, its stimulus and its power to appease hunger, had at first more to do with its use than any other cause. It has been variously claimed to be a food, a tonic, a condiment, a stimulant, a nervine, and an intoxicant. It is when we turn to a *Materia Medica*, or to some work on toxicology, that we find the fullest account of it. Its first free use generally causes giddiness, trembling of the limbs, faintness, depression, sickness of the stomach, and cold sweats. The pulse is weak and quivering, the breathing hurried or embarrassed, and the vision impaired. In toxic doses, the action is on the central nervous system, producing failure of respiration. If the chewing or smoking has not been very excessive, the ordinary symptoms soon pass off. If its use is much less, or if a toleration of it is acquired, it acts as a pleasant sedative. Whatever may be the ultimate accommodation of the system thereto, as with alcohol, a class of symptoms very different from those from the use of milk or meat or cereals or fruits tells us that it rightly finds its classification among articles unfriendly to the best health or to the nourishment of vital forces. Its most decided effects is upon the functions of organs rather than upon their structure. As a rule, it is not near so apt to make change of structure as is alcohol. Yet permanent changes, especially to blood-vessels and the nervous system, result therefrom. Woodman and Tidy, in their volume on "Forensic Medicine and Toxicology," speak thus: "Excessive smoking has proved fatal, as in the case recorded by Gmelin, when two men smoked seventeen and eighteen pipes respectively. Sheffield, records two cases of paralysis of the portadura directly caused by hard smoking." There is a general testimony that dyspepsia, heart palpitation and nervous symp-

toms often result therefrom. Its evil effect upon young persons has been accurately set forth by Dr. Decaisne, and Dr. A. C. Gorgas, Medical Inspector, U. S. N. This testimony is the more significant because there was a return to the use of tobacco on the part of the students of the Naval Academy, but the contrasted facts caused a subsequent renewal of the order to desist from its use. The evidence has been such from other sources that a prohibitory law applicable to youths has been enacted in Germany. While during the growing period of life all are more susceptible to the evil effects of tobacco, those of full age are affected in a milder degree. There is a constant tendency of the habit to increase.

Even among those who have the belief that the moderate use of tobacco does not injure all persons, there is such agreement as to its effect upon the young, that most of them favor laws which make it a punishable offense for those under age to use tobacco in any form.

There is reason to believe that our young population is being greatly injured thereby, and also that the use of tobacco has become so general, and often so excessive among adults as to be traceable in special injurious effects upon them and their descendants. Tobacco smoking increases pulse rate. Both in chewing and smoking there is an unnatural stimulus of the salivary glands. Their office as aids to the first process of digestion is interfered with. While it is true that the evil effects of very occasional smoking are transitory to many, it is equally true that the excess in the habit which generally occurs, makes in time a permanent impression upon the nervous system.

Its effect in checking growth is unmistakable. So far as the young are concerned, it is doing more harm to bodily health than alcohol. A substance which will produce such profound impression as it does when first used, and which has caused death when applied for a long time to the raw surface of the body and which has by its irritation induced cancer, surely ought not to be in ordinary use among mankind.

The cigarette has been found to be even more harmful than the other forms of smoking. Besides many evils which its use involves, not the least is one already noted as to alcohol. It not only becomes a habit that it is hard to abandon, but the very failure which so many make in their efforts to quit its use shows too plainly that it undermines the power of self-control, and so is a weakening of that vigor of trained will, of that mastery of self, which is a part of the physical as well as of the intellectual welfare and prowess of manhood. As an interest both of the individual and the state, the use of tobacco in any form by children should be prohibited under proper penalties. As a matter of public and personal health, and in the interests of the vigor of the coming generation, this restraint is demanded.

Some of the states have already passed laws prohibiting the sale of tobacco to those under sixteen years of age.

There seems to be good evidence that modern modes of life, and the pressure of

excessive business, incline many to indulge in that class of substances which produce a slight exhilarating effect, followed by a calm such as occurs in the first stages of narcotism. There is great occasion for the young to guard themselves against all plausible excuses for any of these indulgences. We have never known any one to regret abstinence from them, and have known very many, in the moderate use of some of the milder forms of excitants and sedatives, to be earnest in advising against the acquirement of such habits.—*Independent*.

#### THE PREMILLENNIALISTS.

[Chicago Tribune, Nov. 18th, 1886.]

THE morning session of the Premillennialists was opened in the presence of about five hundred men and women. Letters expressing sympathy with the objects of the conference were read from the Rev. Dr. Andrew A. Bonar, the celebrated composer of Glasgow, Scotland; the Rev. Dr. Archibald G. Brown of London; and the Rev. D. L. Moody. Mr. Moody's letter, written from Wheeling, West Virginia, mentions that the pressure of work and binding engagements will prevent him from attending the conference. He expressed the hope that it would result in a spiritual quickening in all the churches. "The coming of the Lord," the letter continues, "is to me a most precious truth and constant inspiration to work." His prayer was that the conference would result in sending every minister out to evangelistic work this winter.

The Rev. J. M. Orrock of Boston spoke on "Objections to Christ's Premillennial Advent." It was a part of a precious belief to him to look for the second coming of Christ.

The Rev. Dr. Dinwiddie of Virginia, the Rev. Dr. Frost of Sacramento, the Rev. Mr. Brown, and the Rev. Dr. F. W. Beadaker, a Russian evangelist, gave their experiences.

At the afternoon session Prof. Henry Lummis of Appleton, Wisconsin, delivered an address on "Christ's Predictions and Their Interpretations." It was sometimes asked if the prophecies were difficult to comprehend, and the question was answered by a dogmatic "Yes." If this was true the Bible was largely a sealed book, but he did not admit the statement. He believed the language of the New Testament was as easy of comprehension as the histories of Xenophon, and the prophetic utterances of Christ were as plain as the evangelist's statements. It was true there was much figurative language employed, but it was astonishing that some plain statements had been twisted to mean anything. He protested against this treatment of the language of the Savior. Replying to the claim that literal interpretations resulted often in the ludicrous, he said the opposite was true. The canon of the definite language in fulfilled prophecy and with figurative language with unfulfilled prophecy was radically wrong and utterly foolish, without a recognized principle. The fancy that any one can save the Scriptures by any such course is as dangerous as it is foolish.

The Secretary then announced that no more collections would be taken, as it was expected the balance of the expenses of the conference, amounting to fifteen hundred dollars would be borne by benevolent gentlemen in the conference.

The Rev. Dr. George S. Bishop, of Orange, New Jersey, then spoke of "The Times of the Gentiles." To sustain his position he spoke at great length of the wickedness of the times, and stated that the world was growing worse. The theory he advanced from an extended review of the prophecies of Daniel was the coming of the anti-Christ and the final destruction. "The moment we admit these things," said the preacher, referring to the prophecies of Daniel, "the moment that we concede a drift that leads towards anti-Christ that moment must we deny the world's improvement." The natural man grows worse and worse. He may flesh up, wear better clothes, make a more handsome figure, climb to a superior place, but all the while he is growing worse inside, like a worm-eaten apple, more brilliant and ripe than its companions.

The attendance at the evening session did not appear to suffer from the weather. The Rev. E. S. Erdman of Boston read a paper on the "Fullness of the Gentiles," as used in St. Paul's Epistles to the Romans. After discussing the different views of the various commentators upon the wording of the prophecy in Romans from which the subject was taken, the speaker reached the conclusion that there could not possibly be any redemption save by the blood of atonement, and not by power. Further, that this "Fullness of the Gentiles" meant a personal salvation and not the Christianizing of the nations. Paul always taught the doctrine of a called-out and separated people of God. Christopher Columbus declared that his mission was to open up a new continent to Christianity, in order that the Kingdom of God might sooner come, and he believed that in 130 years the end would come. The prophecies throughout carry the idea of the fullness of persons and not of the nations. There was a church-consciousness in the apostolic age which has been lost in modern times, and this led to the peculiar unscriptural language.

The Rev. A. J. Gordon, D. D., of Boston read a paper on "Modern Delusions." His subject held him to the sombre aspect of the age, but he was not to be understood as thinking that was the most prominent feature of our time. There has been no time when the Church of Jesus Christ, the light of the world, has shone more brightly than at present. The revival of the church's early hope of the second coming of Christ was also a sure indication of the progress of Christianity. Christian England and America were raising one hundred heathens while missionaries saved one, and Satan was ready with a match for each marvel of God. Infidelity is not so marked as in the last half of the last century. Infidelity was not in Satan's line. The Scriptures predicted that false prophets and miracles by demons were to be the manifestations of the last days. The

delusions of to-day were spiritualism from the pit, ritualism from the Papacy, and theosophy from Paganism. The incredulity of this age was its weakness, and Satan masqueraded through the medium as the demonstrator of the faith in the immortality of the soul. I have no doubt that the spirits supposed to be the departed friends are foul demons sent to deceive. Ritualism ought not to be mentioned in the same breath with Spiritualism, for it is only an ecclesiastical eccentricity, but the highest saintship is too often found close to the grossest superstition. Both the turning to the east and the sign of the cross are relics of pagan idolatry, as are also the wafer, the candles, and the confessional. The altars and incense were borrowed from the Jews, but they were done away with by Christ. When they came into the church they brought transubstantiation and baptismal regeneration, both Satanic errors. The ritualists had not fallen into the cooking-stove apostasy, the turning of churches into places of feasting, nor attempted to amuse the unchurched masses into obedience to God. These were delusions of the devil assailing the church on another line. Theosophy is the result of modern unbelief seeking relief from the ennui of denial. It could hardly be better described than Buddhism seeking converts among Christians. It was a worship of demons, without belief in a personal devil or the forgiveness of sin. It is simply another phase of Satanic delusion. All these delusions clearly pointed to prophetic irruption of evil spirits preceding the second coming of Christ.

#### SELF-CURE.

THE body, to a large extent, is a machine which, when disarranged, repairs itself. Physicians tell us of the *vis medica, rix naturæ*—the power to heal inherent in nature. It is natural to get well. The body's recuperative resources are not equal to every need, but they are very great. It is because of this even that the well man tends to keep well, if he conforms to nature's laws, for the system is ever full of poison from its own waste, the disposal of which nature has provided for, better than any city has for the disposal of its deadly sewerage.

Take the case of an ordinary wound. It needs only to have its disrupted parts brought together and nature does the healing; and even in many cases where the parts are not brought together nature fills up the space with new flesh. So nature will mend a broken bone, on the simple condition that the adjusted parts be allowed the requisite rest.

Dyspepsia, whether induced by improper eating, the neglect of exercise, brain overwork, or care, worry and fret, will in time wholly disappear on removal of the cause and compliance with the laws of nature.

The best physicians now freely admit that typhoid patients, in the great majority of cases, would recover without a drop of medicine; that they need medicine mainly

to promote ease and comfort, and that pure air is better for them than all drugs. The same is true of some other diseases. More and more is it being admitted that in no case drugs have any curative powers, but only aid nature, as the surgeon aids in the case of a badly broken limb, by removing irritating bits, spiculæ, etc., and securing the proper adjustment and fixation of the parts.

The old-time doctors greatly over-dosed people—in multitudes of cases literally dosed people to death. Within less than twenty years a personal friend, called to watch with a neighbor far gone in consumption, was shown eleven different medicines, each of which she was to administer during the night, according to the varying symptoms.

It can not be too strongly emphasized that those who observe the laws of their physical nature are likely to keep well—and even infectious diseases have little power over such persons, and would wholly disappear if all observed these laws.—*Ex.*

#### FROM JERUSALEM.

"IT seems there were five Afghan gentlemen visiting Jerusalem last week, an event which has never occurred before; at least, if it has, it is not known. They say they are Jews, or Israelites, of the tribe of Benjamin; that their tribe has been in Afghanistan twenty-five hundred years; that they were made proselytes to Mohamedanism at the point of the sword when the Turks came into power, and have been obliged to observe an outside religion, but have never at heart been Moslems. They have always taught their children in the Hebrew scriptures and observed in secret the Hebrew rites. They also manage to keep in their possession many Hebrew books secretly.

"They are splendid specimens of mankind physically, and the most of them are very rich. They were on their way home from Mecca, and came here to visit the Mosk of Omar, and the Jewish Rabbis, and gave money to their cause. They told the Rabbis that their people in Afghanistan were expecting and praying that Russia would invade that country and free them from Mohammedan rule. This we must admit is one of the signs of the times.

"I have been told by those who know, that there are Hebrew books here in Jerusalem which gives an account of a tribe of Israelites, leaving Palestine in the time of Benjamin's war, and that it is known they went to England, while other Israelites settled in Spain. I am glad to know this, for I have for a long time believed that my ancestors were Israelites. It is pretty evident that none but Israelites will engage heartily in this Israelitish cause."

[Yes, Gentiles, to whom Israelites have been servants, will serve Israel. This the scriptures plainly declare; and they will be happy in doing it. What Gentiles would not rejoice to be permitted to serve the apostle, John, or Peter, or Paul? or any other of God's ministers.—*ED*]—*The Age to Come.*

## Conference Minutes.

### WELSH MISSION.

Conference was held at Island Street Chapel, Llanelly, April 23d and 24th, 1887. T. E. Jenkins, president, D. Lewis, clerk. First session convened at 7:30 p. m.; a hymn was sung, and prayer was offered. The minutes of last conference were read and approved. Eastern district was reported:—Seventies 1, elders 20, priests 5, members 50, total 76; baptized 6, expelled 1, removed by letter 1; Wm. Morris, president, T. E. Jenkins, clerk. Western district was reported:—elders 11, priests 4, deacons 2, members 52, total 69; baptized 3. D. Lewis, president. North Wales was reported:—Elders 1, priests 1, members 5, total 7. J. E. Hughes, president. Book account was reported from October 31st, 1886, to April 23d, 1887. In hand when last reported 8£, 6s 3d, received since for *Heralds* from D. Williams 10s 5d, B. Davies 10s 5d, T. E. Jenkins 10s, 5d J. R. Gibbs 5s 2½d, 10£, 2s, 8½d. Paid out for postage 1s 1d; on hand 10£ 1s 7½d. Bishop's Agent's account was reported from October 31st, 1886, to April 23d, 1887. Received for J. E. Hughes from Cardiff branch 5s, Llansamlet branch 1£, Aberaman branch 2s 6d, T. E. Jenkins 5s, Llanelly branch 4s; total for above 1£, 16s 6d. Aberaman branch 4s, Aberaman branch 5s, T. E. Jenkins 10s, Carnarvon branch 10s, 4s, 5s 6d. Paid to J. E. Hughes 1£ 12s 6d, paid to J. E. Hughes 4s, Wm. Morris 8s, J. D. Jones 5s, J. D. Jones 6s, in hand 10s, total 13 5s 7d. Address by the president, prayer by T. Gould. April 24th at 10:30, a. m. a chapter was read by the president, a hymn was sung, prayer by the president. Preaching by G. E. Cope, in English, and by J. R. Gibbs, in Welsh. At 2 p. m. a hymn was sung, prayer by Gwilym Davies. The authorities of the church were sustained by our faith and prayers:—Joseph Smith as President, W. W. Blair his counselor. Quorum of the twelve, quorum of the seventy, and all the officers of the church in America. T. E. Jenkins as president of the Welsh mission, J. R. Gibbs his assistant. Wm. Morris president of the eastern district. D. Lewis president of the western district. J. E. Hughes for North Wales, and all the officers and members of the church. Preaching by D. Lewis (Dewi Chwefror) in Welsh, and by T. Gould in English. Prayer by the president. At 6 p. m. prayer by G. E. Cope. Preaching by Wm. Morris in Welsh, and by T. Gould in English, and by T. E. Jenkins in Welsh. The attendance was mixed with persons from different denominations. Able sermons were preached throughout the day to attentive hearers. Adjourned to meet at Aberaman, the last Sunday in October, 1887.

### FAR WEST.

The above district conference convened with the Center Prairie branch, June 4th and 5th, 1887. J. T. Kinneman, president; D. R. Baldwin, clerk, *pro tem*. Appropriate remarks were offered by the president. Branch reports:—Stewartsville, last report 93; present number 91. Far West, last report 34; present 31. DeKalb, last report 70; present 69. Delano, last report 87; present 79. German Stewartsville, no change. Center Prairie, last report 28, present 32. Pleasant Grove, last report 52; present 50. St. Joseph report referred back to the branch for correction. The president appointed Brn. Drown, Ware and Seely, committee on credentials. Elders reports:—J. T. Kinneman has labored at Clarksdale, McCartney's cross roads, where a good interest is manifested; and at German Stewartsville branch; solemnized one marriage. Bro. R. Ware preached at Center Prairie, and Williams School house; also in Central Missouri district, where he baptized one. Bro. A. J. Seely has charge of Far West branch. Bro. J. D. Craven has labored as president of the Center Prairie branch. Bro. James Drown is willing to do all he can. Bro. John M. Terry reports by letter, he has the watchcare of the Scewartsville branch; also the Sunday school, preached one funeral sermon; solemnized one marriage. Wm. Lewis has

labored in the several branches as Bishop's agent. H. C. Bronson, baptized one; Jacob Snider; R. Phillips; Henry Hinderks. Priests:—Bro. Bryant, D. R. Baldwin, J. C. Elvert, Walter Head and Chas. P. Faul, reported. Committee on order of business, for use in our conference were continued. Motion that thereafter clerks of branches composing the Far West district, be, and are hereby instructed to place upon the certificate to the delegate to conference the total membership of his branch, carried. A committee of three, consisting of Brn. Kinneman, Bronson and Henry Hinderks were appointed for the purpose of making arrangements for a reunion in the vicinity of Clarksdale, Mo. Committee on credentials reported and were continued. The following officers were elected, by the yeas and nays, for the coming three months: J. T. Kinneman, president; Wm. Lewis, vice president; Chas. P. Faul, secretary; Wm. Lewis was sustained as Bishop's agent. Bro. J. T. Kinneman preached on Saturday evening at 8 p. m.; prayer meeting Sunday morning at 9 a. m. Bro. H. C. Bronson preached on Sunday morning at 11 a. m., and Sunday evening at 8 p. m. Social meeting at 2:30, p. m. Adjourned to meet on the last Saturday and Sunday in August, 27th and 28th, 1887, with the German Stewartsville Branch.

### KEWANEE DISTRICT.

Conference convened at Henderson Grove, July 2d, 1887, Elder James W. Terry presiding, John Chisnall clerk. Conference was called to order at 10 a. m. The following branches reported: Kewanee 70; J. Chisnall president. Buffalo Prairie 60; E. T. Bryant president, J. W. Hutchins clerk. Henderson Grove 40; Lewis Tryon presiding priest, Nellie Williams clerk. Millersburg 42; J. W. Terry president, J. L. Terry clerk. The following elders reported in person: M. T. Short, J. W. Terry, T. F. Stafford, John A. Robinson, E. T. Bryant, James Lord, John Chisnall; Priest L. Tryon, and Teacher H. Williams reported. The usual routine conference business was transacted. The fellowship meetings were attended with the hallowed influence of God's Spirit; while the preaching of the word by Elders Robinson, Short and Stafford left nothing to be desired in that line. Elders Terry, Short and Stafford had done some preaching before conference convened, while Elder Short stayed in the neighborhood to continue the effort. A good, kindly feeling was manifested by the neighbors and friends of the Saints. All seemed to vie with each other in tendering hospitalities to the visiting Saints. The meetings were well attended considering the heavy, though welcome rains that fell during conference. The Saints, both local and visitant seemed to mutually enjoy a renewal of old experiences, while strangers stood and wondered if these things are so. The conference adjourned to meet at Buffalo Prairie, September 10th, at ten a. m.

### ALABAMA.

Conference of the above district convened at New Hope branch, Monroe county, Alabama, July 9th and 10th, 1887. G. T. Chute, president; L. G. Parker, secretary, being absent, Bro. McKinly was chosen to act as secretary *pro tem*. Branch report:—Lone Star, no change. Butler branch, present membership 33; 1 had been expelled (Jane Sims) for apostasy. Bro. J. M. Pickins had been released from the office of teacher. Elders reports:—F. Vickrey, had not labored outside the branch, was superintendent of the Butler Branch Sunday School, of which he spoke very encouragingly. W. J. Booker had not attended conference in some time, but had been doing some preaching. G. R. Scogin, had been acting president of the Florida district. G. T. Chute had not been idle. Priest M. K. Harp, was acting president of the Lone Star branch, and was conducting a Sunday School there. Committee appointed to investigate some matters in the Butler branch reported. The report was accepted and the committee discharged. On motion James M. Pickins was released from the office of teacher in the Reorganized Church of Jesus Christ of Latter Day Saints. Bro. Maning

K. Harp's name was presented to the conference for ordination to the office of an elder, which was unanimously adopted. He was ordained under the hands of elders G. T. Chute, W. J. Booker, and F. Vickrey. On separate motions, the following brethren were sustained. G. T. Chute, president; L. G. Parker, secretary; and J. G. Vickrey, Bishop's Agent for the Alabama district. The general authorities were sustained. Preaching at night by Bro. G. R. Scogin, assisted by W. J. Booker. At 11 a. m. Sunday morning, preaching by G. T. Chute, assisted by J. G. Vickrey, from the text "My doctrine is not mine but his that sent me," John 7:16, to a very large and attentive congregation. Preaching at night by W. J. Booker assisted by F. Vickrey, upon the subject of rewards and punishments. Notwithstanding that there was a heavy rain in the morning and again in the afternoon, it cleared away each time in time for meeting and the turnout was most excellent, all that could be wished for and we hope that good was done. The Saints at New Hope speak very highly of the neighbors in helping to sustain the conference and caring for the visiting Saints. Adjourned to meet at Pleasant Hill branch, Butler county, Alabama, on the Saturday before the first Sunday in October, at ten a. m. 1887.

## Miscellaneous.

### BORN.

DAWSON.—July 15th, 1887, to Bro. Edwin T. and sister Marv E. Dawson, of Ione, Amador county, California, a daughter; named Rosella Nettie. Wife and child doing well.

ERVIN.—At Elmwood, Nebraska, December 7th, 1886, to Bro. James and Sr. Anna Ervin, a son. Blessed by Elder Robt. M. Elvin, at McCaig's Grove, Nebraska, July 24th, 1887, and named John Claudius.

HAINS.—Angeline Weighty, the youngest daughter of Bro. Henry and Sr. Mary C. Hains; was born February 12th, 1883 at Arcadia, Kansas, and blessed January 23d, 1887, by brethren Ezra W. Depue and Samuel H. Hinkle, at Harper, McDonald county, Missouri.

FULKS.—Mary Lucinda, daughter of Bro. Charles M. and Sr. Mary C. Fulks, born at Arcadia, Crawford county, Kansas, December 24th, 1885, and blessed January 23d, 1887, at Harper, McDonald county, Missouri, by brethren Samuel H. Hinkle and Ezra W. Depue. All are well and hopeful.

### MARRIED.

KELLEY—SWARTHOUT.—At San Bernardino, California, July 18th, 1887, Mr. Stephen F. Kelley and Sr. Charity Swarthout, both of San Bernardino; Elder Heman C. Smith officiating.

### DIED.

JOHNSON.—Mr. Andrew, husband of sister Christena Johnson, of Plano, Illinois, was born in Sweden, June 11th, 1837; died in the town of Fox, Kendall county, Illinois, June 12th, 1887, so was just fifty years of age. He had hired a livery rig and started south across Fox River, and was to all appearance as well as usual when one of the brethren left him one mile south of town, at about nine o'clock in the forenoon. At eleven o'clock he was found dead in the buggy, the horse still going on the road, about one mile south of Fox Station, on the Fox River Road. He leaves a wife, one son and one daughter, all belonging to the church, (though he did not), also two grandchildren. Funeral services were held at the Saints' Chapel in Plano, June 14th, 1887, the sermon was by Elder W. Vickrey.

LASURE.—At Plano, Illinois, June 30th, 1887, Viola Blanche, daughter of Bro. William and Sr. Mary Lasure, aged 2 years, 3 months and 3 days. Blanche had been a sufferer for a long time and at different times until called to the arms of him who loved little children here. Funeral services were held at Saints' Chapel, July 2d. Buried in Plano cemetery; W. Vickrey officiating.

TERRY.—At Crescent, Iowa, July 17th, 1887, Lottie, adopted daughter of Mr. and Sr. H. A. Terry, aged 9 months and 13 days. "Forbid them not, for of such is the kingdom of heaven."

**CURTIS.**—At his residence near Medina City, Texas, Friday, 3 o'clock a. m. June 3d, 1887, Bro. Macham Curtis; aged 70 years, 3 months, and 20 days. He was baptized and confirmed, February, 1833, Oakland county, Michigan, by Elder Samuel Bent. He came to Texas soon after the Martyr's death; was one of the number at the organization of the Medina City branch, December 30th, 1886. Leaves a number of friends and relatives to mourn their loss. The elder, orphan, and needy always found a welcome at "grandpa's." A brother from California whom he had not met for twenty-nine years, was on a visit and ready to return home when deceased was taken. May God give strength to those left to mourn, and especially his aged companion who survives him. Funeral services by J. A. Currie, jr.

A little while and you shall meet  
Your loved one once again;  
'Twas grief to part, but O, how sweet!  
To believe he's free from pain.  
Then do not mourn as those who have  
No hope to meet again;  
But live to meet beyond the grave,  
When Jesus comes to reign.

**CLIFT.**—At Davenport, Iowa, August 14th, 1886, sister Margaret Clift, in the 74th year of her age. Sister Clift united with the church first in England, and with the Reorganization here in America, being baptized by Elder Richard Rowley at Davenport, in the year 1867. A son-in-law and daughter—Bro. Hiram and Sr. Ellen Stowe—survive her.

**BRIGGS.**—At Davenport, Iowa, July 8th, 1887, of cholera infantum, Harry Eugene, infant son of Bro. H. E. and Sr. Eva Briggs. Little Harry was born on the 17th of May, 1887. Funeral from the family residence—Harrison street, Davenport. Service by Elder Jerome Ruby.

Little Harry, God had given  
Pledge of our affection here:  
Given? No. He did but lend him—  
We will still His name revere.  
Jesus, loving Savior, help us,  
Teach us like a child to be,  
That when comes the resurrection  
We our darling babe may see.

**CARSTENSEN.**—Near Crescent, Iowa, June 26th, 1887, of diphtheria, Agnes, daughter of Bro. and Sr. C. Carstensen, aged 2 years and 2 days.

**COWARD.**—At Birkenhead, Cheshire, England, April 24th, 1887, Elder John William Coward. Deceased was born at Carcroft, York, England, December 14th, 1815, and died as above stated, with a sure promise of a part in the first resurrection. Elder Coward became connected with the Utah church at an early period; emigrated to Utah; remained there for some time; eventually returning to England under mission appointment from that church, but withdrew from fellowship shortly after he commenced his ministerial labors. He afterwards became acquainted with the work of the Reorganized Church of Jesus Christ of Latter Day Saints, and being satisfied with her claims was received into communion with her by baptism, administered by Elder John Seville, at Liverpool, June 19th, 1871; was confirmed and ordained an elder of the church the same day, under the hands of Elders John Seville and Thomas Taylor of Birmingham. Bro. Coward has proved himself a man of integrity, having labored faithfully in the interests of God and the church, and his work will ever be held in grateful remembrance by those who knew and shared his labors of love.

J. DEWSNUP.

**LUVELL.**—Frankie, son of Mr. and Sr. Luvell, and grandson of Bro. William Hart, July 20th, 1887, of cholera infantum, aged 9 months, and 1 day. Funeral services were held at the Greenfield School house, sermon by W. Vickery. So the buds of promise are taken; but it is their gain.

#### CONFERENCE NOTICES.

The conference of the Des Moines district will convene September 3d and 4th, 1887, at 10 a. m. at the Callwell School-house, in the Valley branch, near Adelphi and Rumels Station, on the branch of the Wabash, running south-east from Des Moines; about twelve miles from the city south-east. All are cordially invited to attend. Let the branches that have not been visited by the Bishop's Agent, bring their offering, we expect our Agent to be with us. Come, bring the Spirit of our Master with you.

WM. C. NIREK, Pres.

This is to notify the Saints of the Pottawattamie district that the conference appointed to convene at Council Bluffs, September 24th, will be postponed. Future notice will be given of the time of convening. This is done after consulting some of the brethren, and for the reason that it would come at the very time appointed for the Reunion to be held at Harlan. In the mean time let those who can labor for the good of the cause improve all opportunities; those choosing may write me at Weston, Pottawattamie county, Iowa.

H. N. HANSEN, Pres. of Dist.

#### TWO DAYS MEETINGS.

There will be a Two Days' Meeting held at Five Lakes, August 13th and 14th, 1887. We cordially invite all Saints to attend. All that come by rail come to King's Mills station, on the P. O. & P. A. Come on Friday the 12th, and there will be conveyances to carry them to the place of meeting.

R. HUGILL.

#### QUORUM OF SEVENTY.

*Dear Brethren:*—We are preparing a Circular Letter to send to each Seventy, and propose printing on one side of this letter the name and address of each member of the quorum. Will you kindly aid us by sending us a card by return mail; either to my address or to Bro. R. S. Sal-yards, Kirtland, Ohio, the secretary of the quorum; giving your full name and post-office address, name of post-office, county, and state.

E. C. BRAND, President.

Box 39, TABOR, FREMONT CO., IOWA.

#### "OCCUPY TILL I COME."

THIS command is addressed to you, my reader. Whoever you may be—young or old, rich or poor, robust or infirm—you have a work to do for your Master. Whether it be the silent testimony of sufferings meekly and patiently borne, because it is His will to send them; or the influence of a holy life in a limited home circle, or the more active service of ministry to His children; you have your own little mission, which no one but yourself can fulfill; and if you neglect it, it is left undone.

Look around you. Can you find nothing to do for Him who did so much for you? Not even a cup of cold water to give in His name to one of His children? Not a deed of Christian kindness to perform to a sick or needy "neighbor?" Not a word to speak of your Savior's wondrous love to the perishing thousands around you? Is it indeed so?

When you are summoned to give an account of your stewardship, will conscience whisper of no duties neglected, no claims unfulfilled? Can you really love your Savior and yet fold your hands idly, and leave the work He has given you to do undone? Oh! arouse thee from thy lethargy ere it be too late. Arise and labor in that corner of His vineyard in which He has seen best to place thee! It may be a lone, hidden nook, and the vines stunted and few; and as you look longingly at the sunny, bright hills far away, where the vines grow luxuriant and thick, with perchance few to tend them, you may say. Oh! that He had placed me there! I will arise and leave this barren spot, and go where I can do so much more for Him.

At thy peril. No! Here thy Master has placed thee, here remain. Occupy thy own little corner; for that alone hast thou to give account. Here shall His blessing rest upon thee; here let Him find thee when He cometh; and though the fruit thou hast to offer Him be small, not so shall be His reward: "Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."—*Selected.*

#### HOT WATER REMEDIES.

THERE is no remedy of such general application, and none so easily attainable, as water, and yet nine persons out of ten will pass by it in an emergency to seek for something of far less efficiency. There are few cases of illness where water should not occupy the highest place as a remedial agent. A strip of flannel or napkin folded lengthwise and dipped in hot water and wrung out, and then applied around the neck of a child that has the croup, will usually bring relief in ten minutes. A towel folded several times and dipped in hot water and quickly wrung and applied over the toothache or neuralgia will generally afford prompt relief. This treatment in colic works like magic. I have seen cases that have resisted all other treatment for hours yield to this in ten minutes. There is nothing that so promptly cuts short a congestion of the lungs, sore throat or rheumatism as hot water when applied promptly and thoroughly. Tepid water acts promptly as an emetic, and hot water taken freely half an hour before bed-time is the best cathartic possible in the case of constipation, while it has a most soothing effect upon the stomach and bowels. This treatment continued a few months with proper attention to diet, will cure any curable case of dyspepsia. Headache almost always yielded to the simultaneous application of hot water to the feet and the back of the neck.—*Sel.*

#### TO PREVENT DIVORCES.

Marry in your own religion.  
Never both be angry at once.  
Never taunt with a past mistake.  
Let a kiss be the prelude of a rebuke.  
Never allow a request to be repeated.  
Let self abnegation be the habit of both.  
A good wife is the greatest earthly blessing.  
"I forgot" is never an acceptable excuse.  
If you must criticize, let it be done lovingly.  
Make a marriage a matter of moral judgment.  
Marry into a family which you have long known.  
Never make a remark at the expense of the other.  
Never talk at one another, either alone or in company.  
Give your warmest sympathies for each other's trials.  
If one is angry, let the other part the lips only for a kiss.  
Neglect the whole world beside, rather than one another.  
Never speak loud to one another unless the house is on fire.  
Let each strive to yield oftenest to the wishes of the other.  
Always leave home with loving words, for they may be the last.  
Marry into different blood and temperament from your own.  
Never deceive; for the heart, once misled, can never trust wholly again.  
It is the mother who moulds the character and fixes the destiny of the child.  
Never find fault unless it is perfectly certain a fault has been committed; even then don't scold.  
Do not herald the sacrifices you make to each other's tastes, habits, or preferences.  
Let all your mutual accommodations be spontaneous, whole-souled and free as air.  
The very felicity is in the mutual cultivation of usefulness.  
Consult one another in all that comes within the experience, observation, or sphere of the other.  
A hesitating or grum yielding to the wishes of the other always grates upon a loving heart.  
Never reflect on a past action which was done with a good motive, and with the best judgment at the time.  
The beautiful in heart is a million times of more avail, as securing domestic happiness, than the beautiful in person.

## GROWTH OF SCIENCE.

THE growth of science, not merely of physical science, but of all science, means the demonstration of order and natural causation among phenomena which had not previously been brought under those conceptions. Nobody who is acquainted with the progress of scientific thinking in every department of human knowledge, in the course of the last two centuries, will be disposed to deny that immense provinces have been added to the realm of science, or to doubt that the next two centuries will be witnesses of a vastly greater annexation. More particularly in the region of the physiology of the nervous system is it justifiable to conclude from the progress that has been made in analyzing the relations between material and psychical phenomena that vast further advances will be made, and that sooner or later all the so-called spontaneous operations of the mind will have, not only their relations to one another, but their relations to physical phenomena, connected in natural series of causes and effects, strictly defined. In other words, while at present we know only the nearer moiety of the chain of causes and effects by which the phenomena we call material give rise to those which we call mental, hereafter we shall get to the further end of the series.—*Huxley, in Fortnightly Review.*

## NOTICE—"AUTUMN LEAVES."

WITH the issue of the HERALD for August 13th, we purpose sending out as a supplement thereto, a prospectus sheet of "AUTUMN LEAVES," showing the size of page and type intended to be used therein, also the object for which the magazine is gotten up, and the various departments which we shall endeavor to sustain. We ask the Saints, especially the parents, to give to the sermon of Dr. Talmage a careful reading, and when to this warning (which comes in thunder tones) we add the fact that the Spirit of God is moving upon the hearts of the Saints, to see, feel and contend against this deadly maelstrom which is yearly engulfing its thousands; we believe the need for and the entire ability of the church to sustain a publication for the youths of Zion, will be fully realized and acted upon.

M. WALKER.

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**The Sisters' Aid Society of Independence** branch have for sale for the benefit of the new church, two Cabinet Photographs: one of the THREE WITNESSES, with views of the HILL CUMORAH and the ANGEL delivering the PLATES; the other of the OLD LIBERTY JAIL as it now stands, for **25 cts each**. Those desiring to purchase can address Mrs. B. C. Smith, box 61, Independence, Missouri. 23jul13m

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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, August 13, 1887.

No. 33.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, August 13, 1887.

### WHO WILL SUCCEED JOHN TAYLOR.

AS HAS been noticed in HERALD, John Taylor, the successor of Brigham Young in the presidency of the Mormon Church in Utah, is dead; the places which have known him upon earth will know him no more; his life, courses and character, acts and their motives, are now in the past; but his teaching and acts, and the consequences of both precept and example remain. And, while no one will be at war with John Taylor dead; the contest waged against the principles of which he was an advocate and defender, begun while he was living will not cease because he is dead—men die, principles for either good, or evil live. "The good which men do" may live after they die; so also does the evil which men originate or foster live after they die.

That the death of John Taylor will affect the conditions of the church over which he has presided for the past seven years, must be apparent. But how that church may be affected remains to be developed. The death of Joseph and Hyrum Smith affected the Church of Christ to a great and marked extent. So did the death of Brigham Young. We are of the opinion that as the change from Joseph and Hyrum to Brigham was disastrous, the change from Brigham Young to John Taylor was for the better; and if proper measures follow the death of John Taylor the change to the rule of his successor will be for the better still.

The HERALD has no disposition to deride the constancy of the people as a church, with which they cling to their faith, whatever that faith may be; nor will we deny the meed of praise for the devotion, self-sacrifice, earnestness and faithful industry with which the pioneers of the people in the valleys of Utah and their immediate successors have exhibited—these

are almost beyond praise; but for the errors and wrong doing which have accompanied the work accomplished we have no fellowship, and can offer no condonement. These we have always complained of, and so far as Pres. John Taylor was responsible for those errors and the wrong doing that followed, so far will the consequences to his memory and those he left behind him continue.

One of the works of his ministerial career quoted to his credit is the fact that while conducting his mission to France, he held a discussion, with some clergymen at Boulonge-Sen-Mer, in which he substantially denied the existence of polygamy in the church in Utah; when at the same time he not only knew that it existed, but also knew himself to be in the actual practice of it. One of the things for which men revere the Almighty is that he can not lie. If men are to become like God or godlike, they also will not lie. No matter now what sophistry may attempt to make of this statement of John Taylor, at Boulonge, France, it was made with the intention to deceive those who heard it and did just what was intended by it.

Plural marriage, or polygamy was an error so grave and fatal that it has imposed untold wrong upon thousands in the church in Utah, and thousands more who are not there, some who have been and some who have never been there. It was fraudulently engrafted upon the church polity, was conceived in deceit and has been perpetuated by deceit. John Taylor lent himself and his influence to fasten it upon the people, and its consequences must lie partially at his door. It is now stated that one of his sons has said that John Taylor did not know that there had been action by the statehood convention, by which action a clause denouncing plural marriage as a misdemeanor, and prohibiting it, had been put into the proposed constitution; the inference being clear that his father would not have consented to such action had he known it. Whether this is correct or not, it is now stated that Mr. Taylor did conform to the letter of the Edmunds Act, putting the wives which he illegally held away, that as the leader of the church he might not be an occasion of offense to the government, thus endangering the peace and quiet of his people. Will his successor be as mindful of what is due in the character of the leader of a great people as this appears to make Mr. Taylor.

The *Deseret News* of June 29th contains as a leader a communication from George Q. Cannon and Joseph F. Smith, who were during John Taylor's presidency his counsellors, announcing his death. In this document occurs the following:

"By the miraculous power of God, President Taylor escaped the death which the assassins of Carthage Jail designed for him. His blood was then mingled with the blood of the martyred Prophet and Patriarch. He has stood since then as a living martyr for the truth. But to-day he occupies the place of a double martyr. PRESIDENT JOHN TAYLOR has been killed by the cruelty of officials who have, in this Territory, misrepresented the Government of the United States. There is no room to doubt that if he had been permitted to enjoy the comforts of home, the ministrations of his family, the exercise to which he had been accustomed, but of which he was deprived, he might have lived for many years yet. His blood stains the clothes of the men, who with insensate hate have offered rewards for his arrest and have hounded him to his grave. History will yet call their deeds by their right names; but *One* greater than the combined voices of all historians will yet pronounce their dreadful sentence."

Whatever others may think of this statement, to us it seems unfortunate that such intemperate language should have been written by the remaining counsellors to the dead president. The men who killed Joseph and Hyrum Smith at Carthage, July 27th, 1844, sought the life of Joseph Smith only; the killing of Hyrum Smith and the wounding of John Taylor were incidental and not designed. This is evidenced by the fact that as soon as it was known that Joseph was dead, the mob at once dispersed; no search was made in the jail to see who was hurt, or who left. Hyrum Smith was killed and John Taylor wounded because they were there and in the way at the time as obstacles preventing the killing of the man whose life was sought. Willard Richards a larger man than either of the others escaped without a wound; had he been in the way he would have been wounded, possibly killed. No shot was fired into the jail after Joseph fell from the window and was recognized, when those in the building at once left it to join with those outside, which shows that however providential John Taylor's escape may have been, it was not from a death designed for him, but for Joseph Smith alone.

With Utah seeking admission into the Union upon a so-called popular movement, in which polygamy, or plural marriage is declared to be a misdemeanor, George Q. Cannon and Joseph F. Smith presume to charge the death of John Taylor upon officers of the Government who were charged with the duty to see that offenders against United States law were brought to trial and punishment, because they essayed to discharge that duty. If Mr. Taylor had conformed to the law, there was no reason to fear punishment under it. It would have been as easy to

have shown compliance with the act of Congress by which living in plural marriage was made a misdemeanor, by legitimate evidence to the satisfaction of the court, as it is now to confirm by the same evidence the statement made by others that he had lived in conformity with that act. The statement made by Messrs. Cannon and Smith charging Mr. Taylor's death upon United States officers who were in the ostensible discharge of the duties of their office, will place the applicants for statehood in a disadvantage for it will be hard to explain away. The *Deseret News*, and other Utah papers have italicised the charge, making it as emphatic, and designedly so. Had it been intended for Mormon readers alone, no such expression was needed; but, it was evidently written for the whole public and was marked purposely. It would have been much more to the credit of those men if the statement had been simply that the seclusion he had chosen had hastened his demise, by depriving him of the comforts and exercise he had been accustomed to. Pres. John Taylor, if a transgressor of the law, should no more be allowed to escape without punishment than any other man—indeed, propriety demands that the leaders of men should be examples to their flock in keeping the law.

Who will succeed him as president of the church in Utah? According to the precedent established by themselves, in choosing Brigham Young, and after him John Taylor, Wilford Woodruff is the next in succession, he being acting president of the Twelve at the death of John Taylor. But Mr. Woodruff is as old, or nearly so, as John Taylor, is by age incapacitated from assuming the office of president. This may be cured in the following way. Pres. Brigham Young before his death reorganized the then existing Quorum of Twelve, deposed Orson Hyde and installed John Taylor as president. Following this indication, Messrs. Cannon and Smith are stated now to be apostles, making thirteen in that body. It will be an easy matter to reorganize by deposing Wilford Woodruff and installing G. Q. Cannon, or Joseph F. Smith as president of the Twelve with a view to the presidency and the thing is done. Whether this will be done or not, who shall say; but either of the last named men is much better qualified, so far as appears, than is Wilford Woodruff, and perhaps has as good a claim to the popular will. Whatever may be determined upon, there are lions in the way, and the measures to be adopted will find opposition, more or less determined.

If the statement that young Mr. Taylor made that his father was ignorant of the movement for statehood is indicative that the church authorities were not cognizant of, nor favorable to that movement; except as Messrs. Cannon and Smith may have personally endorsed it, then there is a conflict between the political element and the ecclesiastical which may not be soon reconciled and may result favorably to the main good of the mass in the full abandonment of polygamy.

## LAMONI—

## WHY MADE THE BUSINESS CENTER OF THE CHURCH.

THE Reorganized Church from the first has desired that all might know of the Saints' doctrine and see their faith demonstrated by their works when living in strict conformity with that doctrine as set forth in their sacred books. The Saints knew their doctrine was pure and ennobling, a blessing to those who lived up to it, and through them a blessing to all others with whom they were in any way associated or connected. They wished to let their light shine in such way that others might be led to God the fountain of light, and therefore the minds of the leading elders were deeply moved as to how this end could be best attained. The name of Latter Day Saint was a reproach and a byword by reason of the repeated transgressions of many who bore that sacred title, and they longed to see that reproach removed as the Lord had promised them. Besides this, they were anxious that the individual members should have the best opportunities for securing their natural rights and blessings pertaining to this world—"life, liberty and the pursuit of happiness." These and other church interests were urgent.

About 1868 much was being said by the first elders of the church in respect to locating a permanent business center for the church, and that, too, in some locality where lands were cheap, so as to give those who wished, the opportunity of settling there conveniently and on easy terms. At the fall conference of 1868, held at Galland's Grove, Iowa, President Joseph Smith said to the Bishop, I. L. Rogers, that he hoped the Lord would give him no rest till he had effected such location. From that time the Bishop, in connection with others, began investigating as to the best means by which to accomplish this end and to aid the worthy poor in procuring employment and in securing homes. It was finally decided that this could best be reached by organizing a joint stock company.

In the discussion of the ways and means to be used, also the various objections arising and likely to arise, President Joseph Smith presented the chief and various views touching the matter in the columns of the *HERALD*, March 1st and 15th, 1870, to which we invite the readers consideration. In closing his article he said: "Shall we suffer a golden opportunity to pass unimproved while we cavil about the title that we shall employ for the effort which we make? Shall we lose the substance by which we may grow, in vain contemplation of the shadow which our perfected growth shall cast? As we have before stated, we have no money to invest in the movement, nor do we anticipate taking any active personal part in its management, nor do we advise any man to impoverish himself to take stock in it; but we do anticipate that honest men—good men—true men, who love the cause of God on earth, who love the Saints, who love to see good done in every direction, will take hold of the matter, and employ-

ing their *surplus* money, property and energy, will combine themselves together for the mutual good of the church and themselves, under some name, and that it will be but one of *many*, until the land shall be full of them, and a city like Enoch's seen of old shall be but the central one of many, all rich in a happy, contented, energetic and peaceful population of Saints of our God and his Christ."

Preliminary meetings were held in 1870, and an organization known as "The First United Order of Enoch" was effected as one of the means by which these ends were to be reached, and its organization more fully perfected in the fall of 1870. In view of this, Bishop Rogers and others, in the *HERALD* for May 15th, 1870, gave notice to all concerned of what was contemplated, and said: "When the [seven] Commissioners shall be selected, a committee will be appointed to locate and purchase [lands]. When this is done the church will be made acquainted through the *HERALD* with what has been done. We feel assured that the committee will be directed in the search for a location by that Spirit which has charge of the affairs of God's people, and for this the prayers and the exercise of the faith of the Saints are desired."

At the first meeting of the stockholders, at Council Bluffs, Iowa, September 19th, 1870, a board of directors was chosen composed of Elijah Banta, Israel L. Rogers, David Dancer, David M. Gamet, Alexander McCord, Calvin A. Beebe and Phineas Cadwell. Elijah Banta was chosen president, D. Dancer vice-president, I. L. Rogers treasurer, and H. A. Stebbins secretary. E. Banta, D. Dancer, I. L. Rogers and P. Cadwell were appointed a committee to seek a suitable location for the purchase of lands for said company.

At a meeting of the board of directors held at the house of I. L. Rogers, near Sandwich, Illinois, April 4th, 1871, the committee on location reported through its chairman, E. Banta, that, after examining various parts of eastern Kansas, north-western Missouri and south-western Iowa, the town of Fayette, in the south-western corner of Decatur county, Iowa, was selected, and lands purchased there.

Brethren Rogers, Banta, and Dancer state that when they went into Kansas to examine and select lands, at Topeka they were provided with passes out to Abilene and the Turkey creek country, where they thought it probable they might locate. Feeling their need of divine guidance they sought it by secret, earnest prayer while at Junction City, which resulted in their minds being entirely changed, they being given to understand that they should not locate in Kansas. In this view all and each of them perfectly agreed. Brother Banta then remembered and related what Bro. E. Robinson told him some time previously, that when in Washington, D. C., he had an open vision, saw a large gathering of the Saints in the vicinity of the Iowa and Missouri line in the south-western part of Decatur county, Iowa, and in that region, and heard them singing the familiar hymn,

"Give us room that we may dwell!"  
 Zion's children cry aloud:  
 See their numbers—how they swell!  
 How they gather, like a cloud!  
 O how bright the morning seems!  
 Brighter from so dark a night:  
 Zion is like one that dreams,  
 Filled with wonder and delight.  
 Lo! thy sun goes down no more,  
 God himself will be thy light:  
 All that caused thee grief before,  
 Buried lies in endless night.  
 Zion, now arise and shine!  
 Lo! thy light from heaven is come!  
 These that crowd from far are thine;  
 Give thy sons and daughters room."

—*Saints' Harp, hymn 939.*

After consulting freely over the fact of the marvellous and sudden change wrought upon their minds in answer to prayer, and also in regard to the vision of Bro. Robinson, they, after going out to see the country they had started for, returned and went to Nebraska City, Nebraska, stopped with Bro. R. C. Elvin, and attended Wednesday night prayer meeting. During this meeting Bro. Henry Kemp, with whom they then had little or no acquaintance, spoke in tongues and gave the interpretation thereof, the first part of which related to the soon coming of Christ, and then turning to these three strange brethren said in substance, as nearly as now remembered by Elders Banta, Rogers and Dancer, "Verily, thus saith the Lord unto you my servants, your prayers have been heard and answered, and if faithful you shall accomplish the desires of your hearts." These brethren state that, so far as they knew, Bro. Kemp knew nothing of the business they then had in hand. Of this circumstance Bro. Kemp wrote us of late:

"I will now give you, as near as I can, what the Spirit said to Brn. Rogers, Dancer, and Banta, at a branch prayer meeting held in the house of Bro. Nelson, Nebraska City. While singing hymn 1028, and coming to the latter clause of the second verse, which reads as follows:

"Let us should die when we behold him,  
 For his glory's brighter than the sun;"

"the Spirit came upon me in mighty power and I sang the remainder of the hymn through in tongues. At the close of the singing I arose and spoke in tongues, and part of the interpretation was to those three brethren, telling them to be of good cheer, for notwithstanding their faith and patience had been severely tried, God would be with them, his almighty arm would protect them, and his holy Spirit would lead them to a place where his holy angels would work with them to the accomplishment of the desires of their hearts in righteousness and as a preparation to the bringing to pass the purposes and designs of God as spoken by the mouths of all the holy prophets since the world began relative to the building up and establishing of His Zion in the latter days; and that they (these brethren) should see the literal fulfillment of these words to their joy and full satisfaction.

I had never seen these brethren before that time, that I knew of, and I was almost, if not entirely ignorant of the work they had on hand.

"Yours in bonds,

"HENRY KEMP."

These brethren then proceeded on to Council Bluffs, and after this their mission began to be talked of some in public.

Hitherto it had been kept comparatively quiet. To further illustrate the kind of men this locating committee were, and to show they were faithful and that they sought God when they lacked wisdom, we mention this occurrence: At the fall conference of 1870, Elder Banta said to Bishop Rogers that he feared President Joseph Smith would call on him to preach on Sunday, and he did not wish to, and asked the Bishop to join him in prayer that he might not be called. To this the Bishop assented. At the close of the Sunday exercises President Smith remarked to the Bishop, apologizingly and regretfully, that he put Elder Banta down on his list to preach, but that the matter had entirely slipped his attention. The Bishop then explained what had occurred between Elder Banta and himself. After hearing this President Smith remarked, "It is all right."

The Order of Enoch proceeded to improve their lands, furnishing steady employment and homes to a goodly number. October 19th, 1874, a council composed of Presidents Joseph Smith and W. W. Blair, Bishop I. L. Rogers, President J. W. Briggs of the Twelve, and Elder E. Banta, President of the Order of Enoch, met at the house of Bro. I. L. Rogers, near Sandwich, Illinois. At this time it was unanimously resolved: "That the time is fully come for the gathering of the Saints into a more centralized condition; that the spiritual condition of the church is favorable to such gathering; also that we do now proceed to take active steps to effect such gathering and centralization."

It was further resolved: "That southern Iowa and northern Missouri be the region, more particularly, in which the Saints should be located; also that this contemplates the centralizing of the chief authorities of the church as early as practicable, in order to the more effectual work of the ministry and building up of the church of Christ; also that there is a necessity for a special site, and that it be located; and, that the southwestern part of Decatur county, Iowa, is the most suitable point, if subsequent events prove favorable; also that it is advisable that the press and publication establishment be located at the site above indicated as early as practicable; and further, that Bishop I. L. Rogers, D. Dancer and E. Banta be a committee to procure funds and locate said site."

In due time the town of Lamoni was located as said site, and in October, 1881, the Board of Publication removed the Herald Office to that place, where it now remains. As to the wisdom of the location, it will be time to judge by and by. Many unfriendly criticisms have been made upon it, and some surmises and statements uttered which have thrown suspicion and discredit on those engaged in making the location, both as to their motives and business sagacity, hindering or delaying the objects had in view. This is to be regretted and forgiven, though not so easily forgotten; for those who have been chief in effecting said location have in many ways proved their entire devotion to the Church of God, some of them giving largely and

cheerfully of their substance, not only in securing the location, but in building it up, in aiding the poor in many ways, and in contributing to the church treasury and kindred laudable objects. Of these facts the HERALD editors have been cognizant all the way along and they feel to render "honor to whom honor is due," and at the same time do what is just to relieve these worthy workers from any supposed blame in the premises, and also relieve others from any fear or surmise that Lamoni was founded and made the business center of the church through impure motives or unworthy designs.

Lamoni is a quiet, healthful, pleasant town, situated in the midst of a rich farming country, settled by peaceable, intelligent, industrious inhabitants. It is a good place from whence to send the word of life through the press to all the world, and where the leading ministry are free, and can remain free from the excitement, friction, and entanglements of politics and industrial complications, etc., etc.

We hope to yet see Lamoni prominent in educational matters also.

#### GOOD BOOKS TO READ.

As a people we are enjoined to read good books, and we should improve every opportunity to secure and retain knowledge to be gained from reading.

There is laid upon our table a work written by Elder Samuel Fry Walker, entitled, "The Ruins Revisited—The World Story Retold," which we have perused with much pleasure. It is what its name purports, a revisiting of the ruins, and a gleaning from them of the wonderful dealings of God with man. It is written in an attractive style and is very readable and instructive. We commend it to the Saints, especially to the elders to whom it will furnish in compact form the digests of science respecting the world, in such a characteristic grouping as offers a strong vantage ground to the believer in revelation and God's "marvelous work and a wonder." It is a work about the size of the Huntley edition of Book of Mormon, or O. Pratt's work, and is sold for \$1.25 per copy, postage prepaid. It will pay for itself in one reading. Address S. F. Walker, Lamoni, Iowa.

#### EDITORIAL ITEMS.

THOSE elders intending to visit Nova Scotia soon should read Bro. J. W. Layton's letter in this issue.

Sister Maggie Archibald wishes us to announce that should any of the Saints be in attendance at the Soldiers re-union at Centerville, on September 14th and 15th, they can find the Saints by calling at Bro. George Angell's variety store, north side square. Any who may be pleased to call will be welcome.

The associate editor returned August 2d from a two week's trip to Nebraska City and McCaig's Grove, Nebraska. The extreme heat and busy times harvesting and haying prevented large attendance at the McCaig's grove meetings, but in

Nebraska City the hot weather (some days 100° to 108° in the shade) did not prevent fair sized congregations at the nine meetings held there. The Saints felt enthusiastic—so also did the speaker—and profitable seasons were had.

#### EXTRACTS FROM LETTERS.

Bro. George S. Greenwood writes from 41, North Street, Stafford, England, July 17th.

"The work of the Lord is moving forward in this country slowly; but, we believe surely. We are laboring for the triumph of truth, the removal of error, the establishment of the Church of Christ—and the glory of God. We think these worthy objects to be attained and hope to be successful. We are pleased with the tidings of prosperity on the land of America, and we always sustain our brethren of the ministry in our prayers, that God will bless the word to the salvation of the honest ones among men. Brethren pray for us. What grand advice, may we follow it, and receive answers of peace and joy."

Bro. J. H. Wight wrote at a late date: "Three baptized at Kingsley, Thursday, making seven this month." (July.)

Bro. James Whitehead, of Alton, Illinois, wrote Bro. D. Dancer, July 31st, that he was fast recovering from a spell of sickness. He had attended the late conference at St. Louis, Missouri, and says it was a profitable meeting. Bro. Whitehead says further:

"We are engaged in a great and glorious work. \* \* \* There are stirring times ahead; but God will take care of his faithful children. I hope to visit Lamoni again, if it be the Father's will. \* \* \* O my Father in heaven; let thy Spirit of light, truth and love rest upon thy children in Lamoni and fill their hearts with heavenly hope and joy for Jesus' sake who died for us. Amen."

Bro. A. Z. Rudd of Kingsley, Iowa, wrote July 31st:

"Bro. J. W. Wight has been with us and preached ten times to attentive congregations. On last Thursday he baptized three. Others are investigating, and one told me last night she was ready for baptism. I think there will be more soon."

Bro. M. T. Short wrote from Galesburg, Illinois, August 1st:

"I begin on new ground this eve in a Campbellite Chapel, seven miles due west of here. I baptized three fifteen miles east of here, in Truro branch, and left several at the door. I preached last evening in a school-house where last winter they turned the key on me. I killed the neighborhood with kindness, and they became disgusted with their own folly."

THE *Times*, of Chicago, Illinois, has the following concerning the funeral of John Taylor in the Tabernacle, at Salt Lake City:

#### "FUNERAL OF JOHN TAYLOR.

"Salt Lake, Utah, July 29th.—John Taylor was buried to-day. There was no excitement and the city was quiet. Large numbers viewed the corpse as it lay in the tabernacle, open to the public sight. The coffin was of pine, polished dress and fittings as Taylor had left directions. The speakers dwelt mainly on the certainty that Mormonism is God's work, bound to prevail and fill the earth in spite of the opposition of man. There was no apparent feeling in the remarks. Many people quit the building before the speaking finished. A son of Taylor's tried to tell the audience how his father had been deceived in the constitutional convention and did not know of the adoption of

anti-polygamy; but the management of the programme declined to be interrupted, and the young man was forced to quit. The speaking lasted over two and a half hours. The procession was composed of about eighty-five vehicles, many being buggies and farm wagons. Not nearly so many attended nor was there so imposing a following to the cemetery as there was at the funeral of Brigham Young. Taylor was buried on the highest spot of the cemetery, beside a wife who died last winter, but both will be transferred to a granite vault to be built on the spot."

BRO. JOHN A. ROBINSON, of Peoria, Illinois, sends a *Post Dispatch*, St. Louis, for July 27th, containing the despatch from Salt Lake, announcing Pres. Taylor's death, a sketch of his life, and a correspondent's recollections of Apostle Taylor, while in Paris, translating the Book of Mormon, along with Elder Curtis E. Bolton, who was a French scholar. From the last name we quote the following, as corroborative of Mr. Taylor's denial of polygamy in 1850. The correspondent's name does not appear in the article.

"I was in their room where the work of translating was going on, a great deal, and it may be there I caught a hint of the polygamy feature in the Mormon religion. Wherever it was, that hint was the first intimation I had of it. This feature was kept out of sight and only the high ideal of the religion was preached. The missionaries painted glowing pictures of Utah—a land flowing with milk and honey—and of their communistic system of government. It seemed the Utopia we had dreamed of and the words 'brotherly love' were perpetually on the preachers' tongues. That made the religion very fascinating to those who were not securely tied to any other system. Among the Catholics of France the Mormons have never been able to make any headway, but among the liberals they made many converts. It was the idea of the manager of Propaganda to have me remain in France spreading their gospel. So I had been carefully guarded from knowing anything of the plurality of wives doctrine. They knew that was something which could not be preached. But when I got the hint I took it to Bolton. Is it true, I asked, that the church holds such a doctrine? He dallied with the question a while and then answered, 'No more infamous lie ever issued from the caverns of the damned.' I believed him, and my doubts were over for the time. Taylor came near spoiling me as a convert however."

#### NOTICE—"AUTUMN LEAVES."

WITH the issue of the *HERALD* for August 13th, we purpose sending out as a supplement thereto, a prospectus sheet of "AUTUMN LEAVES," showing the size of page and type intended to be used therein, also the object for which the magazine is gotten up, and the various departments which we shall endeavor to sustain. We ask the Saints, especially the parents, to give to the sermon of Dr. Talmage a careful reading, and when to this warning (which comes in thunder tones) we add the fact that the Spirit of God is moving upon the hearts of the Saints, to see, feel and contend against this deadly maelstrom which is yearly engulfing its thousands; we believe the need for and the entire ability of the church to sustain a publication for the youths of Zion, will be fully realized and acted upon.

M. WALKER.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Nothing fails of its end. Out of sight sinks the stone,  
In the deep sea of time, but the circles sweep on,  
Till the low-rippled murmurs along the shores run,  
And the dark and dead waters leap glad in the sun."

#### THE GOSPEL ECHO.

True faith, producing love to God and man,  
Say, Echo, is not this the gospel plan?

ECHO.—Gospel plan.

Must I my faith in Jesus constant show,  
By doing good to all, both friend and foe?

ECHO.—Both friend and foe!

When men conspire to hate and treat me ill,  
Must I return them good, and love them still?

ECHO.—Love them still.

If they my failings carelessly reveal,  
Must I their faults as carefully conceal?

ECHO.—Carefully conceal.

But if my name and character they tear,  
And cruel malice too, too plain appear;  
And when I sorrow and affliction know,  
They smile, and add unto my cup of woe;

Say, Echo, say, in such peculiar case,  
Must I continue still to love and bless?

ECHO.—Still to love and bless!

Why, Echo, how is this? Thou'rt sure a dove:  
Thy voice will leave me nothing else but love.

ECHO.—Nothing else but love!

Amen, with all my heart, then be it so;  
And now to practice, I'll directly go.

ECHO.—Directly go!

This path be mine; and let who will reject,  
My gracious God will surely me protect.

ECHO.—Surely me protect!

Henceforth on him I'll cast my every care,  
And friends and foes, embrace them all in prayer.

ECHO.—Embrace them all in prayer.

Sel. by Sister S. A. Rose.

#### EXTRACTS FROM LETTERS.

Sister Martha Burke, Farwell, Mich., writes:—"I am glad to know that God has revealed his will again to his Saints, giving them instructions, admonitions and warnings; and my determination is by the help of God to conform my life closer to the teachings of the gospel, for I realize it is high time to awake and arouse every faculty, as the great day draws near. I take this way of returning thanks to sister Eliza Dingle for late copies of the *Herald*, which I very much appreciate and pray God to recompense her kindness. I should be pleased to have her address."

Sister S. E. Bouton, Bouton, Iowa, writes:—"Brethren Ross and Thompson were here in May and preached three sermons on the first principles of the gospel. Sunday evening the school-house could not hold all that came. Quite a number of Catholics were present, and their priest having heard of the meeting, drove over from Perry, a distance of five miles, and sitting in his carriage outside, heard most of the sermon. It would be interesting to know how he dealt with his members. I have eight copies of the *Voice of Warning* loaned out most of the time, and have sold two. The longer I live the stronger my faith becomes in this work, and the dearer it is to me. Praise the Lord for his mercy and goodness!"

Sister Sarah J. Green, Los Angeles, Cal., writes:—"I am sorry to see the names lessen on the missionary list. I wish I could send dollars instead of pennies, for I feel it a privilege as well as a duty to help the missionary work to the extent of our ability. I wish I could see more names from California."

Sister Mary Pooler, Merced, Cal., writes:—"There is no branch of the church nearer than eighty-five miles of us. Myself, husband, and one little girl are all of our faith near here. I have four little ones, and it is my desire to so instruct them that they will love and serve their heavenly Father. I, with the rest of you, appreciate the Mother's Column, and shall be glad to see our Magazine started, and want to be among the first to get it."

Sister Ada S. Kelley, Indian River, Me. writes: "I am in full sympathy with you in the work you are doing. I am always thankful to God that I was blessed with a mother who taught me both by precept and example that motherhood was a great blessing, while it also brought grave responsibilities. One thought has been with me through all my life, that should I live to be a mother, never should a child of mine have reason to blush on account of any truthful accusation brought against me. Thus far I have been enabled by the help of God to live as I resolved I would and God has blessed me with four children. One he saw fit to take in infancy, the rest he has spared me. I am glad to see the church awaking to the wants of the youth, for we are much in need of wholesome reading. Please add my name to your list for "Autumn Leaves."

Sister Caroline Hidy, Collins, Iowa, writes:—"I find in the Home Column some of the best reading I have ever had. I am striving to be a saint indeed and to bring my children up to love God and his truth."

Sr. Clara J. Steele, Addison Point, Me. writes: "I was much pleased with an article in the "Column" entitled "Children in the Home." I have never been blessed with children of my own, but I have adopted a little boy and girl. They are a great comfort to me, and I pray God for grace and strength to bring them up in his fear. I wish my means were not so limited, I would help with all my heart to roll on God's work."

"Dollars and cents," dear sister, are a very small part of the help God requires at our hands, and when we do not have them to give, God will bless us for the *intention*, if we are honest before him, just as much as for the gift. Have you thought of this? Again, have you thought that if you faithfully and prayerfully train those little ones you have taken into your charge, that you are doing a work dollars and cents could never do. It is wrong, and a very grave mistake into which we are apt to fall, when we estimate the value of our services by the amount of means, (counted in dollars and cents), God has loaned us with which to serve him. We are not our own, but are *bought with a price*. This brings us under certain obligations to God, and has no reference whatever to houses or lands, silver or gold; but we are bound to *glorify him* in our *bodies* and our *spirits* which are his. Let it not grieve the heart of any Saint, poor in this world's goods, that they have not money to give, for it is the willing heart God requires. He does not need our money, but he will prove those who have it, that they may manifest before witnesses (in heaven if not on earth) whether they love God better than they love the perishable things he has loaned to them. Lift up your hearts ye poor and toiling ones of this earth. Unto you our heavenly Father has entrusted the carrying on of his work and his kingdom, just as much (if not more) than to those we call rich. The light which you are command-

ed to let shine, is intended to lead men to glorify your heavenly Father. Jesus said to the Jews, "God is able of these stones to raise up children unto Abraham;" how much more then has he the ability to provide means for rolling forth his work. For a time he will prove men, but not always; for there is a limit even to God's patience.

Sister Sue J. Nelson, Nottingham, Pa., writes: "Until last October I was an unbeliever, if not an infidel. Many of my friends and relatives were professing Christians, but though they sought to influence me to go with them, their very inconsistencies drove me farther away, and I began to question whether there was any truth in religion. About this time Bro. Matthews came to visit us, and his conversation being mostly of the church and the gospel restored, both myself and husband became interested, studied, and were finally led to obey and rejoice in the gospel of the Son of God. Since we united with the church, three more have been baptized, and we are now five in number. After I united with the church I was sorely afflicted in my eyes, and for two months confined to a dark room, fearing that I should lose my sight entirely, but through the administration of the ordinance of God's house I was healed. God has greatly blessed me, and I feel that I can never thank him enough for his loving kindness to me. I praise him daily for sparing my life until I was brought to see the true and only way to Christ."

PROTON, Ont., July 16th.

*Dear Sisters in Christ:*—Some time ago there was a work spoken of in the Home Column, in bringing about the redemption of Zion, and in preparing for the second coming of Christ, that those who were now boys and girls in the church would do. When I read it the Spirit of God rested upon me so strongly that I burst into tears and praised God. In thinking of it afterwards these thoughts passed through my mind. If there is a work to be done in our day, and we are to be the instruments in the hand of God of helping it along, how shall we do so? Shall we go blindly on seeking what satisfies us for the passing moments, or shall we rather be prepared beforehand, that we may be enabled to stand the trials that shall try every child of God, and stand firm in our duty in the darkest hour? for with such service God is well pleased, and not with lukewarmness. For such as are lukewarm he has declared he will spew out of his mouth; therefore we must perform our present duty, for we shall never have anything but present duty. Our minds must be stored with useful knowledge and wisdom, yielding obedience to those having authority over us; for if we love not our parents, whom we have seen, how can we love God whom we have not seen? and if we love them we will keep their "commands." Vanity and pride must be subdued, for the word says, "Pride goeth before destruction and a haughty spirit before a fall." We desire to rise higher and not to be abased; then let us try the recipe which Jesus gave—humility.

In speaking of vanity, I would ask a question that each must answer for herself, whether we or our mothers are the most prone to wander in the giddy vanities of fashion and style? I think we are. If so, how can we expect to improve on those who have gone before us if we make such a bad start. Surely if God had to instruct the

elders at the late conference, to "let their garments be of a sober character, and free from excess of ornamentation," how much more would the sisters need such counsel, especially we younger ones. I hope none will think I am clearing myself of this, for I am sorry to say my vanity often gets ahead of my reason. I believe if we would try for one year to do without all unnecessary trimmings, &c., and give the money that would be thus spent for the spread of the gospel, we would be more thoughtful on this subject in the future, and would experience more pleasure in doing so than in wearing finery.

This spring I wanted to subscribe for the "Autumn Leaves," and, not wishing to impose on good nature, I did not ask mother for the money but determined to save it off my clothes. Since then I have saved three dollars and forty-four cents from cloth, trimming, and dressmaking. This shall go for gospel work, and I expect to have pleasure in wearing my plain dress, knowing that the extras have gone for a better purpose. Some may say, "We would be laughed at." By whom? Probably by those who laughed when we got baptized, and if they do laugh it is to their own shame, not to ours.

Is there a Saint in whose bosom does not arise a desire to live till Christ comes? And who does not feel to say, "Is there no way to prolong my days?" I think there is. On page two hundred and forty-five, Doctrine and Covenants, God says in speaking of the Word of Wisdom: "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments shall receive health \* \* \* and shall find wisdom and great treasures of knowledge; even hidden treasures, and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them." Is there not a promise of lengthened life here, on condition that we keep the Word of Wisdom and the commandments of God. And we know if we be spared long enough we shall "be alive and remain" when Jesus comes. Is it not worth trying?

Praying that God may bless you all, and hoping in weakness to be made strong, I remain your sister in Christ,

MAGGIE CAMPBELL.

CLARKSDALE, Mo.

*Dear Sister France:*—Since last writing to the "Column," I have been trying to labor faithfully in the Master's cause; feeding "the lambs" entrusted to my care; toiling with my hands for their comfort and needs, often finding myself "careful and cumbered about many things," then striving not to forget, "the better part." I have been blessed with many precious blessings from the hand of our heavenly Father.

The "Column" is still dear to me. I derive much comfort and good instruction therefrom. May God bless every one that labors in its interest, is my prayer, that it may be one of "the helps" in the church. At no time since coming into "the fold" have I rejoiced in the work so much as I have in the last six months, and have likewise felt the great necessity of laboring. Yes, dear sisters and mothers, we should ever strive by example and teaching, to prove worthy of the high calling whereunto we are called. We, as Saints, have much to encourage and strengthen us. The news from the late conference is soul

cheering. Methinks the elders who have gone upon their missions are rejoicing in spirit, and will come in "richly laden with sheaves." Happy are those giving heed to the instructions and council of the Master as given through our beloved president and prophet, and are profited thereby, for we should not be "hearers only of the word, but doers of the same."

When last I wrote you, sister Frances, we had closed our Sunday school for the winter. I am happy to inform you now, that we have organized it again with a greater degree of interest; and now every Sunday morning, the Lord willing, 9:30 o'clock, will find me there with a sweet infant of five months old, on my lap, and ten or twelve older ones sitting in front of me, teaching them "the plan of salvation," striving to beget within them that love for the Father and Son that they will keep their commandments.

Dear sisters, there is a work for us all to perform. We can not afford to be idle now, in this time, especially when the coming of our Savior is at the door. By the giving in of our tithes, offerings, and mites, and in numerous other ways can we help to forward the cause we love. Right here permit me to say, Sisters, let us be just stewards over what God has blessed us with; let us not rob Him, but try Him. We have always found Him faithful to His promise in all other respects, why should we doubt Him in this.

Lest I should weary your patience in reading this long letter, I now bid you a kindly adieu, hoping to visit you again, that by so doing, I may cheer some lonely one, or impart some thought that will draw even one nearer to God. In this I shall be content with having done even the least particle of good.

Your sister in the bonds of the gospel,  
MARGARET J. HEAD.

LOGAN, IOWA, June 3d.

*Dear Sisters of the Home Column.*—Seeing the reference in sister H's letter to the saint-like, manner of the nuns of St. John's Convent, reminds me of some of the Catholic, Methodist and Quaker saints whom I have known, whose works do testify that they have the love of God and humanity shed abroad in their hearts, and whose lives show that they have lived up to the light they have received, and that they are more worthy of the name of saint perhaps than some of us who have taken the name upon us. I pray God to help me to accept and emulate whatsoever is good and true, wherever found and amongst people of whatsoever name or nation. Although I have not for these Christians "tried and true, the feeling of kinship which I have for my brothers and sisters of the one faith." Still I must ever love them, and I have always believed there is a sure reward waiting for them where the many mansions are. This subject was made more plain to me recently than ever before, through hearing a sermon preached by a brother on the subject of the judgment; "Inasmuch as ye have done it unto the least of one of these my brethren, ye have done it unto me."

Dear sisters, let me ask you to teach the little children to be kind to animals. I believe we will be held responsible for our treatment of the poor dumb animals, many of whom have been taken by man from a state of freedom, removed from their native country, and reared in "durance vile" for many generations. They thus depend for

food and drink and everything needful for their comfort upon their owners, and to my mind nothing is a surer index to evil in the "true inwardness" of the heart, than cruelty to these creatures of God's own handiwork.

There seems to be quite a feeling among the sisters on the subject of dress, and I would like to hear more express their opinions. Of course it is the pride and envy, and not the dress that does the real harm; and I fancy that these may be exhibited in calico and cheap ribbons as well in velvet and silks. However, this matter of dress must be settled by wiser heads than mine. But as long as I can wear my plain, cheap clothing, and not be envious of my more richly dressed sister, and not be snubbed by her, I shall be content; while if she can wear her "purple and fine linen" and still feel that we are sisters indeed, of one household, I shall not think her sin unpardonable.

Take the dear children out into the wild woods, and show them the beautiful ferns and wild flowers, and the many forms of loveliness and grace that adorn our forests at this season of the year, and thus teach them to love nature and nature's God, for he who careth for the flowers will much more care for us.

Dear sisters, pray for me, that I may have grace given me, day by day, to meet the every-day duties and to conquer the every-day difficulties, for this is what I need sorely.

From your unworthy sister,  
R. YOCOM.

#### HOME COLUMN MISSIONARY FUND.

Sr. L. M. Judson, Lamoni, Iowa.....	30
Sr. Sarah Hanson, Glen'ale, Oregon ...	35
Sr. G. Warnsley, Dayton, Nevada.....	1 00
Sr. Naomi, Ohio.....	1 00
Sr. Maggie, San Run, Ohio.....	1 00
Sr. M. A. Mathews, San Bernardino, Cal. .	1 00
A sister, Lamoni, Iowa.....	42
Sr. Maggie Archibald, Centerville, Iowa...	25
Sr. L. L. Thomas, Des Moines, Iowa.....	44
Sr. Eliza J. Mantle, Linn, Missouri.....	50
Sr. A. Agenstine, Omaha, Nebraska.....	1 00
Sr. E. Agenstine, Omaha, Nebraska.....	1 00

ERRATA.—In Home Column of *Herald*, July 23d, money credited to Sr. Cora Cunningham, Tenants Harbor, Maine, should have been credited to Sr. Cora E. Cunningham, West Surrey, Maine.

LAMONI, IOWA, August 4th.

## Correspondence.

KIRTLAND, O., July 30th.

*Editors of the Herald.*—The usual quiet and good will prevails with us here. Excellent crops and a general outlook of plenty brings cheer and contentment to industrious hands. Some feign, at least, to be thankful; others are reckless. There is enough of the strange and new to break the monotony of life and cause occasionally the turning over of a new picture leaf to attract and absorb the attention, making life not only tolerable, but a pleasure even in this village stake of Zion. Human nature has not changed greatly, however, since Paul preached to the strangers and natives of Athens where each delighted "to tell, or hear some new thing." Neither are people prone to follow in the old devotional paths more than then.

The usual summer travel from the city, by the opulent, to and from watering places and cool and airy heights, in quest of wholesome air, shade,

scenery and comfort, are renewed, and frequent calls are made at the Temple by both the curious and the thoughtful in order to gather some item of the habits and faith of the Saints; hence the distribution of tracts and free talks are among first duties just now. Yesterday a good audience greeted us at the Temple, and brother R. S. Salyards entertained them with the apostacy and restoration in a striking good way. But that which bid fair to be the great sensation of the season, not to say a very important and breezy affair, was the visit of the Rev. Mr. M. T. Lamb, of Salt Lake City, to our village to lecture in the Baptist Church against the Book of Mormon. He had been so lionized by the press in some quarters that we scarcely expected to see an ordinary mortal, but something, to say the least, akin to the giant tribe in some of his developments. Suddenly, and all at once as if by magic he appeared in our village unheralded, and with scarcely a note of warning he popped into our business department and introduced himself to the writer. Not a fortnight before, his great analysis of the Book of Mormon and expose of the faith of the Saints, chanced to fall into our hands, and we had just done giving it a hurried reading; so that nothing could have been more gratifying just then than to have the Rev. Lamb present himself in person. We were favored! He received a friendly greeting; and when seated and his large hat removed which he wears perpendicularly erect in line with his spinal column, and the veritable Lamb was before us sitting cross legged in all of his formidableness. Gratifying! and not a cent to pay!! He is of small form, habilitated in black, has dark hair and darkish brown whiskers, greenish gray eyes which dance and twitch and twinkle as if in doubt as to whether the battle would be for, or against him. He carries with him a kind of ministerial impressiveness and consequential mien that indicate that he is quite persuaded that he has either struck luck or is about to do so. He has a plump little forehead that shows something of the theological drill, is large in the regions of acquisitiveness and secretiveness and in expression and type is a Baptist preacher. Is one by profession, also. For a sample to illustrate, in type and temperament he resembles more than any other that I can now recall, Elder James Brighthouse of Salt Lake City and Chicago fame, though not so large a form. His adaptability and native cunning will allow him to wear an air of great earnestness and affected piety, while his acquisitiveness is keenly excited all the time and he means gain and mischief. One of his admirers, "J. Walker Jackson, D. D." says "He is tremendously in earnest and knows what he is about and how to accomplish it." But this "tremendous" character is cowardly and is afraid to undertake to defend what he says. He stays out of harm's way until safely ensconced behind some illiberal pulpit where groans and assents are the order—and then dapper-like darts at his prey—shoots his little dirty wads, largely prepared by others—at the Saints and then skips. Such is the "tremendous" character put forth by a host of backers, whose names sparkle with high sounding titles of distinction, to undermine and destroy the faith of the Saints in the Book of Mormon. He talks flippantly. Said that he was "frank of speech and greatly in earnest." "My heart," said he, (which by the way can not be very large), is in it."

We answered that we were pleased to meet men of that stamp; that we were a plain and frank people, advocates of what we believe to be right. Believing in a free pulpit we would do what we could to get him an audience. That this was the old historic ground of the Saints, where doubtful questions and opinions were settled, and it would be necessary if he attacked our faith here to stand by what he said. "I never debate," said he. "I never held a debate in my life. I offered to debate once with the Bishop of Ogden, but it did not go off." We repeated that if he attacked the Book of Mormon here it would be necessary for him to defend his position. He replied, "I have been challenged two or three times by your people, but I did not accept it. A Mr. Roth, out in Iowa, followed me around to a number of my lectures (here he laughed) so that he could have known it about as well as I did, as I delivered the same lecture wherever I went. Have you read my book. All I know is in my book. I could not say more in debate. I want them to answer my book." He seems to have great faith that his book can not be answered. The truth is the Rev. Mr. Lamb seems to be more of an echo, or stool pigeon, pushed to the front and operated by a galaxy of colossal spirits in the background, who furnished thought, criticism and material for his book, and are lying back to catch the chestnuts as they roll out of the fire, but who don't care to risk their reputations out to the front where the defenders of the faith may have a chance to show them up other than as *backers to his book*.

Read page fourteen of his book and there are enough Doctors, Doctors of Divinity and Reverends, with an ex-Governor, to daze a man at first sight who is not accustomed to such a display of artillery; and this is all arrayed against the faith of the Saints. It reminds one of the old Jewish Sanhedrin, fulminating decrees and stirring up the people against Christ. They feign great candor and manifest so great a concern for the well being of the Saints, are so clever, and sweet, and good, and so much interested in their conversion and deliverance from delusion (?) that one is forcibly reminded of the scene in the wilderness, the devil contending with Christ with flatteries and falsehood in order to seduce him from the truth. It takes but a breath to blow this sheep's coat aside, when the long hair of the opposing old goat appears, revealing the true inwardness of all this gush, sweetness, and martyr-like spirit exhibited towards the Saints, in order to decoy them from the faith. They are not content at correcting the evils of Utah—polygamy and opposition to the Government—and the making of the Mormons an orderly, virtuous and law-abiding people, but they must strike at the foundation of the faith of a loyal and virtuous people,—the Book of Mormon. The methods of the infidel's attack on the Bible is employed with avidity, the aim seeming to be, anything to beat the Book of Mormon. They owe it an old grudge. It has stood for years in the way of their cupidity, and a rebuke to their creeds and unbelief, and it will continue to stand.

The Rev. Lamb is the first and only person, whom we remember, that pretended to know anything of proprieties, who did not remove his hat on entering the principal rooms when being shown through the temple. But this immaculate

Lamb stalked about like an untutored and irreverent savage, and could not deign to remove that "stupendous" paper box out of respect to the sanctuary of God. No, it is where other people worship, is not a Baptist shrine; hence unworthy of respect. I wonder how long it will be before the Rev. Lamb will preach "There are Christians in all denominations. Doctrine and minor points avail nothing. If you are sincere and have Christ in the heart you are on the way way to glory. It won't be asked in the final day what denomination do you belong to, but is your wheat good."

In the evening he addressed a small audience (mostly Saints) in the Baptist Church. He introduced by saying that he did not expect to lecture when he came over to Kirtland; that he came to "see the place" and see what he could "pick up," &c. He forgot that he told a member during the day that he sent word over by Rev. Buel (another Baptist preacher) that he would lecture that evening. But little deflections like that are nothing with one who is the incarnation of "candor and piety," and whose very soul groans and agonizes when contemplating the absurdities and fables (?) upon which the Saints' faith rests. His lecture was a rehash of what is in his book; nothing added. Here are some of the leading points. "Two years ago I announced a lecture in Salt Lake City, on the Book of Mormon, and invited my Mormon friends to attend. I told them that I would treat them fairly. When the time arrived the house was packed with people to hear. I gave four lectures. I expected they would be the last I would deliver. My friend, Governor Murray, and others, requested their publication. I have gone into this investigation, I believe, honestly. I read the Book of Mormon with the intention of believing it if true. When Mr. Smith found the plates he found with them the Urim and Thummim, and found a seer stone otherwise. When he used the seer stone he put it in his hat. The translation is not Mr. Smith's, but the angel's. There can be no fault in the translation of the Book of Mormon, as there is in the Bible, as it was translated by fallible man. It is a high claim. Mr. Smith's peculiarities can not appear in the book as the translation appeared miraculously. But I found on reading the Book of Mormon that it is full of mistakes. It *contradicts itself—for gets itself*." All of this as a basis upon which to predicate a criticism. Here he plumed himself with the, "I have been a student of the Bible ever since I was a boy. God impresses himself on all that he does. When he writes history it receives his impression—is concise and consistent. God put more in one page in the Bible than a man can put in ten pages. I defy any writer to put in ten pages what Paul put in one." Big Injun!

"I began to study the Book of Mormon to see if these peculiarities and characteristics were in it; but the Book of Mormon is full of *circumlocution and verbosity in its statements*. The Book of Mormon says the Lord Jesus appeared upon this continent after his crucifixion at Jerusalem and remained forty days. He is made to say a great many things originally here. You compare what he said here with what he said at Jerusalem, and there is a *wonderful difference*. The Book of Mormon says his name was 'Christ,' but it was *Jesus*." There! where is our "Christian Church" now? "The Book of Mormon is full of ridicu-

lous statements; it contains ridiculous miracles. Four or five miracles put together in order to beat the Bible. All of its prophecies are put in the language of their fulfillment and taken from King James' translation of the Bible. The manner of building the barges and the ridiculous plight in which it placed the Lord is what struck me. The length thereof and the height thereof—imagine an angel reciting that!"

Mr. Lamb is wondrously sweet on the Bible. It is all perfection in language and sentiment with this cunning and captious critic of the Book of Mormon. Let him try a little of his own medicine and he will be better able to see himself as others see him. Exodus 25: 23. "Thou shalt also make a table of shittim-wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the length thereof." Verse 29:—"And thou shalt make the dishes thereof, and the spoons thereof, and covers thereof, and bowls thereof." Imagine the Almighty reciting this, just as a set off. In the light of this comparison, to a bible believer, what becomes of the Rev. Lamb's criticism on the Book of Mormon that "struck" him so hard! It sounds more like "gush" and "flapdoodle" than a sensible criticism from a conscientious man. But it reveals the inwardness of the plot to blacken the Book of Mormon. Yet Mr. Lamb poses before the world as the personification of candor and piety, agonizing and weeping over the "fables," as he calls them, in the Book of Mormon, and the absurdities of the Saints' religion. But he goes on, "The Lord forgot ventilation and light until the brother of Jared told him about it." "Why did he not tell it all to him at once?" If an avowed infidel had made the criticism, there might have been some palliation for it, but for a professed Bible believer to make it is rather pharisaical. Does not God know all of the wants of men? and yet he will be enquired after. "I will give you line upon line." "Ask and you shall receive." When the brother of Jared had done or completed the barges he stated it to the Lord and presented the fact before Him that there was no provision made for air or light. Was this extraordinary? One of the most familiar statements to be found in the Bible is, "The Lord said unto Moses." God did not tell it all to him at once, but as He deemed it wise; and Moses was frequently left to make mention and urge the necessities of the case before the Lord. Out of scores of samples that might be cited take Exodus 19: 20, 32. In the first instance Moses is made to go up unto God and return His message to the people repeatedly; not all of once, but a part at a time. Moses went as far as to tell the Lord, "The people can not come up to Mount Sinai." I wonder if the Lord did not know it? In chapter thirty-two the Lord said to Moses, "Let me alone." He proposed to "consume" the "stiffnecked" Israelites. But Moses did not let him alone; but went on and told the Lord what great things He had done in bringing them out of Egypt; what the Egyptians would say if He "consumed" them; refreshed His memory about what He had said to Abraham, Isaac and Jacob, and his speech had a palliating effect upon the Lord, and the Lord changed his mind and did not "consume" them. Did not the Lord know what the Egyptians would say, what miracles He had done and what He had said to Abraham, Isaac and Jacob, before Moses told

him? *Did he, Mr. Lamb?* If he did, then what become of your smart criticism on the Book of Mormon. You turn one face to the Bible and another to the Book of Mormon in order to pick flaws.

Again, Numbers 14th: "And the Lord said unto Moses, How long will this people provoke me?" Did not the Lord know? The Lord was provoked, and he proposed to send a "pestilence" upon them and "disinherit them;" but Moses reminded the Lord again that the Egyptians would "hear it," that they would "tell it," and that it would be said it is "because the Lord is not able to bring this people into the land which he swore unto them." Upon hearing this the Lord changed his purpose and proposed a new expedient:—All of the old Israelites' "carcasses" shall fall "in the wilderness." What a feast the Rev. Lamb *et al* would have had did the above references occur in the Book of Mormon instead of in the Bible!

But he continues: "How did the Jaredites manage for water while crossing the ocean? Who pushed the barges from the shore when they were ready to start?"

Note; the men who make these criticisms pretend to believe in God, miracles, and the Bible. They self pose before us as men of "candor" and "fairness." Who, we ask, shut the door when Noah entered the ark? Who furnished water for the inmates? Mr. Lamb would answer "God." "Miracle!" Could not that same God start the barges from the shore out upon the water?

But I did not intend to reply to this lecture at this writing, but simply to give some of the main items presented, and the bent of this "tremendous" person who has set out to demolish the Book of Mormon. His book will be answered at another time, and of course the points presented in his lecture here.

He exhibited a *fac simile* of some of the characters taken by Martin Harris to Professor Anthon in contrast with those photographed by Catherwood and Stephens from ancient ruins in central America. "They don't resemble," said Mr. Lamb. But who said they did? He went on: "There is a figure 4 with a little addition. A "modern † fell down." "There is one that resembles a modern rake," &c., &c. He went on: "The Nephites could not have had the domestic animals they claim. The horse was destroyed in the glacial period. The people of this continent knew nothing of iron. Modern research in Babylon, Egypt and Palestine confirms the Bible, but nothing confirms the Book of Mormon. It is a fiction."

Done, and he dismissed the audience before even sitting down. By permission we obtained the floor, but could not chafe him into a disposition to undertake to stand by what he had said. Said that a contribution had been made and he was going to distribute fifteen hundred of his books in Utah. Of course had much to do! His book is well written, and has in it method and purpose. Arch cunning and acuteness are exhibited upon every page. The writer wearing a Christian garb and plying an infidel knife. Written, revised, and doctored by men of skill and acumen, the Rev. G. W. Hervy, D. D., giving to it the "cockspin," it is a formidable enemy to the truth. Where facts fail them, ingenious turn and dogmatic assertion are adroitly used with effect. It will impress favorably the casual read-

er. Prejudiced persons and haters of the faith will adhere to it as a sweet morsel. Those who think and sift matters in search for truth, and who look on all sides will discover its weakness and will be disappointed and disgusted the more they read and glean out the real facts from the rubbish. It is the intrepid master stroke of a phalanx of erudites to dethrone the Book of Mormon. But they will fail.

WM. H. KELLEY.

PORT GREVILLE, Nova Scotia, July 24th.

*Bro. Dancer:*—We would be very lonely down here without the *Herald* as it brings to us such joyful news of the gospel's renewing power; and our hearts often beat faster when we read of the work being done for the Master in so many places, and we long to do something to advance his cause and kingdom in this part of his vineyard. We are watching every *Herald* to see if there is any word in them of the whereabouts of the elders that are coming to visit Nova Scotia this summer. We hope they are on the way now, as this time of the year is the pleasantest here. We are doing all we can in the way of distributing books and papers, and occasionally talk some, and are in hopes by this means to have a good hearing for the elders when they come.

Yours for the truth,

JOHN W. LAYTON.

ATTLEBORO, Mass., July 25th.

*Brother W. W. Blair:*—We announced to the people of this place, through the medium of the press and otherwise, that we would hold a public prayer, testimony and song service in the G. A. R. Hall which we fulfilled last evening, with over fifty persons present, including the Saints. Brother C. A. Coombs and myself had the meeting in charge and we tried to be directed by the ever blessed Spirit of God. A number that had never attended our services before, expressed themselves pleased with what they saw and heard, and I trust it was to our Father's honor and our edification. The Saints here were encouraged by the presence of Saints from Providence, R. I., they assisting us by their prayers and testimonies.

A lady from Pawtucket (Mrs. Alice Kay) has been convinced of the truth and power of the gospel while on a visit here to friends and members of the church. She is a lady of fine character and I commend her to the favorable notice of all the Saints that she may chance to meet.

Brother John Smith, of New Bedford, preached to us the 17th inst., and his words were as those "fitly spoken," and we shall try to treasure them up in our minds for present and future use.

The same thing that was true, according to Paul's testimony, to the Roman Saints, is true of the people of the Lord here; they are "given to hospitality." Some of them have obeyed the law of tithing and others will; they have generously provided money and food to the traveling ministry. This I know by experience, having myself enjoyed their deeds of kindness, for which the Lord will repay, if we can not.

The recent two days meeting at Little Compton, R. I., was well attended and was a source of spiritual profit to many. Elders E. C. Briggs, M. H. Bond, and John Gilbert, all preached interesting discourses. The sail to and from Compton, via. Seacounnet River was delightful, and the

beautiful landscape scenery added to the pleasure of trip and visit. The reports that come through the *Herald* of this glorious work everywhere are of an extremely encouraging nature and the prospect of the work here in Attleboro is brighter, and may it ever be thus.

ARTHUR B. PIERCE.

WEIR, Kansas, July 28th.

*Bro. Blair:*—Since last I wrote we have still continued the warfare in this part of the vineyard. It has been fought over so often that it is a hard battle ground. If I could leave home, I would much rather go into new fields in order to obtain converts; however, eight have been baptized here this summer and many others are interested. Here every inch of the ground is contested.

The 16th inst. I began a debate in Webb City, Missouri, upon the Sabbath question, the gentleman wanting me to stay at least a week in order to establish his cause. The fourth evening he thought it unwise to remain longer, pulled down tent and left the next day. I preached some there afterwards. I think some good will result. Last Sunday had a day from eleven a. m. until six p. m., with assistance of Bro. Jasper Richards, with a Disciple minister. It was brought on by me going to hear him preach before that, and taking his place by his request he following me, and being worsted, announcing a continuance of the subject, "The One Baptism." I think many saw the truth. He is to be there next Sunday to show from books about the Mormons—I shall try to be there. I went Sunday night by special request, to hear a great Baptist set up the kingdom, from Daniel 2:44, and prove its continuance as the Baptist Church from Matt. 16:18; inviting friendly discussion. When, by permission, I endeavored to reconcile the apparent incongruity of his texts with Dan. 2:44; 7:21, and Rev. 12th and 13th, he became very angry, talked about "Joe Smith, &c. I have sent him propositions for his consideration that his friends may know if he is a man of his word or not. I take up the same subject there in two weeks. The young brethren are assisting manfully; Brn. Evan Davis and Ed. Wheeler holding the fort at Maplewood, where I first went, west of Cherokee, in the Christian stronghold; having crowded houses. The saying is, "Old Crawley has come back to trouble us again. And that is not the worst of it, he has brought a lot of his boys and they are so well trained that they are worse than he." They go there again next Sunday. Bro. Warren Peak has gone to Galesburgh and Webb City, Missouri; when he returns he will go west with us; also, young John A. Davis. Bro. John T. has been out west for some time amongst the Bickertonites, as you will hear from him no doubt. I have accepted a challenge from the presiding elder of the Disciples in this part to discuss from propositions, at the Jones school house, three miles north-east of Cherokee, beginning August 23d nine a. m. 1st. Spiritual gifts. 2d. Laying on of hands. 3d. Setting up the kingdom, Dan. 2:44. 4th. Book of Mormon. I began an eight evenings' debate with the same man ten years ago and he quit the third evening. I think he will pursue Braden's course in the last proposition.

Since reading of your large millet, near Lamoni, when walking through mine meeting above my head, I brought a bunch and measured

it, the longest being seven feet, ten and a half inches length of longest head, eight inches in circumference. A great many of them weighing a pound,—that is collectively. The bunch now hangs on the front gate post attracting much attention. Prospect for corn very good.

Have loaned out all my Voice of Warning, and distributed all the tracts sent me and many more wanting to read. Truly, as I told our Baptist minister, the "little stone" is on the aggressive movement. May our kind Father speed its progress, is the prayer of your co-laborer in gospel bonds.  
D. S. CRAWLEY.

CLITHERALL, Minn., July 24th.

*Bro. Joseph:*—Myself and wife came into the church about one month ago, and I testify that I never enjoyed the Spirit of the Lord so much in my life as I have since I joined the Reorganized church. My wife says the same. We were once members in Alpheus Cutler's church, but we have been at a stand still for years; until at last we began to see the necessity of doing something to save ourselves, as well as to try and help save our children; for they are quite large now, some of them and not inclined to be very religious as yet. I had a dream soon after coming into the church. I dreamed that we were at Battle Lake, (a little town a short distance from here), holding a meeting, and Bro. J. C. Foss was preaching. I thought there were quite a number of the Latter Day Saints there as well as a number of outsiders. All at once a Norwegian man said that he had had a vision and wished to unite with the church; he then fell to the floor. Bro. Foss said, we will test his vision, and see whether it be of God or not. Bro. Foss then called upon Bro. J. R. Anderson to anoint the man's breast with oil, and he did so and prayed to know in regard to the matter. Bro. Foss then said, It is not a true vision. This man has sought to deceive the church. The dream then changed, and it seemed that we were here in the meeting house at Old Clitherall. There were a good number of the Latter Day Saints there, and the most of the people of Old Clitherall. I don't remember as we were talking about anything in particular, but all at once Bro. Joseph appeared in the room, and I thought I knew him as soon as he entered the room. Some of the Clitherall people knew him and some did not. I thought Joseph said: "You perceive that I am not finely dressed, and I am very footsore and weary." He had a very pleasant smile on his countenance. He said: "I am on my way home from a mission north. I did not intend to come here, but the Spirit said, Come, there were honest souls here that would yet be gathered out." He then spoke and said, "I perceive some of you do not know me." I then noticed that he had a cap on his head and upon the right side were three letters in gold and they were to represent the words, "Hear ye Him." He then passed out of the room and I followed him, and we went on to a little rise of ground and seemed to be standing alone. Bro. Joseph then put his hand upon my shoulder and said, "Bro. Alonzo, the time has now come for you to behold an angel." I said, "I am not worthy." He turned me around and told me to look to the east. I looked and beheld nothing; but felt a change coming over my body. He then turned me around so that I looked to the west and it seemed at this time that all sin

was leaving me; the change still kept coming over me, and as I still looked I could see the messenger coming in the distance. His robe seemed to be of the very lightest pink hue. The thought then came to me that I would try and discern whether it was an angel of light or not. My hands and face were becoming as white as though there was no blood in them, and I was turned to the east again as also was the messenger. He came right up to me and his face and hands were as white as the driven snow, and he took hold of me and had a smile on his face, and said: "The people of Clitherall think you have done a great wrong in joining the Reorganized Church; but now you behold you have done right." That was all he said to me and disappeared. I can not begin to explain the joy and happiness that filled my soul at seeing that messenger, and hearing his words. I then noticed Bro. Joseph again. He said, "Follow me." We went back to the door of the meeting house. He did not enter but said to me, "You go in and do what you can for that people." I then went in, some were starting to go out, and some had got out when I got to the farther end of the house; and I feeling so overjoyed at what I had seen and heard that I was a little slow in beginning to speak. I looked towards the door and saw that all that had gone out and those that had started were all coming back again. I then commenced to speak and the Spirit of God was upon me. I did not speak long, and then I started to go out and the rest all followed me, each going to his own home. I started to go to my home also, and Hyrum Murdock and my brother Lurett Whiting, both members of Alpheus Cutler's Church, walked along one on each side of me. I spoke and said "I am so sorry that we have ever said anything hard about the Reorganized Church. For I have beheld an angel, and I know they are right." Hyrum said, "Well, I don't know but they are." I was so overcome that I awoke.

Yours in gospel bonds,

ALONZO WHITING.

CORMORANT, Minn., July 28th.

*Bro. Joseph and Willam:*—I have just returned from Otter Tail county. We had a good time, left many believing. I shall preach in this county until the 14th of August, and then go home to Independence, Missouri, and labor in Missouri till spring session. I would stay longer up here, but when the people go to harvesting and threshing I can do but little preaching until they get through and that will be late in the fall. I have not seen such a good feeling among the Saints up here as there is now, and we have very many friends that stand by us. A new school-house has been built at Scambler; a meeting was held, and it was voted by a few present to hold meetings in it, and to let all parties in but Latter Day Saints. This was soon noised around the district, and those that were not at the meeting gave notice that there would be a meeting on the next Saturday night, to reconsider the matter. Teams were furnished, and a free ride to the new house offered; and there the fun commenced. A few voted to keep Foss out, while a large majority voted in our favor. A Catholic woman raged so hard against us that Mr. Scambler told her he would give seventy five cents toward getting enough to get the priest there and bless the well of water, and then we could all have holy

water to go on. Another said Foss had left the Methodist church. As far as I could learn, I guess it was "scissors, will you cut?" I preach there on Sunday next. The Lord is working with his people. Brother Andrew Tabbut baptized two last Sunday. I have been greatly blessed in the Spirit of late in preaching the word.

Yours truly,

J. C. FOSS.

GALENA, Ind., July 30th.

*Bro. Blair:*—We are trying to hold the old forts and take others. I have been holding forth at a new place called Cook's Mills, with fair audience. On last Sunday week I spoke there when the mercury pointed to 104° at 2 p. m., and for one hour and twenty minutes the people paid the best of attention and seemed interested. I distributed quite a number of tracts. This is but the sowing of the seed; what shall the harvest be? May the blessings of God attend. To the brethren that stood the shower of eggs in Missouri: be encouraged, brethren, and thank God that this great work has both the internal and external evidences of its divinity; and of course the enemy will use his best argument. I sympathize with my brethren, though I do not court persecution, nor do I try to shun it. Several times I have been shut out of meeting houses, and once when I spoke there was a bunch of switches at the door held in waiting for me. God only knows why I have run clear this long. My experience is this, in such extremes as those I have enjoyed more of the divine grace.

M. R. SCOTT.

FLORA VISTA, New Mex., July 26th.

*Brethren Joseph and Blair:*—We are anxiously waiting for a minister to come and preach the gospel to us. I think there can be a great work done here. There are many persons anxious to know more of the work. I have never seen or heard an elder of the Reorganized Church preach. But my husband and I have been reading the Book of Mormon, Doctrine and Covenants, and other of the church books. We read the *Herald* and *Expositor*, and enjoy them so much. If you know of an elder of poor health, send him here; this is a healthy country, and we will do the best we can for him, and the climate will help him too.

Yours in the faith,

MRS. MOLLIE SHIPPY.

#### THE RESORTS OF COLORADO.

Colorado has become famous for its marvelous gold and silver production, for its picturesque scenery, and its delightful climate. Its mining towns and camps, its massive mountains, with their beautiful green-verdured valleys, lofty snow-capped peaks and awe-inspiring canyons, together with its hot and cold mineral springs and baths, and its healthful climate, are attracting, in greater numbers each year, tourists, invalids, pleasure and business seekers from all parts of the world.

The journey from Chicago, Peoria, or St. Louis and other Chicago, Burlington & Quincy R. R. stations to Denver, (the great distributing point for Colorado), if made over the Burlington Route (C., B. & Q. R. R.), will be as pleasant and gratifying as it is possible for a railroad trip to be. At all principal ticket offices will be found on sale, during the tourist season, round-trip tickets, via this popular route, at low rates to Denver, Colorado Springs and Pueblo, Colorado. When ready to start, call on your nearest ticket agent, or address Paul Morton, General Passenger and Ticket Agent, C. B. & Q. R. R., Chicago, Ill.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### CREATION.

A CONDENSED sketch of the first chapter of Genesis, to which I will make no preface, but be as brief as I can.

"In the beginning God created the heavens and the earth."—V. 1. "And the earth was without form [shape] and void [empty] and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."—V. 2.

There have been many speculations, interpretations, since men were upon the face of this earth about this creation; *i.e.* how it was done? and how long it was while the work was being performed? and who the master architect that completed the work was. Most of the sects called christians (?) will tell us that the word "create" means to bring out something out of nothing; and therefore that the word in this text is a proof that God made this and all the stars and worlds out of nothing. But it is not true that the word create, or created, is intended to lead us to the understanding that God made this, or any other world out of nothing. Paul calls it "framed" (Heb. 11:3). Nothing produced nothing. Now the first as well as the second verse in Genesis first chapter, is only the preface and not the history, as it says that it was God who created, or made, or framed the worlds "in the beginning," and to show that there once was a beginning; not the beginning of this our world only, but of the whole planetary system; *i.e.* all the stars, suns and moons, &c. And we must understand that they are all worlds like our earth, and of the same element. And, we have reason to believe that they have moving creatures upon as well as we; yes, perhaps even men in the image of their creator, God. I ask, Why have we not reason to believe this? Does not the first verse in second chapter say, "thus the heavens;" not the heaven, but "the heavens," which is in the plural form; that is, all the heavens and the earths were created in these six days. Of what were they created? Of nothing? No! Matter can not be annihilated; and if not annihilated, then of course it has ever had existence. "The indestructibility of matter can be demonstrated," says the *Scientific American*, "by preparing a couple of glass tubes of equal weight, each being filled with pure oxygen and containing a few particles of carbon, free from appreciable amount of ash; that prepared from fine loaf sugar gives very good results. The tubes are of an equal weight and hermetically sealed. By heating one of them the charcoal is used to burn and will disappear; the tubes and contents however, are of course, found still to balance the other tube which has not been heated, being of precisely the same weight as the other."

The question may be asked, Where did it go to? I answer, It went back to its

primitive conditions by expansion, and so became invisible, or in other words, every atom parted, one from another, and therefore can not be seen by our eyes. And as the second verse says, "the earth was;" that is, it had an existence, but *was without form,* *i.e.* had no shape; "and void," or empty; "and darkness was upon the face of the deep." This is the whole universal deep, or space. "And the Spirit of God moved upon the face of the water." The waters was the cause of the darkness, as it filled the whole space, or "deep," as a fog or mist; while God's Spirit had an existence then, and also the waters, wherefrom all matter of which this, as well as all other earths or worlds were framed, or formed—created. But as soon as the fog, or watery fog came together and formed the globules, like the rain drops, the dry substances of matter began to part from the waters, which condensed into elements of what we see all around us, in varieties called earth, rock, stone, metal, trees, plants, verdure, fish, birds, animals and men, &c., &c. All that we see came out from the watery element on which God's Spirit was moving before the beginning.

We will leave these two verses, which are only the preface, and turn to the third, which is the beginning of the history of the creation.

"And God said, Let there be light; and there was light."—V. 3.

We will try to find out what this light is, and show that it is not the sunlight which shines out before us every day. Nor has it anything to do with our earth's formation, nor of our solar system, in the manner our wise men think it has, but for the boundless fields of space. These words were pronounced by the God of the universe when his Spirit moved on the waters of yonder deep, when there were no sun, no moon, nor stars, but a mist of darkness; then the Lord God made the declaration:

"LET THERE BE LIGHT."

What is this light? Answer.—John said, "In the beginning was the Word, and the Word was with God, and the Word was God." What word? Why Jesus Christ is this word, for "he was in the beginning with God. And the world and all things were made by him and for him. In him was life; and the life was the light of men. The light shineth in darkness; and the darkness comprehended it not."—John 1:15.

"But," says one, "this darkness was the ignorance of the Jews when Christ came to them." That is true as far as that goes; but not altogether so. Paul spoke of this light thus: "For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. 4:6. Hence, it is the light of the beginning, and that our Lord Jesus is that light as he is also called the "first born," and as he "was in the bosom of the Father." (John 1:18). "And the world was made by him." (V. 3, 10; Heb. 1:2, 10; Col. 1:16). And the Lord told himself that he was "the first of the creation of God." (Rev 3:14).

And that he was the light, (John 8:12), compare John 1:10. And that this light is his glory. John 17:5, 24; Rev. 21:23; Ps. 60:19, 20, &c. It was this glorious light that was commanded to shine out of darkness before any of the worlds were framed or created. And as he is the beginning of his Father's creation, (Rev. 3:14), then the light is he which was commanded to shine out of the darkness. And as all God's children are commanded to walk in the light of Christ, it can be understood therefore that his light is knowledge and wisdom.

"The Lord possessed me (wisdom) in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: When he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth. Then I was by him, as one brought up with him: and I was daily his delight, rejoicing in the habitable part of his earth."—Pro. 8:22-31.

"And God saw the light, that it was good: and God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening and the morning were the first day."—Gen. 1:4, 5.

As we have learned that this light is wisdom it proves the darkness to be ignorance. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"—2 Cor. 6:14, 15.

And as in Job.—"We can not order our speech by reason of darkness." Hence darkness is ignorance while light is knowledge and wisdom. It is therefore called the first day when the two opposing elements were divided. Not the first day of this earth, but that of the universe, as these days were also called *generations* in chapter two, verse four. It reads thus: "These are the generations of the heavens and of the earth, in the day that the Lord God made the earth and the heavens." They therefore represent the age of the world, the six generations or six dispensations.

We shall now come to the second day, (v. 6), "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." (v. 7), "And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament and it was so."

The word "firmament" is Hebrew and means the distance between the earth and the stars, or the open space, sometimes the empty sky; but as there were no stars then as yet, God had to divide the waters into clouds, which became the stars, or earths. So the Lord God made the firmament in the midst of the watery mist of which the universal "deep" was full. We shall not dwell on this point but haste on to verse 9, which is the third day.

"And God said 'Let the waters under the firmament be gathered together unto one place, and let the dry land appear, and it was so.'" (v. 10).

"And God called the dry land (substance) earth, and the gathering together of the waters called he seas; and God saw that it was good."

This is the third day and must be divided into two parts—the 9th and 10th verses which show how God divided the waters into clouds, and then forming them into globes, stars, earths, or balls, by the concentric force. Those globes were all composed of only waters, and no other elements in all space. But as soon as the water was gathered into seas, or globes which we call stars, or earths, the dry elements begin to part from the waters, and as soon as the dry lands were out from the waters it was called 'earth.' To prove that the word "sea," or "seas" are worlds, see Dan. 7: 2, 17, "So the four winds of heaven strove on the great sea." That is on the earth, and in verse 3: "Four great beasts came up from the sea." Verse 17: "These great beasts \* \* \* shall arise out of the earth," (sea). Hence, the seas are worlds, stars, &c.

The second part, verses 11, 12, 13 show that as soon as the dry elements appeared out of the waters which was called earth, (I mean all the stars in all the universal space) it began to bring forth grass, &c. Verse 11: "The herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth, for it was so." The 12th verse repeats the same, while the 13th verse says that this "was the third day."

I will now bring a witness to prove what Genesis says of the creation to be true; namely, that all dry substance came from the watery elements, and that every star, or planet is of the same substance with our earth, and that there were no fire in those clouds or nebuleous mists which were or which are yet floating in the universal deep, or in all space. The flame of a fire is composed of particles in rapid motion; the more rapid the motion and the more substance there is to feed the fire, the hotter is the flame of the fire. At the sitting of the French Academy of sciences a few years ago, a very remarkable communication was read by M. Dumas Norman Lockyer "which, should his views be true, it would entirely overthrow all the theory of chemistry at present accepted." Says the London News: "In a series of investigations extending over some years, into the nature of the spectra of the sun, and other stars and bodies, and the artificial spectra of differential simple bodies at various degrees of temperature. Mr. Lockyer has arrived at the conclusion that all the elemental bodies recognized by chemists, are neither more nor less than hydrogen at various degrees of condensation. The great anxiety was expressed to be made acquainted with the nature of the experiment which had led the learned into such conclusions. The startling nature of the announcement is sufficient to excite great astonishment, as it is utterly opposed to all our notions of the chemistry of the universe." Some time after the above, the following additional statements are found in the same news; "In the presence of a small party of scientific men, Mr. Lockyer, by the aid of a powerful voltaic

current volatized copper within a glass tube, dissolved it in the tube in hydrochloric acid, and then showed by means of the spectra-scope that the solution contained no longer copper, but another metal. Calcium, the base or ordinary lime. The next experiment was with other metals. Nickel was changed into cobalt and calcium into strontium."

"All these bodies have always been regarded as elementary. That is—incapable of changing into other elements than their own."

This will do for the present as a proof that Moses was a better astronomer than our modern wise men. Moses discerned the world and all therein. Not as the wise men of to-day, but by the Spirit of God.

"And he beheld many lands (worlds) and each land was called earth, (world), and there were inhabitants on the face thereof." \* \* \* "Here is wisdom and it remained in me," said the Lord to Moses, "and by the word of my power have I created them, which is mine only Begotten Son, which is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose, and by the son I created them, which is mine Only Begotten, and the first man of all men have I called Adam, which is many. But only an account of this earth and the inhabitants thereof, give I unto you. For behold there are many worlds which have passed away by the words of my power, and there are many which now stand, and innumerable are they unto men; but all things are numbered unto me, for they are mine and I know them."—D. and C. 22: 6, 7.

Such things were shown to Moses and also to the prophet of these last days. By the holy spiritual telescope did he see them, while there is no astronomer, geologist or philosopher on earth that can contradict him, and here we will end the third day.

"And God said, Let there be light in the firmament or heaven, to divide the day from the night, and let them be for signs and seasons and for days and years. Let them be for lights in the firmament or heaven to give light upon the earth."—Gen. 1: 14, 15.

The text says, "In the firmament of heaven," which is not correct, as the word *firmament* is Hebrew, and *heaven* English. Therefore it should read as I have it, *i. e.*, "In the firmament, or heaven." Verses 16-18 say that "God made two great lights." The greater one was to rule the day and the lesser one the night, and the stars also were to rule the night with the moon. The words, "He made," in verse sixteen, in connection with the stars, are not in the Hebrew text; but are added by the translators, as they understood its meaning, but as I understand it different I have therefore so written, which is, that the lesser lights to rule the night with the stars, *i. e.*, the moon and the stars, but the great light to rule the day; which is the sun.

#### THE SUN.

Our philosophers of all classes say, "The sun is a globe of fire," and that it "is older

than any of the other planets in our solar system." That is not true. According to the holy books, the sun as well as the moon is younger than the earth and the stars. Nor is the sun a "ball of fire." But hear what Mr. M. Faye, a French astronomer says about the sun. He says that "the earth and all the planets of our system are older than the sun which was a nebular mass far outside their orbits, and subsequently it passed over to the center of the planetary system and consolidated itself as the controlling power."

He agrees with Genesis, that the earth was created before the sun gave light. But is the sun a ball of fire? I answer No! But how do I know it. The sun is not a fiery ball, it might be of *electricity*. Read the following story: "The Scott's Bar correspondent of the Yreka, *Journal*, writes that about eight o'clock on the night of the 10th, (this is from a newspaper of which I forgot to take the date and year), "The night watchman at that place while going his rounds discovered a meteor, or ball of fire passing over head in a north-westerly direction. About the same time of the night Myron Thomas who was escorting a lady from Scotts Bar to John O'Neil, on the Klamoth river, when one mile below Hamburg Bar, was struck, and himself and horse thrown, or rather pressed to the earth by a meteor, or a fire ball, exploding directly in front of them." Mr. Thompson says: The main body of the meteor was about two feet in diameter with several smaller ones surrounding it. He says he did not come in contact with any solid substance, but seemed to be pressed down by some powerful element that he could not account for. The lady rider was about two feet behind him, and was terribly frightened, and says that Mr. Thomas and his horse appeared to be completely enveloped in a flame of fire. On examination next morning no meteor, or hard substance could be found, which causes the impression that the fire ball was purely electrical."

Now as the sun is one million four hundred thousand earths in size, (1,400,000) and if all these be of purely electric light, no wonder then that it can shine! But I will give another theory about the sun: Get a large fly wheel of glass or polished metal which can be driven by a man a degree of rapidity—more rapid the better. Perhaps a machine may be attached to the fly wheel to obtain the rapid power of motion, in a dark room, and you will need no candle, lamp or gas, to give you light.

We suppose then that if the sun is a ball of some substance or all other stars are with our planet, or earth, revolving on its axis in the center of our system would be the cause to give off light. To those who may not understand why a fly wheel gives off light when revolving, I say that the atmosphere is a pressure on the sides of the wheel, fifteen pounds to the square inch, which answers as a rubber when the wheel moves round, and so will make the atmosphere to shine. This might be the case with the sun, but I believe the former interpretation, *i. e.*, the electrical substance. Other theories could be given but as I have

no space here, I will leave this, "The fourth day," and turn again to the waters.

"And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the open firmament, or heaven."—V. 20.

"And God created great whales, and every living creature that moved, which the waters brought forth abundantly after their kind, and every winged fowl after his kind, and God saw that it was good."—V. 21.

The 22d verse says that God blessed them, that they should "be fruitful and multiply and fill the waters in the seas," or in the stars. (Every star is a sea). Every star or planet is as a drop of water in the universe, or space of God's empire, while every drop of water, in turn, is as a world with its inhabitants, when we go to the microscope.

#### "A DROP OF WATER."

"Having placed under my microscope a drop of dark infusion which had been standing for weeks exposed to the air and full of the debris of dead leaves, it was with mingled wonder and pleasure I watched the movement of all those busy animalcules as they glided to and fro by means of their peculiar zigzag motion, ever and anon rotating upon themselves as a center and twirling rapidly round and round; hence the name, "Rotatiferas." But though these most numerous are only one of many varieties met with in an hour's search, now of spindle shape, they go darting about, now changing shape, contracting and becoming large at one end, they hesitate a moment and then resolving themselves into a round ball, twirl rapidly round, only to resume their order of motion afresh. Their bodies are translucent and granular in appearance and of pale greenish hue, a single cell, and the lowest form of animal organization."

And like all other animals on the earth, they do not come into their being without reproduction. It has been positively asserted by assiduous observers that they have seen the egg laid, watched its development, with the escape of the young animal, its subsequent growth, and in turn its own deposition of eggs. Thus has man followed the reproduction to the fifth and sixth generations. There is another curious mode of reproduction, as in the case of the "hydra," a species of fresh water "polyps." For here it can be seen if the animal be divided each part becomes again perfect; if he be split vertically each part likewise takes the form of completeness. "O Lord, how many things are in thy works! In wisdom hast thou made them all. The earth is full of thy riches."—David.

So is this great and wide sea, our ball, wherein are things creeping innumerable, both small and great beasts. The microscope makes a drop of water a world, a grain of sand a mountain with various kinds of animals in their cavities; each leaf a colony with animals grazing on its fields like cows on a meadow.

We will now leave the fifth day and see what is in the sixth. Verse 24. In the forenoon of this day God made the animals on the earth, of different shape and forms,

all living creatures after their kind, cattle and creeping things, and beasts of the earth in their orders. In the afternoon the Lord God said:

"Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth."

"So God created man in his own image, in the image of God created he him male and female created he them."

Here is an animal created in the same form, shape, or image as his creator. He is called "man," which means "man and female." Two persons in one flesh. (Chapter 2: 23, 24).

Did I say an animal? Yes. He is an animal as far as his body of flesh and bones is concerned, but every animal is not a man, as man's body of flesh and bones were from the dust, of the ground like all other animals. (See 1: 24; 2: 7). And not animals only, but all things; grass, herbs, fruits, trees, &c. (v. 11, 12). And every thing that we see all around us is of the same element as the body of a man. "But," says one, "then God must also be an animal, as man was made into an image of God." I answer, God is a spirit—(but every Spirit is not God)—God's body is not of dust, but of a spiritual element. "Man was created in an image of God;" that is, in the same shape, or form as God, but not of the same substance or element. And as man is two persons in one flesh, he is therefore a dual being like God. God is dual; the Father and the Son. The Holy Ghost is their minds. And as a man is commanded to love his wife and she him as their own bodies; if they do, they will be as one flesh, in this way they will be as God and his Son, one in substance and one in mind. This way they represent God's image on the earth. Hence man was to have dominion over the fish, fowl, and all animals and living things that are moving on the earth, in the sea, or upon the air. And every beast was sent to Adam, the man, who gave names to them, "And whatsoever he called them that is the name of each of them all." And their food was all vegetable and fruit. And the Lord God blessed them and told them that they should have dominion over all the earth and subdue it to themselves. Then the Lord God, beholding it all, and said it was all very good. "And the evening and the morning were the sixth day."

Here is a man exalted in dignity and power and authority, having dominion over all the vast earth's beings as a ruler and a king, clothed with peace and joy, wealth, fish, fowl, and beast, all in a perfect, harmless state of existence with each other. No groans, nor sighing, nor death, nor sorrow, nor tears, nor weeping; no sickness, nor any kind of pain, nor bloodshed, nor wars to be heard nor seen anywhere. O, what a joy and happiness. What a blessedness for the man. King of all this great dominion of the earth. Songs of birds; songs of angels all around him, on every side; while he sits as a sovereign on the throne in the garden most beautiful,

But there was for all this authority and power he had from his maker a condition. He was to observe a law; He was not a law maker, nor the ruler of the universe, but only to rule this earth. In the garden (a) where he was seated, the Lord God had planted two trees. One was the tree of life, the other the tree of knowledge of good and evil; of which God commanded that he should not eat, and told him that in that day in which he ate of the fruit he would die.

Now many think that he did not die in that day, because he died 930 years after that day in which he did eat of the fruit. That was a temporal death, but he did die spiritually that day. What is meant by the word 'die?' My answer is—it means to change from one constitution unto another. From one nature into another nature.

Paul says—"I die daily." He was changing every day. He was dying from this world's nature, but Adam was dying to the nature of this world. Hence, we can die both ways. That is, man can change each way. No matter which way he changes, or dies, he dies or changes all the same. The dyer (deir) dys (dies) colors; that is the dyer changes the colors. So did Adam, the first man and woman change their nature from a happy life into a life of sorrow and tears, and pain, weeping and sickness; and with his sweat of his face he was to eat his bread, and then return to dust again, wherefrom his body was taken. And not the man only, but the whole earth was changed with him. The earth begins to bring forth thorns and thistles. It was all for the man's sake. (3: 1-19).

We will now turn to the 2: 1. After the six days' work, Moses says:—"Thus the heavens and the earth were finished, and all the host of them." From these we might understand that the history is not of this earth only but of the whole universal 'deep' as I have been telling. The words "all the host of them" does not mean one earth and one heaven, as these words are plural. After these declarations he said, that "God rested on the seventh day" as he had ended his work. He therefore blessed and sanctified that day; for that day was made for man's rest day, and was a sign of man's future rest; and that all these six and seven days are not literal days but types of ages and generations. We will read the fourth verse of chapter two—"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the heavens and the earth."

These are the generations, meaning the six days of the first chapter. Each day stands for a generation, and then the words: "In the day," is as if he had made all in but one day. The next point is the sun and moon were not made to divide days until the fourth day, *i. e.*, the first, second and third days had no sun, nor moon to part the night from the day. And again: "The evening and the morn-

(a) GARDEN—Paradeisos—Paradeisos.—Is a Persian word adopted into Greek, and expressed in Hebrew by *Parades* or *Pardees*. It signifies a park, a forest or preserve, a garden of trees of various kinds, a delightful grove, &c.

ing" in the end of each day. Now a proper daylight begins in the morning and not in the evening. If it should read *in the morning and the evening*, then we could understand it as a literal day, but as it is the night between the evening and morning, it is not therefore literal days. The word "morning," means a beginning of an age, or of a generation, etc., while the word "evening," is for the end of a day, or age, a generation, and the like.

"The Lord spoke unto Moses saying command the children of Israel that they bring unto thee the pure oil olives beaten for the light, to cause the lamps to burn continually without the veil of the testimony in the tabernacle of the congregation. Aaron shall order it from the evening unto the morning before the Lord."—Lev. 24: 1-3. Ex. 29: 20, 21.

There were seven lamps. Ex. 25: 37. They were to burn only in the night. Ex. 30: 7, 8. The candlestick had six branches, three on each side. Ex. 25: 31, 42; 37: 17, 18. And it was to be set over against the tabernacle on the south side. Ex. 26: 35. The seven lamps set on it, we suppose, therefore, one on each branch (six branches) the seventh on the top of the candlestick. The tabernacle represents the earth. The candlestick the sun in the south (at noon) while the sun in turn represent the Sun of Righteousness. In Rev. 4: 5. The seven lamps are called the "seven spirits of God." And also "seven stars," and "lamps."—See 3: 1: 12, 16; 2: 1. Now then, these texts, with many others will show that the six days of Genesis, first chapter, means six generations (or dispensation) which is the sixth dispensation of the world's age. The seventh which is Sabbath, or rest. The six are the six nights of darkness. When Adam fell, he fell into darkness. We are therefore in need of a lamp—a candlestick—or a star which are the spirits of God to guide us in this dark night until the Sabbath day comes when the true lamp of God shall give us the true light.

We might by this time understand what Moses was inspired for, by God's Spirit to write the history of the creation in this typical manner. And might we also be inspired to understand all that is our duty to understand, is the prayer of your humble servant,

J. A. STROMBERG.

#### ERUDITION.

SINCE the eventful time that "Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field," the few or the many have sought after learning. The field of knowledge is both extensive and interesting, upon nearly every branch of education with all the subdivisions thereof. Many books have been published. The obtaining of learning as a general rule, is a slow and wearisome task, like the climbing of a very high mountain; if we ever reach the top thereof our ascent will be not only slow, but tedious, and it may be perilous; so will it be in climbing up the hill of knowledge, with this exception; by patience, perseverance and endurance our feet may stand on

the summit of earth's loftiest mountain; whereas, with knowledge in *time* and *eternity*, for aught that I know, we may be employed in gathering gems of truth. For the reason, one of the best of books contains this statement from one of the ablest of teachers: "The Spirit itself beareth witness with our Spirit that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." There is another similarity between ascending the mountain and the obtaining of learning. When we first begin going up an elevation we are fresh and strong, and may progress almost as rapidly as if walking upon a level plain, but as we go higher, our strength is the greater taxed, and the air becoming lighter our progress becomes retarded, and we may be under the necessity of halting for rest. Our journey may have commenced amidst flowers, fruits and the earth clothed in robes of living green, the atmosphere balmy and warm; but as we ascend the products of the soil are more limited and the atmosphere cooler; another stage higher and vegetation has about ceased to assert itself in our pathway, while our face may be kissed by storm and cold; thus we continue, until the crest with its white crown of snow and frost are under our feet.

Of the teeming millions of humanity of farm, village, or city, few ever are permitted to thus stand amid the clouds, with their feet upon the everlasting snow at the apex of some world famed mountain. The child on its entering the threshold of learning is under the necessity of accepting the simple, or primitive lessons; thus when the alphabet must be first committed for future use, and, let it be remembered that the alphabet forms the cabalistic chain by which we shall be able to rise the slopes of knowledge, while the buoyancy of youth remains we may dash along the highway of learning at quite a rapid gait. Even then vacations are helpful and thankfully received and enjoyed. When experience deepens, widens and expands, our tasks become more severe and complicated and our responsibilities constantly upon the increase. Then it is that we find that the acquiring of knowledge is a slow and tiresome undertaking, for with the burden of life and its cares, the mental power becomes divided, and therefore loses, to a degree, its retentiveness; and this makes the duty of gaining knowledge so much more irksome. I once heard a teacher make the statement that the average person did not use to exceed five hundred different words in the transaction of the ordinary business of every day life. Professional men, however, use many more.

I have strayed somewhat from the original intent of this article, but will try and find myself without the posting of a legal notice. There are some scriptural reference, advice and instruction concerning the obtaining of knowledge, that I wish to introduce. As to the fulfillment of a certain prophecy Isaiah has this to say: "Seek ye out of the way of the Lord, and read: no one of these shall fail." It would have

been well for Israel to have not only complied with the injunction to "seek" the things written in the "Book of the Lord," but to have likewise understood what had been foretold; and if the instruction was good and timely, and old Israel made an egregious mistake by their not hearkening unto the divine voice, then surely latter day Israel may profit by avoiding the errors made by their ancient predecessors. The importance of giving heed to what was written aforetime by the prophets of God is made clear in the answer of Abraham to the rich man: "They have Moses and the prophets: let them hear them." No matter who the teacher may be, nor yet whence he came, nor yet his claim or powers, if there is a disregard to the recorded truth, sure disappointment and inevitable destruction await those who do not seek unto the "Book of the Lord," not to say, but to do according to that which is written therein. Some seek unto and put their whole dependence in the departed dead; while some seek to excuse themselves from the performance of labor and duty, on account of the supposed mistakes or errors of the departed. Both of these parties surely can not be correct; and for me, I am of the opinion that both are in the fog, and as far from the tree of life as was Dives, who asked that Lazarus be sent from Abraham's bosom to his five wicked brothers, who, like himself, failed to read and understand heaven's requirements of man. In the first dispute that the Savior had after his baptism, both he and the arch deceiver made reference to that which is "written." If the chief enemy of our souls can so flippantly quote the word of God, be assured all his satellites will be sure to adopt a like line of warfare, and this demonstrates beyond a doubt the necessity of our possessing knowledge and understanding, two of God's gifts by the Holy Spirit. This is the education essential for every true warrior saint, as a panoply that they may go forth in the conflict against sin and evil, with the assurance of protection and final triumph; no time for rest either from labor or seeking God's word and light.

Paul passed a high eulogium upon certain persons, because they were diligent in the study of the truth, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." The household of faith could not be better employed than searching the scriptures daily, to see if these things be true. The Master gave this instruction, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." We can not afford to disregard this last divine injunction; for if the church of God stood in "perilous times," now undoubtedly is the period predicted, and for that very reason we should not only read and be able, but be willing to give a reason for the hope we have obtained by an acceptance of the gospel of grace.

There are some revelations of a later date, that for perspicuity, thoroughness and harmony have no superior upon re-

cord in any language. This has direct application to every individual member of the church.

"Also I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

No more comprehensive paragraph than this, setting forth the scope of the studies that should engage our attention, can be found. Not one single item is omitted from the list, but all the vocations of life are included. As life is too short for us to master in theory and practice all of agriculture, horticulture, commercial, mechanical, astronomical, geological, zoological, architecture, arboriculture, art, law, not only of the gospel, but of nation's history, both of nations, peoples and countries and religious, and everything else, and all else not herein enumerated, that is for the benefit and happiness of mankind, to advance civilization, and "pure religion and undefiled," there certainly is ample opportunity for the most aspiring mind to make full development of all its ability and powers, and no necessity of jostling against our neighbor in the pursuit of knowledge. A wise policy for each one to adopt, would be to make choice of some branch of learning, and seek to master that ere another is undertaken; and this will prevent our receiving a diploma of "a jack of all trades, and master of none;" that is a poor diploma for a minister of the better covenant to travel on; no necessity for such will be found if the word of God is kept.

"Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books, words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that your salutations may be in the name of the Lord, with uplifted hands unto the Most High. Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once, but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege. See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your

minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always that you may not faint until I come; behold, and lo, I will come quickly, and receive you unto myself."

This is so full of wholesome and comforting words, that any attempt at a critical commentary, would be but to impoverish the warmth, light and life that the Holy Spirit impresses in all its parts. We all earnestly desire to worship in the house of the Lord and to be blest as the accepted children and servants of the living God. Can we gain this laudable and much desired condition, or is it the Utopian thought of some feverish brain; that like some butterfly will ever elude our grasp, and doom us at last to sad and bitter disappointment. No! Ten thousand times no. We have but to adopt the measures God has appointed and we shall obtain if we faint not. As the Saints of the "last days," made so, by accepting the restored gospel in its fulness, we anxiously expect that a "House of God," will be builded and we receive a Pentecostal endowment, and that this may be real and satisfactory, there will of necessity have to be the mutual and approved meeting of the owner of the house (God) and those to be blest, (the Saints). The house will have to be built by the people of God, as God shall appoint and direct. But other preparation, than the erection of a house will have to be made. God said by the mouth of Jeremiah, concerning the people, "I will put my law in their inward parts, and write it in their hearts." This brings quite forcibly to our notice some of the preparation that must take place. The distance between God and the Saints, seems to be "prayer," "fasting," "faith," "learning," "glory," and "order." These are not the characteristics of the house, but the qualifications of the Saints who meet in the house; and it will be late to gain all these after we get to the house, for it may require a long time for some of us to be perfect in all these habilaments of heart and mind. Pardon one reference, but it is in point, and no personality intended. There are such a cloud of living witnesses to the illustration, that we believe it will be better understood and will therefore be more likely to be productive of greater good. The grave importance and responsibility of the late general conference was felt by many, the aid of divine direction was sought for, and to that end a resolution, obtained setting apart Sabbath, April 11th, as a day of "prayer" and "fasting." This was understood by many to mean, the abstaining from all nourishment; but to our astonishment, when noon-tide arrived, those who made an effort to carry out the resolution in good faith, and continue in "prayer" and "fasting," in the house of the Lord at Lamoni, were disturbed and annoyed by an equal number, or a greater number, who were feasting in the basement story. As an individual I am not predisposed to fasting; but when the church, or God shall so appoint, I am ready and willing to make the sacrifice, and not have the recording angel write upon my page in the "Lamb's book of life" for that day, "whose end is destruction,

whose God is their belly, and whose glory is in their shame, who mind earthly things." Well might Paul of old weep for wayward and neglectful Saints and no wonder that Joseph weeps, his head is white and his face bears the marks of care, for on him rests much; and many would be willing to have him carry all the burden. But be not deceived; those who neglect to become willing, faithful and proficient in "prayer," "fasting," "faith," "learning," "glory," and "order," may read with profit "The House of the Lord as seen in vision," Life of Joseph the Prophet, page 730. Many, many times have I read this, and cried unto God, O, Father of heaven and earth, the hope of all Saints, will those bright swords dispute my entrance into thy house, and the Spirit has ever answered, not if you comply with my commandments, and abstain from those things that are forbidden. I have no desire to learn wisdom by the things that I suffer, but rather as a cheerful student at the feet of Jesus would I be found. Let the voice of God be obeyed, and the Saints separate themselves from "pride," "light speeches," "laughter," "lustful desires," "light-mindedness," "wicked doings," and cease to be "covetous," "idle," "unclean" or to "find fault," or to waste time in "sleep," or to inconvenience the house-keeper by remaining in bed late of mornings.

By the pages of the *Herald*, I learn that some of those who were in attendance at conference, found fault and complained of a lack of spiritual blessings. I will venture to guess that those who were the freest with their fault finding, were of the host that "feasted" instead of "fasting."

"And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets you shall from henceforth preside over the affairs of the church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues and people. And this shall be your business and mission, in all your lives to preside in council and set in order all the affairs of this church and kingdom. Be not ashamed, neither confounded; but be admonished in all your highmindedness and pride, for it bringeth a snare upon your souls. Set in order your houses; keep slothfulness and uncleanness far from you."

The Lord truly is a plain talker, and the only thing that surprises me is that we have not received an admonition. Perhaps the long-suffering of the Lord is granting unto us space to learn from "all good books," the revelations of the past, and our immediate predecessors in gospel work, that we may shape our lives aright "let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

We are told that *like cause* will produce a *like effect*, under like circumstances and conditions. That being a truism, there appears to be a sufficient cause to arouse us

to action that we not only shall remove the stigma of shame from the fair name of the church, but overcome all the temptations of the evil one, outride the storm and anchor at last in the haven of rest and eternal security. No time to loiter by the way and toy with the vain frivolities of fashionable society, that has no higher aim than *eye and time service*. Once more let us hear the voice of inspiration, urging to obtain knowledge and learning.

"And verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."

Let no one excuse himself, that the revelations we have cited were given to some one else and not to us, we can not afford to be ignorant; neither will it do for us in the light of the evidence now before us, to rely upon the threadbare hobby of "open your mouth and the Lord will fill it." The voice of the history of the church is against laziness and in favor of hard, active study. Let me give you a few of the thoughts on books, by acknowledged scholars.

*Socrates*.—"Prefer knowledge to wealth: for the one is transitory, the other perpetual."

*Gibbon*.—"A taste for books is the pleasure and glory of my life. I would not exchange it for the glory of the Indies."

*Carlyle*.—"Of the things which man can do or make here below, by far the most momentous, wonderful, and worthy, are the things we call books."

*Fenelon*.—"If the crowns of all the kingdoms of the empire were laid down at my feet in exchange for my books, and my love of reading, I would spurn them all."

*Luther*.—"All who would study with advantage, in any art whatever, ought to betake himself to the reading of some sure and certain books oftentimes over; for to read many books produceth confusion, rather than learning, like as those who dwell everywhere are not anywhere at home."

*Milton*.—"For books are not absolutely dead things, but do contain a progeny of life in them as active as that soul whose progeny they are; nay, they do preserve, as in a vial, the purest efficacy and extraction of that living intellect that bred them. He who destroys a good book kills reason itself, kills the image of God, as it were, in the eye."

Many people, and more especially Saints, have asked me, what books I thought best to read, and my answer has been uniform, Bible, Book of Mormon and Doctrine and Covenants. The first is our weapon to establish the doctrine among the people, while the second confirms our faith in the divinity of the work; and the third is for the government of the church. By a close examination these three books are found to be a unit in doctrine and church policy; this makes Saints strong, and disconcerts our opposers. My first advice to all is that they read the books and publications of the church; after that let each one exercise the volition of his own fancy in selecting from the many good books that are for sale upon the market. However, we should

discriminate between those books that would be a benefit and the trashy, sensational stuff that floods the world; we should be firm and inflexible in favor of that which is for the best good of the greatest number, but never pander to the whims and foibles of a sin loving, fun seeking society. When those meet who shall be permitted to assemble in the house of the Lord at the annual gathering of 1887, may they do so with uplifted hands unto the Lord, with pure hearts and clean hands, that as individuals and an assembly the God of all consolation may lift up the light of His countenance upon them, and that they may be richly blessed and take with them thence to their homes and fields of labor an influence for good. The past may have taught us much, but the future is big with knowledge for those who are wise and will improve upon the opportunities. Prophecy and foretelling was the work of the past, but fulfillment and realization are the promises of the near future. Our hands upon the "*iron rod*," is to study and keep the law revealed in the three books. "Be ye therefore wise servants, and harmless as doves." So mote it be.

June, 1886.

R. M. ELVIN.

## Miscellaneous.

### MARRIED.

**HARKNELL-BAXTER**.—Brother William Harknell, of Juniata, to Miss Polly Baxter of the same place, were united in marriage on the 4th of July, 1887, at the residence of brother and sister Terango, of Bay City, Michigan, James Burch, of Vassar, officiating.

Sweet their union, pure their pleasure,  
Heart with hand to each they give;  
Each ones heart the others treasure,  
May they thus forever live."

### DIED.

**BENNETT**.—Near Lamoni, Iowa, July 28th, 1887, of cholera morbus, Mr. David W. Bennett, husband of Sr. Mary A. Bennett; aged 64 years and 11 months. He was the father of nine children, six of whom are living. The funeral sermon was preached by Bro. H. A. Stebbins.

**HYDE**.—At Little Sioux, Iowa, July 22d, 1887, Elder George S. Hyde, aged 33 years, 7 months and 11 days. He was born in Fondulac county, Wisconsin, December 11th, 1853. United with the Church of Christ at Little Sioux, Iowa, March 24th, 1878, Elder D. M. Gamet baptizing him. Brother Hyde was ordained to the office of seventy at Galland's Grove, Iowa, September 30th, 1879, Elder J. C. Crabb being spokesman. He died from scrofulous affection of the throat. While doing work for the Master in Texas, a few years since, he was attacked with dengue fever; this so invaded his physical system that he never recovered from its ill effects, and is believed to have earlier developed the disease from which he died, it existing by heredity. Bro. Hyde was an exemplary man, kind, loving, and a model of patience. He was devotedly attached to his family, consisting of wife and four children. He was an earnest advocate of the faith he loved and taught, and was anxious for the prosperity of the church. About ten days before death he told the writer, when asked how he felt, "I am exceedingly happy, a perfect peace is mine." He was confined to bed for two weeks, and although his suffering was severe, never a murmur escaped his lips! Strangulation was feared, and his wife requested prayer that his pain be relieved and that he die easily. We prayed so mentally, and asked that the Lord grant this last request of his dear wife, and to take him now; and shortly afterward he breathed easier, and passed away as if in a quiet sleep. The funeral was largely

attended, for he had many friends. Elders J. C. Crabb and J. F. McDowell officiating, the former pronouncing the sermon.

**GULEMBO**.—At Sherman, Mason county, Michigan, July 22d, 1887, in the 39th year of her age, sister Etta, wife of Bro. John Gulembo. She leaves a large circle of friends and relatives to mourn.

### NOTICE OF APPOINTMENT.

Those whom it may concern will please take notice that Elders Thomas Daley, Hiram L. Holt, William Gibson, and David L. Harris, are appointed to labor as missionaries in the Pacific Slope Mission, as directed by the missionary in charge. The Saints where they may labor will please receive them as authorized ministers, and render them such assistance as they may be willing and able to do.

Respectfully,

HEMAN C. SMITH,

President Pacific Slope Mission.

SANTA ANA, Cal., July 22d, 1887.

Approved by the Bishop and the Presidency.

G. A. BLAKESLEE, Bishop.

JOSEPH SMITH, } Presidency.  
W. W. BLAIR, }

### CAMP MEETING.

The Fremont and adjoining districts will hold a Camp Meeting near the residence of John Leeka, at Plum Hollow, Fremont county, Iowa, commencing August 26th, 1887, and will continue from six to ten days. President Joseph Smith and other prominent elders are expected to be in attendance. All who can are requested to come prepared to camp out. Those coming by rail will be met at the depot at McPaul, on the K. C. & C. B. R. R., on the 25th, 26th and 27th of August, and furnished with conveyance to the camp grounds, free of charge. A cordial invitation is extended to all. By order of committee.

WILLIAM LEEKA.

### HOW TO SEND MONEY.

Remit by Post Office Order, or by Express Order, on Lamoni, Iowa. Or by Bank Drafts on Chicago or New York **only**; personal checks on banks in any other cities can not be used at par. Money Orders from Foreign countries should be made payable at Lamoni, Decatur county, Iowa.

## Conference Minutes.

### BIRMINGHAM DISTRICT.

Conference was held at the Sommerfield branch, Birmingham, England, April 9th and 10th, 1887. Elder C. H. Caton, president; Elder G. S. Greenwood, secretary. The letter convening conference was read. Minutes of last conference read, confirmed and signed. The president then explained the reason for the postponement of the conference for one month. Resolved that we approve of the course taken by the district president in regard to the place and date of holding the present conference. Elder C. H. Caton then addressed the conference. He rejoiced greatly in being present in conference again with his brethren and sisters. He assured the brethren that there was a very great responsibility resting upon us, *i. e.*, the spread and progress of the work of God. And in gatherings of this sort he believed we became brighter and stronger, and better prepared for the furtherance of the work of God. He hoped in moving our proposals we should have our minds on this great object, the glory of God and the salvation of those by whom we are surrounded. He believed it was better to do a little business and do it well, rather than a great deal imperfectly. Delegates to conference: The names of those appointed delegates were then read, *viz.*: Temple Row branch, C. Walton; Hanley, John Healy; Staf-

ford, J. R. Greenwood. Burton-on-Trent, W. H. Saunders; Sommerfield, A. Crump; Clay Cross no delegates; Nottingham, W. Ecclestone. Resolved that we suspend the rules to admit of new business and notice of questions. Financial report: The president, C. H. Caton, gave a financial report which showed money received for six months along with balance from last conference. Received with balance £5. 5s 5½d. Expended £2. 18s 8½d, leaving in hand £2. 6s 9d. Resolved that we appoint a committee to audit the account. Brn. J. Richards, J. R. Greenwood and W. H. Saunders were appointed to report to this conference. Notice of several questions which would be brought before the conference were then given in. Branch reports: Birmingham, Temple Row last report 94 members, present 98; including 4 elders, 2 priests, 2 teachers, 2 deacons; 4 baptized. Hanley, last report 50, present 25; including 3 elders, 2 priests, 1 teacher, 1 deacon; 1 baptized, 1 died, 2 expelled, 24 scattered. This report was referred back to branch for explanation as to the 24 members dropped from branch record. Stafford, last report 17, present 19; including 2 elders, 1 priest, 1 teacher, 1 deacon; 3 baptized, 1 removed. Burton-on-Trent, last report 9, present 9; including 1 elder, 1 priest, 1 teacher, 1 deacon; no change. Sommerfield, last report 27, present 27; including 2 elders, 1 priest, 1 teacher, 1 deacon; no change. Clay Cross 10; including 2 elders, 1 teacher, 1 deacon; 1 expelled. I think this report imperfect.—D. S. Nottingham, last report 12, present 21; including 2 elders, 2 priests; 8 baptized, 1 received by letter. Resolved that the Hanley branch report be referred back to branch; the district president to give them instructions concerning the same. A question was asked by several brethren concerning the meaning of scattered members, and in what condition they could be so called. The president answered that he could not understand members of branches being reckoned as scattered members. And he had sent for an explanation from the general church recorder; and he was in favor of the conference waiting for Bro. Henry A. Stebbins' reply in the Saints' Herald. Bro. J. Matthews asked why only three of the four officers of Burton branch were recommended for endorsement of license. The president said, The Burton brethren and sisters had reasons for withholding their confidence from their deacon, and therefore were justified in not recommending him. And he wished the branches would all do the same with refractory officers. Sunday morning session, April 10th. Meeting opened by singing and prayer. Ministry reports.—Elders reported by letter, Thomas Taylor, Charles Taylor, John Hill, J. D. Davis, W. Potts and H. Pearce. The following reported in person; Elders G. S. Greenwood, J. R. Greenwood, E. A. Webb, Joseph Matthews and C. H. Caton in person. Elder Caton also reported for Bro. J. Seville, he being of great age and too feeble to be present to report in person. Resolved that we accept the report of our aged brother, J. Seville, as given in by Bro. C. H. Caton, and that we hereby express our entire satisfaction with his zealous labors as an elder in the past, and express our sympathy with him in his illness. Priests, C. Hicklin and John Dyche reported by letter, and John Kirtland, John Healy, W. Ecclestone, J. E. Meredith and A. Crump in person. Teachers, H. Tabbiner, and W. H. Saunders reported by letter, and James Brown, James Richards, T. Anderton, C. Walton in person. Deacons, H. Tyler reported by letter, and E. Matthews, G. Ecclestone, F. Edwards in person. The following brethren not holding office were asked by the president to express their feelings in the work of the Lord: T. Dunn, T. Trevers, W. Silvester and T. Hollins. Resolved that the licenses sent in to this conference be endorsed. Afternoon session, three p. m. Elder Caton read Psalm 145, and made some good remarks on the testimony meetings. The meeting was then given up for testimony when a grand time was had, joy filling each heart and the Spirit moving upon the Saints as in days of old, with tongues and interpretation, praise and prayer. Evening session, 6:30 p. m. Meeting opened in the usual way, after which the president called upon four young brethren, James Richards, John Healy, W. Ecclestone, J. R.

Greenwood. These brethren had good liberty and spoke well and to the point, on the gospel principles of life and salvation. The meeting room is of good size and was not only filled but packed with eager listeners to the words of life. A collection was taken up at the close of the meeting to help the brethren and sisters of the Sommerfield branch in the expenses of conference; the amount being 11s 2d. Elder John Seville was administered to, and singing of "Praise God from whom all blessings flow," brought the evening meeting to a close. Later business session. Opened business by receiving the report of auditing committee on finance. They reported having audited the financial report of the president and found it correct. The report was received and the committee discharged. Report of committee on reorganizing the Hanley branch; The committee which consisted of the president and secretary of the district, reported. The report was read by Elder C. H. Caton, was lengthy and given in full, also the correspondence which had passed between the committee and the Hanley brethren. Elder G. S. Greenwood spoke upon the report. Resolved that we accept and approve of the report and that it be spread upon the minutes. New business. Resolved that the minutes of this conference be prepared by the secretary and sent to the Saints' Herald for publication. Resolved that we approve of the principle of out door preaching and advise its prosecution in this district. Resolved that we do appoint Elder G. S. Greenwood as delegate to the annual mission conference of the English Mission. Resolved that we entertain the recommendations of the Nottingham branch to ordain Bro. W. Ecclestone to the office of an elder. This motion was much opposed by the brethren in conference, and resulted in the matter being left in the hands of the district president to act as wisdom may direct. Authorities of the church in England and America were sustained in all righteousness. Resolved that the ministry of this district labor as circumstances permit and report to the next conference. Resolved that we do give a hearty vote of thanks to the brethren and sisters of the Sommerfield branch for their kindness to all who have visited this conference. Resolved that we do now adjourn to meet again at Hanley branch on the 3d and 4th of September, 1887. Thus closed a most happy conference.

**LADIES** or Gents, Girls or Boys, wanted in Europe and America, to sell our **Folding Busties, Portable Bed-springs, Tidy Holders, Sewing Machine Relief Springs, &c.** For terms, address Bro. B. F. Ordway, Peoria, U. S. A.; or Bro. Henry Tabbiner, 2 Grafton-st., Hanley, England. 6aug

**The Sisters' Aid Society of Independence** branch have for sale for the benefit of the new church, two Cabinet Photographs: one of the **THREE WITNESSES**, with views of the **HILL CUMORAH** and the **ANGEL** delivering the **PLATES**; the other of the **OLD LIBERTY JAIL** as it now stands, for **25 cts each**. Those desiring to purchase can address Mrs. B. C. Smith, box 61, Independence, Missouri. 23jul3m

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On and after January 1st, 1887, the *Hope* will be sent to subscribers as follows:  
Single copies, per year ..... 50c.  
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Bear in mind the fact that the post office at Lamoni is now a Foreign Money Order Office. Therefore, those in foreign countries sending moneys to this office should draw them on Lamoni, Iowa, U. S. A.

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#### Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnau at Wasaneth Eglwys Iesu Grist. Ad-Roleiddedig Sant y Dydd Diweddaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 744.

Lamoni, Iowa, August 20, 1887.

No. 34.

## THE SAINTS' HERALD:

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

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Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

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## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, August 20, 1887.

### "A NOTABLE MORMON DEAD.

"JOHN TAYLOR, president of the Mormon Church, died at Salt Lake City, July 25th, aged seventy-eight years. He appears to have been a fugitive from justice, being under indictment for polygamous practices, and his death was not generally known until the 27th.

"Taylor's career as a Mormon dignitary commenced in Hancock county. For several years before the exodus he was a member of the council of the Twelve, and one of Joseph Smith's trusted friends and advisers. He was one of the four persons in the old county jail when the Smiths were killed, June 27th, 1844. Himself and Willard Richards were companions of the Smith in jail. In the assault of the mob on the jail the two Smiths were killed, and Taylor received a shot which smashed a large old-fashion English watch, wounding him slightly. He then crawled under a bed and escaped further injury. He then crawled under a bed and escaped further injury. Richards hid behind the door when it was forced open, and escaped injury.

"Taylor left Nauvoo in 1846, and soon thereafter became identified with the Mormon occupation of Salt Lake City. On Brigham Young's death, some eight or nine years ago, he was elected president of the church. It is not likely his successor will be elected for some months. Joseph F. Smith, a son of Hyrum, is prominently mentioned for the succession, but the Mormon church would take a wise step in settling the social and religious status of their order by electing Joseph Smith, the oldest son of the prophet, to the presidency. He is a man of commanding presence and ability, is opposed to polygamy, is conservative and moderate, yet having the zeal and force of character of a man who believes the doctrines he teaches and has the courage of his convictions. There are many thousands of Mormons scattered about over the world who firmly believe that Joseph Smith is the rightful successor to the apostleship of his father the prophet."

The foregoing is from the Carthage,

Hancock county, Illinois, *Republican*, J. M. Davidson, editor, of August 3d. The *Republican* has such information as enables it to know that there are two Joseph Smiths in the Mormon problem; one the son of Hyrum Smith, who would be a resident of Salt Lake City, if he was at home, and who is a practical polygamist and radical in its advocacy, and whose name is Joseph Fielding Smith; the other, is the son of Joseph Smith, the putative founder of the Church of Jesus Christ of Latter Day Saints, who resides at Lamoni, Decatur county, Iowa, and who is anti-polygamist, and presides over the Reorganized Church of Jesus Christ of Latter Day Saints, which is monogamous in its doctrine, theory and practice of the marriage relation. This information some of the papers are not in possession of; as witness the following from the New York Weekly *Graphic* of August 2d:

"The next head of the Mormon Church will probably not be, as predicted, Joseph F. Smith, son of the founder of the church. Joseph, if we mistake not, is opposed to polygamy, and without polygamy the church would die."

In a town fifty miles, or so, from Lamoni, there was a meeting or convention called in the interest of the Temperance cause. In discussing the needs and work of a little place some eight miles from the place where the convention sat, the name of a lady living there with her husband, and both moving in good society and accounted good, honorable citizens, was proposed as a good Temperance worker, and one suitable to be appointed to engage in the cause in the village where they lived. After the proposition was heard a lady rose and said in reference to this appointment: "I hear that she is a Mormon." Another rose and said: "No, she is not a Mormon, but she associates with the Mormons and attends their meetings." The lady admitted this to be true, and added, "They are the best people we have got in our town."

The moral of this colloquy is that this woman, though a good advocate for temperance and a worker, and a citizen of good repute, her husband a business man of that place and known to many, was unfit to receive the appointment from this band of temperance people—because she associated with Latter Day Saints, and attended the meetings, she being not a member of the church.

If there ever was an exhibition of religious bigotry and snobbery this is one. The idea that the question of religious inclination or belief, should be raised in a convention of temperance workers and among those whose very organization demands that they shall "lift up the fallen,

care for the dying;" lay hold upon the degraded and aid them to resist evil and do good, is strongly tinged with pharisaical Puritanism and self-righteousness. It is beyond the pale of a decent regard for common courtesy and kindness; to say nothing of the Christian virtues.

It is currently reported that a late camp-meeting orator, in one of his exhortations of professed Christians, declared that "you might take fifty acres of the professed Christians of the present day, and when they were simmered down to those who were real, true Christians, there would not be five feet square left of the whole lot."

We wonder if that is true. If so, is it because of the methods men like himself employ to make men professors of religion. If so, does not the fault lie primarily at the door of their religious teachers? Are the "overseers" of such flocks of the same sort as the members of the congregations to which they minister?

The same preacher is credited with uttering the following: "Commercial honesty is damnable roguery." As this preacher was himself under pay, and constant appeals were made to the congregation "to stay, and pray, and pay," it is a question to the looker on whether the effort of the camp-meeting was not a sort of mercantile affair, and what measure of "commercial honesty" might be mixed up in this process of saving souls. If such processes make fifty acres of professed Christians, only five feet square of whom are real Christians, one might be tempted to ask; Does not such ministerial salvation result in wholesale damnation. This was undoubtedly suggested to many who heard these statements.

FROM one of our exchanges, the Sandwich, Illinois, *Gazette*, August 5th, we clip the following:

"Earlville seems to be growing weary of the old ecclesiastical organizations and is making a movement to organize a people's church after the style of Dr. Thomas' of Chicago."

Earlville is a fast little town on the Chicago, Burlington and Quincy railway, some seventy miles west from Chicago; and doubtless is anxious to ape the airs of the renowned village by the lake.

"After the style of Dr. Thomas," would be to secure some minister who had been dismissed from his denomination for preaching doctrines contrary to the creeds, and who when thus expelled decided to preach his own views, rather than be controlled by the elders of his church. But it will puzzle the people of Earlville to find a man like Dr. Thomas; for if there was ever a man expelled from the church of

his choice needlessly, Dr. Thomas is one. Of him one of his fellow church-man said, "It is a pity there is no room in our church for so Christ-like a man as Dr. Thomas." We can not commend the Earlville ambition; but we sincerely hope that they may secure for the leading spirit of their new departure, if they make it, just such a man as Dr. Thomas.

#### EDITORIAL ITEMS.

THE Saints at Lamoni have been cheered and blessed by a visit from Bro. Joseph Luff, of Independence, who staid a week preaching in the Saints' meeting-house on the morning of August 7th. His effort was an excellent one and was received by all. Bro. Luff is soliciting aid for the church building at Independence, which he reports to be progressing well.

Bro. Henry A. Stebbins returned home from Allendale, Missouri, where he has been holding meetings for the last two weeks, closing August 10th. He held sixteen meetings, with the aid of Brn. C. H. Jones and John Johnston, having good audiences and good liberty. He baptized seven, and reports the interest still good. Among those baptized are prominent citizens of the place. A great awakening is taking place among the people; the opposers of the truth are busy, and religious bigotry is doing all it can to prevent the elders from securing the attention of the people. But in this case at Allendale, the unwise zeal of some who oppose the work has resulted in making friends to them who bear the message of truth, thus defeating the attempt to keep people from obeying. The cry, "Great is Diana," may do sometimes; but where patient truth takes up the cudgels in earnest, it is sure to "win its winding way" against all such efforts of sectarian bigotry and folly.

Brn. James and William Anderson, of Pleasanton, gave the HERALD Office and the Saints a short visit, August 10th and 11th.

Bro. Blair reports a good time at Fanning Kansas, August 6th, 7th, and the baptism of three. He went to Scranton.

Bro. Eri B. Mullen desires us to state that there will be a meeting held in a grove near his home, Georgiaville, Ray county, Missouri, commencing August 20th. Brethren J. Luff, F. C. Warnky, H. C. Bronson and others are expected to be present. Brethren Joseph Smith and W. W. Blair are invited to come. All parties are desired to come prepared to hold an old time camp-meeting for a week. Bro. J. T. Kinnaman and his band of singers are invited, and will be cared for while in attendance. All are invited.

Bro. Isaac Hogaboom wrote from Bloomington, Dakota, August 1st, that he had been preaching the best he could; there was some inquiry, and he thinks a large branch could be built up there if an elder should come in and spend the requisite time.

Bro. J. C. Clapp wrote lately, "I baptized four on Friday, July 29th, more expected." He writes from Deer Lodge V. d'ley, Montana.

Bro. J. Armstrong, writing from Nebraska City, Nebraska, states that they had a good conference at their last session; but is of the opinion that if the local elders had a little more encouragement from the ministry in charge, they would do more and better labor than they do now.

Some one has sent us a copy of *The Register*, published at Cave-in-Rock, Illinois, for July 29th. There is a notice marked in which Rudolph Seigris informs the people that he began a revival at Wesley chapel, July 25th; would preach at Pauper Springs at eleven a. m. Sunday; and in the Christian church at Cave-in-Rock Sunday night, August 14th. We are not informed who Rudolph Seigris is, though some of the HERALD readers may be.

The St. Louis *Globe Democrat*, has a special correspondent at Salt Lake City, who is of the opinion that the call for the late statehood convention was a hasty, ill advised and illegal procedure; and that it can only be followed by defeat.

Two were baptized at Lexington, Michigan, July 31st, so note from Bro. J. J. Cornish states.

Bro. J. A. McIntosh reports by card on business, that five more had been baptized at Louisville, Ontario.

We acknowledge the receipt of two copies of the San Francisco, California *Chronicle*, July 28th, and August 1st containing notices of the work in San Francisco, Bro. George S. Lincoln, presiding elder. The issue for the 28th contains an interview with Bro. Lincoln in regard to John Taylor, and his successor; August 1st has a notice of a discourse by Bro. C. E. Parkin, in Lincoln Hall, July 29th, giving a respectful statement in regard to the services.

There was brought into the Herald Office, August 10th, from the farm of Bro. Winthrop H. Blair, four and a half miles south-west from Lamoni, a bunch of Millet, the stalks of which measured over six feet seven inches in length, with fair heads. The millet was cut by a machine, hence the length of the stubble would make the actual growth nearly if not quite seven feet.

Bro. M. H. Bond's address is No. 46, Waverly street, Providence, Rhode Island. Please take notice.

#### EXTRACTS FROM LETTERS.

Bro. Charles Derry, of Magnolia, Iowa, wrote August 9th:

"I revisited Unionburgh on the 29th ult., pursuant to appointment. Held five meetings in open air, aided by Elder J. Seddon during Saturday and Sunday; besides one in Bro. Wood's Hall on the Friday evening; continued until the next Thursday night, making ten discourses, and one glorious prayer meeting. Four were baptized by Bro. Samuel Diggle, all adults; and the indications are that they will be useful members in the church. I am pledged to return there on the 27th of this month at the latest. We have just closed a splendid two days' meeting in the Salem branch; Elder Sweet in charge, and Elder C. Butterworth and myself doing the preaching. None baptized but there were very large audiences and splendid attention; and Bro. Butterworth was aided by God's Spirit to do good work. Two young Brighamite elders were present while I

showed the antiquity and immutability of the gospel; that it exalted to eternal life and no polygamy in it. They were silent. Saints treated them kindly."

Bro. James A. McIntosh, writing from Detroit, Michigan, August 9th, says:

"The farmers will soon be at liberty to turn out better to evening meetings. I have no complaints, however, as I have always had a congregation to preach to; although sometimes small, yet invariably the best of attention. Several have signified their intention soon to obey and receive the rite of baptism. Several have been baptized of late. I know of between forty and fifty baptized in Canada, since June conference. The laboring staff is J. H. Lake, W. J. Smith, R. C. Evans, J. H. Merriam and self. Of brethren Lake and Evans I know not of their success, and but little of where they are at present, but busy I am sure. I learn that Bro. S. Brown is in the field, and I hope winning souls and being blessed of the Master."

Bro. John Pett, writing from Dow City, Iowa, August 1st, says:

"We are now thrashing: wheat is yielding about seven bushels to the acre; quality poor, owing to chinch bugs. Oats yielding about thirty-five bushels; quality good. Corn is doing well, considering the very dry weather; but pastures are about dried up, and hay will be a light crop."

Bro. J. A. McIntosh, by card of July 3d, states:

"All well. Baptized six. Bro. J. H. Merriam has also baptized six; and I know of eight more who desire it, in the Kent and Elgin district."

FROM the news summary columns of the Springfield, Massachusetts, *Republican*, for July 29th, we clip the following bit of good news to all liberty loving people:

"Slavery in Brazil promises soon to be a thing of the past. The Parliament of the empire is now considering a bill providing for the final stages of emancipation, and it will pass. It declares all slaves registered under the act of 1871 to be free. But they must serve their masters two years more, being paid, however, and being cared for. Moreover, they can redeem themselves for about two hundred dollars each. Slaves fifty years old or more need not thus serve their masters, and if one of a married couple happens in some way to free himself, the other also becomes free. The registered number of slaves now in the empire is about one million two hundred thousand."

WE commend the reading of the following; it contains a deal of good sense:

#### "EAT BEFORE YOU DRINK."

"A large proportion of intemperance in the use of stimulants," philosophized a physician, "may be laid to the light breakfasts eaten by most people. Breakfast is the most important meal of the day and sufficient importance is not attached to it in the majority of households. After the long fast enforced between supper or late dinner and seven or eight in the morning, a person in good health should feel hungry; and it is at this hour of the day that the heartiest meal may be eaten with the least probability of bad results. The man who starts out in the morning after having eaten a hearty breakfast will seldom, unless suffering from chronic indigestion, experience any of the discomforts which might follow a similar meal at any other time of day. The chances are he will also enjoy a happy frame of mind all day; whatever be his custom, he will find himself with an excellent appetite. Eating creates appetite. The very opposite results will follow the other course in this matter, and the

man who has not had a good breakfast will not enjoy a good dinner. I have treated a good many cases of habitual drunkenness, and in a great many of them I have found that the evil practice of tipping was begun to satisfy a gnawing, faint sensation in the stomach in the morning, which was nothing more or less than disguised hunger."—*Buffalo Express*.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Still linger in our noon of time  
And on our Saxon tongue  
The echoes of the heaven-born hymns  
The Ayrton mothers sung,  
And childhood had its litanies  
In every age and clime;  
The earliest cradles of the race  
Were rocked to poet's rhyme."

Dear Sisters:—I ask your kind attention while I present again the subject of reading for the young. We hope every mother in the church will consider the vital importance of that subject, for it is one that must force a consideration, sooner or later. Among the home influences which helped to mould the morals and tastes of our childhood we count the *American Agriculturist*, a journal whose integrity of character as well as practical usefulness inspired in us a respect and confidence that grew with us to our womanhood. Remembering its influence for good and the zest with which it was always received in our father's household, and wishing to give my boy a share in our own youthful delights, I made him a present of two years subscription to it. He received along with the journal a history of the United States, published by the Agriculturist Publishing Company, and distributed as a premium to subscribers to their paper. On examination of the history I found on page three hundred and eighty-seven the following statement regarding the faith of our church as established by Joseph Smith. "One of the tenets of the church of Latter Day Saints teaches the doctrine of polygamy." This unfounded statement was given as a historical fact, and sent out to thousands of young readers in this and foreign countries from one of our oldest and most reliable publishing houses. There is now scarcely a publication for the young in which such false statements are not constantly made to the church or its founder. It thus becomes instilled as facts in their minds; they do not see them contradicted, and so these impressions remain to poison and prejudice their minds. It is painful to know that there are few, even among the youth of the church, who are well enough informed in the history of the church and its doctrines to know better.

When the large papers make false statements regarding the work and faith, the *Herald* is always at hand to note and refute such, but the books and papers read by the young seldom come under the notice of the *Herald*, and when they do its refutations and corrections do not meet the eyes of the young, as the *Herald* is seldom read even by the youth who are brought up in the church. It is not strange, therefore, that the Spaulding story and other kindred falsehoods, live and linger so long, while the young grow up with these ideas and impressions of what they honestly conceive are historical facts.

We have seen in the *Herald* the wonder expressed how it is that when those lies are refuted and exposed over and over again, that they continue to be repeated and believed in the same as ever. They forget that new actors are constantly coming on the stage of life who have been slyly educated in those lies from their youth. We have been so busy fighting those old veterans in front that we failed to notice how the new recruits were constantly being drilled to fill the place of those who fall; so we hack away and wonder that the old hydra is so tenacious of life. Probably few of those who meet our elders in debate are aware how they obtained their impressions concerning Latter Day Saints, or how they became possessed of the idea that we are the awful bad people that they imagine. They always thought so, and few will think to trace it to statements like that quoted from the *American Agriculturist's* history; yet it is undoubtedly in just such way that the present generation have gained their prejudice against the gospel. It seems as though Satan takes advantage of our destitution in respect to youthful literature, to make offensive weapons of that which he finds in the world.

I do hope that our people are awakening to the importance of this matter, and that soon we shall have a literature that will meet the needs of this class of readers, to disseminate the truths of the faith, and the facts of history, and help to gain for the church the recognition due her as teaching by precept and practice the highest standard of morality, and the purest Bible christianity. Sister Frances ought to meet the most cordial support in her endeavors to establish such a literature; otherwise it would seem vain to pray for the triumphs of truth. I earnestly hope that all mothers who desire the welfare of their children as well as the prosperity of Zion, will enter into the full spirit of this work. There is much that the poorest of us can do without, better than this. Let the names come in for "Autumn Leaves." "They shall prosper who love Zion." If we, mothers, never do anything else for the cause than to establish a pure literature for our children, the influence of which shall reach outward to the children of the world, instead of the vile trash that now reaches inward to the church, we will do a work the good of which can never be estimated. Think earnestly of it.

Yours in love and truth,

ELEANOR.

LAMONI, IOWA.

Dear Sister Walker:—The *Herald* is very welcome to me in my loneliness, bringing as it does so much to cheer and comfort me. I often spend several hours on Sabbath reading over old *Heralds*; it is like renewing old friendships, and I never get tired of it. Speaking of the Sabbath calls to my mind a conversation once had with a dear sister, on the manner of spending that day; and how much we wished the *Herald* would give a few words of counsel on that matter. Among some few of the Saints it had been a custom to visit and have what they called a good time on that day. Somehow I can not help feeling that we should be very strict in keeping holy the Sabbath day, and I have thought that if we are not very careful in regard to this matter we may be instruments in the hands of the adversary to lead astray even our own children. Says one mother: "Oh the boys must have some

amusement, and Sunday is the only day they have; and I don't see any harm in a game of croquet or cards, even if it is Sunday. Then they want to run around and see their friends; and one ought not to be too strait-laced with the girls, they need some recreation, and they like to dress like other folks, and I want my girls to have what fun they can while they are young." I have often thought that a mother can not be too careful of the company her daughters keep, and I think that often times if mothers could hear the conversation of the young men who go to dances and play cards, they would see to it that their daughters did not keep their company. And let me hope that every mother who has been given a son will pledge herself to the good Father that, so far as lies in her power by clean speech and a consistent Christian life, she will so raise that son that she can give to society a man of whom it shall be said, "I am not afraid to trust my daughter in his company."

I read to-day in the *Hope* "A word to girls," and how much I thank the writer. How well I remember with what severity my dear mother rebuked any one who in her presence began a "They say" story, and how carefully she taught us girls (seven of us) when very young, that we must never, even among ourselves, speak of anything evil, or repeat any tales we might hear that had the least tendency to stain the name of any one. She early taught us that talebearers and gossips were of all creatures the most despicable, and that a person of pure heart and refined feeling would scorn to speak of another's failings. I am glad to see counsel given in the *Hope* on this matter; and I trust that the many mothers who read the *Hope* will read it to their little ones.

I am glad to see a letter in the "Column" from dear old sister Mathers. It has been many years since I met her. I often think of a remark so common to her: "Let us thank the Lord for his mercies and goodness to us. He has been so good to us, and if we praise him for all his mercies we shall have no time for any grumbling." And I am sure she was right. May the Lord give her many days of peace.

The *Herald* comes to-day laden with good words, and the letters are cheering. Sisters, let us have more letters. Sister Martha Elvin, where are you? I used to listen to you on the gospel work, in the happy long ago, with great interest, and I know your letters would be interesting. Sisters, all, let us each strive daily to make our work in our home circle acceptable to the Master.

In good will to all, I am your sister,

ANTIONETTE.

COOK'S POINT, Texas, June 16th.

Dear Sisters of the Home Column: I will try to write a few lines of encouragement, thinking you would like to know how I am enjoying myself in this warm climate. My health is better here than it was in Stewartsville. That climate did not agree with me; but I can not give this country all the credit, for the reason that I know the prayers of God's people have been lifted up for me. Since I came here many have written to me that they do remember me, and for this I am truly thankful. My faith, since I came into this work, is constantly increasing. While we were living in Dickinson county, Kansas, close by Bro. and Sr. Vanfleet's, we had many happy hours in prayer and testimony meetings; but the scarlet

fever came in the neighborhood, and many of the Saints' families were sick, and some died. One of my children took the fever when I was all alone and no one to help me. My husband was in Smith county, Kansas. I sent for the elders, who administered to my child, but she did not get any relief until I wrote for my husband. When he got my letter he took it to the Lord in prayer, and while in prayer he saw the child well, and he did not come home. Then I sent for other elders, and they prayed for my child, and the fever left her, and she was soon well.

Dear sisters, my thoughts about raising a family are as "Aunt Patience's." I am the mother of seven children, but only three are living; and since the death of the last one, which was one year ago, I have studied more about the hereafter; and in a dream I thought I was at the last child's grave, and the coffin was open, and the dear little child sat up in the coffin, and her hands were as crystal, and her whole body was transparent, clear, and fresh as a rose, and she was singing the sweetest song I ever heard. I was trying to join in singing the chorus, and that chorus was this:

"Glory to God in the highest;  
Peace on earth, good will to men."

This was so sweet that I could not forget it, and it is yet fresh in my mind. I will close by saying, this is the Lord's work, and it can not fail.

Your sister,

LUVENIA ROBERTS.

CALIFORNIA.

Dear *Sr. Frances*: I realize that every step taken by the church is onward and upward, and if the mothers and sisters take the same interest in the new magazine they have in the Home Column, it will do good and be a success. I often look back to the time when I was one of the flock. There was no Sunday School and no Sunday School, and no Zion's Hope for the little ones to read. That was forty-six years ago, in London, England. At that time it was the intense longing of my heart to see Joseph the martyr, and to be with the Saints in America; but it was ten years later when I landed on the shores of America, and nine years later (in 1859) we crossed the plains for California—my husband, myself and one child. We went to Sacramento in the fall of 1863, and there we heard of the Reorganization of the church, and I was baptized by Bro. E. H. Webb, in 1863.

May God bless you and all with you in the effort to do good.

AUNT SARAH.

SHE HATH DONE WHAT SHE COULD.

SISTER FRANCES:—The question came to my mind this morning as I read the 14th chapter of Mark, Have I done what I could? When I look back over my life I can see that the hand of the Lord has been over me for good, all my days; and this morning my heart swells with gratitude to my heavenly Father for his loving kindness and tender mercies, for out of deep affliction the Lord has lifted me and put joy and gladness in my heart and home. Now, while I have tried to do my duty, the question comes, Have I done all I could? Solemn thought!

I think the Mothers' Home Column will be a great blessing to the church; and may our heavenly Father bless you with wisdom and grace to perform your part.

There is a great responsibility resting upon the Saints in training their children. In the first place we must live pure, truthful, prayerful lives before them; for if we don't they won't have any faith in us or our religion when they grow older. We should teach them to be thankful to God, because he is the giver of every good and perfect gift. Teach them about his love and care over us; of the beautiful city made without hands, and the mansions prepared for those that love God and keep his commandments. We must try to instil love for Christ in their hearts; show them how we may all live forever with our Savior, through his resurrection. Indeed, dear Saints, we are commanded to teach our children diligently. Deut. 6: 6, 7. Then let us endeavor to be faithful in keeping the commandments of God; for where much is given much will be required. It will be sad indeed to those who have neglected known duty to hear the command given, "Depart, ye know me not;" but on the other hand how happy those will be who hear the welcome plaudit, "Well done good and faithful servant; enter thou into the joy of thy Lord!" Then let us do what we can. Praying God will enable us all to do our duty, I am your sister in Christ,

ANNIE FLOWER.

#### HOME COLUMN MISSIONARY FUND.

A Brother, Flintville, Wisconsin.....	1 00
Sr. Nancy P. Gamet, Mondamin, Iowa....	1 00
Annie and Mary Danielson, Leland, Illinois	67
Bro. John S. Lawton, Boston, Massachusetts,	1 00
Sr. Mary Hawley, Greenwich, California..	2 00
Sr. A. S. Sellon, Burlington, Iowa.....	75
Sr. Annie Locke, Coldwater, Michigan....	1 00
A Sister, Dow City, Iowa.....	1 00
A. J. and C. C. Blakesley, Afton, Iowa....	1 50

LAMONT, Iowa, August 11th.

## Correspondence.

SANTA ANA, Cal., July 28th.

Dear *Herald*: During the early part of the year circumstances were such that I could not get far from home; consequently my labors were confined to San Bernardino, where I preached as often as convenient, counseled the local authorities as seemed good, kept myself in communication with my co-laborers in different parts of the mission, suggesting and directing according to the wisdom given me.

On June 7th I had the privilege of baptizing Sr. Givens (an old-time Saint) and Bro. James Baldwin's little boy. On the 12th I met with the Saints of Los Angeles and spoke morning and evening. Found Bro. J. R. Badham still at his post with his wonted zeal, trying to cheer the Saints and keep the work moving. I remained with the Los Angeles branch two weeks, visiting, preaching and looking after the church interests. While there Bro. Badham baptized three adults: one of them from the Advent church, the other two having been non-professors.

The 26th, in company with Bro. J. A. Anthony, went to Downey, where we were made welcome at the house of our worthy brother, Nelson Vanfleet, under whose roof I had rested near Abilene, Kansas. It is good to meet the tried and the true. I preached at Bro. Vanfleet's several times, and found a few interested. On the 30th, I had the pleasure of baptizing Bro. Vanfleet's two daughters and son.

July 1st found me at Santa Ana, where I have been ever since, with the exception of a visit to

San Bernardino and one to Laguna. Have preached here several times with from fair to good liberty.

Bro. Mills has arrived, having been hurried home from Nevada by failing health. He is not in good health yet, but in excellent spirits—gives a glowing account of the conference and his visits by the way. If all who attended the conference carried away as much encouragement and good cheer as did Bro. Mills, good results will follow.

I rejoice to hear of the great success attending the labors of many of the elders in the east. God be praised. We are not without encouragement here, yet our advancement is slow, I fear, compared with others. The great drawback here, to our work, is the "boom" in real estate. The minds of the people are full of speculation. You can engage their attention upon no other subject. Saints, many of them, are carried away with the excitement. We can only raise a warning voice amidst this tumult and confusion, and leave the result with God, and wait to see what the end will be. It "bodes" no good for the Saints of God if in their prosperity they forget their Benefactor. Upon the other hand, if they make a proper use of that placed in their hands, keep themselves humble and devoted to duty, good will come to them. We shall see how many will come out of the fire refined and purified.

Individually, I have scarcely ever felt the influence of contending powers so sensibly as in the last few weeks. Sometimes I feel like a tempest driven bark: at one moment riding the crest of the wave, with the grandeur of the universe open to my admiring view, and the next threatened to be engulfed by the waves, which rise mountain high around me. But my faith in the great latter day work, including that of the Reorganization, becomes more firmly fixed by every conflict through which I pass.

Hoping that the time to favor Zion is near, I am in bonds of gospel love,

HEMAN C. SMITH.

TARLETON, Tenn., Aug. 1st.

Bro. W. W. Blair:—I am in the middle division of Tennessee, where I was raised. I enjoy the visit very much. I am preaching to my old neighbors, friends, and kinfolks. I have large congregations and good attention. The people here seem to be honest and are anxious to learn our doctrine, or the doctrine we believe, "yea know." My stay will be short here. I would be glad to have an opportunity to fully explain all our claims as they seem to be anxious to know; but I will have to go back to my home in Texas and look after the flock that I have the oversight of there. I was re-elected president of the Central Texas district at the last session, which was held near Hearne; had a good time at conference. Our next conference will be held at Cook's Point in Burleson county, at the call of the president. Hope to meet a good number of the membership.

The good work seems to go on in spite of all the opposition it has. I find when the people in some places find that they can not set aside our claims by the Bible they cry out "Mormonism," it seems for the purpose of gratifying their hatred and to prevent others from investigating for themselves. But, however, the truth does and will prevail sooner or later. I am so glad that it is so. I will go home in about two weeks and

then the brethren of the different branches in our district may expect me around to see them, and report as to my success in Tennessee. I again ask the brethren and sisters to pray that I may be able to earnestly contend for the faith once delivered to the Saints, my prayer is that the good Lord may continue to prosper Zion. May he continue to bless us all in our several station.

Yours in gospel bonds.

E. W. NUMLEY.

LAMONI, Iowa, August 2d.

*Editors Herald:*—Since the Kirtland Conference I have not done much preaching; though I have not been idle when able to work. May 24th, I went to St. Joseph, Missouri, on church business, leaving on the 26th for Spickardsville, Missouri, *via* Clarksdale, stopping over one night with Bro. A. W. Head and family. I remained at Spickardsville, and vicinity, till the 14th of June. On my arrival, I found that the Methodist and Christian churches, both of which were open to us last summer, had been closed against us. For two succeeding Sundays I spoke in the grove, with good liberty, to interested, but not large congregations. I spoke twice on each Sunday. I am satisfied that good was done, but O, how much depends upon the conduct of the Saints where we labor, and of the people to whom we present the word of life! We can not compel any to receive the truth, none to honor it in their lives, after having received it, and we would not if we could. Nor should we permit any false inducement to influence any one in obeying the gospel. If the love of the truth and a desire for salvation are not sufficient inducements, so far as I am concerned, if I know it, they must stay without, where they properly belong, to receive that for which they live.

On the evenings of May 31st, June 1st, 2d, 4th and 9th I spoke in the West Fair View school-house; also on Sunday, the 12th, at 11 a. m. June 7th and 8th, spoke in the Arnick school-house, in another direction from town, where we had good attention and interest. Some expressed themselves very favorably to the faith and doctrine of Christ. I found kind friends, in town and in the country, who willingly did what they could to alleviate those things which are so common to my life. Spickardsville and vicinity, like many, many other places, need the whole time of one "good elder." Yes, *good* elder, for they are the only kind in demand wherever we go.

After the churches had been closed against us in town, Rev. Isaac Chivington, of the M. E. Church, made a cunning and desperate effort to sustain the old doctrine of the creeds (but not of the Bible) viz: "The canon of scripture is full; the Bible contains all that God intended for man in all ages of the world." After hearing two discourses on this subject, and after taking in the situation as best we could, I sent him (the minister) the following note:

"SPICKARDSVILLE, Mo., June 7th.

"Rev. Isaac Chivington, Dear Sir:—It has been my privilege to listen to two discourses delivered by you, in which an attempt was made to bring into disrepute the doctrine of "continued revelation," as taught and believed by the people I have the honor to represent. Your attempt was a vigorous one, and, in my judgment, somewhat *bitter* and *unfair*; but as you called the attention of the people to the grand teachings of the Bible,

and the danger of allowing them to be subverted by anything else, (all of which we most fully believe), there is a good and acknowledged basis from which we, as professed ministers for Christ, may properly labor to bring the people to a unity of belief.

"In your effort, you claimed that the Bible contains all the revelation that God intended for his people in all ages of the world. We believe that this proposition is not, and *can not* be sustained by Bible proof. Are you willing to affirm it in a friendly, religious discussion, for the benefit of the people of Spickardsville? We are willing to negative this proposition, using King James translation of the Bible (which you say you prefer) as the standard of evidence. Truth does not shun a fair and full investigation; nor are its honest and intelligent devotees, anxious that error should be securely imprisoned, before they dare to defend its claims. Please let me hear from you at your earliest convenience, as I may leave the town in a few days.

"Yours for truth and right,

"JOSEPH R. LAMBERT."

I have not heard from him up to date.

On the 15th inst. I went to Flaglers, a small mining town twenty-eight miles from Albia and forty miles from Des Moines. There are about eight members of the church living in this town, including Brn. Thomas R. Williams and Abram Jones, both of whom hold the office of priest. These brethren had been holding prayer and preaching services for some months, assisted and sustained in their work by Saints and friends. When they commenced these meetings, so I was informed, there was no religious services conducted, publicly, in the town; but in a short time after these brethren began to expound to the people "the faith once delivered to the Saints," the Methodist people commenced work in their line and in their way. They found a minister in the country, held a series of meetings and made some converts, and have been very active ever since. Mr. Bunting, Justice of the Peace, delivered a lecture a short time before my arrival there in which he denounced us in strong terms, affirming that we are one with the Brighamites, are a set of "cut-throats and adulterers," etc., etc. This man who was so anxious that the people be not deceived (?) did not attend any of our meetings while I was there. I sent him a kind and special invitation to come and listen to the other side, but he did not come. Why should a shepherd flee when "the wolf cometh?"

I remained in Flaglers till the evening of the 25th, spoke nine times to fair sized congregations, as a rule, some of whom seemed to be deeply interested. I am satisfied that good can be done at this place, as it can at many other places, if the proper amount of the right kind of labor is bestowed.

It seems to be necessary for me to say, though I regret the necessity, that I shall be able to do but little till there is a change for the better in my physical condition. I think I never felt a deeper interest in the work, nor stronger assurances of its ultimate triumph. I call the special attention of "all the missionaries in this field," Iowa and Missouri, to the request of the missionary in charge, as published in *Herald* for May 21st, 1887, page 334. A respectable number have promptly responded, while quite a large number, for reasons best known to themselves, have failed

to do so. Please do not allow September 15th, the time for the second report, to pass by with this necessary duty unperformed.

I am receiving good news from some parts of my field, while some others are suffering from the need of ministerial labor, and the follies of those who are called Saints.

Your in bonds,

JOSEPH R. LAMBERT.

GLENWOOD, Iowa, August 2d.

*Bro. Joseph:*—Our two days meeting held at Emerson on the 9th and 10th of July, was well attended. The Saints from Farm Creek, as well as from Key Stone, were in attendance, and with the few that live at Emerson and vicinity, we had a very enjoyable time. Elder Luff was with us and preached the gospel straight, in his usual logical manner. He was greatly helped by the Spirit, the word came with power and urgency, to the joy and satisfaction of the Saints, and to the gladdening of the hearts of many who knew not the truth. Our Methodist friends kindly gave us the use of their church when not in use by themselves. We occupied it Sunday afternoon and Saturday night, Bro. D. Hougas preaching Sunday afternoon to a fair audience. I remained over the next week and Sabbath, held two meetings during the week, and three on Sunday and had more in attendance of those not in the church than on the previous Sabbath. I had the pleasure of baptizing two, Bro. Graham and wife; both full and strong believers in the doctrine of Christ. On Monday night held confirmation meeting at the house of Sr. Graham, mother of Bro. Graham, and in that place God truly met with us in power and in much assurance. After attending to the confirmation we had prayer and testimony, and the hearts of all were made to rejoice in the God and rock of their salvation; the gifts of the gospel were manifested, and God spoke peace to our souls; his holy Spirit hallowed every mind and filled each soul with his love, until all hearts were melted down to tears of joy and gratitude to God. From there I went to Wheeler's Grove and held meetings, and spent two Sabbaths. The first Sunday Bro. D. Hougas was with us and preached in the afternoon; his sermon was applicable and timely, and appreciated by all present. The following week was spent in practicing and making preparations for a Sunday School concert to be held on the following Sunday afternoon. On Saturday night we presented the word and on Sunday morning with excellent liberty. After which we enjoyed a very agreeable picnic dinner, provided by Saints and friends for the occasion. At half past two our concert commenced, the songs and declamations being arranged suitably for the occasion, and valuable aid obtained from members of other churches, two hours were very profitably and agreeably spent. The house was seated to its utmost capacity, and a large crowd outside who were unable to get in. At night we preached to a full house. Thus ended our labors in that place for the present. Members of other churches expressed themselves well satisfied. I must say in behalf of the Saints of Wheeler's Grove: they have the ability, being numbered among the sweet singers of Israel, as well as the vim and stamina to make anything of this kind a success. I shall stay in this place a night or two, and then work my way down to the Rees School-house for

next Sunday. The officers and Saints of the district have done nobly in making our two days meeting successful; may the blessing of God attend the faithful labors of his Saints and servants is my continual prayer.

Our Reunion Meeting to be held in the grove of Bro. William Leeka, four miles north of McPaul, located on the Kansas City and St. Joseph Railroad, commences on the 26th of August, 1887. We expect to hold over two Sundays. We earnestly hope all the Saints in the district that possibly can, will attend, and we cordially invite Saints from other districts to meet with us. We expect one of the First Presidency, Elders Lambert and Luff, with others, to attend. Come one, and come all. Teams will be at the depot at McPaul to carry passengers to the meeting free of charge, on the 26th and 27th. May the blessing of God attend all is the prayer of your brother in bonds,

HENRY KEMP.

NORTH PLYMOUTH, Mass., July 31st.

*Bro. Joseph:*—The Spirit seems to move upon me to write for the *Herald*. Its teachings give me comfort and relief; especially when I peruse the experiences of others, the sacrifices they have been called to make, and the blessings they have received afterwards. How true our Savior's words, "The spirit is willing but the flesh is weak." Also, when he was wrestling in prayer: "If it is possible let this cup pass from me; but if not, thy will be done." This was the principle he acted upon.

I baptized three Sunday the 17th. There was quite a number to attend, the Spirit was with us in peace. It seemed solemn to all that were there, to see those young children so firm and determined to do the Master's will. Some witnessed the scene with tears. Those baptized did not exceed fourteen years. It seemed that when I was in the water the heavens witnessed unto it, for there was a circle around me, and the Spirit attended the confirmation, and throughout the day. We heard them bear witness to the work; and so our dear Savior works with his children. May the good work go on until the honest in heart are gathered in, is my prayer. We have had Brn. E. C. Briggs and M. H. Bond to pay us a visit. The former was never here before; he is a grand representative of the work. I am so glad that God has chosen such men. The latter is not afraid to present the truth. I know that he is seeking eternal life in the kingdom of our God, and not for the praises of men. May God bless him, and you, Bro. Joseph, and all the helpers in the gospel. Your brother in Christ,

N. R. NICKERSON.

ELLINGTON, Minn., Aug. 1st.

*Bro. Joseph:* I have just returned from Brownsdale, where I went to baptize Bro. W. J. Graves, whose name appeared in the *Herald* some time ago, requesting that some one be sent there for that purpose. I spoke once while there in the Christian Church to a fair congregation, and was blessed with the Spirit of the Master in presenting the word. I think Brownsdale would be a very hard place to open up the work. Prejudice is very strong there. Bro. Graves in posting notices for preaching, posted one in a hotel of the place, and the landlord's wife tore it down, and said that they did not want any of that there; but the man came out to hear me, and thought that

we believed about as they did. I left Bro. Graves feeling well and satisfied that he had done right. Since his letter appeared in the *Herald* he has received three packages of papers and pamphlets from David Whitmer; but Bro. Graves is satisfied with the truth, therefore, has no use for them. I have two appointments out here to fill, and think that in time some will be gathered out. I have been blessed with the Spirit of the Master, when standing before the people to show the way of life, and have thus received a fulfillment of the promise that if I would walk humbly, that the Spirit should be with me. Thus my faith is strengthened in the work of God, for it is surely his work, and will abide though men and devils may assail it. Having put the gospel harness on, I expect to wear it until it shall be said that my work is done. Yours for the truth,

E. A. STEDMAN.

INDEPENDENCE, Mo., May 19th.

*Bro. Joseph Smith:*—I write this to inform you that I have renewed my covenant. I have made promise to the Lord that, by his assisting power, I will try to serve him to the end. I have not taken any part in the church for about five years, being led astray by the enemy of all good, so I became discouraged. Some of the officers visited me, but to no good. I told them not to bother me. I also said perhaps the Lord would feel after me, and if so I was willing that he should use me; so they let me alone as I desired, and after many days the good Father has truly stirred up my heart and mind insomuch that I did promise him if he only would forgive me I would try to serve him to the end, and his promise is sure. Now I offer my confession to the church in hopes of their prayers for me. Wherein I have done wrong or offended any, I humbly ask their forgiveness. I desire good.

I remain, WM. S. McMULLIN.

AKRON, Iowa, August 6th.

*Dear Herald:*—From Sioux City we went to Kingsley, where we secured the school-house in Quorn, the old town, and preached ten discourses to small but attentive audiences. The director here was so kind as to light up, and ring the bell for us. On Thursday, July 28th, our heart was made glad in our being permitted to lead three candidates into the waters, two being the granddaughters of "Uncle William" Jordan, the other, a young man of twenty. On account of previous appointment we were obliged to close here the evening of the 28th. Since leaving, we learn there is another candidate for baptism. We proceeded from here to Sioux City by stage, through rain and mud, arriving at 11:30 p. m. Bro. Berg had given notice of our meetings to the three leading journals, which they kindly published. On Saturday I billed the main streets with preaching notices; but found on our arrival at the grove, Sunday, very few out. However, they were very attentive, and at the close of the 2:30 p. m. discourse, an engineer of the I. C. R. R. expressed himself as highly pleased, and at departure extended unto us the hearty grasp of the hand, offering the hope that we might meet again. We concluded here Monday evening, and on Tuesday came to this place where we secured the use of the Christian Church for three evenings, closed last night. We were greeted the first evening with about thirty persons. The second, the rain prevented the presence of all but ten. Last night

some seventy-five were present, and during our fifty-five minutes discourse marked attention was paid. If the minister fails to come we will probably occupy the church longer. We wish that some of our people could see the energy of some of those sisters that called forth Bro. Derry's poetical expression some years ago, and who are still living here. These noble sisters have aided me in every way possible.

The Saints generally have been very kind, and the time will come when they will get their reward.

In bonds,

J. W. WIGHT.

KENTON, Tenn., Aug. 6th.

*Dear Editors:* Will you permit a few words of a sinner in the pages of the *Herald*. I am a sinner because I have never been adopted unto the Lord. I am not permitted to draw near unto him as his child, although my heart may be "sprinkled from an evil conscience," yet my body is not "washed with pure water," and this is the only way I find written in the New Testament that a man can come unto him and please him. The second birth must needs be, or we can not enter into the kingdom; and not only enter into, but Christ says (John 3:3) "Verily, verily I say unto you, Except a man be born again he can not see the kingdom of God; and he then tells us how we must be born into righteousness. Again he says there is but one way, and that "he that enters any other way is a thief and a robber."

And now I wish to say a few words to the heirs of Christ whom he has chosen to feed his sheep. Are you going to stall feed and fatten a few of your chosen ones, while others that can not be in your chosen fold do hunger for even the leavings and waste blades? Will you not gather up a few of the waste blades of the stall fed fold and carry them to the lost sheep in the wilderness that are starving for them? We heard in the spring that the Henry county elders were coming here this summer, but we have not heard any more from them. May our God select his own due time, and send laborers into his harvest before the heat has burned the straws until they have fallen to the ground and the precious wheat be lost.

GEORGE H. BRUSH.

CABOOL, Mo., July 29th.

*Brother Blair:*—Have just returned from the Pinery, sixty miles east of here, where I have been engaged at carpenter work. The Great Ruler has favored me with health and business, and I have tried to do something in the interest of the great latter day work. At the head of Pike Creek, in Shannon county, I got permission to lecture on church history from a Bible standpoint. I took for a subject: "If judgment begin at the throne of God, where shall the sinner and the ungodly appear." I had to tell what kind of a house the house of God is, give its organization in the the days of Moses, show how judgment began at it, and how Father worked with it, and identified it as His church. I hear I gave good satisfaction to many present. I have introduced and advocated the gospel in four counties where it was unknown five years ago. Wright, Texas, Howell, and Shannon counties. I have to make good use of labor days to secure food and raiment. I think Whitmer should be ashamed of his pamphlet.

Yours in bonds,

B. A. ATWELL.

KNOX, Ind., July 30th.

*Bro. Joseph:*—The debate between Bro. Leonard Scott, of our faith, and Rev. Fennamore, of the Adventist, closed with a grand success to our cause. Although Bro. Scott had an able opponent, (said to be the ablest in their ranks), yet the Lord blessed us with the victory, and the impression generally is, that the "boy" was too much for him. Indeed, Bro. Scott's arguments based on the "capabilities" of the mind of man, "volition" &c., were left entirely unnoticed by his opponent, and most of the scriptural arguments presented in favor of our position, were met by sophistry. 'Tis also evident that the reverend gentleman had enough by his decline of further investigation, when pressed by Bro. Scott. It is to be regretted that the debate did not continue longer than three evenings. There was a splendid representation out each evening, including the "officials of town," and notwithstanding the M. E's. and Free Methodists voted their members out of attendance, it gave room for those somewhat above religion's insanity. We believe a great deal of good will result therefrom, although it was brief. We trust for the fruit to be manifested in due season. We are feeling strong in the work. Pray for its success and glorification.

Yours in the faith,

J. B. PRETTYMAN.

COLDWATER, Mich., July.

*Mr. Editors:*—Is it the duty of the elders of this church to reply to every blackguard that yelps against the Book of Mormon? It has been proved by good witnesses to be of divine origin time and again. This idea of replying to every bark or yelp of the dogs looks like the defendant in court who rakes all the saloons and doggeries to get witnesses to defend his case, when three good witnesses will do just as well.

If the *Plain-Dealer* cares to know facts, and let his readers know those facts relating to the origin and coming forth of the Book of Mormon, why not cite him to the history of it as given by the translator and the church years ago. If that will do him no good, replying to the slang and lies of Puritan ministers will not. The longer such liars are noticed, the longer the people may be bothered with theories, romances, &c. It may be food for some, but I question its edifying the well read Latter Day Saint. If elders wish to have the public enlightened on the Book of Mormon, tell them to read their Bibles, as explained by Joseph Smith the Martyr, and burn up the manuscripts of all from E. D. Howe, of Painesville, Ohio, down to Ethan Smith, of New England.

If our elders say anything by way of reply to these scamps, let them say; "Take our standard works and the facts which we have collected to give all that love truth." Let them come to us and not run after our foes to get at the facts pertaining to that book. Are we not as capable of finding the facts; and are we not as willing the world should have them as these hirelings who divine for money. Are the elders a set of cat's paws to be set up and down by these policy men. If the elders of this church are not as reliable and competent to find out when, and where, the Book of Mormon came from, pray tell us who is. As a body there is no class of ministers more studious, nor better posted on the history of church, state and general principles.

We have the works of Luther, Calvin, Wesley,

Scott, Fox, Campbell, Miller and a host of others, why don't the press question the works of these men. Mr. Smith gave the date, place, and the names of men who assisted him in preparing the work for the public. Thousands upon thousands have investigated the work from the foundation to the present date, and find no discrepancy, nor contradictions. Why is it then the priests and editors will set aside all these evidences and take the rotten yarns of fools and knaves.

The Book of Mormon has been in the hands of its friends and foes fifty years, and it has stood the test of criticism. The priest at his altar, the statesman in the Senate, kings and queens have had it, and at their command has been the best talent of the nation, yet they have failed to detect it as a fraud; and it stands as a witness against them, as did the writings of the prophets against the Jews when the Son of Man came to Judea.

I would say in conclusion, if the *Plain-Dealer* is what his name calls for, let him publish what Mr. Smith told the world about the first and last of finding the plates, translating, &c. Then will he and his readers be wiser on many things pertaining to this and the next life.

L. D. HICKEY.

CLINTON, Mo., August 7th.

*Editor of the Saints' Herald:* Some few months ago some of our citizens made arrangements with an Eastern Drilling Company to drill for gas. After the machinery had arrived and a location was selected about one mile and a quarter southwest of Clinton, on the banks of Town Creek, the men were soon at work sending the drill down through sandstone and flint rock, making an eight inch hole. At the depth of about 350 feet, a large flow of pure sulphur water, clear as crystal, came gushing out at the top—a wonder to behold! Hundreds soon flocked to the place to see and drink of the flowing fountain, as it ran roaring down twenty-five yards, or more, over the bank into the little creek. This was not enough. The drill was soon set to work again, making a five inch hole, with an iron pipe inserted to exclude the flow of water, so not to interfere with the drilling. So on down through flint and sandstone the drill went, and when about 800 feet deep, up came rushing through the five inch pipe another large flow of pure, soft water, clear as glass. This added such strength to the flow of water, many soon became anxious to know how high the water would raise; so an eight inch pipe was attached, extending about twenty-five to thirty feet high, and the water continued to flow out at the top at the rate of three to four hundred thousand gallons per day. There has been some days (as estimated) from five to seven thousand people to see it.

It would be hard for me to tell the grandeur of the sight. Surely the "regions round about," or "Zion and her borders," is the land spoken of in Deut. 23: 13 to 16—"Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof."

When I see such things brought to light I feel to thank God, the giver of all good, that not only

is this a land of "milk and honey;" but milk, honey, water, wood, hay, coal and iron, rocks and river; yes, "cattle on a thousand hills," with fields of flowers and fruit trees. Who would not live in a land of "pears and peaches, and a fountain of pure, flowing water for a "hundred and forty-four thousand strong?" I feel splendid in this latter day work; and that it is like the mighty rock—unmovable.

Yours in the gospel of Christ,

D. C. WHITE.

CORMORANT, Minn., Aug. 8th.

*Bro. Joseph:*—Yesterday was a blessed day to the people at Scambler. It being my last sermon there, I spoke on the fall and rise of the Church of Christ. The house was well filled with attentive listeners. At the close of the service I baptized two, Charles Morse and wife, a very intelligent man, and one that will make his mark for good in the kingdom of God. The Rev. Mr. Hewitt appeared before the people at Scambler, last evening; and with the tongue of a slanderer, speaking all manner of evil against Joseph Smith and his people.

I was granted a few minutes to reply; but a storm coming up, and the people very uneasy and leaving the house made it a little bad for me to speak. My reply was so close a rub for the Reverend, himself, he had to groan out; for when I informed the people that the gentleman had four wives himself; I thought he was a first class Mormon; and indeed the wrong man to fight Mormonism. It made friends to our cause. One, a very well read and intelligent man, came forward and said, "I am more and better satisfied that the Latter Day Saints are right, and I am going to be baptized." I expect to lead him into the water, and it may be others on Tuesday evening. Thus we see the work in its onward march in the land. Brethren Martin, Way, and McLeod are in the best of spirits and will hold the fort. After harvest and threshing is over they will put in good time for preaching. I leave for Independence, Missouri, next Sunday night.

Yours truly,

J. C. FOSS.

SWEET HOME, Mo., August 5th.

*Bro. Blair:* The work here I believe is on the move. As a rule we have fair attendance wherever we go. The people seem to be willing to hear, but the divines of the day roar and threaten us with their patched up systems and man-made theories, until my nerves have become quited and my belief made sure that they haven't got any lever that is sufficiently strong (with all their boasting and assertions) to move the foundation off from the Rock. We have been holding meetings in Nodaway, Holt, and adjoining counties. We obtained the Christian church at Alanthus, last Sunday, with the understanding that when we were through that we invite others to speak. We were there on time, and Bro. Thomas called their attention to the text: "Seek first the kingdom of God." All listened attentively. We followed in the afternoon, showing that there were fundamental principles, and in order to get into the church we must observe them; also, that we have the right to state what we believe, &c.

Of course the ministers were there, and when the invitation was given to speak, no one replied. After meeting was dismissed, then some declared it was true, others saying it was false, &c.

We expect to start for Holt county, about the 16th instant; will hold meetings by the way; will reach Ross Grove by the last of the month, if all goes well. The Saints here feel well in the work. We will respond to all the calis we can reach.

In bonds,

A. J. MOORE.

NEBRASKA CITY, Neb., Aug 9th.

Dear Herald:—Bro. W. W. Blair came here on the 26th inst. He occupied our pulpit acceptably each evening during the week and twice on the Sabbath. At the close of his last sermon he was invited by a unanimous vote of the large congregation to return. The people turned out well considering the intense heat.

We are suffering in this immediate vicinity for rain. It is now too late for the corn to be saved by rain. The apples are being injured; they cook upon upon the trees, and thus are prevented from developing, which causes a great many to fall, as "untimely fruit." I can not remember, during my long residence in this state of such a continued unbroken drouth.

The first instant, with my family, I went into the vicinity of the Moroni branch, and commenced meetings in Jones' grove. For more than a year this branch has been in an unhealthy condition, by reason of misunderstanding, unwise, and harsh words; and an unyielding and unforgiving spirit have worked, and may still work to the hurt of Christ's cause with some. However, I pray in the all prevailing name of the Savior, that the healing power of the Holy Spirit may fill each heart, and that unseemly strife shall have no place. There is a golden opportunity for the few Saints in that region to achieve a good and lasting work for the Master, and I opine that God will hold all his people responsible for the gifts and privileges extended. It was with some misgivings therefore that I undertook the task of holding meetings; but willing to labor, and leave the result with God, I went trusting to the Father and not in man. It was astonishing to see the people flock out to hear the gospel story told. The word has been preached in that neighborhood during the past fifteen years; never was there so much interest manifested or so large numbers come to hear, and they were so very eager for the tracts. I was refreshed and cheered to be treated kindly, and see in the audience from time to time some who, when I first went there to preach, talked of mobbing me. What a change for good? Surely the Spirit of our God is moving upon the hearts of the people to hear favorably the message of eternal life.

During my stay Bro. N. Trook was stricken with sickness, and for a time it appeared he would never see the light of day again. We called upon God in humble prayer after the manner directed by Saint James, and praise be to Him that "giveth every good and perfect gift," all pain and distress left at once. What a glorious blessing that we are permitted to have part in gospel work, that is so rich and full of good to those who have faith and confidence therein.

I preached each evening during the week and three times on the Sabbath, and on this day I spoke fully five hours, and at the last meeting for more than two hours, and to over four hundred people, among whom were doctors and ministers, one of the latter aiding me on the stand, and some wondered why I quit so soon. They said, "We could listen to that kind of preaching

all night." God blessed me with his Spirit; to him be all the praise. The work is his, therefore be the honor his.

ROBERT M. ELVIN.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### PROPHETIC GLEAMS.—No. I.

BY LEONARD SCOTT.

"IN the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever."—Dan. 2: 44.

Far back in the twilight dawn of antiquity it pleased the governor of nations to unfold to Nebuchadnezzar the mighty monarchies and empires that should arise in succession, each on the ruin of its predecessor; signally displayed by the selection of appropriate symbols, suitable to the nature and condition of the king, under the cruel sway of idolatry, of which (according to Chaldean religion) he was a conspicuous factor. A splendid metallic image is reared in his presence, symbolical of a succession of imperial dynasties in chronological order. Its composition decreasing in worth and brilliancy on the principle descending to its feet. "This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay."—Dan. 2: 32, 33. This wonderful representation was entirely unknown to the necromancers, astrologers and wise men of Babylon's court. Daniel, a captive of Judah on whose youthful brow divine inspiration nestled, alone, could unfold to the king the proper interpretation. "There is a God in heaven that revealeth secrets and maketh known to the king . . . what shall be in the latter days."—Dan. 3: 28. The complete failure of the scientists of the king's court to present him a solution of the metallic problem, was a tacit acknowledgment that revelation from God was not received by them, and failures will forever result where God's ways and means are ignored.

But by the inspiration of God, the eternal kingdom and the sublimities of the age to come were set before the vision of mortals. The unfoldings—the evolutions of the future were vast. The sections of the image, which are four, symbolize four earthly kingdoms, not as existing contemporaneously, but successively, to be also universal in extent. For the prophetic interpretation declares "Thou art this head of gold." Wheresoever the children of men dwell the beasts of the field, the fowls of the heaven, hath he given into thine hand and hath made thee ruler over them all." Hence we perceive that Nebuchadnezzar was ruler of this "head of gold,"—and in character and extent a universal government. The golden kingdom of a golden age. Its metropolis was Babylon, the ancient and renowned city, so pleasantly situated on the plains of Shinar; a

city fifteen miles square and surrounded by three walls, wide on top as a large church house, seventy-five feet higher than the highest church steeple in America—sixty miles in circumference—fifty streets crossing each other at right angles; twenty-five gates of brass and bars of iron. This olden city was furnished with towers, temples, palaces and pleasure gardens, structures exhibiting the most splendid specimen of architecture—of colossal dimension, emblazoned with varied artistic decorations. The center of pride, of riches, of power, of glory, it dazzled the world, the capitol of the Babylonian or Assyrian Monarchy. In the midst of this city sat Nebuchadnezzar, vigorous, youthful and bold, enthroned in splendor and magnificence, swaying a scepter over *all* the kingdoms of the world. This monarchy was founded by Belesus who was the Baladin of scripture, near 2,222 years B. C., and by various civil dissensions and rebellions had changed hands until given under power to this head of gold.

Having obtained universal supremacy and glory B. C. 681, it declined and was conquered B. C. 538 by a union of nationalities, symbolized by the section whose composition is silver. Thus the glory of kingdoms, "the beauty of Chaldea's excellency"—the head of *gold* is lying prostrate at the feet of that power which Daniel says in *inferior* to thee.

History presents the fact that Media and Persia being consolidated under one rule succeeded Babylon as the second world-wide kingdom. But does the Bible confirm the claim? While the last king of Babylon sat upon his throne, a mysterious hand appeared upon the wall of his palace and inscribed a thrilling declaration, part of which Daniel interpreted as follows:—"Thy kingdom [Babylon] is divided and given to the Medes and Persians;" and it is added, "In the night," (of this remarkable occurrence) "Darius the Median took the kingdom."—Daniel, 28-31.

Another fact historically presented is that the Silver kingdom held in subjection all the kingdoms and provinces of the world. Does the Bible confirm this statement? Only two years after "Darius the Median took the kingdom" of Babylon, during which time Cyrus reigned in consort with Darius, Cyrus became sole ruler of the kingdom, and "in the first year" of his independent reign, "The Lord stirred up the spirit of Cyrus, the king of Persia that he made a proclamation throughout all his kingdom, and put it also in writing, saying: Thus saith Cyrus, king of Persia, the God of heaven hath given me *all the kingdoms of the earth*," &c.—Ez. 1: 1, 2. Here there is testimony that the second kingdom represented in the image was a universal one, for the Lord did not stir up the spirit of Cyrus to utter a falsehood. The silver kingdom attained supremacy and glory B. C. 491. Being subjugated by the succeeding brazen kingdom, it ceased to exist B. C. 331.

History is still replete with evidence of this character, and informs us that the brazen section of the great metallic image symbolizes Grecia, that it was also a univer-

sal government. Will sacred story corroborate this testimony?

"The third kingdom shall bear rule over all the earth."—Dan 2: 39. Hence we have in that military chieftain "Alexander" ridiculously called "the Great," a verification of prophetic items. Alexander subdued the world and with all the kingdoms and provinces of the known world prostrate at his feet he wept because there were no more for him to satiate his thirst for power, wealth, glory blood and combat. Attained universal supremacy B. C. 331. Dissolution and decline B. C. 281. The fourth section in this image is that of iron, symbolic of inflexible power. "The fourth kingdom shall be strong as iron," says Daniel. Authentic annals inform us that the Roman Empire succeeded the Grecian, and conquered the whole world. It is not only symbolized by the "legs of iron," but Daniel in a series of parallel symbols, views it as a huge "beast coming up from the sea, as being dreadful, having great iron teeth, nails of brass; and it devoured and broke in pieces and stamped the residue with his feet."—Dan. 7: 7, 19.

#### IT HAD TEN HORNS.

The interpretation given to Daniel was as follows:—"The fourth beast shall be the fourth kingdom upon earth which shall be diverse from all kingdoms and shall devour the whole earth, and shall tear it down and break it in pieces."—Dan. 7: 28. This presents something like a universal rule. No mistake. The fourth section and fourth beast symbolize the strong iron, Roman power. It arose about B. C. 28, attained to glory and splendor near B. C. 31. To these legs of iron were feet of both iron and clay, and to these feet are attached toes, symbolic also of kingdoms, as is evident from the following:—"In the days of these kings shall the God of heaven set up a kingdom," etc. There seems to be a unity in the symbols, to the legs were attached ten toes; "the beast had ten horns." Here is a peculiar political development, which will be noticed by and bye.

We have noticed that the four great Empires are accurately defined. Prophecy depicts the existence, to such an extent, and veritable history is such exponent, that the funeral song of infidelity is almost audible. The "golden" yields to the "silver;" the silver yields to the brazen, or Macedonian dynasty; the brazen yields to the iron; the iron is broken up into ten kingdoms of which the toes are symbolical.

The fifth revolution in the kingly sphere is the introduction of a kingdom that shall never yield; one that should ultimately obtain the universal empire of the world; and that it should break and bruise to atoms every particle of the governments of this world and "stand forever." It would not be an earthly political government, but a divine form, symbolized by a "little stone cut out without hands, to begin without human origin, introduced by "the God of heaven.

This is the prominent thought of this article, and we shall try to bring it out of

the theological spinning factory, and present in the light of truth, scripture and reason. The established government of God is a superlatively grand theme. One on which inspiration has thrown its shafts, in prophetic ecstasy. David wrapt in the poetic effusion, sang of it, Isaiah's hallowed lips foretold it. Most all the holy men of old breathed a tone that casts sweet cadence to the chime, all in language more perspicuous and sublime than mortals filled with enthusiastic ardor, dare utter. The statement at the head of this writing gives us an idea as to the time of its inception—its inauguration. "In the days of these kings." Please observe the prophet uses the distributive adjective which modifies plural nouns. He does not declare, "in the days of this king," singular. Hence from the construction of the sentences we conclude that the time is in the days of a plurality of specified kings, existing coterminously which will prove fatal to the theory of its fulfillment in the days when the star above Bethlehem's plains guided the wise men to the manger, or when angelic melody rang in the Christ eighteen centuries ago. Well, queries one, did not the Christ set up his claims at that time, and those claims were called the "kingdom of God?" And did not Daniel's prophecy receive its accomplishment in those claims? This is the very question the sequel must develop. As we have seen the fourth "section of the image was the power that succeeded the third, (Grecia). All of these political empires were universal (not divided) finally, and Rome is no exception to the rule. Hence in Rome we must see a consolidation.

The iron power crucified Christ and persecuted his followers. We have seen that the "stone" kingdom was to be set up in the days of a plurality of kings. Query: Was there a plurality of kings existing at the time Christ organized his church? "There went out a decree from Caesar Augustus (the iron ruler) that all the world should be taxed."—Luke 21: 1. Would his excellency, the president of the United States issue such a proclamation, imposing a tax on the whole world, unless the whole world were subject to his jurisdiction? This was under the administration of the Roman Caesar. The world was at peace. Caesar had fought his last battle, conquered his last enemy; and never had Satan's kingdom attained so gigantic a height in point of power, wealth, learning, political economy. It seemed as though all the monarchies were but so many workshops in which materials were formed out of which to build Rome.

Rome was a unity and remained so for 476 years. Rome was the world. What started with the Roman influence, reached the boundaries of the vast empire. A nod from the Roman throne made the world tremble. When therefore the Apostle Paul was brought before the tribunal; when his eloquence was made to plead in the palaces of the Caesars, and his puissant arm to wield the sword of the Spirit amid the powers of darkness, he struck a blow that vibrated through every nerve of that vast body politic. The historian (Gibbon)

testifies also to the fact that when Christ was among men eighteen hundred years ago, the Roman empire "filled the world." "The arms of Rome as a republic, never vanquished in battle, always victorious in war, advanced with rapid steps to the Danube, the Rhine, and the ocean." (I quote from memory). Hence the "mistress of nations" under whose benign auspices the Prince of Peace was born, grew in power and territory until near 476 A. D., at which time she was disraptured into ten comparatively petty sovereignties, and lost her unity. Consequently the "stone kingdom" could not have been erected in the ushering in of the administration of favor in the meridian of time. Is it not somewhat peculiar that Christ did not refer to this prophecy, or substantiate his claims relative to the government he was founding, by reference to Dan. 2: 44? If his mission then on earth was in view of this prophecy, why did he not make Daniel's an important testimony to the fact? The same may be asked of Paul and Peter and all the ambassadors of Christ.

Heretofore it had been such that one empire or kingdom arising superior to another in military prowess and political skill, could attach one after another to its chariot wheels, till all were consolidated into one vast realm, and one man seated on the dominant throne, could send forth his will as law to all nations. When Rome fell, such possibilities forever ceased. Crushed beneath the weight of its own vast proportions, it lay nourishing the elements that composed ten petty sovereignties, symbolized by the "ten toes" and "ten horns." Further, it was to be the last of earth's universal kingdoms, till "the kingdoms of this world became the kingdom of our Lord and his Christ. From the time of Canute, until recently, it has been the policy of reigning monarchs to again consolidate them, but one verse of prophecy is stronger than all their hosts; "Partly strong and partly broken," is the inspired statement. There have been some gigantic attempts to unite them. Charlamagne tried it. The nearest approach was that made by Napoleon Bonaparte. In 1813 he controlled the temporal destinies of sixty-four millions of human beings, but what was this compared with the population of three fourths of our globe. He sought to gain by *alliance* what he could not gain by force, and proved his destruction in the troops of Blucher on the battlefield of Waterloo. Divided, says prophecy. Divided, says history. These ten kingdoms into which Rome was divided, though passing through varied changes still exist. The stone that smote the image upon his feet and ruined the whole superstructure is interpreted as per caption of article, "In the days of these kings," &c. What kings are meant? The kings that are *represented* by that part of the image that the stone smites,— "feet" and "toes"— which section represents that the fourth universal kingdom shall be divided, or indicates as in a parallel symbol that ten kings shall arise out of the fourth kingdom. Dan. 7: 23. Then in the days of

these divisions of Rome or "these kings," "shall the God of heaven set up a kingdom." So let this kingdom be literal or spiritual in its nature, its establishment is subsequent to the divided state of the fourth universal kingdom.

The advocates of a spiritual kingdom who claim that it was set up at the first advent of Christ in humility, tell us that "these kings" in whose days the kingdom of God should be established, simply mean *the four universal kingdoms*; forgetting that the "stone" which symbolized the kingdom of God, *did not strike either of the four sections* of the image which were given to represent the four kingdoms, but it smote the fifth section, which represented the "divided" state of the fourth kingdom. Beside this, even if it were true that Christ did set up a *spiritual* kingdom at his first advent, it would not be true that it was set up in the days of these kings; even if reference were made to the four instead of the ten, for more than one of the kings or kingdoms referred to must be in existence at the time this kingdom is set up, to agree with the statement, "In the days of *these* kings." Only *one* of the four successive kings, or kingdoms existed at the time of the first advent. Rome gained its supremacy near sixty years before the ministry of Christ commenced. Therefore these kings can not signify the four instead of the ten. And had Christ set up forty kingdoms then, it could not have fulfilled this prophecy, for it would not have taken place either "in the days of the [four] kings" or "in the days of these [ten] kings." Indeed it would have been an utter impossibility to have set up a kingdom "in the days of these four kings" or kingdoms, seeing they did not exist as cotemporary but successive kingdoms, unless it began to be set up hundreds of years before the first advent, and this would destroy the theory referred to, as well as clash with the fact that the symbol of the kingdom did not smite the image till the existence of its divided state represented by the "feet and toes." The object of the establishing of the government of Christ eighteen hundred years ago was to *convert the nations* peacefully to the mild sceptre of Christ, and as far as an invisible structure is concerned, we aver, that that superstructure known as the "kingdom of heaven" was delivered by Christ to his disciples in parables, afterward developed in visible, tangible, literal and organic structure, "as a city set on a hill whose light can not be hid." So much for the idea of a spiritual kingdom exclusively.

Now the object of the smiting of the little stone is not to convert the image, but to destroy it so completely that it should "become like the chaff of the summer's threshing floor," and be carried away by such an irresistible tornado of divine vengeance that "no place could be found for them." The stone was not to smite the image for the purpose of absorbing it and making it a component part of itself, but to hurl it into oblivion and take its place and fill the whole earth. The above will not occur, till Christ is revealed in clouds "taking vengeance on them that know not

God and obey not the gospel." But the beauty of it is, that the kingdom is set up just previous to his return, it is symbolized by a "little stone. How appropos the emblem. It rolls, it magnifies, it expands, speed increases, velocity becomes irresistible, becomes a "great mountain" and "fills the whole earth." Please observe, that it is a *stone* when it smites, and had been rolling some time previous to its smiting, *i. e.* coming of Christ. For no one will propose that it will smite this side of the second coming of Christ, when the "Kingdoms of this world have become the kingdoms of our Lord and his Christ." But before we analyse the theory of its "establishment at the second personal coming of Christ, we desire to ventilate this theory of its establishing at the *first* coming of Christ. As the prophecy states, "*It shall never be destroyed.*" It shall not be left to other people. Now it can be affirmed of the kingdom in the days of Christ that bye and bye it "*suffered violence and the violent (persons) take it BY FORCE.*" This language though it convey an idea of *past* and *present*, will be understood *in the light of prophecy*, as relating to the future from the time it was declared, when *God's order of things*, relating to the sanctification and redemption of man, should be superseded by human institutions and the traditions of uninspired men. "This question is so easy of demonstration, even by a superficial observation of existing institutions, that is, those of a religious character, and that is corroborated by historic, veritable historic evidence, both sacred and secular, that it would appear useless to try to make demonstration more clear. Yet to supply the necessary links in the chain, we will present briefly some evidence of both characters. We have seen that beautiful superstructure denominated by our Savior "The kingdom of heaven," pass into the hands of the "*violent.*"—Matt. 11: 12.

In harmony with the idea presented by the above quotation, we invite attention to the following words of Christ: "Another parable put he forth unto them saying, The kingdom of heaven is likened unto a man, which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat and went his way."—Matt. 13: 25, 26.

Please note, there was a period when men slept, and this spiritual stupidity and drowsiness was the "evil one's" opportunity in disseminating broadcast the "tares" in the field, (world), the territory of the divine government. This seems to be prophetic of the introduction of false doctrines and the consequent display of Satanic power and influence in the disappearance of the church of Christ from the earth, the intercommuning and gradual assimilation of the people of God to the customs of the world; the commingling in sentiment and spirit of the pure precepts of the Savior, with the heathen mythologies, all brought about by the "violent," were the instrumentalities that contributed to break down her power with God, and to depress her to the sphere of sensuality and the realm of apostasy. How connective and harmonious

then is the language of the Savior in another instance to the Jews; "I must work the works of him that sent me while it is day, the night cometh when no man can work."—John 9: 3. Observe, "the night cometh, and no man can work, that is the "works of God," for by acts of rebellion and disloyalty, the means and power by which such works were wrought, were to be superseded by the order represented by the "tares" which the "evil one" scatters. The works of God is the ministration of the "laws of righteousness," which is the power of God unto, not only the eternal and spiritual salvation, but is not so powerless but that it includes the lesser, or temporal salvation, through God's appointed means.

Again, the government of Christ is a realm of light and purity, and as a city (something visible and also a collection of people, subordinate to a unity of laws) set on a hill whose light can not be hid. The means of light, or spiritual illumination is the indwelling of Christ by his "holy Spirit." "In whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a foundation of God through the Spirit."—Eph., 2: 21, 22.

Light is the life of men. Christ the light, therefore the life. But who has discovered that light or life ever exists independent of organization? If Christ, as life and light, inhabit the church by his Spirit, the church must be an organism; if the church is representatively his body, it must possess his members; and his Spirit must dwell in it, for "the body without the Spirit is dead"—is a corpse, and must be burned—or else the church is not builded for a "habitation of God through the Spirit." Now the members, or the body of Christ organically considered, are apostles, prophets, evangelists, pastors, bishops, priests, teachers, and deacons—the means of special illumination. This category of supernatural endowment existed when the Savior was dwelling in it by his Spirit, and that period to the church was called day; but bye and bye "the violent" began to take it by force, and this special media of light was violently wrested from its heaven given position, and God withdrew the merciful superintendence away, for by indulging in a self confident spirit, they disconnected themselves from the great "head," even Christ; and by acts of their own legislation destroyed the legitimate connection, and finally joined affinity with the governments of the world; and in consequence of this union with the civil power, the Bridegroom denies any relationship subsisting, and presents her with a very dingy appellation.—Rev. 17: 5. Yes, the gloom draws on a pace, the firmament of God's kingdom once so brilliantly studded with the glittering orbs of day, by whose emissions, the shafts of inspiration played through every chamber of divine construction; and by which the power and light of truth were flashed athwart the minions of darkness and cheerlessness, are now overcast with the sable wings of night. The eclipse was gradual. Notice in apocalyptic vision, a view of this dark inception,

"And there appeared a great wonder in heaven; a woman clothed with the sun, (emblem of superlative brilliancy—celestial origin and subordination to the great center), and the moon under her feet, and upon her head a crown of twelve stars. . . . And the woman fled into the wilderness (darkness) where she hath a place prepared of God, that they [not he, God] should feed her there a thousand two hundred and three score days." That this beautiful metaphor represents the church, is evident from the seventeenth verse of same chapter. "And the dragon was wrath with the woman and went to make war, with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ." The rapid flight into heathenism and dismal gloom, is confirmed by the statement in the fourteenth verse. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place," &c. This wilderness—this departure to her place, is suggestive of her cast off condition; her alienation from the divine code of laws designed for her approximate relationship to her head, Christ.

But this is not the worse stage, as will be seen by reference to the seventh chapter of revelations. The lonely ambassador of Jesus is transported by the Spirit into the wilderness, and is given a view of the woman, (church), as joined to political government. The "scarlet-colored beast," (human political policies) is now the power by which she is wafted along. "Beast," is symbolical of human, or political institutions; as may be demonstrated by reference to Daniel, 8: 17. "Woman," is symbolical of the divine arrangement; as has been demonstrated, and also inferred by the halo of celestial radiance with which she is encompassed. Hence in the close relationship of the "woman" and "beast," we have a combination of elements religious and political, church and state; an institution that staggered the world; one whose miasmatic breath has been forced into the lungs of pallid millions, "for all nations have drunk of the wine of the wrath of her lewdness;" no wonder the inspired writer marvelled when he saw this huge institution like a mighty colossus bestriding the nations, a politico-ecclesiasticism.

We will now notice the tracings of inspiration relative to the political element. In the eight chapter of Daniel there is the rise of a certain power, which we believe will constitute a potent factor in the extinguishment of the light of Christianity, its exit, and the consequent bewilderment of society religiously.

The fourth beast, as we have heretofore had reference, symbolizes the Roman power, whose clanging sent fear and dread into the heart of all other provinces, and is parallel with the "legs of iron" as is presented in the metallic image. The ten horns are also the forfeited unity of the once universal empire. But there is another, or the eleventh horn, diverse from all the others; "And he shall speak great words against the Most High and shall wear out the saints of the Most High, and they shall be given into his hands a time, times,

and dividing of times. What power did this; except the kingdom of the papacy. John says, "And there was given unto him a mouth speaking great things, and blasphemies, and power was given unto him to continue forty and two months."—Rev. 13: 5. Those "great words" and "blasphemies," evidently are, "His Holiness Lord God the Pope," "Vicegerent of the Son of God on earth," "Infallibility." St. Nicholas of the fourth Latene said to the Pope: "The sight of thy divine majesty does not a little terrify me, for I am not ignorant, that in thee, the prophecy is fulfilled—Thou shalt dash them in pieces as a potter's vessel—though art the bright and morning star." As Napoleon was evolved, or grew out of the revolutions of the French Republic; so did this mystic personage grow out of the metropolitan hierarchies and councils that sprang from the defection of the ancient church. He it was that plucked the golden miter from the patriarchs of Alexandria, Antioch and Constantinople, who assumed the government of the realm of purgatory; the disposal of the crowns of the heirs of Pagan Rome, who by miracles of deception gained the confidence of the traitorous church, and consolidated it into a politico-ecclesiastical empire—"Babylon the great." From this period, the church was loaded with honors, wealth, and power. "The chief dignitaries of the empire could scarcely do less than imitate their master; and Christianity soon became a necessary qualification for public offices."—*Whelpseys' Compend.*

The church no longer appeared in her ancient simplicity and purity. Lords and princes were among her converts, and she was dressed in robes of State. Constantine as the representative of state, sought her hand in wedlock. She had become so powerful, her ceremonies were increased, her forms of worship were loaded with pomp and splendor, her doctrines were intermingled with the senseless jargon of a philosophy, equally absurd and vain, that the way seemed paved not only for the rapid decay of doctrine and morality, but of every science which distinguishes civilization from savage nations. Truly the "tares" were taking deep root, and crowding the pure principles of the doctrine of Christ out of the moral soil.

Note, how the lights of heaven were placed under the bushel of these unwarrantable measures until a long and dreary night of apostasy and superstition besotted the world, making *mysteries* out of plain facts, paralyzing the energies of the Christian spirit, inundating the world with false systems and powerless gospels, plucking God's stars of apostles, prophets, &c., from their orbits. The movement is like a revolution of our globe from light to dark; and, as we shall present, from dark to light again. The first movement, as if the earth were suddenly whirled round from the splendors of noon into the shades of midnight, or as if the silvery starrage of the material heaven were chased by a celestial tempest from the sapphire sky into the great eastern infinite, and made to reappear in the western sky with unusual

brilliancy. In prophetic vision Isaiah's ecstasies float to the plaintive. He glides from the "glories" of the dawning of the latter days, and God's stupendous work inaugurated; the peace and bliss with Christ in Zion's mansions; he looks to the condition of the world in general spiritually, and breaks forth in the declaration—"For behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee (Zion) and his glory shall be seen upon thee."—Isa. 60: 2.

(Concluded next week.)

#### "SHALL WE DOCTOR WHEN WE ARE SICK?"

UNDER this caption there appears an article in *Herald* for July 2d, 1887, which we desire to notice. The writer's effort is to answer the question in the affirmative, but I shall give a few reasons why I can not in the faith of Jesus Christ accept the unqualified statements set forth therein.

He says, "Some seem to think there is no guarantee in the word of God for the use of medicine. I ask to be shown from one of the three books where the medical profession is forbidden or condemned." A queer way to prove the scriptures acceptance of the medical profession by asking to be shown where it is forbidden or condemned. By this same parity of reasoning I might say sprinkling for the remission of sins is the correct mode of baptism, and I ask to be shown from one or all of three books where it is forbidden or condemned.

Again he says, "I deem it the duty of the Saints where elders are accessible and some among them are sick, to do as James directs; that is, to 'send for the elders of the church,' that they may pray over the sick, anointing them with oil in the name of the Lord; for the promise is 'the prayer of faith shall save the sick and the Lord shall raise them up; and if they have committed sins they shall be forgiven them.'"

"However, experience in the work, and a clear examination of other scriptures bearing upon the matter in question, forces my belief that in this promise of James, God does not guarantee to heal all who are so administered to." Strange interpretation this, of God's holy and just law unto his people with its conditions suited to every Saint. "Is any sick among you?" Will the writer be kind enough to inform us of those "other scriptures" that force such a belief, and where God makes such distinction between his people, as that a certain class has recourse to the promises in the law of cure, and the others have no recourse in the law or hope in God's assisting power, but are left to themselves in their trials of sickness to do as best they may as a sufficient and certainty for a cure. The gift to be healed does not relieve the possessor of the obligation of sending for the elders of the church in case of sickness, and to those who possess not this gift to them the assurance is, "And the prayer of faith shall save the sick," "they shall lay hands on the sick and they shall recover." Mark, 16: 18.

Again: "And it shall come to pass that he that hath faith in me to be healed [and is not appointed unto death] shall be healed."—D. C. 42: 13.

"And whosoever among you are sick and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy." Why did not the writer quote the remainder of this clause which says: "And the elders of the church, two or more shall be called, and pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me."

But says the writer, "I wish to note the following points in the quotation, (1) Members of the church may be sick, and while they profoundly believe the word of God, yet the distinctive gift to be healed is not given them. (2) Such shall be doctored, or nourished with herbs and mild food." "But this does not determine fully the character of the medicine—herbs—to be employed." Again, will this writer be kind enough to point in the passage quoted where there are any such language as doctored in connection with nourished, and medicine in connection with herbs. Do you find such an intimation as doctoring with medicine in the sacred word, much less in the quotation that you have cited us to. Just such interpolation and misapplication is calculated to bring darkness over the minds of the Saints. Therefore, I challenge the writer to produce the quotation where the words doctoring is intended for nourishing, and herbs for medicine; or than any such inference can be drawn from the revelation referred to, or in any of the teachings of Jesus Christ. Again, the revelations do determine fully what kind of herbs are to be used. (D. C. 86: 2). "And again verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature and use of man." Wholesome herbs (healthful) herbs are ordained (appointed) for the constitution (formation) nature and use of man.

"Furthermore, shall these herbs be administered in ignorance, without knowledge of their strength, quality, or adaptability to the disease, just as Tom, Dick, Harry, or any one that comes along may suggest." No, the revelation says in tenderness [softness, delicateness, kindness], and not by the hand of an enemy." A doctor or any one who administers medicine (as all medicines are poison) is an enemy to God's work; but those who can prepare herbs (wholesome) and mild food and administer them in tenderness, that the sick may be nourished in order that they may send for the elders to administer unto them that they may be healed, are the true and faithful of God.

"Is it not permissible for some one to make a specialty of this branch of learning, thus rendering themselves skillful in the use of medicine?" We answer no; as God's word does not warrant it, neither the wisdom of man, for after the closest application to the study of medicine as a curative agent for the diseases of man, from the writings of the wise and proficient,

and extensive experimental knowledge upon confiding humanity in their various trials of disease and sickness, at a cost of the lives of millions of human beings the science (falsely so called) of medicine has proved an entire failure.

Common sense should convince us that something must be wrong.

Other branches of science such as surgery and dentistry, etc., have achieved wonderful results, while medicine remains a blind experiment, and physicians can not ensure a cure of the most simple ailments common to man, such as dyspepsia, liver and kidney troubles &c.

Thinking people ask why all these deleterious drugs? Why all these large doctor bills and no cure? These statements being true, what hope could you have of your educated physicians being any more successful in their practice of medicine than thousands of the brightest intellects the world has produced.

Five thousand years with every encouragement and advantage, surrounded with the most favorable opportunities to develop the science and as yet no panacea has been discovered, or compound formulated by which a common headache can be cured. What faith, hope, or confidence can Latter Day Saints have that poison medicine can cure any disease.

It is an evident fact God has never revealed to man the medicinal curative qualities of any mineral, plant, or root, did they possess them, neither has he delegated to man the power to heal. The devil, the enemy of God and man, has tried to counterfeit God's plan of cure. He possesses the power to afflict with disease and can perform some cures it seems. The advocates of the adversary's system of cure are numerous, and the facilities offered for advertising are so extensive, that the glaring accounts of the wonderful cures performed are sure in some way to excite the notice of all; and Saints are bewildered with the false statements, and often we find them forsaking their God and trusting their lives in the feeble arm of flesh. In no condition of life has the universal departure from nature been attended with such terrible punishment as that of taking of poison, in which the life of man is placed in the hands of a doctor to be experimented upon. The laws of health have been neglected and drug poison is the craze of the ignorant and unthinking. If the theory and practice of medicine, viz, that it takes poison to kill poison was understood by the populace, not one in ten who now offer themselves as a sacrifice on the altar of *materia medica* would be foolish enough to imperil their lives simply because it is the rage to swallow poison for every little ailment in the hope of a cure. The enlightened thought of our age looks with suspicion upon all kinds of educated quackery and are turning their attention to the building up of tissue in order to combat disease, instead of administering poison to destroy tissue.

The science of medicine is based upon the hypothesis that medicine *acts* upon the human system, and moves it, hence the greater power vitality is acted upon and

moved by dead inert inorganic matter, a principle false in theory and philosophy.

Did space permit, and evidence avail, we could furnish the testimonies of hundreds, both ancient and modern, of the learned and most noted physicians of the world, stating that the theory and practice of medicine is not a true science, and the theory has nothing certain to commend it. Why can not the Saints grasp some of these truths. Trust God in all things and all will be well.

WM. ANDERSON.

#### PERFECT LAW.

PSALM 19: 7, James 1: 25. What is this law spoken of here by these servants of God? We would say, the gospel. Rom. 1: 16; Mark 1: 14 15; or grace. Eph. 2: 8. (synonymous terms) Words used presenting God's truth, his commandments, by which we may be saved by doing these commandments. Rev. 22: 14, John 12: 49, 50. Who revealed this truth to the children of men in the meridian of time, as the representative, *Christ*, as he himself and John the baptist and so all of the other apostles and prophets testified. Then if Christ was the perfect example and continued by the apostles by which we may become perfect; then we can understand what Christ said in John 17: 8, 18. That they, the apostles, and all God sent ministers, should preach just what his Father had given him. And we find that law perfect; we want to keep that in view; designated by principles; first, faith; second, repentance, spoken of by Christ and taught by all of the apostles. Next in the gospel order is baptism, by immersion in water, for the remission of sins. Fourth, and not the least of these principles is the laying on of hands. The question to be settled was that (these principles) the commandments Christ speaks of in John 12: 49, 50. He says there he knows his commandments are life everlasting. What think ye brethren? Could there be an especial departure from the regular order of gospel principles. O, no; says every Latter Day Saint. But what shall we do with Cornelius and his household? They received the Holy Ghost without the laying on of hands. Who said so, and where is it recorded? It fell on them as on us in the beginning. The question is, when was the beginning with the apostles; can you tell me? I read in Matthew, 10th chapter: Here he (Christ) sends the forth. Was this before they received the Spirit? Read the 20th verse of the same chapter:—"For it is not ye that speak but the spirit of your father which speaketh in you." Was that the Holy Ghost? Remember the day of Pentecost occurred about the year 33 or 34, when they were baptized with the Holy Ghost. The apostles had been enlisted about two years and a half, at least, in the Lord's work; but had not received the abiding comforter until Pentecost. Did not they enjoy a portion of the Spirit, or Holy Ghost? If we were to introduce especial cases, where would it stop. Every one would want an especial change from gospel order for their own case. The result

would be that the gospel would become imperfect. I believe they (Cornelius) received the Holy Ghost just as Peter said, as they did at the beginning; but not the abiding comforter as was given on Pentecost day. This took place about eight years after Pentecost, in 33. Do you think God would permit, or make a change in that perfect system that was fully established on the day of Pentecost. If God would deviate eight years after, would he not now, or on any other occasion? I think so. Some may say that this was an especial occasion to open the gospel up to the Gentiles. Had not Christ given the apostles a right? Yes, and power too to preach the gospel to all nations. Read Mark, 16: 15, and also Luke's testimony, 1: 8.

They were commanded to tarry at Jerusalem for the abiding comforter. Then they were fully equipped to preach the perfect law, (gospel). If they should allow one change, and God sanctioned it, where would we stop with these especial occasions.

I would love to have some one write on this subject, and present the other side (if there is one) for information for myself at least. Yours for truth,  
L. D. S.

#### RIGHTEOUSNESS.

I WAS at a social meeting lately and did not realize the use of taking any part till near the close. The thoughts that seemed to encourage were like these, We are all dependent on God for goodness. God only is entirely good. God is the Father, Son and Holy Ghost. These three are one in knowledge, power, love, righteousness. In the gospel is the righteousness of God revealed. Righteousness is goodness, goodness is love, and perfect love casteth out all fear, and enables to live without sin. The righteousness revealed in the gospel is the righteousness of the Father, the righteousness of the Son, and the righteousness of the Holy Ghost. The Holy Ghost, the Spirit of God, compared to fire that burns out and separates the dross from the mind, heart, and spirit of man. The inspiration of the Almighty that giveth understanding, faith, knowledge, and power to live right, and to do good works, the dross being the evil thoughts, selfish designs and ungodly deeds, or "works of the flesh." The righteousness of the Saints is compared to "pure linen, clean and white." Such is the righteousness of God, for it is pure and perfect.

The righteousness of man is as unclean rags, for it is self-righteousness. The Father himself has promised good to all who hear his Son. God has promised, *his Son being mouth*: "Blessed are they who hunger and thirst after righteousness, for they shall be filled with this spirit which is a part of God; if filled with God we become heirs of God and joint heirs with Jesus Christ, through the holy Spirit, hence the Bride the Lamb's wife. The Father, Son, Holy Ghost—God and the Son's wife—celestially.

W. C. LANYON.

#### "ALL HAIL THE POWER OF JESUS' NAME."

EDWARD PERRONET the author of the above hymn was the second son of Vincent Perronet, the reverend vicar of Shoreham in Kent. He was one of the only two that survived him; the other being Elizabeth, the youngest daughter. Edward was the best son of this pious clergyman. He was born on the 2d of August, 1721. He was converted under the influence of Charles Wesley, and became attached to the hymnologist of Methodism. The hymn first appeared in "The Gospel Magazine," without signature in 1780, and it has attained a celebrity which is world-wide almost. Edward sided with John Wesley in the separation of the Established Church, although Charles was strongly in favor with conforming with the church of England. It is said that Lady Huntingdon employed Edward after the separation, he becoming pastor of a dissenting congregation. He was married but had no children, and died at Canterbury in 1792. His dying words were:

"Glory to God in the height of his divinity,  
Glory to God in the depth of his humanity,  
Glory to God in his all sufficiency, and  
Into his hands I commend my spirit."

He was one of those eleven preachers, who, with John and Charles Wesley, signed the following interesting agreement which it would do well for a great many in and outside the churches to make a note of it.

"1st. That we will not listen or willingly inquire after any ill concerning each other. 2d. That if we do hear of any ill of each other, we will not be forward to believe it. 3d. That, as soon as possible, we will communicate what we hear by speaking or writing to the person concerned. 4th. That until we have done this, we will not write or speak a syllable of it

to any person whatever. 5th. That neither will we mention it, after we have done this, to any other person. 6th. That we will not make any exception to any of these rules unless we think ourselves absolutely obliged in conscience so to do."

Like a good many hymns it has received various alterations and revisions in the course of its republications. The original is in the British Museum Library, and is as follows:

"All hail the power of Jesus name,  
Let angels prostrate fall;  
Bring forth the royal diadem  
To crown Him Lord of all!  
Let high-born seraphs tune the lyre,  
And as they tune it fall  
Before His face who tunes their choir,  
And crown Him Lord of all!  
Crown Him, ye morning stars of light,  
Who fixed this floating ball;  
Now hail the strength of Israel's might,  
And crown Him Lord of all!  
Ye seed of Israel's chosen race,  
Ye ransomed of the fall;  
Hail Him who saves you by His grace,  
And crown Him Lord of all!  
Hail Him, ye heirs of David's line,  
Whom David's Lord did call;  
The God incarnate, man divine,  
And crown Him Lord of all!  
Sinners whose love can ne'er forget  
The wormwood and the gall,  
Go spread your trophies at His feet,  
And crown Him Lord of all!  
Let every tribe and every tongue,  
That bound creation's call,  
Now shout in universal song,  
The crowned Lord of all!"

WM. STREET.

#### FRIENDSHIP.

HOW DREARY life would be without the companionship of friends. Health, wealth and station, with their attendant blessings, are to be desired; but the possession of these without the fellowship of kindred and friends would leave life incomplete and shorn of its chiefest pleasure. The worth of a true friend is incalculable. I think it a good proverb that "he who would have a friend, should himself be a friend to others." The Psalmist David, in the sunset of his eventful life exclaimed, "Once I was young, but now I am old, yet have I not seen the righteous forsaken nor his seed begging bread." Jesus said, "with what measure ye meet, the same shall be measured to you again." To Him also is attributed the saying, "It is more blessed to give than to receive." Why? Evidently because the deed is recognized in heaven, and a just reward held in store for the self-sacrificing and merciful.

The highest expression of friendship is exhibited in the voluntary sufferings of Jesus Christ to redeem a world of mankind. God and Christ are our friends. In prosperity or adversity we may go to them and prove their friendship. This excellent virtue best proves itself in times of sorrow and distress, or when poverty casts its sable gloom. Then, like the Sun of Righteousness, it rises with healing in its beams.

GEORGE S. HYDE.

#### THE REORGANIZED CHURCH

versus

#### KNIGHTS OF LABOR.

THE scripture abounds with prophetic predictions concerning the temporal, as well as the spiritual conditions of men and nations in the last days. The church which it is our pleasure to represent, believes in, and has witnessed the fulfillment of many of these prophecies. It proclaims to the world the restoration of the pure, unadulterated gospel in its fulness; which proclamation I have proved true by experience. The Reorganization believes, practices and teaches the doctrines of Christ, and is in its organization and work like the church before the great Roman apostacy in the fourth century of the present era; it is also opposed to the latter day apostacy of the nineteenth century, which started under Brigham Young. The members of the Reorganization, by following its law, which law is founded on New Testament teachings, become better citizens of town, county and state, than they could under any other system that the writer has investigated. Our aims are of the highest intent and origin; our people live temperate and industrious lives, as can be proved by a visit to the communities where we live.

But it seems necessary that something more should be done for him who toils for his daily bread, (and all ought to work), than any church has, or can do under the presiding circumstances. I think the ideal, when properly understood, may be found in the Knights of Labor, although many of their representatives have made serious mistakes in the "strike system."

Those that have acquainted themselves with the principles and true aims of the Knights of Labor must admit of their practicability and grandeur; they must see, if put in force by honest men they will result in great good to the American people. This order has come to stay as a general organization, to do its grand work, and when it is accomplished, like all things else, it will die or change and go higher.

Who would have thought that in this age, when men trust so much in gold, not God nor goodness, that an organization so universal as the above should have for its initial object and first principle the following: "To make industrial and moral worth, not wealth, the true standard of individual and National goodness."

Whatever will change the unjust or impure sentiment of man, or nation ought to be commendable. If men by organized labor can better their condition socially, morally and financially, it would certainly be better for the Church of Christ when it finds them.

The *Saints' Herald* for May 24th, 1884, says editorially: "We believe in organized labor, and the employment of capital in co-operative ways." The sooner "all come to a knowledge" of their duty to God and man the better will society be, and the sooner we can dispense with labor and all other agitations and be at peace with all men.

ARTHUR B. PIERCE.

ATTLEBORO, Mass., July 26th.

## Conference Minutes.

### GALLAND'S GROVE.

This conference convened at the Salem branch, Shelby county, Iowa, June 10th, 11th, and 12th, 1887. W. W. Whiting, president, C. E. Butterworth, assistant president, John Pett and C. E. Butterworth, secretaries. Friday 10th, 3 p. m.:—After the usual opening services, and some miscellaneous business being disposed of, the following branches reported:—Galland's Grove, 265, including 1 high priest, 4 seventies, 12 elders, 7 priests, 6 teachers, 3 deacons. Mason's Grove, 130, including 9 elders, 2 priests, 2 teachers, 1 deacon, 9 baptized, 2 received by vote, 5 removed, 1 died. Salem, 78, including 1 high priest, 2 elders, 3 priests, 2 teachers, 1 deacon, removed 4. North Coon, 24, including 2 elders, 1 teacher, 1 deacon, 1 removed. Elders John Hawley, Beuan Salisbury, Jno. A. McIntosh, (baptized 1), Alfred Jackson, Warren E. Peak, (baptized 2), Charles E. Butterworth, (baptized 1), and W. W. Whiting reported. Saturday morning Elders George Sweet, John Pett, Joseph Seddon, reported. Priests Jonathan Bullard, Wm. Bullard, James Pearsall, Chauncy Williamson, and David Brewster, reported. Teachers Thomas Bell and Chas. J. Hunt, by letter. Deacon Geo. L. Sweet, reported. All had labored what they could, and all expressed a desire and willingness to do so, because of the great joy they experienced and the help afforded them by the Lord. Bishop's Agent's report:—Cash on hand and received since last report, \$264 05, paid out \$70, balance on hand \$194 05, John Pett, agent. The report on the Galland's Grove branch difficulty was accepted and adopted and the committee discharged. The Earling branch was on motion declared disorganized, all the members but two having moved away. Brother Charles E. Butterworth requested to be released from either of one of the two offices, that of assistant district president or that of assistant secretary. The consideration of the request was on motion laid over till the next conference. The consideration of the resolution on district delegate representation was on motion

indefinitely postponed. Questions were asked in regard to dealing with members who habitually absent themselves from meetings on the Sabbath day, whereupon the following preamble and resolution was unanimously adopted. Whereas the word of God teaches that none should forsake the assembling themselves together at the appointed times and places for holding religious services in their respective branches, therefore be it resolved, that if any shall persistently refuse to so assemble when it is practicable for them to do so, that the officers having jurisdiction shall proceed to deal with them as wisdom, love, and the law of the Lord shall direct. A question was asked in regard to dropping the names of members whose whereabouts and standing were not known. President Blair made a statement that the church had taken action in regard to the dropping of names from the record, that injury had been done to members and loss sustained by the church, and it had been decided that no name should be dropped except for cause, or until something definite was known in regard to members. The president presented the need of a wider and more effectual missionary effort being made in the district, and proposed that some system be adopted by which such effort could be successfully carried out whereupon president Blair suggested the holding of priesthood meetings in the branches, and in those meetings appoint men to labor in the different school-houses and churches that are best adapted to the different localities and changes made from time to time as wisdom and circumstances required. Bro. C. Derry spoke of the earnestness and zeal manifested in the old church by the ministry in spreading the gospel in the different towns and villages, and the effort made by the sisters in distributing tracts, &c., and of the thousands that were brought into the church by the humble instruments God used, whereupon the following was presented by Bro. J. C. Crabb, seconded by Bro. Charles E. Butterworth. Resolved, that the elders and priests of each branch not otherwise laboring, be organized under the direction of the presidency of the district by and with the consent of the presidents of the branches, so that the word may be preached in the region of said branches. Bro. W. W. Whiting was sustained as president of the district, with Bro. C. E. Butterworth as his assistant. Bro. Jno. Pett and C. E. Butterworth were sustained as secretaries of the district. The spiritual and temporal authorities of the church were sustained in their office and calling. Sunday forenoon, after the usual opening services, confirmation was administered to one baptized yesterday, by Bro. Derry and Crabb. It was announced that baptism would be administered to those who had desired it after the close of the service. Bro. Blair preached using for a text Rom. 8: 1. Sunday afternoon, confirmation was administered to those who had been baptized during the intermission, by Bro. Derry and Crabb, after which Bro. Derry preached. Peace prevailed throughout, and all felt encouraged. Adjourned to meet at Galland's Grove on Friday, October 28th, at 2: 30, p. m.

### ST. LOUIS.

The St. Louis district conference convened in the Saints' Hall, 1447 North Broadway, St. Louis, Missouri, on Saturday afternoon, July 2d. On the invitation of district president William Jaques, Elder J. W. Gillen acted as chairman. John S. Parrish was called to act as secretary. Branch reports.—St. Louis 179 members; 2 received, 2 removed, 2 died. Belleville 67 members; 8 received, 1 removed, 2 expelled. Cheltenham 35 members; 1 received, 2 removed. The reports of the Birkner and Chester branches were returned for correction. The other branches in this district failed to report. Delegate reports.—J. W. Gillen and W. O. Thomas, the delegates from the St. Louis district to the late General Conference, reported having worked there for the interests of the district. On motion their reports were accepted, and the delegates discharged. Bishop's agent, Noah N. Cooke, reported: balance on hand March 31st, 1887, \$32 40, received since \$53.15, total \$85 55; expended \$61.50, balance on hand \$24.05. The above report was audited by a committee of three and found cor-

rect. On motion, the rule standing on the district records making it necessary for the elders to hand in their reports in writing was repealed. On motion, the secretary was instructed to purchase a few blank branch reports, and send them to each branch in this district. A collection of \$1.70 was taken up for that purpose. On motion it was resolved that the collections taken up in the meetings to-morrow afternoon and evening be turned over to the St. Louis Meeting-House building committee. The following officers were then elected to serve in the district for one year: president of the district, Wm. Jaques; vice president, Frank Izatt; secretary, John G. Smith. Sunday, July 3d, 1887.—Morning session, preaching by Elder James Whitehead, of Alton, Illinois. Afternoon session, sacrament and testimony; a good time was enjoyed. Officers present, 1 apostle, 1 high priest, 6 elders, 2 priests, 3 teachers, and 1 deacon. On motion, all the spiritual and temporal authorities of the church were sustained in righteousness. Evening session: preaching by elder J. W. Gillen. Adjourned to meet in St. Louis, Missouri, on Saturday afternoon, October 1st, and on Sunday October 2d, 1887.

## Miscellaneous.

### NORTHERN CALIFORNIA.

To the Saints of Northern California District, Greeting:—I am credibly informed that there exists dissatisfaction with some of you in regard to the disbursement of tithing there collected, and that you think that you have not had the share of ministerial labor which your needs demand. Therefore I wish to inform you that the Bishop has signified his willingness to sustain laborers there so far as he can do so consistently.

Now if there are any elders among you who are ready to devote their time to the ministry, let them write me at once, at San Bernardino, California, stating the probable amount their families will need for support, and if arrangements can be made with the Bishop, and wisdom so direct, they will be promptly put in the field.

Let the Saints pay their tithes and offerings into the hands of Sr. T. J. Andrews, 436 Brannan street, San Francisco, who now acts for the Bishop, that these missionaries may be properly sustained, and you will have no cause for complaint.

Praying that God may give you wisdom and peace according to your needs,

I am your fellow-servant,

HEMAN C. SMITH,

President Pacific Slope Mission.

SANTA ANA, Cal., July 28th.

### DECATUR DISTRICT.

By the action of the June conference I was authorized to appoint two-day meetings in the various branches of the district, and the elders to attend to the same, the series to begin the last of August. Therefore, notice is hereby given that the first of these meetings will be held at Pleasanton, on August 20th and 21st. Elders Joseph Smith and John Shipley have promised to be present, and I trust that others will be also. Meetings on Saturday will be at 2: 30 and 7: 30 o'clock, and on Sunday at 10: 30 o'clock and afterwards as may be arranged.

H. A. STEBBINS, *Dist. Pres.*

### BORN.

EVERETT.—At Liberty, Nebraska, August 2d, 1886, to Bro. John and Sr. Rachel R. Everett, a daughter. Blessed at the house of Bro. Nicholas Trook, by Elder Robert M. Elvin, and named Lucy Ann.

### DIED.

LEWIS.—Little Willie, son of Bro. William and Sr. Mary Lewis, of St. Joseph, Missouri, July 26th, 1887. Funeral services were held at the Saints' Church at Stewartsville, on the 28th; sermon by Elder H. C. Bronson, assisted by Elder J. M. Terry. Little Willie was 2 years, 10 months, and 25 days old. He was a bright and sweet little child, he rests in the paradise of God until the morn of the resurrection.

McFARLANE.—At Pine Bluff, Arkansas, June 9th, 1887, of pleural bronchitis, Caroline Matilda, youngest daughter of Bro. John and Christina McFarlane, Jr.; aged 2 years, 3 months, and 27 days. She was a bright, winsome child, dear to her parents who mourn their great loss, only consoled by the promises of Jesus, "I am the way, the resurrection and the life."

Fare thee well thou fondly cherished;  
Dear, dear spirit, fare thee well;  
He who lent thee hath recalled thee  
Back with him, and his to dwell.  
Where then, art thou? With the Savior.  
Blest, forever blest to be.  
Mid the sinless little children  
Who have heard his, "Come to me."

CLOSSON.—July 30th, 1887, at the home of Bro V. White, Lamoni, Iowa, Hazel Vivian, infant daughter of Bro. Andrew and Sr. Mamie A. Closson, aged 3 weeks and 2 days. Prayer service at the house by Elder A. S. Cochran.

POTTS.—At Fall River, Massachusetts, Tuesday morning, July 26th, 1887, of apoplexy, Elder John Potts. Bro. Potts was born in Stockport, Cheshire, England, October 21st, 1846; he came to America in 1867; was for some time president of the Fall River branch. Funeral service conducted by Elder M. H. Bond. A large attendance of Saints and citizens testified to the esteem in which the deceased was held; the floral presentations were numerous and beautiful. Bro. Potts left a widow and five children to mourn the loss of a kind and faithful husband and father.

A MYSTERIOUS STONE FORT.

THERE is nothing in Tennessee, or in the south, whose antiquity is so mysterious and entirely beyond the domain of decent speculation as the old stone fort, which is about a mile and a half below the town of Manchester. The two prongs of Durk river comes within, say two hundred yards of each other, and then widen out, making a territory of perhaps one thousand acres in the forks of the river, and below the Narrows. At the Narrows the fort commences by a stone wall, now covered with earth, running from one river to the other, and the walls are built along the banks of both rivers down to a point where a canal had been cut from one river to the other. There a wall is made from one river to the other, perhaps a quarter of a mile. On the outside of this wall is a hollow, and in this hollow is the sign of the canal or cut, evidently intended to protect the fort by both the wall and the canal. From the upper to the lower wall at places there are high bluffs on both rivers. Wherever this bluff—precipitous—is found there is no wall, but wherever there is no natural barrier the wall is built. The entrance to the fort was at the upper end, and the gateways show that the builders were doing their work intelligently. The entrance is by a narrow passway, with walls on either side and offsets so as to prevent the enemy on the outside from having a direct entrance for themselves, and so as to protect those on the inside from missiles from the outside. The fort contains forty-seven acres, and is, or was when the writer first saw it, heavily timbered, many of the trees of large size growing on the top of the walls.

Col. Sam Murray, who settled there about 1808, cut one of the trees from the top of the wall and found it to be five hundred years old. One mile up the river from the fort is an immense mound,—the largest one perhaps in the country,—making it probable that the fort was built by the mound-builders. Beyond this nobody knows anything about it. Col. Murray, who was a man of high intelligence, claimed to have conferred with the Indians of different tribes, but none of them could give him any account of it, either by tradition or otherwise. This fort is one of the many evidences that in this country, at some remote period, there was a race of people of more stability and intelligence than the roving Indians which the first settlers found.—*Nashville American*

TOBACCO CATECHISM.

Question.—What advice do the slaves of tobacco always give to the young, when asked?

Answer.—Never use or touch the unclean, unhealthy, and expensive thing.

Q.—Is it then almost as bad for a boy to use tobacco as it is to drink?

A.—Nearly, because they are twin evils; one vice is rarely seen without the other. They go hand in hand; it is scarcely possible to separate them.

Q.—But some good men smoke who do not drink; why is this?

A.—Some good men use tobacco, and though not strong enough to give up its use, they are able to resist beginning to drink. But it is an exception to see men smoke without drinking.

Q.—What can truly be said of the use of tobacco by Christians?

A.—Tobacco is doing more harm to-day in the churches than spirituous liquors, because Christians who think it wrong to drink, often use tobacco freely, to their own harm.

Q.—Does tobacco, like rum, affect the soul and body?

A.—Yes; it bring many evils and maladies upon the body, and it deadens the moral faculties, thus periling the soul.

Q.—How should we advise young people in regard to using tobacco?

A.—Keep your lips free and pure from contact with tobacco in every form, whether it seems enticing or vulgar. And do the best you can to prevent your brothers and friends from forming or continuing the practice.

Q.—What is the most sensible thing Christians and tobacco-users generally can do?

A.—Make a grand bonfire of their pipes, meerschaums, snuff-boxes, tobacco, snuff, cigarettes, and cigars. It would be more sensible than to burn tobacco by degrees all their lives, using their mouths for chimneys, and their systems as receptacles for poisonous nicotine.

SIGNS OF SPIRITUAL DECLINE.

1. When you are averse to religious conversation or the company of heavenly minded Christians.
2. When, without necessity, you absent yourself from religious services.
3. When you are more concerned about pacifying conscience than of honoring Christ in performing duty.
4. When you are more afraid of being counted over-strict than of dishonoring Christ.
5. When you trifle with temptation or think lightly of sin.
6. When the faults of others are more a matter of censorious conversation than secret grief and prayer.
7. When you are impatient and unforgiving to others.
8. When you confess but do not forsake sin, and when you acknowledge but still neglect duty.
9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.
10. When you shrink from self-examination.
11. When the sorrows and cares of the world follow you further into the Sabbath than the Savior of the Sabbath follows you into the week.
12. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interests or the opinions of your neighbors.
13. When you associate with men of the world without solicitude of doing good or fear of having your own spiritual life injured.

A GOOD EXAMPLE.—The Christian natives of the South Sea Islands prepare their Sunday food on Saturday. Not a fire is lighted, neither flesh nor food is baked, nor a tree is climbed, nor a canoe seen on the water, nor a journey by land undertaken on God's holy day.

The Austrian ministry has confirmed the decision made by the police director declaring that the American missionaries have no right to worship in halls or chapels as such, but are limited strictly to "house worship."

ADVICE TO A BOY.

GET away from the crowd a little while every day, my boy. Stand one side and let the world run by while you get acquainted with yourself; and see what kind of a fellow you are. Ask yourself hard questions about yourself. Find out all you can about yourself. Ascertain from original sources if you are really the man people say you are; find out if you are always honest; if you always tell the square perfect truth in business deals; if your life is as good and upright at eleven o'clock at night as it is at noon; if you are as sound a temperance man on a fishing expedition as you are at a Sunday School picnic; if you are as good a boy when you go to Chicago as you are at home; if in short, you really are the sort of a young man your father hopes you are, your mother says you are and your sweetheart believes you are. Get on intimate terms with yourself, my boy, and believe me, every time you come out from one of those private interviews, you will be a stronger, better, purer man. Don't forget this, Telemachus, and it will do you good.—*Burdette.*

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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price \$2.50 per year. Money may be sent by Post Office Order, Registered Letter, or by Express on Lamoni, addressed DAVID DANCER, Box 52, Lamoni, Decatur County, Iowa. All matters of business connected with the office should be addressed to DAVID DANCER; communications and articles to the Editor.

# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, August 27, 1887.

No. 35.

## THE SAINTS' HERALD:

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Every Saturday; price \$2.50 per year.

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, August 27, 1887.

### EDITORIAL ITEMS.

THE associate editor returned the 15th instant from a ten days' trip to Fanning and Scranton, Kansas, and reports prospects in church affairs in both places, proportionate to labors bestowed. The weather during that time was extremely dry and hot, people were busy with their work, yet meetings were well attended, especially on Sundays. It is evident many additions will be made in these places if wise, faithful, patient efforts are made in teaching the words of life. The Saints are anxious that elders Caffall, Luff, Warnky, Davis, or other spiritual, competent elders, should visit them in a few weeks and labor for the Master. At Scranton they will find a good home with brother and sister Robert Smith, and others; and at Fanning brother and sister Wm. Gurwell, also others will take pleasure in caring for them. We hope those in charge will see to these places and supply the calls, for souls are ready to be gathered into the fold of Christ, both there and in their vicinities.

One Selah Brown, miscalled Reverend, delivered a lecture before the society of Chataquans at Los Angeles, California, as appears in the Los Angeles Times for July 29th, in which he manages to get in quite a list of misstatements respecting Mormonism, the Book of Mormon, and the people who believe in the latter day work. To this, Bro. G. L. Matthews, gets a most excellent reply in the same paper in its issue for August 3d.

We give elsewhere a quaint but timely article from the pen of Hon. Daniel F. Miller, of Keokuk, Iowa, which will be of interest to the Saints. In conversation once with Mr. Miller, he was asked in our hearing, whether the treaty thus singularly made and attested was ever violated. His answer was that so far as he knew, the terms of it had been observed upon the part of both contracting parties. He stat-

ed further that he held himself under obligation to appear at the bar of the Great Judge to certify, as a witness, to the agreement thus made. He added, jokingly, "If I once get in, I expect to stay in." It would give us undivided pleasure to see Hon. Daniel F. Miller, invested with the gospel right to enter in and abide in the realms of the blessed, through obedience to Christ, that not only "as a witness," but as an heir he might have right to the Tree of Life.

Bro. James Caffall has an article in defence of the church on the question of polygamy, in the Kearney county Democrat, published at Minden, Neb. He addresses his article in such a way that we infer that some pious preacher, or preachers have been misrepresenting us without giving Bro. James a chance to set the matter right; unless in this way.

The St. Louis Globe-Democrat, of August 4th has a column and a half of an interview with the senior editor, and closing with an epitome of the faith. The writer is Col. Heaston, of Bethany, Missouri, who visited us at the direction of the Globe-Democrat, in view of the death of Pres. John Taylor, of Salt Lake City, Utah. It is a very fair and well written article, for which we thank both Col. Heaston and the paper.

The Elizabeth, Illinois, Independent, for July 7th and 14th, have been sent us, containing notices of Elder Rudolph Seigrist's efforts at Peters Creek and Central in Illinois. Elder Seigrist is from Maine, and has been on a visit to Illinois and has preached as the opportunity served.

### MIXING THE SMITHS.

BELOW will be found a clipping from the Keokuk, Iowa, Gate City, of August 11th, in which Joseph Smith, President of the Reorganized Church, is confounded with Joseph F. Smith, one of the counsellors of the late President John Taylor, of the Utah Mormon Church. Joseph is the son of Joseph the founder, under God, of the Church of Jesus Christ of Latter Day Saints organized April 6th, 1830; while Joseph F. is the son of Hyrum, the Patriarch of that church up to June 27th, 1844, when he with his brother Joseph was murdered by a mob in Carthage Jail, Illinois. The church of which Joseph F. is a member and minister was organized by Brigham Young and his fellows in December, 1847, and after, as may be seen in Millennium Star and Life of Brigham Young. The church of which Joseph Smith is President has from 1830 to the present been strictly monogamic and loyal, its sacred books, the Bible, Book of Mormon, and Doctrine and Covenants enjoining

monogamy, the two latter teaching most clearly and emphatically that, "There shall not any man among you have save it be one wife; and concubines he shall have none;" and, "Thou shalt love thy wife with all thy heart, and cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit." The Utah leaders violated these commandments, taught and practiced polygamy, lost the Spirit, denied "the faith," and organized a church, without divine authority, in harmony with their perverse and corrupt doctrines and practices.

Here is what the Gate City says:

"JOSEPH F. SMITH.

"The vacant Mormon presidency which was caused by the death of the late President Taylor, is being laid claim to by Joseph F. Smith a near relative of Joseph Smith, the original founder and starter of the Mormon Church. It is reported that he will go to Salt Lake and present his claim for the presidency of the Mormon Church in Utah. Joseph Smith is a man of letters, of wide culture and distinguished character and great renown in his own district; his gifts and accomplishments are everywhere recognized and honored, and as president of the Mormon Church at Lamoni, where he has been stationed he has met with success which his perseverance and adherence to the cause has merited. Now that the Mormon Church is so firmly established, for the time being it is not necessarily essential for Joseph Smith to be the victim of mania or superstition with which his relative was so abundantly supplied, and sight-seeing is not the necessary attribute of all the prophets and apostles of the Mormon Church, yet notwithstanding this Joseph Smith also feels that he is "the anointed of God and his especial prophet" and accordingly his claims should be true and just."

### GENERAL BEN PRENTISS.

In a letter dated St. John, Kansas, August, 8th, Bro. Oscar L. Ferguson writes:—"General B. M. Prentiss was here about one week ago and gave an excellent lecture on the battle of Shiloh, to a large audience. Something was said about the Mormons here while he was at the hotel, and he said, in the presence of several that whatever might be thought of this people, there was no better community in the world than those at Lamoni, Iowa, and that President Joseph Smith was a perfect gentleman."

General Prentiss has known President Joseph Smith since 1845. At that time and after the General was somewhat intimately acquainted with the affairs of the Saints at Nauvoo, including the family of Joseph the Seer. He has also some knowledge of the Saints in this region of country

and elsewhere, and his words of commendation are those of a brave, independent, unprejudiced, noble-hearted man, who speaks of our people as he knows them.

#### EXTRACTS FROM LETTERS.

Bro. E. L. Kelley writing from Kirtland, Ohio, August 9th, furnishes the following very suggestive matter:

"Not a few enquire after the minister [Pres. Joseph Smith] who preached in the Tabernacle in Cleveland in the Spring, and express themselves heartily as commending the favorable expression of the picture in the Temple register room, and also universally grant that 'no one can say ought against the character of the present Joseph Smith.' Well, verily, the world moves. At this comes my time, and it is very easy to enquire, 'Could they truthfully against Joseph Smith the founder of the church?' With five years experience here in meeting and talking with these visitors from all parts of the country, not one have I found who could assert, with any knowledge, a single thing against the Seer. This, in time, will come home to the people. This 'young man,' (but whom the masses have only known by the title of 'Old Joe'), when his real character becomes known, is so unlike the person that the people have been taught to hate, that they become interested in him. 'Why,' says a gifted lady from San Jose, Cal., lately, on seeing his picture, 'his face is that of a frank-hearted boy!' And another: 'I always thought he was an old man; he don't look bad, either.' And so the public are informed as to the real, active, stirring youth, who perhaps did more in twenty years' time than any man of his age and circumstance the world has ever known. 1. His translation of the Book of Mormon, and this was a great work; he being the actual translator by and through the gifts of God to him. He was not a mere machine, as some would fain have it, that required simply to register what he saw; but he was a 'translator.' 2. His continuous public ministerial efforts for fourteen years, being the chief spokesman to his brethren and critic of his enemies. 3. The translation of the Bible, which is indeed the second wonderful and extraordinary work of the age; and a work that has taken others fifty years to accomplish. 4. The Book of Doctrine and Covenants through the divine gift. 5. The history of his work and the church as published till the time of his death. 6. Maintaining himself and family by the labor of his hands during a part of this time. 7. Passing through the trials, perils, and persecutions incident to his labor, by enemies and false brethren. Indeed, after carefully looking the ground over and considering all the circumstances, under which Joseph Smith wrought, I am unable to find a character in the history of the 19th century that was his equal; and history must yet so record him."

Bro. Henry Broadway, Hamilton, Australia, wrote July 1st:

"The work is moving steadily along in Australia. I had letters from Bro. and Sr. Burton, dated at Hastings, Victoria. He is doing a good work there. We are expecting Bro. T. W. Smith every day now, and surely we need him. Prejudice is disappearing and the people are enquiring."

Bro. G. T. Griffiths wrote from Kirtland, O., Aug. 11th:

"Since I wrote you last, I have been to New Philadelphia, Wheeling and Easton; found the Saints strong in the faith, with the exception of two or three persons. Not much work being done at present on account of the intense heat."

Bro. John Moore writes from Sweet Home, Missouri, of late, and says:

"The work is looking up here. Three were baptized here Sunday, August 7th, and many are believing. The Christian people have been threatening us, saying we were afraid to discuss with them. But when they saw they couldn't run us, then their preacher said it would not do to discuss with us, that Christ did not stop to discuss with the devil, but told him to get behind

him. Of course we told the people Christ appealed to the written word. We are holding our own, and I was never blessed more in preaching."

Bro. I. L. Rogers wrote us of late from Sandwich, Illinois, saying:

"I have seen and felt too much of the power of the Holy Spirit to give up the Master's work. I feel sometimes to just give up the world with all its cares and give my whole attention to my Master's work. But what can I do, weak creature that I am?"

The field is wide, Bro. Rogers, and the opportunities many and pressing. Work for Christ while your day lasts.

Bro. H. C. Bronson is at Kingston, Missouri, holding meetings, (August 15th), with what result time will show. He says:

"Every effort has been and is being made to prevent our preaching, and keep the people from hearing; but all to no avail."

Bro. Willard J. Smith of Alliston, Ontario, says under date of July 30th:

"I have had lively times in the township of Amaranth of late. On the 24th inst. baptized ten. Others are investigating."

Brother Smith is anxious to see the Cowdery letters printed in tract form. This will probably be done at an early time.

Sr. Maggie Archibald of Centerville, Iowa, writes August 3d:

"There are no elders here, and only a few Saints. But we meet every Sabbath for prayer and testimony meeting, also for Sabbath School, in which we study the lessons in the *Hope*. We feel much better in so doing than before we commenced our meetings and school. Father and Bro. Knowles have distributed quite a number of tracts, and no doubt 'the silent little preachers' have done much good. Time will tell."

#### BRIGHAM YOUNG'S SON.

JOHN WILLARD YOUNG is the youngest son of the first wife of Brigham Young, and he is the vice president of an intelligence office of a peculiar nature, which combines banking and topography, statistics and general information. Having known Mr. Young somewhat years ago, I took the opportunity of rediscovering him to ask some leading questions about the issues in Utah.

He is, I think, about forty-three years old, and has, if I am correctly informed, ten sons and ten daughters. He was born at Nauvoo near the time Joseph Smith was murdered in the Carthage jail. Few men are more presentable and fascinating. There is an undertone or religious affection in his nature quite removed from cant or Phariseism.

"Where did your mother come from in the first place?" I asked.

"From Rhode Island, at no great distance from Providence. My father was a native of Vermont. My mother went out to Kirtland, Ohio, in pursuit of information about this new religion which Joseph Smith had introduced. There she became a member of the church, and in course of time married my father, being his first wife."

"Are you aware, Mr. Young, that President Garfield lived close by Kirtland and was acquainted with Joseph Smith?"

"Yes; Garfield talked to me frequently on that subject. He told me that there was not the least doubt that Joseph Smith had the power to perform miracles, and related that he cast a devil out of a man. Garfield explained it on the ground that Smith was a man of great magnetism. Some of the neighbors claim that Garfield had serious intentions of joining the Mormon faith in his

youth. He was a Campbellite preacher. After he had taken so much interest in our people and was sincerely liked by them, we felt it hard that that he should have yielded to the intolerance of his official circle, and have given us little more chance than any of the other presidents."

What Mr. Young relates about Garfield was true. He told me with considerable animation that once in Kirtland a person seemed possessed with a devil and had some kind of lunacy. Joseph Smith, Garfield said, was a splendid looking man, young and hale and strong, and he commanded this evil spirit to leave the person. Garfield said that there was almost a visible issuing of the demon from the man. He, however, put the whole thing on the ground of a strong will.—"Gath" in Cincinnati Enquirer.

#### DEATH OF GEN. DONIPHAN.

"GENERAL A. W. DONIPHAN, of Richmond, Missouri is dead."

This is the announcement in the St. Joseph, Missouri, Daily *Gazette*, for August 9th; and is of interest to Latter Day Saints from the fact that General Doniphan is the man through whose action and influence, it is almost certain, Joseph and Hyrum Smith, Caleb Baldwin, Alexander McRay and others were not slaughtered on the morning after the court martial was held by Generals Lucas and Clarke, which determined that the prisoners should be marched to the public square at eight o'clock in the morning and there be publicly shot to death. Then and there General Doniphan said to that court martial: "If that order is to be carried out my command marches at daylight. My men are soldiers, not butchers. I will have nothing to do with such work."

Under the then existing circumstances, the strong and bitter feeling existing against the Saints, the influence and character of the men in command of the troops, this was a brave thing to do. And when the editor of the *HERALD* with his brother Alexander waited upon General Doniphan at his hotel in Richmond, to thank him for the noble stand he then took, in answer to the question, "How came you to do so brave a thing as that was, under the circumstances?" He said modestly: "I did not think anything about whether it was brave or not. I came of a long lived stock, and was young, and thought that I could not afford to go through what might be a long life with my hands stained with the blood of my fellow men." It was a fitting reply to such a question, and we were impressed with the modesty of the man, and thought we saw the reason why the bloody order was not carried out. The men who would have done the deed would have been met by the denunciation of General Doniphan, and they did not dare to venture. How characteristic this act to that of the Spanish cavalier whom King Philip Second II because he spared from murder the inhabitants of a captured town. Surely the blood of that distant progenitor of the now dead General bore excellent fruitage when it rose in rebellion when the descendant was called upon to sanction a murder similar to that slaughter of captured people. General Doniphan

died at Richmond, Ray county, Missouri, at 9:45, August 8th, 1887. We take from the St. Joseph Gazette, the following as published in the obituary notice of his death:

## BIOGRAPHICAL.

Gen. Doniphan was born in Mason county, Kentucky, July 9th, 1808. His father was a descendant of a Spanish cavalier who was banished during the Moorish wars by King Philip II for sparing the inhabitants of a captured town. He escaped to Scotland and married a Highland heiress. His children were loyal to Charles the First and escaped in 1650, coming to America and settling in Virginia. After the restoration of Charles II they were rewarded with a grant of land in Virginia and one of their sons named Smith was appointed county judge in 1687.

On his mother's side he was descended from Sir Sydney Smith who came to Virginia in 1706. He was a cousin to the late Governor Smith of Virginia who died on the 18th of May last in his 90th year. General Doniphan graduated from Augusta College, Kentucky, at the age of eighteen and began the study of law soon after in the office of Martin P. Marshall. Two years later he was admitted to practice in the Supreme court of the State of Ohio.

General Doniphan was married in December, 1837, to Jane Thornton, a daughter of Col. John Thornton, of Clay county, and a sister of Mrs. John Doniphan and Mrs. O. P. Moss of this city, and of Mrs. R. W. Donnell and Mrs. L. M. Lawson of New York. Two children were the result of the union, but both of them met with unnatural deaths. In 1862 one of the boys was drowned while at college, in Bethany, W. Va., and the other was accidentally poisoned when at home, having mistaken a dose of corrosive sublimate for epsom salts. Mrs. Doniphan fell dead in New York, in 1873, while visiting her sister.

He came to Missouri in March, 1830, and in April, 1830, settled at Lexington, where he began his long, successful and brilliant forensic career. He was licensed to practice by the Missouri Supreme court in 1830, and while only twenty-two years of age was placed in contact with such men as Abiel Leonard, Robert W. Wells, Peyton R. Hayden, and other gentlemen of eminence and ability.

His maiden speech was made at the bar in 1830, in defense of a man charged with murder. In this connection it may be well to state that he has never had a client incur the death penalty. In 1838 he removed to Liberty, Missouri, where he resided for thirty years. His experience at Lexington had been preparatory, but at Liberty his reputation attained its zenith.

In 1836, 1840 and 1854, he represented Clay county in the legislature. In 1838 he was sent out with a brigade to aid in capturing the Mormons, who were entrenched at Far West. Having reached the town in the evening he demanded a surrender when they announced that they would fight to the death. He prepared to make an assault at daylight, but during the night the Mormon leader, Jo Smith, learning that Generals Lewis and Clark were advancing with large bodies of excited troops, determined to surrender to General Doniphan for protection, which was done.

In 1846 he was elected colonel of the First Missouri Mounted Volunteers, and entered the Mexican war serving with great gallantry. He fought

his first battle at Brazetos on Christmas day, 1846.

At the battle of Sacramento, Col., Doniphan, with his volunteers numbering 924 men and six pieces of artillery, met and fought 4,000 Mexicans under General Heredia, who was posted with ten pieces of artillery. The Mexicans were defeated with a loss of 300 killed and forty prisoners, and all their artillery and baggage taken. The American loss was one killed and eight wounded.

The New York *Post* of July, 1847, in comparing Colonel Doniphan's expedition with that made by Xenophno in olden times, said:

"The Greeks were lead from near Babylon through Arminia to the Black Sea, thence to Chrysopolis, 3,465 English miles. It was accomplished in fifteen months, and a large part of it through a mountainous and an unknown hostile country, the Greeks losing everything except their lives and arms.

"Doniphan and the Missourians traveled over 6,000 miles in twelve months, neither receiving supplies nor money, but living exclusively on the country through which they passed, and supplying themselves with powder and balls by capturing them from the enemy, and victorious in all the engagements against greatly superior forces, numerically. These are the two most remarkable expeditions that have ever occurred."

In 1861 he was a member of the celebrated peace conference which convened for the purpose of settling the existing difficulty between the North and South.

His name was mentioned in connection with the Democratic nomination for the presidency in 1876, Gen. Bela M. Hughes being a strong advocate in his favor. He has not engaged in the practice of law since 1875; his last speech at the bar being in this city, where he was counsel in the celebrated Roberts will case.

He lived in an atmosphere inaccessible to temptation. Plain, earnest, constant and devoted, he possessed a soul so dignified and magnanimous that in the ordering of his life neither entreaty, temptation nor ambition ever held an instant's sway. In 1850 he refused a seat in the United States Senate, because affixed to its acceptance was a demand that he pledge himself to sustain what are known to history as the Jackson resolutions.

He refused to go to Jefferson City and Henry S. Geyer, a whig was elected. In 1854 when Berton, Atchison, and Doniphan were balloted for over sixty times, he was told by leading men of each opposing party that if he would pledge himself to vote for or against the extension of slavery in the territories he would be elected. His reply was that if he went to the Senate he would esteem it a great honor, but he would not creep in by intrigue. That if elected he must be free to obey the instructions of the people of his State.

In his death a great man has been removed from earth. Perhaps the best estimate of him was the contemporaries, who are all men of note. Gov. Hall often said he esteemed Gen Doniphan as the ablest man he had ever met on the rostrum.

Gen. Atchison, a political opponent, often said of him that, he had presided for many years in the Senate and had heard all of the great men of America, and in his opinion General Doniphan was the peer of any man he had ever seen or heard. Gen. Bela M. Hughes presenting his name for the Presidency in 1876, described him

as the purest and grandest of American statesmen. Gov. Silas Woodson, in an address to the members of the St. Joseph bar, delivered in this city in 1878, said: "There is another name that I can not pass over in silence; one that has been heard both in the field and in the forum, but whose home is at the bar; there he was more completely the master of the situation than any man I ever saw. I allude to Alexander W. Doniphan. He still lives among us in the enjoyment of a well-earned name. The fire of youth mellowed by time but good, I hope, for many years yet to pass. I have heard Marshall, Clay, Breckenridge and, indeed, most of the great orators in this country, yet I declare to you here, in all candor, that for power of concentration or pathetic, passionate and magnetic eloquence before a jury, that Gen. Doniphan is the peer of all the men I have ever seen."

The interment of the remains took place at Liberty, on Thursday, August 11th, at eleven o'clock. A special train was run from St. Joseph, meeting the regular train at Lathrop at nine o'clock.

THE "Daily Sentinel," of Independence, Missouri, for August 9th, has this to say of the new church being built there by the Saints:

"The foundations for the new church of Latter Day Saints of Jesus Christ, on West Lexington street, is nearing completion. It is one of the best foundations we have seen in the city, and will cost, when finished, about three thousand dollars. The brick work will be begun in a few weeks. The building, when completed, will be one of the handsomest in the city."

HERE is a graphic description of the effect of the hot and dry winds of this season.

CAMP LAKE, Wis., Aug. 5.—Unless the prevailing drouth comes to a very speedy end the indications are that a very considerable portion of Southern Wisconsin will be a black desert before many days. The present dry spell has eclipsed anything ever known, and bush and prairie fires are reported from a score of directions. Every bit of moisture and sap has been burnt out of the grass, bushes and all kinds of vegetation, and the earth is so dry that the roots of the stubble in recently mowed fields are burning over hundreds upon hundreds of acres. It is reported that unless there is a let-up in the dry weather, the Illinois Central will take off trains, as the water supply for their engines is getting very low. Artesian wells make it easier for the other roads out of Chicago.

A new industry has sprung up in the neighborhood of Montrose, on the Northwestern road. The artesian well there is pouring out its water in an undiminished stream and parties have rigged up a portable tank containing 600 gallons. They fill this at the well in about four minutes, and sell the tank full to the owners of wells in the neighborhood which have gone dry at \$3 the tankful. Scores of wells fed by springs have gone dry, and the farmers in many instances are compelled to go miles to the lakes for water for household purposes.

In many cases the farmers have plowed wide ridges around their homes and haystacks in order to prevent the crossing of the flames, but even this precaution has in many instances proven futile. Cattle are suffering terribly, and the milk supply has been reduced to a minimum. Morn-

ing after morning the farmers look anxiously in hope of rain, but the sky is cloudless, and the hot blasts of wind sweeping over the burning fields are a perpetual reminder of the Sahara desert.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"For lo! in the human hearts unseen  
The Healer dwelleth still,  
And they who makes His temples clean  
The best subserve His will.  
The holiest task by heaven decreed,  
An errand all divine,  
The burden of our common need  
To render less is thine."

### "BEAR YE ONE ANOTHER'S BURDENS, AND SO FULFILL THE PERFECT LAW."

THE dawning light of the Sabbath morning steals in at our window while we write, and the peaceful calm of the day of rest is like the dew of heaven upon all the earth; both animate and inanimate nature seems to reverence the command: "The seventh is the Sabbath of the Lord thy God." Soon the sweetly pealing bell will call us away to Sunday School, to be refreshed and cheered upon our way by the bright, eager faces of the young and their glad hymns of praise, but before we go we wish to commit to paper a few of the many thoughts which have occupied our mind of late and which have been brought home to us recently by many circumstances which have come to our knowledge.

There is a perfect law and they who walk in perfect obedience to that perfect law, will inherit a perfect salvation, and none others shall, worlds without end. We, as Latter Day Saints, fully believed and endorsed this sentiment when we went down into the waters of baptism and covenanted to walk in newness of life with him even to the end. The past tells us that the holiest task ever decreed by heaven has been committed to us, that the burden which we bear in common with the rest of mankind, we should strive to render less, and Paul expresses the same thought, in the form of a commandment to the Gallatian Saints: "Bear ye one another's burdens, and so fulfill the perfect law." It would naturally be expected of those who embraced this law, that they would be, of all people upon the face of the earth, the most careful and diligent; that having entered into covenant to walk in the light, to obey this perfect law, they would strive with all diligence "to make their calling and election sure." But facts are stubborn things, and in this case they neither warrant, nor will they bear us out in coming to the conclusion that such a state of things exists.

We have been looking for, and praying earnestly that God would send one mighty and strong to set his house in order. One "mighty and strong" is indeed needed, if ever he be able to bear that which he will have to contend with in the accomplishment of this task, for the burden laid upon him no human shoulders will ever have strength sufficient to bear. Moses discovered this in his day, and the "man like unto Moses" has not been wanting in a like experience. Oh, the infinite patience, long-suffering and forbearance of our heavenly Father! Well may men and angels wonder thereat and take lessons therefrom which shall make them strong in their ef-

forts for good, though opposed by all the combined powers of earth and hell.

"Bear ye one another's burdens!" When does our brother or sister need this help? When they are clothed with righteousness and sustained by the consciousness of perfect rectitude; when the Spirit of God sheds love and peace abroad in their souls, and they can lift up their hands in purity of thought and intent to heaven saying, Abba Father? Is it then? When the woman brought to Christ her weight of sin and guilt, while each bitter tear of penitence as it fell upon his dusty, tired feet rolled from her soul the crushing weight of remembered sins, was it then she needed his help and love; or was it away back yonder in the sweet spring time of her life, when the world was to her a Garden of Eden in which lurked no serpents or aught that could molest, and she opened her heart to the unfolding dreams of life and love as the flower opens to the sunshine, unfolding its beauties to the light of heaven? Was it then, we ask, that she needed the tender sympathy of the great heart of Jesus; or was it when she had been betrayed, deceived by the serpent in the form of a man, and having tasted the bitterness of death seven times augmented, she gathered up her weary limbs and poured out her soul in tears of supplication, while her heart laid hold by faith upon the offer of mercy and pardon? When, we ask, did she need the loving services, the sustaining help of a friend—a Christian friend; then or now?

Do we hear some Simon answer, "This man, if he were a prophet would have known who or what manner of woman this is, who touched him; for she is a sinner?" Doubtless; for many Simons are in our midst to-day—many who having invited the Savior to sup with them, show less respect to their heavenly guest, than they show to the sinful world. They are afraid to obey the commandments of Christ lest the world censure them and they lose the standing they so much covet. What shall we say of such? Are they indeed those who have more respect to the honor which comes from the world than the honor which comes from God; and of whom the Savior says, How can ye believe who seek honor one of another? Why then, we ask, "Did they invite the Savior to sup with them?—Why?"

"Bear ye one another's burdens." Our brother is struggling amid the waves of adversity. The waters are deep and cold. Once, twice he sinks beneath the waves engulfing him, but each time stretches forth imploring hands to us for help. Shall we make the effort to reach him? Our boat is riding at her moorings; shall we man the oars and push out into the stream? Wait until he comes up for the last time, and then if no one shows a plank to him, perhaps we will make an effort. He may not be drowning after all, and should have kept out of the water. Thus we look coldly on and reason, until our brother worn out with buffeting the cruel waves, sinks beneath them never to rise again; and the opportunity of proving ourselves akin to the great Redeemer of the world has passed forever. Perhaps we feel a momentary spasm of regret; we see for a time the imploring, outstretched hands, the pallid despairing face of our brother, as it sank beneath the waves; then we turn to the busy scenes of life again, and because we have asked the Savior to sup with us, we fancy ourselves his followers, until in some moment of regretful penitence we

hear the familiar voice of the Spirit whispering, "Simon I have somewhat to say unto thee," and the Lord shows us our sinful neglect and teaches us that the "publicans and harlots go into the kingdom of God before us."

Continued.

### HOME COLUMN MISSIONARY FUND.

Sr. J. Gault, Reno, Nevada.....	1 00
Sr. Maria Thompson, Santa Ana, California.....	67
Sr. Ella, Eagle Grove, Iowa.....	50
Sr. Ellen Albertson, Frazee, Minnesota.....	26
Sr. S. J. Mortimer, Roxbury, Massachusetts.....	1 00
Sr. Minerva Hiscock, Mattawan, Michigan..	50
Grandma Hiscock, Mattawan, Michigan...	85
Sr. Mary D. Welch, Mattawan, Michigan..	65
Sr. Sarah E. Bouton, Bouton, Iowa.....	40

LAMONT, IOWA, August 18th.

### THE HOLY GHOST.

Not long ago we eagerly listened to the testimony of a brother whose spirit once left the body, during which time a number of the ancient prophets and apostles laid their hands upon his head and blessed him; and at the conclusion of each blessing they said, "This is to fit and prepare you for that which is to come." To some are given special blessings, as they are called, to perform more important duties, and have greater responsibilities upon them, which might probably have been the case with this brother. As our mind dwelt upon the words, we thought of that inestimable blessing which is given to every one who enters into covenant with the Father in humility and sincerity, even the gift of the Holy Ghost, which will most assuredly prepare them for that which is to come. Clouds may gather around us, the hand of persecution may be raised against us, the bitter hatred of our own household may be sorely felt, those who were friends may prove enemies, but who or what can conquer the power of the Holy Spirit? If it is in us and abide, it is a mighty shield, a strong wall against the cunning crafts of the fiery serpent. It will help us to bring into subjection everything that is evil in our nature, and comfort our hearts and whisper peace to our troubled souls. The rays from its refulgence will enlighten our minds, quicken our understanding, take of the things of the Father and reveal them unto us, (both past, present and future), lead and guide us into all truth, and prepare us for that which is to come. Shall we ask what is to come? The resurrection day, and after that the judgment. Without the spirit of light we can never, no, never, become perfect, or be prepared for the resurrection of the just. By its power we must be quickened, and raised triumphant from the tomb, and caught up to meet the Lord, who will ere long rend the clouds and return to earth to receive his own. Let each one ask himself, "Shall I be able to stand in his presence?" This reminds me of a night vision I once had, which I will relate. After retiring to rest the door of the bedroom opened and a substance very bright in appearance came in, something like a large ball of fire, lighting up the whole room. It moved about and came by my bed-side. I saw no person, but I heard a voice distinctly say, "This is the glory of the Lord." Then it ascended above my head, and its brightness became exceedingly great and powerful, and was gradually descending, until I felt I could endure no more or I would sink. Drawing the sheet over my face I said, "Oh, Lord, take this from me or I shall die." It immediately disappeared.

My heart rejoices and is filled with thanksgiving as I contemplate the wondrous workings of the Holy Ghost, and its unlimited power. It brings to light hidden treasures; confounds the wisdom of the world; makes the weakest of earth's children great and noble; lifts them up when brought low in the time of trial and sorrow; strengthens the feeble; encourages the strong; comprehends the things of the kingdom, and draws poor mortals closer to their Maker. It is that loving chord which entwines the hearts by which his children can truly say, Abba, Father." Oh, precious gift of priceless worth! in thy dove-like form may thy wings encircle the church and protect her from all evil, and through thy power may she become as white and pure as thou art, prepared and adorned for the bridegroom, with all the gifts and graces necessary for her reception. Then the holy angels will raise their voices in songs of gladness; their harps will be tuned with sweet notes of praise; and with their Redeemer they will descend to earth and join in the feast of the Lamb. Happy thought! blessed hope! may it buoy us up under every trying scene, and may the Holy Ghost be our guiding star while life shall last; then when done with the cares of earth and earthly scenes, we shall be prepared for that which is to come.

C. ACKERLY.

FORSTER, Australia, June 10th.

*Dear Sister Frances:*—We are strangers to each other, but not in the Spirit. I have been thinking some time past of writing to the Home Column, for I feel so pleased to read and hear of the Lord's blessing his children, that I can not refrain longer. I can testify that the Church of Christ is the only true one. I am also happy to be a member of it. Yes; I am proud of being one! May the Lord keep me always firm in the faith of his word. My husband and I were baptized into the church August 8th, 1886, by Bro. Burton. I had been a constant attendant of the Church of England, but I reaped no benefit at all from it. I have received more enlightenment of the true gospel of Christ since I have joined this church, than I ever knew before; and I thank the Lord for sending us such an able elder for our souls' salvation as he has in Bro. Burton. Oh how good he was to think of us, poor outcasts and aliens (as it were) from the true gospel. I hope I shall live with earnest sincerity, and keep in truthfulness his faith. I pray God to keep me firm in his most blessed word. The evil one is daily around my path, but I must not be tempted. I will endeavor to conquer his wicked designs, that I may not be led in his worldly ways, but live for my dear Redeemer's sake, who reigneth supreme over all. I fail to always keep God's commandments, but will pray to him to give me more strength in the future. I will strive to be more earnest in my prayers.

We sisters here have weekly afternoon prayer meetings, and we derive much benefit from them. I think the *Heralds* are so edifying, I could not do without them. I pray I may have the true Spirit abiding in me always. Oh, when I look back and think of the years that have been spent in a mere form of religion, attending church from Sabbath to Sabbath, and knowing no more of God's ways when I came out than when I went in! The true gospel was never inspired in my mind, and never was I so enlightened as I have been since I have taken on myself the name of

Christ, and become his. The Lord has sorely afflicted me in days past, but as he chastens those whom he loves I will not murmur, for his judgments are searching and his ways past finding out. Since I have become his, his works are much clearer to me. I know now that he has taken my dear little children from me, that as I loved them while here on earth, I should prepare myself and walk in his footsteps and keep his laws and commandments, so that when my time comes, and God calls me, that I shall be able to meet my dear ones in his kingdom never to part from them again; for the Lord giveth and taketh away—blessed be his holy name; and again, I think those words of our dear Savior, where he says, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," are most sublime. We have prayer and testimony meetings once a week. The Spirit is with us. Our church is scorned and scoffed at, but let us not heed this, but have faith and true wisdom from above in all our ways and God will be ever mindful of us.

May God keep us all ever firm in his cause, is my prayer.

EMMA COLVIN.

LAMONI, Iowa.

*Dear Sister Frances:*—Should the Latter Day Saints ever adopt a distinctive dress and each Saint insists on incorporating into it some whim of her own, the conglomeration of absurdities would so astonish the world that our enemies would cease assailing our doctrines and attack our fashion of apparel. One sister admires the sombre clothing of nuns; and though I do not, I found no fault with her taste, because her reasons were worthy, namely, the association of the garb in her memory with the piety and saintly deportment of its wearers. But now a brother professes to dispense with neckties, on the ground of their uselessness and cost; I had to exclaim, like a good old German woman said of another, "He haf no artist soul in him!" Not for dispensing with neckties, or collars if he chooses, but if we discard everything that comes under the heads of useless and costly, where will we draw the line, and who shall judge? For things of no use to some are real necessities to others. What is the use of flowers, of pictures, or the prints and dyes of our clothing, and of thousands of other things which cost time and money? Should we, therefore, strip our homes of all those beautiful, refining attractions, and apply ourselves simply to money getting and saving, even with the laudable purpose of putting it in the Lord's treasury? We must bring up our children, meantime, in the way they should go; and how shall we teach them to cherish love and gratitude to God, and yet stifle all feelings of appreciation for the beautiful and harmonious things which he has created? Does God require this? His command is, "Let your garments be plain, and the beauty of them the work of your own hands." The failure to understand it is thus stated, "How shall we limit the beauty that our hands may make and be plain?" Whatever the difference of opinion about it, we can all recognize *modest apparel*, (1 Tim. 2:9), and I think that it is the true explanation. Let modesty characterize our costumes, whether adorned or not; but while teaching our children to observe modesty and chastity as necessary accompaniments of Christianity, let us beware how we make Christianity—especially our faith—hateful to them, by laying

down extreme and rigid rules beyond what God, himself, requires.

We should allow age and individual taste to dictate modes and color of garments, taking, in all cases, modesty for a guide. Let those who admire black wear it, and as plain as they desire it; but if our sweet young daughters admire pink or blue, shall we try to win heavens approval by crushing their love for brightness and beauty while forcing on them our sombre hues and opinions? And should they fasten a knot of ribbon at the throat, let us not be too ready to cry vanity! because we don't think it necessary to wear a neck tie.

Many people acquire their fullest comprehension of spiritual truths through their appreciations of the beautiful, whether in art or nature, and to stifle such regard in them is to deprive them of food and dwarf their spiritual natures.

I believe this truth was in the mind of God when he created the diversified beauties of nature; and Christ frequently directs attention to it: "Why take ye thought for raiment? Consider the lilies, how they grow; they toil not, neither do they spin, yet I say unto you that even Solomon in all his glory was not arrayed like one of these." Did our Great Teacher mean that the purple and gold of Solomon's royal attire could not equal the coloring of the lily? I think not, but rather that the natural modesty and humility of which the lily is a fitting emblem are the innate qualities of his religion; and the glory of such divine approval was incomparably greater than all the pomp and glitter for which the Gentiles seek. Then why do we take thought for raiment? Whether those thoughts are given to following prevailing styles or rigid plainness, why take thought? The true characteristics of the Christian mind are unstudied, unthought modesty and naturalness. "How they grow;" they do not toil, but grow into the beauty and sweetness of real earnest Christian life, spending and being spent to bless the world. Such are truly Christ-like.

"As Christ, in the Syrian lilies,  
The vision of God he saw."

Such a Saint has neither time nor inclination for the world's vain show; and equally inconsistent is it to waste her thoughts in planing some system of dress whereby the world shall know her for a Latter Day Saint. There is a surer criterion by which shall be judged her worthiness of the name.

In the love and fellowship of the gospel,

ELEANOR.

## Correspondence.

LIMERICK, Ohio, Aug. 8th.

*Bro. Joseph:*—With few exceptions, I think the Saints are trying to honor the work. Although there has not been much ingathering in this district in the last six months, there is a desire and a willingness to hear; they are not as ready to obey as they were in the past, and there are reasons for this. David Whitmer's writings unsettled some for a while, but with very little exceptions they are restored. To me it was no cause of stumbling; especially after hearing it examined in the noble manner that it was. May God continue to bless those at the head. On the 22d of July I left home to open up the work at Hope, a place four miles north east of Zaleski, in Vin-

ton county; on my way I was overtaken by a messenger that turned me aside to Creola, in a case of sickness. On Saturday made my way to Bro. Jeffers, who was waiting to convey me a distance of fifteen miles to the new opening. We arrived in the community late in the evening and were cared for by a Mr. Scott, of the Methodist faith. All kinds of rumors had preceded us. Some were expecting to see us with five, or six wives a piece, they said. Some had talked of treating us with eggs; but, after hearing us six times they said that we had preached the word of God to them, and they had nothing more to say in opposition. We had large congregations and the best of interest. They requested me to come back which I promised to do. They said they would pay my expence of travel. I think there will be an ingathering there soon. Sister Eva McLaughlin and Bro. Jeffers daughter Myrtia, accompanied us and aided the service greatly by singing the songs in the Harp, which made it very pleasant. I next visited the Vinton branch, at Vale's Mills. I spoke to them upon the duties of Saints. I next called at the Milton branch, and labored with them Sunday and Sunday night. Bro. Samuel Downard conveyed me from there to Hamden, where he secured Stanton's Opera Hall for me to preach three discourses in, beginning Saturday night, August 13th. This is also a new place; some are anxious to hear. I have enjoyed great liberty in speaking the word, for which I give God the praise. My confidence is strong in this work. I am getting my affairs arranged that I think I will soon be able to take the field most of my time. My God bless you, and all his family is my prayer.

JAMES MOLER.

HASTINGS, Victoria, Australia, July 7th.

*Bro. Joseph:*—The Australian Saints have been anxiously awaiting the coming of Bro. T. W. Smith, but as yet we have not heard anything definite about his coming only that Bro. Ellis, the Bishop's Agent for the colonies, has written him that he would forward to Auckland, tickets for him and Sr. Helen; so I suppose we may soon look for them. We all shall be glad to see them.

There was quite a stir in this vicinity a few days ago. A Rev. J. B. Sharp, of the Church of England delivered a lecture, "Among the Mormons," purporting to be what he saw during a visit in Salt Lake City. He spoke about ten minutes, or less, from notes in his diary; then for one and three quarters of an hour retailed the usual fables, slanders and scandal. I was present, took notes and gave notice of reply for the next evening, although they tried to hinder me from doing so. We had no difficulty at all in replying as nothing new was presented, only the old inuendoes and exaggerations. After his lecture I penned and sent the following:

*"Rev. J. Barley Sharp; Sir:*—Enclosed please find Epitome of the faith of the church which I represent here. Also two propositions for debate which will explain themselves. If you or Mr. Nicholson (the resident clergyman) choose to entertain these propositions, you may communicate with Mr. Evan Jones, or myself in reference to arrangements as to time and place, etc.

Respectfully, J. F. Burton.

The propositions were: 1st. The Reorganized Church of Jesus Christ of Latter Day Saints is the true Church of Christ in organization, faith and doctrine and practice. J. F. Burton affirms,

2d. The Established Church of England is the true Church of Christ in organization, faith and doctrine and practice. J. F. Burton denies. The authorized scriptures, known as King James' version shall be the standard of evidence. To which I received the following reply a few minutes before I started to the hall to deliver my reply to his lecture.

"Hastings, July 2d, 1887.

*Rev. J. F. Burton; My Dear Sir:*—I beg leave to thank you for your courteous note of the 1st inst. In reply permit me to state that I have no desire to enter upon a controversy with any section of Christians. As years go on I feel more and more convinced of the necessity of living peaceably with all men, especially with those of the "household of faith," and instead of christians fighting one with another, they should join hands one with another in fighting the common enemy of mankind—sin,—sin in ourselves and then the sin in our neighbors.

"I have examined the 'Epitome' which you kindly enclosed, and if the doctrines held by the Latter Day Saints are these, no more nor less, there appears to be nothing of such peculiar import as to demand a special discussion.

"In these busy days, the small differences between sectarians must be tolerated, and only the detestible enormities and abuses introduced under the cloak of christianity need to be exposed, condemned, and if possible obliterated. Sober christians instead of dividing and attacking one another will do well to unite in condemning the abuses to which the faith once delivered once for all is subjected.

"In conclusion I may state, that had I time and inclination for such a discussion as you suggest I could not do justice to either side, for 1st, I knew nothing of the Church of Latter Day Saints until I received your letter this morning. 2d, I do not hold the belief of your second proposition, as I acknowledge the Church of England to be *only* a true *branch* of the holy Catholic Church, which is founded upon the apostles and prophets, Jesus Christ himself being the chief corner stone. 3d, I could not accept the 'King James Bible' as a standard of evidence in such a discussion, for with all its advantages it is, at the best, only a high class translation, and on vital points it inadequately expresses the meaning of the original.

"I remain yours sincerely,

J. Barley Sharp.

"P.S.—You are at liberty to make any use of this letter as a whole, but as it is merely a private communication between ourselves, I reserve the right of using only parts of it for public purposes."

There had been the usual strong statements here and in this vicinity for six weeks, that this man or some one else was coming to entirely obliterate what they were pleased to call Mormonism. If their statements were made true, the work in Victoria would now have been a thing of the past, never more to be heard of here; but the lecture was only a tirade of abusive, slanderous falsehoods, that have been concocted and reiterated by reverend(?) clergymen for the last fifty years, gathered from Beadle's, Stenhouse's, and such trash; full of inuendoes, slurs and filth. I really felt sorry for the man as he mouthed his vile calumnies—exciting the neighbors against an innocent people, living among them as law-abiding as any in the colonies.

Before we started for our reply a number of

the brethren had gathered to our rooms, and we together invoked our God for his Spirit that evening, that we might be so Christ-like as when reviled not to revile. We had an excellent spirit with us as we felt clear in defending the innocent and strong in maintaining the truth. The neighborhood after Mr. Sharp's lecture was like a flock of sheep frightened by wolves; after the reply, they were as quiet as though no wolf had been seen. The lecture was Friday evening, the reply Saturday evening, and Sunday morning we baptized three persons who were confirmed same day; and now this evening we are to lecture on the divine authenticity of the Book of Mormon. The work was helped on by these means rather than hindered.

I expect to go to Geelong and vicinity next week, with Bro. A. Woolley. I have been this week to Three Chains Road and Somerville with Bro. E. McGurk; Melbourne with Bro. Carmichael; holding meetings and in conversation removing obstacles; and this Saturday evening have my Book of Mormon lecture in the hall here. The work is all alive in this district, and calls from every quarter for the word. We want about fifty elders, at once, in Australia; everything is working on for the great consummation of all things, as fast as possible. We are quite well.

Yours in bonds of faith,

JOSEPH F. BURTON.

532 E. Second South Street,

SALT LAKE CITY, Aug. 9th.

*Bro. W. W. Blair:*—Of late I fancied you would like to hear from this place, how the times have progressed, and what the future outlook appears to be, as I know that you are much interested in the work of the mission in Utah. You must think that there has been some material changes since you were here. The labor that has been done has had its effect, and the loosening of the *bands* are perceptible, but there's power yet to hold the people that they dare not assert their freedom. Formally, the leaders they have acceded much which will eventually win for the people and cause a spirit of division which can not be healed over. Let the elders of the Reorganization be ready and watching, for the time is imminent; for as the *Deseret News* has it, the Josephite elders are avenging wolves seeking whom they can devour among the sheep. Since President Joseph Smith left this mission we have had as good and powerful preaching as is possible, by Elders Anthony and Clapp, while your humble servant has held the fort; still the people keep away for fear, and some listen outside the house.

We notice a softening in the sentiments of the common people, notably since the death of John Taylor. In the epistle of Elder Wilford Woodruff he asserts his authority to take command, but concedes the point of safety in his claims for the priesthood, how he will reconcile the discordant elements, we shall see. The epistle releases George Q. Cannon and Joseph F. Smith, and places them in the Quorum of High Priests. As it happens, W. Woodruff is the last remaining member of the Twelve which existed at the death of the Seer. The remaining members of the present Twelve have been chosen since; and by what authority? is a question asked. \* \* \* On the 11th of July, in our School Trustee election, the Liberals secured a Trustee in the 7th, 10th, 12th, 13th, and 14th school districts; and when

too late they saw that they could have done more. Five members of the Legislature were elected in this district. We elected a member of both the House of Representatives and Council. The Liberals feel encouraged. You are aware of the doings of our Constitutional Convention, and the manner it was sprung upon the community. The results we shall yet see. We hope by the blessing of God to continue to progress. We hope to see one of the Presidency out here yet this fall.

May peace and blessings attend you and yours.

ETHAN BARROWS.

42 York Street, Cheetham,  
MANCHESTER, England,

August 3d, 1887.

*Dear Herald:*—Your weekly record of the success of the work of God, in the various parts of the earth has a stimulating effect upon us and increases our desire to pattern after so laudable an example. If we are not keeping pace numerically with our brethren and sisters who are laboring upon the continents and isles of the sea, we are striving to keep abreast with them spiritually, and hope to be found but little, if any in the rear. Eyes front! attention! quick march! are the orders of the day here. We have been gathering in the wounded and the stragglers so far as they would permit us, and we are now closing up our ranks, preparing to renew the fray against sin and self, those arch enemies of the church of God and the souls of his people. The warfare will, with God's help, be continuous until the foes be conquered and the victory gained.

The field is wide enough to satisfy the aspiration of the most ambitious worker; the calls for laborers are on the increase, while the vital, softening influence of the Spirit of God, obtainable through the gospel, is winning its way to the hearts of honest men and women, though difficulties have to be met and surmounted, here as elsewhere.

The apostasy of the Utah church has not smoothed our pathway here any more than it has done in other places; for people will insist on classifying us with that people. They seem to think that the name Latter Day Saint is a term synonymous with polygamy and lust. Yet in one sense I do not regret this; for it, with the poverty of the church, has been the barrier against worldly ambition and lust, and has enabled our ministry to show a purer record, a higher church standard, than our opponents have given us credit for. Many of those who attack us believe us to be ignorant, fanatical and corrupt, and are confounded when we present to them the gospel as we are authorized to teach it; and the reaction is sometimes so great as to convert them from opponents into advocates, deeply sympathizing with the truth. To all such the church gives a welcome; but she has neither place nor powers at her disposal wherewith to excite the cupidity of the worldling or buy the consciences of her membership. It is "the cross of Christ she offers for present discipline—the crown is the reward of the future. In this life she makes us the disciples of the "Man of sorrows," the followers of "Him who bore our shame" and died through very love of us, that we might be freed from sin. Yet she leaves us not comfortless, for our Redeemer is her husband, the Holy Ghost the comforter and helper of her children who are striving to show her affectionate service by walk and work, with godly conversation.

The work in Manchester, Sheffield, and Leeds, is in a flourishing condition. A few have been baptized since I last wrote you, while many now stand upon the water's brink nearly ready to pass from carnal to spiritual life, whereby the sins of the past will be blotted out and the possibilities of the future made clear to the understanding.

The Farnworth and Wigan branches are about to unite together. The future of the Farnworth branch is more hopeful than I have seen it for some time past, and already the signs show me that the labors of the ministry have not all been in vain—a harvest of souls will yet be gathered from this portion of the Lord's vineyard, for we have the sweet assurance that if we labor faithfully, "the wrath of man shall praise the Lord, and the residue he will restrain."

During the past two or three months the Spirit of the Lord has freely indicated unto us that, with continued faithfulness in our labors, the Lord would bless and acknowledge us by His power to an extent beyond our anticipations. And already the verification of the promise has begun.

At our fellowship meeting on Sunday the 10th ult., held in the Saints Chapel at Manchester, the Lord spoke to us in tongues through his handmaiden sister Caton, of the Birmingham branch. The interpretation was given to several, but expressed by my own dear wife, who then for the first time in her life received the gift, to her immeasurable comfort, consolation, and confirmation in the faith. The interpretation re-affirmed the promise already given of great increase to the church in this neighborhood, if her ministry and membership would continue in faithfulness. During the same meeting the Lord gave unto two of the brethren, Elder Wm. R. Armstrong and Priest Wm. Towers, Jr., an open vision, whereby they affirm that they saw standing upon the platform by the side of Elder Thomas Taylor (the president of the mission) the outlined form of an angelic being. Both of these brethren are faithful laborers in God's church, and I have reason to believe are men of pure and irreproachable lives, and not likely to be the victims of a disordered imagination. The foregoing episode has greatly encouraged the Saints, who are now able to comprehend more fully the sentiment of the poet:

"The visions and blessing of old are returning;  
The angels are coming to visit the earth."

I am pleased to say that the branch has begun to extend her borders. A mission house has been opened for alternate Sunday evening services, and so far has been well attended. The interest appears to be increasing, and already one or more reputable persons have offered themselves for baptism. The credit of the work done in this particular neighborhood is largely due to the labors and faithfulness of two young sisters, (Ann and Mary Jane Baty), who have by both precept and example, prepared the minds of their associates and neighbors to hear the word spoken by the elders; and they tell me that one of the sources—and that not the least—from which they have learned their duty and received encouragement, has been the "Home Column," edited by sister "Frances." Thus the fruits of the labor of our dear sister, your colleague, is like the bread cast upon the waters, appearing again after many days.

The Sunday School, and "Band of Hope" temperance society, in connection with the

branch, are in a very flourishing condition, and bid fair to become valuable auxiliaries in the permanent establishment of the church in this city. The *Zion's Hope* has a free circulation among them, and is unquestionably exercising an influence for good. Quite a number of the children belong to parents who are not of our faith, but whose sympathies are leaning, more and more, in our direction, due in a great measure to the influence radiating from the Sabbath School. The labor in connection with these movements—to be successful—must be a labor of love, in which self abnegation must play an active and important part. Experience has taught me this, and with this understanding I desire to commend such organizations to the authorities of the church wherever branches of the Church of Christ have been established, and circumstances will permit.

In closing I can not refrain from mentioning a very pleasant visit paid recently to brother and sister Lloyd and their sons, brothers Robert and William, also to Elder John Elias Hughes. I found them well in health, and strong spiritually, with their hearts overflowing with love towards the whole household of faith. They desire to be remembered to all the Saints in every land and clime.

I have been informed by letter from Elder John Austin, president of the Sheffield branch, that one head of a family was baptized there last week, and the prospects of the work there are glorious. I have also been informed that several more have signified their intention of uniting by baptism with the church in Manchester.

Trusting, dear *Herald*, that you will excuse the almost unpardonable length of my letter, (for I know your space is limited), and accept me as your humble co-laborer in the gospel of Christ.

JOSEPH DEWSNUP, SEN.

CLARKSBURG, W. Va., Aug. 12th.

*Bro. Joseph:*—In May Bro. T. J. Beatty accompanied me in visiting the young Saints in Highland county, Ohio. Our visit was timely, for the enemy had been at work in our absence and had almost overthrown the faith of some. We held several meetings, in which the Saints seemed comforted; two adults were added by baptism, Bro. Beatty officiating. We effected a new opening or two in that region and aroused some inquiry. From there we moved on into Scioto county where Sr. Taylor lives, and held meetings over two Sabbaths in three different places; had a respectful hearing and were requested to return. It is a new field altogether, and we found considerable prejudice. Owing to a combination of circumstances we concluded to return home for a while. I labored through harvest in order to liquidate a debt incurred by my attendance at the April Conference. I feel thankful that I was favored to attend that session, and to witness manifestations which evidenced to me that the Reorganization is acknowledged of God. I can add a hearty "Amen" to the decision of the twelve. I feel the work is safe in the hands of such men who have no apology to offer for the law revealed. My experience thus far has been, that the circumstances relative to the adjustment of difficulties seldom warrant the saying, "necessity knows no law," although I will not affirm that there never was, nor never will be.

I reached this place on the 8th inst., and am

sorry to record that the present condition of the branch is lamentable, meetings having been altogether neglected for some time. Confidence with some is shaken, even where it should be the most steadfast. I can not venture a prediction what the result will be, but it is discouraging when we reflect over the amount of labor bestowed, time and again, and so few in the short time seem to "abide." I feel to weep over their condition. "Perilous times" are upon us; such a variety of worldly attractions are brought before the people that they lose sight of all that pertains unto the truth. The Salvationists have begun operations here for the first time; a camp-meeting of the colored race is in session; and to exceed all for attraction, Dr. Monroe, with his attendant Lamanite troup, gives nightly exhibitions free, in order to sell the renowned medicines, "Modoc Oil" and "Ka-ton-ka." It will take an appalling earthquake or cyclone to turn this people God-ward. Surely, the end is near. I have appointments for Sabbath, and in the mean time have been visiting and will continue to visit the members and try to arouse them once more. I feel the need of more faith, more patience to fill my office and calling acceptably before our Father.

From here we expect to go to Thornton, where Bro. and Sr. Baker live,—comparatively a new opening—where a door is open for us. Bro. D. L. Shinn will assist what he can. I shall endeavor to do what I can henceforth under the circumstances, but delicate health and other obstacles may impede some. We have waited long, are waiting still for the Bishop and other authorities to come and bestow labor, not transient, but continue for a time. Pray for us that wisdom may be given, and the Spirit direct aright. Your brother in bonds,

L. R. DEVORE.

COURTLAND, Illinois, Aug. 13th.

*Bro. Joseph:*—My love for the cause of Christ was never greater than to-day, nor the evidence of the divinity of the Book of Mormon, and of the truthfulness of our position than at the present time. As for the contention that has been admitted into the columns of the *Herald*, in analyzing the claims of those whose chief aim is to tear down and to weaken or destroy our faith, rather than to build up any permanent, reliable church or institution. If the writer ever had any doubts about the correctness of the position of the Reorganized Church, those articles in the *Herald*, "Weighed in the Balance" and "Still Found Wanting," have entirely removed them, and left the evidences in favor of the above named church as clear and as bright as the sun at noon day. I have no fears concerning the work proving a failure; none whatever. The only fear I have is that we may not all prove faithful; may not endure to the end. My testimony is the same now that it has been for many years. I know that the cause that we are engaged in is of God, and that if we are faithful and endure unto the end, it will land us safely in the celestial kingdom of God. I know that we shall have a part in the first resurrection, and in that great millennial reign with our Redeemer; and with him become a joint heir to an heavenly inheritance that is incorruptible, and better still, it will be undefiled, and will not pass nor fade away; but it will be ours to hold and enjoy throughout the ceaseless ages of eternity.

Why do I know these things? Simply because He who spake as never man spake, promised me and you, beloved Saints, that if we would do the will of his Father that we should know of the truth of the doctrine; and I know he told the truth. I know it because that God who can not lie has made a covenant with you and me, that if we would abide by his laws we should have right unto the tree of life, and also eternal life, which Moroni (I think it was) said was the greatest of all the gifts of God. O, what inducements for us to live good Christian lives, to be Saints in very deed. Then brothers and sisters in the gospel of Christ, let us arise in the strength our Redeemer and put on the whole armor of Christ, and war as becometh Saints of the most high God, the warfare of the gospel of Christ, that when the day of reckoning with us shall come we may hear the Master say, "Well done! well done! Enter into the joys of thy Lord." That this may be our happy lot is the constant desire and prayers of your brother in the gospel of Christ.

W. R. CALHOON.

VERMILLION, N. Y., Aug. 11th.

*Bro. Joseph Smith:*—I am still stopping here. Since last writing to you of the death and funeral of Bro. E. T. Whitehead, I was away about two weeks in Jefferson county. Was at the home of Bro. Isom L. Thompson, at Adams. His mother, sister Alsina Thompson was buried the day before my arriving. Her sickness which had been for considerable time of duration previous to her death, was borne with patience to the closing scene of life, and her faith and confidence in her Redeemer were unwavering. She was in her seventy-sixth year; and Bro. Isom A. Thompson, her husband who survives her, is in his eighty-first year. He is feeble in health and does not expect to tarry very long this side the veil, but he is patiently waiting his time when he shall be called to join his companion in life (who has preceded him) in the better world beyond. Their fifty years of married life were celebrated at their house last winter. They were both members of the Saints in the early days of the church, being baptized by one Elder Brown, in the year 1843.

From Bro. Thompson's I went up to Bro. J. W. Parks, at Carthage, which is about thirty miles farther north in the same county. Bro. Parks and family were converted and baptized by the labors of Bro. McIntosh when they were living in Canada. He is alive in the work and zealous for Zion's welfare, and has made good progress and advancement, in obtaining a knowledge by books and other church publications. He has to work hard for the support of his household and family, being employed mostly at lathing buildings, though he is an excellent wood-turner by trade, and he writes me he is about to get into a job of that kind of work soon. I preached at his house on the evening of July 1st. There was only a few present. However, I had a pleasant time and very good liberty in speaking to the few. I was there over the Fourth and attended the celebration which they held at Carthage. Left there the 8th, called at Adams again over night.

Bro. Isom L. Thompson has a carriage and wagon shop in Adams, which he is carrying on there, though his home is out a mile and a half away. Bro. Isom has fresh in his memory, and loves to relate and speak of the excellent time with many of the brethren and Saints he met

in Massachusetts, Rhode Island and New York, a few years ago when on a visit there. He speaks of his reception and entertainment by them in the highest of terms and good feeling, and would like to meet with them again under such favorable conditions and circumstances.

I have a little cheerful news to communicate at this writing. That on the evening of August 3d, I solemnized the marriage service for young brother George B. Minthorne, of Orleans county, New York, to sister Alice Whitehead, of Mexico, New York. After the service, which was held at the home of the bride, in the town of Mexico, Oswego county, New York, we joyously sat down at the feast of good things, prepared and beautifully arranged and set in order for the occasion, and partook with relish and thankful hearts to God for the rich bounties of the good things of earth, and for the very pleasant time enjoyed by all present. Sister Alice and her husband, brother George B. Minthorne, left yesterday for their home in Orleans county, New York, which is a little over a hundred miles west of this.

Brother George A. and Jay S. Whitehead are the only ones of our late brother E. T. Whitehead's family left here now; with the exception of brother George's wife and their little son, a promising little boy of about eight months old. We were all at the depot yesterday to give the parting greeting to the joyous bride and groom, praying the Lord's blessing to ever attend them throughout the succeeding journey of life.

We have had very warm and hot weather for most of the time for the past two months. Are needing rain now very much. We had a good rain here about two weeks ago, but the weather being so exceeding hot and dry since, more is very much wanted now, as some of the pastures are very short for feed.

Brothers George A., and Jay S. Whitehead are striving to live the faith of the Saints and observe their devotions and worship around the family altar each morning and also at other occasions likewise. Yours in bonds,

C. G. LANPHEAR.

HALLECK, Cal., July 21st.

*Editors Herald:*—Myself and family have recently united with the San Bernardino branch. My youngest daughter and I attended services there on Sunday the 3d inst., and also the following Sunday. Brethren A. E. Jones and D. L. Harris occupied the pulpit the morning of the 3d, and they and your correspondent in the evening. But I am sure my calling (if I have any) is not to preach to the Saints, but to labor among the deceived ones of the latter day apostasy. It is there I would like to labor, for among that class I experience a feeling of light and freedom that I don't feel anywhere else. And with the present hopeful state of affairs in Utah, (as clippings from Salt Lake *Herald* and *Deseret News*, published in *Saints Herald* of 16th ult., indicate), I feel anxious to work in that direction. And if my affairs during the next month or six weeks shape themselves as I have reasons to believe they will, then I expect to visit Arizona again, and am much in hopes that Bro. D. L. Harris will be ready to go along with me, for he was told through the gifts to get himself down into Arizona and labor among the deceive ones and the Lord would help him greatly—or words to that effect.

On the evening of July 10th, Bro. Heman C. Smith preached a very excellent discourse in San Bernardino, and admonished the Saints to be more mindful of spiritual matters, and not let the present financial boom, (by which many of the members there are becoming suddenly rich), occupy too much of their attention or cause them to neglect the greater, or spiritual duties and blessings. His remarks were well-timed and gentle, being softened by a goodly portion of that divine grace which is promised to the servants of God when in the discharge of their duties. The admonition should be heeded, for the Savior said, "What shall it profit a man if he gain the whole world, and lose his own soul; or what will a man give in exchange for his soul." Saints—brothers and sisters of the San Bernardino branch—think of these sayings of our blessed Master; and while the Lord has permitted the accumulation and centralization of capital within your midst or around your very doors, thereby enriching you in temporal things, remember that "the earth is the Lord's, and the fulness thereof;" and also that "the Lord giveth, and the Lord taketh away." Use lawfully the means which he is now putting into your hands, and in the manner prescribed in his law, and then you will surely receive the promised blessings; while if you do not so use it, it will canker your souls, prove your destruction spiritually, and you thereby will lose your reward of eternal life. Praying for the welfare of Zion, I am yours in hope,

R. R. DANA.

CHURCH HILL, Ohio, July 30th.

*Brothers Joseph and William.*—Our branch is gaining in numbers and also in the gifts and blessings of God as promised in his word to the faithful. We have the town hall of this place rented, and meet there every Sunday except the last one in every month. Then we meet in Hubbard, five miles from here, and hold meetings in brother Andrew Richard's house, which is ever open to the ministry. Four of that place and two of Church Hill, were baptized by your humble servant on the 15th of last month, and others are very near the door. The same day that those six were baptized, six more joined our branch by letter, making twelve new members. We were thirteen before, and we number now twenty-five in all. And so we rejoice together in the bonds of the gospel.

There is no paper like the *Herald* to me. It is a source of instruction and I can not do without it.

Your brother,

DAVID M. STRACHAN.

SPEAK SOFTLY.

CHARITY of speech is as divine a thing as charity of action. The tongue that speaketh no evil is as lovely as the hand which giveth alms. To judge no one harshly, to misconceive no man's motives, to believe things are what they seem to be until they are proved otherwise, to temper judgment with mercy, surely is quite as good as as to build up churches, establish asylums, and to found colleges.

Do not be a news-carrier or tale-bearer; they are the pests of society, and among the most odious of all characters. Shun them as you would shun a pestilence. Remember the adage, "The receiver is as bad as the thief."

ADDRESSES.

George A. Blakeslee, Presiding Bishop, Gallien, Berrien county, Michigan.

Arthur B. Pierce, Box 500, North Attleboro, Mass.

A CURIOUS AGREEMENT.

Hon. D. F. Miller, Sr., of Lee county, Iowa, has been a lawyer in law practice over fifty-two years; and though between seventy and eighty years old, continues in the active practice of the law. He resided in Iowa in its territorial days, and was a member of the Iowa Territorial Legislature forty-seven years ago, and a Representative in Congress some forty years ago. At the instance of numerous friends, he, six years ago, wrote a history of the leading events of Iowa in its Territorial days; writing it in versification style. A friend at Keokuk, Iowa, has been permitted to transcribe and send us a copy of so much of Mr. Miller's work, as relates to the Mormon exodus from Missouri, and advent into Iowa, in 1838 and 1839, and which is as follows:

MORMON WAR.

In year of eighteen thirty-eight,  
The Mormons of Missouri State,  
Were scourged and driven far away  
By hate of sect and mobite sway.

The mob took house, and farm, and all,  
Without regard to great or small;—  
Drove every one from home and door,  
Without regard to rich or poor;  
And many were in cold blood slain,  
The mob's rude power to maintain.

A portion fled to Iowa,  
As nearest point to get away,  
And safety find where law was rule,  
And freedom was for church and school.  
And in their flight avoiding road,  
To 'scape pursuit from mobite horde;  
With women, children, old and young,  
In sudden groups o'er prairie strung,  
Moving along as best they could,  
With garments torn, and scant of food,  
And sleeping on the cold, bare ground,  
Wherever night their footsteps found.

It was indeed a piteous sight,  
Those Mormon wanderers in their flight;  
For what one might their church faith call,  
They yet were human beings all.

Arrived on soil of Iowa,  
They came to work and not to play,  
Nor make of martyr-griefs display;—  
Showed common sense and business tact,  
By settling on the Half Breed Tract;  
And cabins built, and good farms made,  
And started various sorts of trade.

That Tract was noted for good land,  
Which once was held by Indian band,—  
The Sacs and Foxes by name,  
Whose lives were spent in hunting game,  
Or making war on other tribes,  
Or foot race runs, or horse back rides.  
And they by treaty made with whites,  
In form, display, and Indian rites,  
Preserved that Tract in trust and good,  
For Half Breeds of their race and blood,  
Who dwelt within that neighborhood.

But persecution yet pursued  
The Mormons in their new abode,  
And ere they had there settled long,  
There was an opposition strong  
From Settlers there of older date,  
Imbued with anti-Mormon hate;  
Who vow'd in wrath and sovereign fury,  
Without regard to court, or jury,  
They would unite in conclave force,  
And drive out Mormons,—man and horse.

But Mormons sad and in dismay,  
Yet with good pluck resolv'd to stay,  
And let strong arms decide the fray,  
And danger was of civil war,  
The fame of Half Breed Tract to mar.

And while both sides prepared for fight,  
And women shed tears with affright,  
Then David Kilbourne upwards rose,  
The honored most of all Montrose,  
And with kind heart and gentle way,

Which gave him much of public sway,  
Set quick his wits to stop the fray.

He kindly spoke to friend and foe,  
And made them all to feel and know,  
That on the soil of Iowa,  
None should engage in civil fray;  
And such as should the peace embroil,  
The law should punish, one and all  
And some by threats and language bold,  
And some by coax and half way scold,  
He got the rival chiefs to meet,  
And with kind words each other greet,  
And there on treaty terms agree,  
That all should thenceforth neighbors be,  
At least so far in neighborhood,  
To not do harm, if not do good.

And each pledged each in hearty will,  
The terms of treaty to fulfill;  
And to give moral strength to pledge,  
That neither side should from it hedge,  
They call'd a friend the pledge to hear,  
And summoned him sure to appear  
At Judgment Day at Heaven's call,  
Before the hosts of Heaven—all,  
And witness true there to declare,  
If either side had been unfair,—  
If either side had treaty broke,  
Or ill deeds done war to provoke. \*

And henceforth gentle peace prevailed  
On Half Breed Tract, and never failed  
Till "war of rails" in "forty-four,"  
When fuss and fury threatened gore,  
Yet like a harmless storm pass'd o'er;  
Where Gentile men, not Mormons fought,  
Yet neither's life with courage sought,  
Which will be shown in after date  
In line of history to relate.

\* The circumstances and terms of that treaty constitute a historical curiosity. For the consummation of the treaty and its terms, David W. Kilbourne, Esq., of Montrose, Iowa, (since deceased), was deputed to represent the anti-Mormon party, and John Smith, a venerable old man, and uncle of Joseph Smith, the Mormon prophet, represented the Mormons. When they met, Mr. Kilbourne, proposed to put the terms of the treaty into writing; but Mr. Smith objected, on the ground that at the time of the conflagration of the earth, or sooner, the writing would be burnt, or otherwise destroyed; and he wished an impartial man to be the witness, so he could give testimony in the other world. Thereupon, Mr. Kilbourne agreed to the proposition of Mr. Smith, and suggested the name of D. F. Miller, Esq., then a resident of Fort Madison, Iowa, as a proper witness, and to which suggestion Mr. Smith consented. A few days afterwards on the request of Mr. Kilbourne, Mr. Miller met the contracting parties in an upper room over a store kept in the town of Montrose, by Edward Kilbourne a brother of D. W. Kilbourne. The only parties in the room were the witness, Mr. Miller, D. W. Kilbourne, and John Smith, and two Mormon bishops as comrades of Smith. When the treaty of peace had been agreed upon, and settled upon the terms as stated in the poem, Mr. Miller was called upon specially to witness the same, and Smith and Kilbourne shook hands in affirmation of the treaty. The treaty finished, Mr. Smith turned his grave and venerable aspect towards Mr. Miller, and looking him earnestly in the face, said to him: "Mr. Miller, I now summon you as a witness to the Judgment Day of the World to come at the Court of Heaven; and if the Mormons violate the treaty, you will there testify against us; and if the anti-Mormons violate it, I will there call upon you to testify against them." They then all mutually shook hands with each other and separated. That was in 1842.

PRAYER-MEETING RESOLUTIONS.

1. I will make it a matter of conscience to attend—"Not forsaking the assembling of yourselves together."
2. I will endeavor to bring others—"Come thou with us, and we will do thee good."
3. As I enter the room I will ask the Savior's presence—"We would see Jesus."
4. I will not choose a back seat—"How pleasant it is for brethren to dwell together in unity."
5. I will not so seat myself as to keep others from the same pew—"Be courteous."
6. I will fix my attention upon worship and the Word—"This people draweth nigh unto Me with their mouth, but their hearts are far from Me."

7. I will lead in prayer—"Ye also helping together by prayer for us."

8. I will otherwise take part—"Teaching and admonishing one another;" "Confess your faults one to another."

9. I will avoid critical thoughts of others who take part—"Judge not."

10. After the meeting I will greet as many as I courteously can—"Salute one another;" "Be kindly affectionate."

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE CHURCH AND PROHIBITION.

THE church is supposed to be the conservator of good morals. If she be not, she is not a benefactor of the world. Morality is the basis of a Christian profession; spirituality the apex. The life intervening shall be so developed and guarded as to properly blend with the "beginning and ending" of that profession. "Sound doctrine" partakes of a wider range of thought and instruction than may be found in "first principles." First, implies beginning, commencement. It equally suggests continuation, and limits at a possible end. "First principles" are initiatory—and the law by which we are inducted is not the law that shall afterward govern the "born of God." Here then exists the necessity for an examination of some things relative to the church membership. It must be understood that the word "church" implies organization—and this means form, law, rules, regulations, executors, and the governed. Those who enter the church do so, in all probability, with an understanding that the moral, social, and spiritual laws of that organization shall be the ones by which they shall thereafter be governed; otherwise, rebellion exists. God says in Doctrine and Covenants, sec. 43, par 4: "Ye shall bind yourselves to act in all holiness before me." The moral law of the Latter Day Saints is very plain and good. See Doctrine and Covenants sec. 42: 6, 20; 21, 22, 23; 58: 5, 59: 2, 3, 63: 5, 69: 5, also the late revelation to the church. I quote from Doctrine and Covenants because it is specially the discipline of the church. "The church is not legislative, but executive;" this is very true. Herein lies her great responsibility! And to execute her God-given laws in righteousness is very important indeed.

Has the church any definite idea regarding the question of "prohibition?" Shall she be the supporter of all good laws that seek the eradication of all evils? Has "the body" any compromise to present? If the command has been given—"Let no man break the laws of the land," &c., should any one advocate any thing contrary to the actual, existing laws of his own state? Prohibition was not a political question—some party had to do the legislating. It should not be found grovelling amidst political clashing, or be deposed from the high position properly belonging to it. All law is prohibitory. "Thou shalt not," and "thou shalt," permeates every part of God's laws! We are most absolutely told in

some respects what we shall eat and drink, and when! See sec. 86: "Inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet [seemly] in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him." If "it is not good," then it must be evil—if evil, decidedly wrong; men's opinions to the contrary, notwithstanding. This last April God spoke very plain indeed. And I was heartily glad of it. The astounding evils of the liquor traffic, public and private are most alarming, and can not be gazed upon with any degree of listlessness.

Its proportions are immense! Its power almost limitless! It is a hydra-headed monster! It is misleading; a bold, yet whining beast. It is destructive to every interest of mankind. It is blinding in its forces, yet feigning far-sightedness. It yields no fruitage but crime; and gives no return to the consumer but poverty. Its gilded saloons are furnished from the laborers' homes. The drinker's gutter makes the saloon man's carriage. His paneless windows furnish mirrors for the barkeeper. His empty cupboard furnishes decanters and glasses! His rags make the barkeeper's broadcloth! His roofless home gives the barkeeper the slated mansard! Reader, I presume you've heard all this before; but I want to know what is your position on this question? If you favor not "prohibition," you favor high-license; if so, you of course favor the existence of the saloon; then all necessary (?) attendant evils! For remember, their existence generates theft, murder, suicide, anarchy, treason, and every other unlawful deed! Every keg and barrel for its service is what I call a "devil's egg" that hatches horrible things!

When we speak of "prohibition" we mention it upon its own grand merits, not the lack of its enforcement. Its enforcement is practical, if all but thought so. We as a church shall have to take a decided stand, I believe, upon the question for this reason: The world will desire to know where we stand. We must be found—and that not "astride the fence." Our line of action must be well, and most clearly defined. That defining must be rendered in perfect accord with God's word to us! And I seriously believe that we know now what it is on this important question. The church must always be found when sought for, and should be ready to give an unswerving answer both to God and mankind when asked her position on all leading questions! Her moral status must be pure and high. Her moral forces strong, no leaning allowed. This aids in forming her bulwarks—and they must be well built. God can not be trifled with, and the church shall not trifle with the world, nor allow of the introduction of the iniquities within her sacred precincts.

When every one knows just what the liquor traffice extorts from its devotees, how can we as a people of such high profession be found taking any middle or lower ground. We must make every possible, laudable effort to stand as high in all things as our profession claims for us, otherwise

we lower our standard. And I assure you, dear reader, that God occupies high ground upon all questions that relate to moral and spiritual development. We all know that the saloon business degrades. There are no elevating tendencies to it, nor in it. And that which debases is not the thing the church, or any part of her shall be found advocating. Should she do so she would manifest a peculiar weakness that has no right to attach to her, nor be exhibited by her. Her standard shall be that of life, and strength. He efforts to exalt, refine, and purify. Her banner must be immaculate, and her motto upward and onward. No retrogressive steps should mark her efforts; but steadiness of purpose, purity of motive, and uplifting her struggles.

Is it not a rather strange spectacle to see at a quarterly conference a resolution presented to the effect: "That no elder should be found frequenting saloons, or bar-rooms, and that we discountenance such as unchristian, and believe it should be made a test of fellowship;" vote called for and defeated. Supposing any such thing has or should occur, could any one be rightfully supported in such strange procedure.

I am of the firm conviction that when a person identifies himself with the Church of Christ, God recognizes no pet tastes of the intoxicating kind. Our likes and dislikes in that direction should be brought strongly into conformity with existing law and fact that now govern us as a people. A lamentable sight indeed is it to see or know of elders in such strange condition of mind as to be unfit for ministerial duties, constantly violating the church laws. And while they know their weakness, as well as members who so indulge, they are heard raising their voice against prohibition! See the following texts: Prov. 23:30, 2; 4:17; 31:4, 5; 1 Cor. 10:21; Lev. 10:9; Isa. 5:11, 12; 28:7, 8; Eph. 5:18; Luke 21:34; Deut. 21:20, 21; Jer. 13:12-14; Rom. 13:13; Gal. 5:21; Hab. 2:15.

In the last named text God pronounces a curse upon him "who putteth the bottle to his neighbor's lips." This can be done either directly, or by our vote, favoring license for the existence of an illegitimate business. Illegitimate, from the fact that naught but the greatest harm accrues therefrom, every time, everywhere, and alway! Some quote: "Let your moderation be known to all men." That is—drink a little! Very well; we will not abuse, but use. Let us carry this into other matters.

We can, I think, with the same propriety (?) swear a little, steal a little, lie a little for convenience, defraud just a little, prostitute somewhat, cheat a little. Now apply your text: "let your moderation be known." Exactly! And I know of instances where many of these moderations are used—and it is accounted as smart! Can these things tend to a development of spiritual and moral powers? Is it in place or keeping with the language, "provide things honest?" "Let no corrupt communication proceed out of your mouths?" Indeed! All these evils are attendant ones upon the liquor traffic and its consumers. I introduce the moral phase of our disci-

pline in this connection because wine, beer and ale, rum, alcohol and whisky bibbling produce a perversion of our mental faculties. And the person who closes his eyes to facts, sees fancies. Those who see not the real, see the ideal. And their fancy and ideal are always of a low class. A person near-sighted or with blurred vision, can not see afar, nor clearly. And I venture the assertion that those who desire strong drink are not anxious to see the prohibitory side of this question. Every one of us who is a member of the church, in a sense represents the church, and if any go to the saloon and drink that act misrepresents the law of the church, and gives a wrong impression as regards the probable position of the church to the observer. Every man, woman and youth should ask themselves the questions: "How do I represent the church? Am I true to her holy demands upon me?" If we are not true, then are we false, and in danger of the darkness of error.

It is a deplorable condition, that can not be too deeply regretted, that any one who may have once named the name of Christ should so far forget as to become addicted to drunkenness, lying, profanity, obscenity, vulgarity, prostitution, dishonesty! The church suffers reproach, the erring disgrace and sometimes damn themselves, under the banefulness of their awful doings. Souls that might have been white, become black. The light is turned into darkness, truth into error, righteousness to sin! God save the people from these things!

One thing among others found lacking amongst some of the church is prayer. Never were truer words penned than these: "Without prayer you can not maintain a good conscience; without prayer you can not keep before your mind the principles or the facts of the gospel, which have relieved you; without prayer the spirit of adoption will evaporate as morning dew; without prayer the joints and sinews of your moral and religious character will relax and fail. You never can realize as your Father the God you are reluctant to commune with." So wrote the eminent Dr. Phillips. The "joints and sinews of your moral and religious character" need to be looked after, attended to. Relaxation of these produces a nimbleness in sin most wonderful to behold.

There are those who deem a temperance pledge unnecessary—that the gospel vow is sufficient. Very true; and it should be. But there are instances where the two combined will not over-rule the heart's stubborn desire. How strange! The baptismal vow to follow Christ so weakened by temptation. How strong the vow should be we know. The importance of the step is not always realized. Its paramount demands not always understood. Its binding provisions not clearly defined. Dabbling in sin is dangerous business; disregard for purity, unsafe ground to occupy; deafness to entreaty, painful; we need stimulating means—but not intoxicants. Stimulate by prayer, determination, faithful performance of duty, all the high inclinations of the soul.

"The heart's neglected duty  
Brings sorrow to its cost."

If we follow where Christ would lead us, we will never enter saloons, gambling places, nor run greedily after any other evil. His sacred footsteps lead not thither.

J. F. McDOWELL.

## PROPHETIC GLEAMS.—No. II.

BY LEONARD SCOTT.

TRULY the nations slept. As before shown, not only "Christian doctrine and morality" were giving evidence of serious decay, but the arts and sciences were undeveloped, and general retrogression was seizing the banner and dragging it into abject ignorance and the kennel of Barbarism; virtue was subjected to a severe test. The leaders threw its honor in the dust, the masses strove to follow them, hence, "And it shall be as with the people so with the priest." Isa. 24:2. The moulding rule of these times was "Do as you are bid asking no questions." Investigation crushed. The precepts of men became the iron rule—the scepter of the reign of despotism, thus entrapped in the old stereotyped boundaries, it had become an heretical crime for one to think for himself beyond the withering ideas of his predecessors. Isaiah by prophecy, while wrapt in the visions of inspiration peers down the ages, and his words ring out the divinity and attest the inspiration, presenting the cause of the withdrawal of light, and the envelopment of the inhabitants of earth in the mists of error, despotism and gloom—the hiding of the resplendent sun of righteousness by the turbulent billows of tradition, superstition and the blinding fogs that obscured the glory and effulgence of the Church of Christ: "The earth also is defiled under the inhabitants thereof; because they [the inhabitants] have transgressed the laws, changed the ordinance and broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned and few men left."—Isa. 24:5, 6.

Reader, has this prophecy received its accomplishment? Now the covenant ratified by Christ's blood upon the Calvarian cross,—the covenant given to the inhabitants of earth and accepted by a few, and those few called "the church," collectively, and individually disciples or branches—was broken at the time church and state were united; whereas, Paul wrote the church, that he had "espoused it to one husband, even Christ," and being espoused to Christ involved obedience to the gospel law of "faith, repentance, baptism, laying on of hands," &c. Yet the disciples of Christ, as a church, sundered the vows of her wedlock, and she was united with State; thus enthroned in popularity, power, and influence, as a transgressor of "the laws" of the kingdom of God, alienated from God by a breakage of the gospel covenant. Do you marvel then at the spiritual languishing and yoke of cruel bondage? What is to be understood says one, by union of Church and State, or breaking the covenant? We cite you for an answer, to the following:

"For by an edict which he (Justinian,

the Roman emperor) issued to unite all men in one faith whether Jews, Gentiles or Christians, such as did not in the term of three months embrace and profess the Catholic faith, were declared to be infamous, and as such excluded from all employment both civil and military, rendered incapable of leaving anything by will, and their estates confiscated whether real or personal. \* \* \* But many however withstood them, and against such as did the imperial edict was executed with the utmost rigor. Great numbers were driven from their homes with their wives and children stripped and naked. Many were inhumanly massacred by the Catholic peasantry and soldiery who guarded the passes."—Bowers History of Popes, vol. 1, page 324.

"In the creed of Justinian the guilt of murder could not be applied to the slaughter of unbelievers, and he piously labored to establish with fire and sword, the unity of the Christian faith."—Gibbon, vol. 3, page 265.

Is there not here a gleam of light referring to the "horn" power of Daniel, who should, as the prophecy declared literally "wear out the Saints of the Most High." This is a historic description of nationalizing faith, an union of church with state,—abjuring their allegiance to the government of Christ, as the faith and worship of the Catholic Church became a law in the empire, under the penalty of death, no union between church and state could possibly be more complete. This union must result in a "war with the Saints," from the fact that the union must result in establishing a "creed" or faith of the apostate church as a law; otherwise she could not have been drunken with their blood. When we reflect on the cruel warfare waged against the Christian church, the institution of horrors, and the supernatural power and patience with which they bore such excruciating torture as attributed to them; and all, for the "testimony of Jesus" which they held, we begin to see the propriety of Jesus' words, "In your patience, possess ye your souls." This edict being incorporated in the Justinian Code, was in force for 1260 years, or as the prophecy states, "times, time and a half time."

But the decree had gone forth that the power of the empire of despotism should be broken—"They shall take away his dominion to consume and destroy it unto the end." A class of bold thinkers arose to the laudable effort of freeing mind from the trammels of slavery, error and superstitious chains; who, guilty of questioning the claims of a haughty, arrogant and avaricious priesthood, quailed not before the thunders of the Vatican to investigate maxims, or doctrines because venerated for their antiquity, nor recoiled to enter the great arena of investigation, nor disdained truth because presented in simplicity with colors of novelty. Just 1260 years from the inception of this tyrannical institution, its temporal power was crushed. Berthier, (one of Napoleon's French generals) in 1798 penetrated Rome and took the Pope prisoner. This knocked the last prop from under that institution that sup-

planted the true worship, and "made all nations drink of her wine and are drunken." But she is to continue in some form till the coming of Christ in power and great glory. See 2 Thess. 2d chap. Now, bear in mind, that the kingdom of Christ eighteen centuries past "suffered violence." "The violent took it by force." It became the soil adapted to the production of "tares." That tares choked out the "seed of the kingdom," as the woman went into the "wilderness." As an organization it ceased to be the Church of Christ and became the empire of Satan. It was warred against and overcame. Its official structure was abrogated. The vital principles were extracted, its constitutional basis exchanged, its source of sustenance earthly, sensual, and murderous; in fine, its complete overthrow and destruction. Dr. Buck testifies: "The apostles being dead everything came to pass as was foretold. The entire Christian system underwent a miserable change; also under the operating influences Christianity was maintained, though under *gradual decay*." All of this, and more, can be affirmed of the kingdom set up when Christ came as the "Lamb of Calvary," and utterly routes the application of Daniel's prophecy to that work.

We see the Christian organization defaced and degraded by abominations that distanced the enormities of mythology. The world everywhere sank in the most degrading mental vassalage, and under the withering control of a most seductive and yet appalling despotism. Ignorance and stupidity, fraud and cunning were canonized. The apostle John saw this stupendous imposture, and the battlements of anti-Christ, and the entrenchments of his vassal millions, one after another.

The conclusion is, therefore, the prophecy is fulfilled in the work of re-establishing the government and restoring the "true worship" that has been supplanted by an idolatrous system previous to the revelation of Jesus the second time, without sin unto salvation, as "the Lion of the tribe of Judah." The ten kingdoms yet exist, and will till their power and prestige are frittered by the assumption of the reins of government by the "King of kings and Lord of lords." The kingdom was to be organized before the coming of Christ. "The Son of Man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity."—Matt. 13: 41. This presents two propositions at least. First, the kingdom will exist on the earth before He comes. Second, that iniquitous and offensive persons will be in it. Further, no one will offer the position that this has reference to, "thy kingdom come," in the celestial world of radiance; for in heaven nothing does iniquity or offends.

Again, Jesus tells us to "seek first the kingdom of God and his righteousness" and temporal blessings should be added; and he would not have us seek for something that does not exist. Daniel states, "I saw in the night visions and behold one like the the Son of man came with the clouds of heaven, and came to the Ancient

of Days, and they brought Him near before him. And there was given him dominion, and glory and a kingdom that all people, nations and languages should serve him, his dominion is an everlasting dominion, . . . and his kingdom that which shall not pass away."—Dan. 7: 13, 14. This establishes the idea that the kingdom exists prior to its reception by Jesus, the Christ. "There was given to him a kingdom," hence its preorganization. Again it is symbolized by a little stone, and it (the kingdom of God) smote the image, etc. "In the days of these kings," does not signify that those kings have passed away by any means; for an event transpiring in the days of Cleveland's administration does not take place after his term of office expires. As before remarked, its primary or inception is that of a stone; its secondary is that of a stone smiting; its expansive and comprehensive is, that "the stone became a great mountain and filled the whole earth." Three principle stages of the government of God. The work is called by inspiration, "The day of preparation." I believe that if we gain an approximate of the "day of his preparation," it will be simultaneous with the setting up of the stone kingdom, aye, one and the same occurrence. The prophet Nahum, in second chapter, third and fourth paragraphs:—"The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken." This is a graphic, a grand prophetic description of the locomotives as they welter in the byways. "In the day of his preparation," then, the "Iron horse" with his bowels of fire, carrying in his wake, with the velocity of winged messengers, a number to constitute the world's convention or congress of nations, should be "with flaming torches," in a day when the mind of man would be on the stretch after mechanical inventions and improvements to furnish the already fledged wings of science, accelerated flight in the developing wonders of the scientific world.

When was the first locomotive constructed? *Answer*: "The first locomotive was constructed and placed upon a track connecting the granite stone quarries with the Newport River, in the year 1827," (*Encyclopedia Britannica*), the very year that the constitutional law of the kingdom was restored by angelic ministrations to Joseph Smith. The kingdom as an organization is the legitimate outgrowth of the principles of the "gospel of the kingdom," officially considered, the same as found in Ephesians, fourth chapter, and 1 Corinthians, twelfth chapter. That the above prophecy applies to the means of transit introduced, we quote the fourth verse, "The chariots shall rage in the streets, they shall jostle [jostle] one against another in the broadways; they shall seem like torches, they shall run like the lightnings." Comment is unnecessary. The "marvelous work and a wonder," the "strange act," lifting up of the standard of adjudication, the "ensign," the "hand of the Lord" made manifest the "second

time," "laborers," called into the vineyard in the "eleventh hour," "time of the harvest." Restoration of the "everlasting gospel," by angelic administration, and the setting up the little "stone" kingdom, is God's work "in the day of his preparation." Ascertaining that the period called "the day of his preparation," (1827 and onward), includes the rolling, and enlargement of the kingdom, let us inquire, where was it to be "cut out"? where inaugurated? Not on the eastern soil, for that was not adapted for the establishment of the kingdom of God in its inception.

As we have observed, ecclesiastical dominations had so monopolized and trampled down religious liberty, that no fair hopes remained of it obtaining any considerable maturity. The old world had ceased to be an arena of freedom. The nations of the Orient, locked in the the stupor of the cold embrace of intellectual bondage; and please remember that the principles of charity flourish only in the atmosphere of political freedom and religious tolerance. Civil liberty is the advance-guard of Christian principles. Hence we must look for more congenial climes for the planting of the "good seed of the kingdom." We now cite Isaiah eighteenth chapter: Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes [or rushing vessels] upon the waters, saying, Go ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled."—verses one and two. Now, should we stand in Egypt, where Isiah delivered this prophecy, we find that Ethiopia includes the Southern portion of Africa, and is but partially explored, and not at all civilized, and that its rivers all flow in a southeasterly direction into the Atlantic Ocean, and beyond those rivers is the continent of America mapped out like the extending wings of a bird—North and South America, connected by the small Isthmus of Darien.

This land then "sends" ambassadors, mark you, and evidently they are for Christ, are gospel advocates. She does not receive them, but sends them out upon rushing vessels. It demonstrates that the nucleus of her power, the center of the operations of the kingdom of God, should be here. Should we enquire if their trumpets are to give an uncertain sound, or if they run without tidings? The third verse will answer, as follows: "All ye inhabitants of the world and dwellers on the earth, see ye when he lifteth up an ensign on the mountains: and when he bloweth a trumpet hear ye." And this "afore the harvest, when the bud is perfect, and the sour grape is ripening." Again, "And he will lift up an ensign to the nations from afar, and will hiss unto them from the end of the earth," &c., Isa. 5: 26. All this, says the prophet, is to transpire on "the land shadowing with wings." Now the gospel "ensign," reared by Christ and his ambassadors by their personal ministrations eighteen hundred years since, was

lifted up close by, in the land of Palestine. But evidently anticipating the billowy vapors of gloom intervening between that event and "seeing the King in his beauty," he exclaims, "And he will lift up an ensign to the nations from afar," just afore the harvest, preceding the "gathering together" of his dispersed from the four corners of the earth; just afore the return of Israel from his long dispersion and captivity, afore the land of Palestine is wrenched from Mohammedan grasp and reverts to its legal inheritors. When in the evolutions of time the period had arrived when God would enlarge the boundaries of geographical knowledge, he had reserved a vast, magnificent and secluded continent, on which he had reared his loftiest mountains, channeled his deepest rivers, stretched out his broadest plains, (prairies), with their inexhaustible riches of mineral production. He caused a spirit of bold adventure to move upon the dark and stagnant waters of Europe, unlocked the hidden mysteries of the distant west, when a "new world" leaped out to the gaze of the wondering nations of the east. America is a land of prophecy, and upon which is to be developed new principles, new forms of government, a new social condition, new territory for civilization, a practical solution of the problem of popular sovereignty, free government based on the principles of "inalienable rights" and equality, a purer church than was practicable in the old world, a land on which the genius of liberty may soar aloft and bathe his golden plumage in the glowing radiance of the rising sun of liberty, civilization, life, and light. 'Tis here the kingdom of God may flourish in its dignity and proud attire, where a constitution, whose peaceful folds shield from the usurpation of dominion over the consciences of mankind. Where eternal peace seemed to have selected her quiet dwelling place, destined as the empire of liberty, the metropolis of civilization. Here God is solving certain great problems. With political freedom in the advance, he prepares the way and means for their solution. The nations of the Orient, hitherto so strongly barricaded within the double walls of a politico-ecclesiastical, repulsive despotism, have been invaded by the light of reason, and its lamp has illumined the path of national intelligence. The system of life as taught by Christ is breaking loose from the crumbling walls of sectarian priestcraft and scholastic divinity. From the fair form of truth the veil of darkness is falling. Investigation becomes free, discussion untrammelled. Hence arose that brilliant galaxy—that bright constellation that displayed its glory in the west, the grand republic of America. Can we not perceive a providential arrangement in this? In harmony with the thought of rearing the ensign on this highly favored "land shadowing with wings," we wish to cite another of the many evidences that could be adduced supportive of divine interposition.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred

and tongue and people. Saying with a loud voice" &c.—Rev. 14:6.

This prophecy can receive its accomplishment in one of two ways only: First, that an angel flies and preaches it personally, a position for which there isn't a shade of proof. If angels were commissioned to preach the gospel, a splendid opportunity was given to the one that appeared to Cornelius to tell him to send for Peter who should tell him words of salvation. Paul evidently knew that God did not authorize angels to preach the gospel personally; hence, he, in view of its restoration by an angel from the courts of glory, declares: "Though we or an angel from heaven preach any other gospel \* \* \* let him be accursed." Second, that the angel delegates the administrative authority, through heaven's appointed way, by ordaining one or more who in turn will ordain others and thus by mutual co-operation the gospel is to be preached to every kindred, &c.

This would be in unison with a number of prophecies, such as, "Many shall run to and fro and knowledge shall be increased."—Dan. 12:4. "Behold I will send for many fishers, saith the Lord, and they shall fish them: and after I will send for many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."—Jer. 16:16. "His [Joseph's] glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—Deut. 33:17.

Thus by an angel flying in the midst of heaven, amid the tremendous darkness of this dread hour, and restoring the constitutional Law of the kingdom, the "little stone" is given velocity, for the organization of the kingdom is the outgrowth of the laws of the kingdom. The constitutional law is supreme, and calls for the official structure. By this, authority is given to ordain the "ten thousands of Ephraim and the thousands of Manasseh." And also the fulfillment of other prophecies too numerous to cite. But they can not receive their accomplishment by many running to and fro to proselyte without being sent, without having authority from the source of all divine authority. The blessed Savior, in answering the three-fold question propounded by his disciples relative to the signs of his coming and the end of the world, informs them of the consequent condition of the Jews, the demolition of the temple with all the tremendous adjuncts of that national catastrophe, mentions as one of the most prominent signs, "and this gospel of the kingdom shall be preached in all the world for a witness unto all nation, and then shall the end come."—Matt. 24:14.

Now any person who will investigate or superficially observe, will conclude that all of the extolled efforts and popular systems that have been thrown into the arms of the public, bear no similarity to "this gospel of the kingdom," since it was so deeply imbedded in the rubbish of the

dark ages; since the kingdom was overthrown and remodeled—organically, its doctrines amalgamated with heathen mythology and allegory.

Jesus the Christ is the central radiating idea of the kingdom, is emphatically styled "the stone which the builders rejected." "On whomsoever this stone shall fall it will grind him to powder." "And the stone smote the image" and carried it away. The smiting of the stone will take place then at the second coming of that stone which the builders rejected, when Christ will be king over all the earth. He has not assumed kingly authority as yet, but is a "mediator," one who mediates between two parties,—God, the monarch who saves or condemns and the party to be saved or condemned, and a mediator as such does not reign. The words of the angel to his mother before his birth was, "And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke 1:32, 33. He did not do this when here as the "Lamb of Calvary." He did not enter the sacred precincts of Mt. Zion, never sat on the throne where David and Solomon sat. Did not erect the house of Jacob into kingdom and begin his reign of peace. Instead of gathering that house together and reigning over it, he says, "Your house is left unto you desolate." "How oft would I have gathered you, but ye would not."—Luke 13. Hence this work of Messiah refers to the future, even "when the Son of man shall come in his glory, then shall he sit upon the throne of his glory."—Matt. 25. Christ will sit upon the throne as "king" when he comes. One more evidence supportive of this view and we will dismiss it. "To him that overcometh will I grant to sit with me on my throne; even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21. When our Savior comes the righteous dead will be resurrected, and the righteous living will be translated. This will also introduce the happy era that prophets have looked to with anxiety, when the tempted, the true, and the tried, will follow the Lamb. One mortal has been permitted to see the organization and triumphant march of that grand army. "I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. \* \* \* And the armies in heaven followed him upon white horses clothed in fine linen, white and clean, and out of his mouth goeth a sharp sword that with it he should smite the nations, and he shall rule them with a rod of iron. \* \* \* And he hath on his vesture and on his thigh a name written, King of kings and Lord of Lords."—Rev. 19. Then the restitution will assume a physical form, for "every valley shall be exalted and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed and all flesh shall see it together."—Isa. 40:4, 5. The earth as the territory of the kingdom under the whole heaven will have passed through

the crucible, the divine laboratory, and the dross removed; and be restored to its pristine excellency and paradisaical condition. This brings us to the culminating point. Directs the eye to the zenith of that glory to be revealed at the resurrection of the just when "the meek shall inherit the earth."—Matt. 5: 5. Heavenly attractions cluster around this momentous scene, as the "little stone becomes a great mountain and fills the whole earth." Glance at the world's history and find the masses subservient to the aggrandizement of the few; might exalted against right, the earth strewn with bloodshed and carnage, crimsoned with human gore; the meek and lowly ones oppressed. Will Land Lordism, Nihilism, Socialism, Communism, Ostracism and Anarchism always riot full-fledged? "Peace, be still," has gone forth that the winds of commotion shall be hushed, the jarring elements revert to their primeval order, and discordant principles to their original harmony. What adds grandeur to the scene, is the beauty and glory that adorn the place, "the knowledge of the Lord covers the earth, as the waters do the channel of the rolling flood. "Nation shall not lift up sword against nation, neither shall they learn war any more." There will be no embattled legions marshalled upon the field of fatal strife, "no hostile chief to furious combat run." The earth will no longer be enshrouded in the sable drapery of mourning. Pestilence shall never raise her scepter throughout that fair domain, for the bloom of eternal health will be imprinted on every cheek. That Mount Zion and Jerusalem will become the Queen cities of the world, the residences of the Lord Jesus Christ, the metropolii and head quarters of the millennial kingdom, whose dominion will extend to the uttermost bounds of the globe, is evident from the following prophetic ecstasy: "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts reigns in Mount Zion and in Jerusalem, and before his ancients gloriously."—Isa. 24: 23.

Again: "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart."—Jer. 3: 14.

Again: "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more."—Joel 3: 17.

Hence, David, the tuneful bard of Israel, sang: "Ask of me [says the Father to the Son] and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron. Thou shalt dash them in pieces like a potter's vessel."—Psalms 2: 8, 9.

And to be "joint heirs with Christ," is to be heir to the earth. No marvel then that the four and twenty elders prostrated themselves before the throne and sang—"And hast made us unto our God kings and priests, and we shall reign on the earth."—Rev. 5: 10.

But prior to this "sabbatic era," we shall expect a "time of trouble such as never was since there was a nation," even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. 12: 1.

If we were told that at a given period there was a time of trouble, such as never was since the institution of a bank, we would readily understand it was connected with the currency, implying a pressure on the money markets. It is not said such as never was from the beginning of creation, or the beginning of a world, since there was a nation; or in other words, since the organization of a national government. It alludes therefore, I apprehend, to those notional turmoils and upheavings of the political institutions that our day is peculiarly characteristic of; such as the great eastern question, or problem, which involves the Jew as a material factor in the solution of the same. It is not our province to discuss the political issue, but all can see that the nerves of those orientals are drawn to the highest tension. We view it as providential, in the light of prophecy, for the advancement of the members of the Jewish race to the highest honors and most commanding positions in statesmanship, legislation, power, diplomacy, freedom from civil disabilities, political proscription, and the social ostracism of ages past.

The wheel of time rolls on toward the reinstatement of the poor Jew in his own land, and the restoration of seats to the "judges and councillors" of Israel. It was Benjamin Disraeli, a Jew, who filled the first position in the eyes of mankind, as Prime Minister of the first empire in the world, that of Victoria, Queen of England and Empress of India. In France it was a Jew, Gambetta, who wields the widest influence in shaping the policy and destiny of the most active and aggressive of all the continental powers of Europe. It is a Jewish house, the Rothschilds, that with almost endless ramifications throughout the world, fixes the money values and holds the purse strings of the nations of earth. It was a Jew, General Todleben, whose fame dates back to the memorable siege of Sebastopol, and who stands at the head of the military engineers of the world, and as commander-in-chief of the armies of the almost boundless Russian Empire holds in check the military movements, not of the Ottoman Empire alone, but in a great degree of all eastern Europe. It was a Jew, Sir Moses Montefiore, (recently deceased), whose services and sacrifices in successfully stimulating and organizing Jewish immigration and colonization in Palestine, have made his name illustrious, died in the ninety-eighth year of his age, (and like his great name-sake, the Jewish law-giver), "his eye not dimmed, nor his natural force abated."

You will perceive that these wonderful people have been, and are daily coming to the front and filling positions of trust and honor, heretofore unknown to Gentile annals,—Neander, the historian, Mendelssohn and Wagner, the greatest composers in music, men of science, learned profes-

sors and scientists, doctors in law and philosophy—all members of the lately proscribed race—have come to the front in the unusual conduct of Gentile affairs in the broad arena of mankind, extending to both hemispheres of our globe.

Truly the future is enlarged with portentous developments. The blasted fig-tree of Jewish nationality that has been waste and fruitless for so many years, is budding and putting forth its leaves, and shall bloom and flourish under the rule of King Messiah; for he shall reign over the house of Jacob forever. The land of Palestine is now in the hands of the Jew. The mortgage has been foreclosed. Disraeli (Lord Beaconsfield) like Daniel (an exile from his fatherland and an alien in blood and race from the British people) represented his sovereign in the congress at Berlin, and like his countryman, Daniel, seemed interested with the mission of achieving by the overthrow and destruction of their Moslem oppressions through the Gentile powers of the world, the rescue and redemption of his captive race from the cruel bondage of their enemies, and thus in the end effecting their restoration in great wealth, fame and prosperity to the land and home of their fathers, to Jerusalem, the golden, yet to be the "city" of the Great King. But Christ reigns not only over the Jews, but all the meek ones from Adam down to the end of time. The house of Israel gathered, the kingdom restored to them, the little stone becoming a mountain, or in other words a universal kingdom, ushers us into the possibilities of the "world to come," when "the lion shall eat straw like the ox; the cow and the bear feed together; the wolf dwell with the lamb; the child play upon the den" of the serpent. Then Peter's quotation of Joel's prophecy will ultimately be fulfilled, "I will pour out of my Spirit upon all flesh." What but the Spirit of God would cause these beasts to disrobe themselves of their ferocious disposition and don the robes and disposition of docility and gentleness. We would, but rather leave it for the present, for others to expatiate on the glories of the millennial era. Thought, language and images all fail us. The grandeur of nature and the glory of art, the dreams of fancy, and the creations of poetry, all fade in the vision. Admiration no longer hovers o'er the Elysian fields of Virgil. Homer's sparkling rills of nectar, streaming from the gods, woo our thirst no more. The bright Blandusian fountains and the magnificent vale of far-famed Cashmere lose their splendor. Even the paradise of Milton, with its trees and its rivers, its fruits and its flowers, its hymns and its harps,—a living landscape with its vernal diadem and voiced with melody—dwindles into sterility! But let the infirmity be eloquent of its praise; for who can sustain himself when every thought bends with the burden of its own meaning. Let us keep pace with the grand march of events as they thicken, betokening the approach of the period when the little stone becomes a mountain. With what prominence then do these prophecies, as uttered by the royal seer in the courts

of Babylon upwards of twenty-four hundred years ago, stand out on the pages of history. Let us live to enter the thousand years reign, enjoy the blessings and share the ripened powers of immortality.

KNOX, Ind., July 25th, 1887.

### PRIDE.

*Editors Herald:*—In speaking of pride and what we should, and should not wear, we beg leave to say a word or two, if it be not asking too much. The brother from Helena is certainly looking up the wrong tree for his game, if he for a moment suspects me of upholding pride in any form, for we repeat again, that pride does not consist in wearing good clothes, nor even fine clothes, but it is in the person. We know persons, even in the Saints' church, who pride themselves on wearing the coarsest garments to Saints' meeting, (and not too clean at that), simply to have others think they are not proud, and who could afford much better and cleaner. Yes, I will go farther. I have seen members of our church in Iowa who were hardly decent; members too, who own fine farms and plenty of stock, and we don't know their motive for it, unless it be pride in their hearts that they dare go more slovenly than the poorer members. It is a fact, and more the rule than the exception, that members who have but little of this world's goods go to meeting clean and neat, and choose to dress decent. It looks to us as though these poorer members are the ones who are not so avaricious and ready to skimp themselves and family in the way of wearing apparel, simply to bring others down to the same rule who can, and do wear decent raiment without pride in their hearts. I fully coincide with the brother in this: if he can not wear a fine suit of clothes without having his mind on them all the time he has them on, he had better continue in his way, but not dictate to others who choose to dress decently. Now as we are all aware, the world looks on us as being the most ignorant and lowest class of people at best, and if we do not dress decently (without thinking of our clothes all the time) they will have good reasons for speaking of us as being a slovenly and degraded class of people.

The brother cites us the Book of Mormon, page 207, &c. He omitted a good share of what is on that holy page. It speaks also of their flocks and herds, abundance of gold and silver, precious things, silk and fine twined linen. Does the brother think they made all these things to look at, and feast their eyes upon? Or does he think they were made to tempt others, or for their own personal use? Possibly though they made use of them when they went to sectarian meeting, and when they had Saints' meeting, they donned their old blouses and overalls, for fear people would think they had pride in their hearts.

He says further, (and I agree with him), that "where your treasures are, there will your hearts be." That is all true; and if our hearts are on gaining more land, raising fine herds of cattle, hogs, &c., there our hearts will be also; and if our treasure

be in dressing more oddly, and more awkwardly than our neighbors, or brethren, simply because we are not afraid to, there will our hearts be also.

J. W. DUMBAULD.

## Miscellaneous.

### SCATTERING MEMBERS.

As Bro. C. H. Caton, secretary of the English Mission, desires of me an answer through the *Herald*, as to who are considered as scattering members of the Church, I reply so far as I am concerned and according to my understanding, as follows:

All members who hold Certificates of Baptism or Letters of Removal and have not united with any branch on such Certificate or Letter, are properly called "scattering members," those uncounted among the members of branches, hence unreported at district conferences. But district clerks, as I view it, should hunt out and record all such members who live within the bounds of organized districts. In this work the presidents of districts and others of the ministry can greatly aid the clerks by making a memorandum of names and items of birth and baptism as they find members who are not enrolled in any branch. The names and items should then be entered on the district records and also be reported to me so that I may record them to the credit of each state.

Members absent from branches without Letters of Removal should not be designated as scattering members, but should be spoken of in reports, and otherwise, as absent members, those still members of the branch, but away from it.

It has been the expressed wish of the General Conference that all members unite with the branches nearest them and that no names be dropped from branch records because the persons are absent and their places unknown, but the rule is disregarded, so that I have prepared a record book for the purpose of entering all such names by States as dropped from record or as reported from present residences.

H. A. STEBBINS,  
*Gen. Church Sec'y and Recorder.*

### GROVE MEETING.

A general invitation is hereby extended to all to attend a grove meeting to be held near Clarksdale, Missouri, in the Far West district, commencing August 28th, and continuing one week. Clarksdale is situated on the C., R. I. & P. R. R., about twenty-two miles east of St. Joseph. A good time is anticipated, and all who come will be made welcome. Bro. Joseph Smith and Bro. Joseph Luff have been invited to be present, also Bro. Joseph R. Lambert; and we look for a favorable answer from them. Provisions will be made to care for all who come. This is a good field for labor, and large congregations, if the weather is favorable, will be present. Then let all who can come and let us have a good time.

J. T. KINNAMAN, }  
H. C. BRONSON, } Com.  
H. HENDERKS, }

### FOUR DAYS' MEETING.

There will be a four days' meeting held in the Nauvoo School-house, near Glen Easton, West Virginia, on the 15th, 16th, 17th and 18th of September, 1887. A number of the brethren will be present to attend to the preaching of the word. Let all of the Saints in that part of the district try and be in attendance.

G. T. GRIFFITHS.

### HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell, on August 30th, September 20th, and October 11th, Harvest Excursion Tickets at one fare for the round trip to principal points in Nebraska, Kansas, Minnesota and Dakota. Limit, thirty days. For tickets and further information concerning these excursions, call on the nearest C. B. & Q. Ticket Agent.

### MARRIED.

HIDY—BEAR.—At Independence, Missouri, August 7th, 1887, Bro. John C. Hidy, of Collins, Story county, Iowa, and Sr. Anna A. Bear, of Independence, Missouri; Elder Alfred White officiating.

### DIED.

BRONSON.—At Princeville, Peoria county, Illinois, April 12th, 1887, Bro. Hiel Bronson, aged 83 years and 11 days. Bro. Bronson was born at Farmington, Hartford county, Connecticut, April 1st, 1804; was baptized into the Church of Christ in October, 1833, by Col. Ambrose Palmer, at New Portage, Ohio; was ordained an elder by William Phelps; was baptized in the Reorganized Church by Elder George Rarick, in Peoria county, Illinois, in 1862; ordained an elder by George Rarick in February, 1862. April 9th, 1866, Bro. Hiel Bronson was ordained at Plano, Illinois, under the hands of J. W. Briggs, Josiah Ells and James Blakeslee, to the office of high priest, which office he held at the time of his death. Coming into the church in an early day, only three years after its organization, Bro. Hiel Bronson had a good opportunity to become acquainted with Joseph Smith, the prophet, as well as Joseph Smith, sr., father of the prophet, and under whose hands as the first patriarch of the church he received a patriarchal blessing at New Portage, Ohio, May 15th, 1836; which blessing had almost a literal fulfillment in his subsequent life. Bro. Bronson saw the rise and fall of the first church; noted the apostasy, and was wise enough to foresee the consequences of the apostasy of the leaders of the church after the death of Joseph the prophet. He never believed in, nor followed B. Young; but always held fast to the first principles of the church; repudiated the assumed authority of the Twelve after the death of the prophet, and stood aloof from all the assumed leaders, and from all factions of the church until 1862, when he united with the Reorganization, under the leadership of the present Joseph. Bro. Bronson always repudiated the doctrine of polygamy and other evils, as taught and practiced by B. Young & Co., and always affirmed in the most positive terms, that the prophet Joseph, or the church under him, did not teach nor practice polygamy up to the time of the death of the prophet in 1844. It is likely that no one who joined the first church in the early days had a better opportunity of knowing the facts than did brother Hiel Bronson. He always was of keen observation and sharp comprehension, so much so as to be able to foreknow the terrible results of the apostasy of the church, and kept out of it. And if any such doctrine as polygamy and other tenets as taught by the church in Utah had been taught or practiced by Joseph, the prophet, or his counselors, Bro. Bronson would have known it. This adds another testimony against the false statements of B. Young and others that this doctrine was taught by the early church. Bro. Hiel Bronson and Mary Nesmith were united in marriage February 8th, 1827, and lived happily together up to the time of his death, a little more than sixty years. Grandmother Bronson still survives him. Thus passed away an old-time Saint, who was faithful through trouble, trial and persecution; saw the church fall and rise again, and was happy in his religion both in life and death, and will stand on Zion's hill among the redeemed of earth in the last day. Funeral services conducted by Elder Thomas Stafford of Lewiston, Illinois.

McCord.—Alexander McCord was born in the city of New York, N. Y., January 10th, 1811, and died at his residence on the Nishna Botna, near Harlan, Shelby county, Iowa, June 15th, 1887, aged 76 years, 4 months and 5 days. The immediate causes of his demise were old age and general debility. His life abounded with many trying and stirring events. He united with the Latter Day Saints in York, Canada, in May, 1836, being baptized by Elder P. P. Pratt. He resided for a time near Nauvoo, Illinois; moved thence to western Iowa in 1846; enlisted in the noted "Mormon Battalion," in which he served as sergeant under Captain Hunt, and went with it to California, where he was honorably discharged, and from whence he went to Salt Lake City, Utah, where he became alienated from that frag-

ment of the church because of the perverse and corrupt teachings and practices introduced into it by Brigham Young and his fellows, and, with others, crossed mountain and plain on horseback between February and April, 1848, to "Winter Quarters," so as to prevent his wife and children from going on to Utah. After this he engaged in farming extensively at Galland's Grove, Shelby county, Iowa, and by his industry and good management, in due time secured a competency for himself and family. Later on he located the farm and residence where he finished his mortal career. He united with the Reorganized Church in 1859, was ordained to the eldership in 1860, and to the office of Seventy in 1861. In 1863 he accompanied E. C. Briggs on a mission to Utah, and in company with Elders J. W. Chatburn and Samuel Wood went there on another mission in 1869-70. He did considerable local preaching in various localities, and in many ways proved a valuable helper in the ministry. Bro. McCord was a man of many virtues: his hospitality was proverbial, and his confidence in and love of the latter day work were unswerving. In many ways he contributed of his temporal means to the finances of the church, and in aid of its traveling ministry. He died in full possession of his mind, without any apparent pain, and talked to his wife to the last. He requested her to lay him down in bed, and when this was done he said to her he was perfectly easy, and in two minutes thereafter his spirit fled its earthly tenement to "return to God who gave it." His body was buried June 16th in a private burying ground on his farm, after an appropriate sermon by Elder J. W. Chatburn to a large concourse of relatives and friends.

"Death's but a path that must be trod,  
If man would ever pass to God."

**HEATH.**—At Wheeling, West Virginia, Mary, daughter of Bro. and Sr. Heath. Little Mary was born January 11th, 1884; died July 28th, 1887. Funeral from the family residence; sermon by Bro. G. T. Griffiths.

**MOORE.**—Near Lamoni, Iowa, August 14th, 1887, of cholera infantum, Demmie E., son of David A. and Sylva Moore, aged 6 months and 18 days. Funeral sermon by Elder H. A. Stebbins.

#### DECATUR DISTRICT.

Two-day meetings will be held as follows: At Allendale, Worth county, Missouri, August 27th and 28th; in the Lone Rock Branch, Harrison county, Missouri on September 3d and 4th; at Wirt, Ringgold county, Iowa, September 10th and 11th; at Davis City, Decatur county, Iowa, September 17th and 18th, and in the Greenville Branch, Decatur county, on September 24th and 25th. The elders who can assist in any of these meetings are requested to do so, and to inform me as early as possible so that I may arrange matters and make announcements.

H. A. STEBBINS, *Dist. Pres.*

#### CONFERENCE NOTICES.

Conference of the Pittsburg and Kirtland district will convene September 10th and 11th, at ten o'clock a.m., at New Philadelphia, Ohio. Clerks of branches and elders and priests are requested to send in their reports in ample time to R. S. Salyards, Kirtland, Ohio. It is desirable that as many of the Saints be in attendance as possible, as the new church building is to be consecrated, and we expect a good time in general. Brethren W. H. and E. L. Kelley, James Brown, R. S. Salyards, Geo. H. Hulmes, W. H. Garrett, and others of the ministry are expected to be present. Arrival and departure of trains:—leave Pittsburg on the C. & P. R. R. at 6:30 a.m. and 12:55 p.m.; arrive at New Philadelphia at 12:22 p.m. and 6:05 p.m. Leave Wheeling and Bridgeport on C. L. & W. R. R., 11:35 a.m. and 4 p.m. Leave Cleveland 6:55 a.m. and 4 p.m. Let all try to be there on Friday evening, so as to be in time for business on Saturday morning.

G. T. GRIFFITHS, *Dist. Pres.*

The Saints of the Southern Indiana district will meet at the Union Chapel, Jefferson county, Saturday, September 3d, at half-past ten o'clock. Will the branches be prompt in sending in their reports in time. M. R. SCOTT, *Secretary.*

The Independence, Missouri, district conference will convene Saturday, September 3d, at ten a.m. A goodly attendance is expected. Branch and laboring officials will please have full and complete reports of work and branches.

I. N. WHITE, *Dist. Pres.*

South-Eastern Illinois conference will be held Saturday and Sunday, September 17th and 18th, instead of 24th and 25th, as noted in minutes. The reason for this change is that the State Fair is to be held in the district, and on the same days on which conference was to convene, which would prove to be very inconvenient. All are invited to attend.

G. H. HILLIARD, *Pres.*  
I. M. SMITH, *Sec.*

The conference of Eastern Iowa district will (D. V.) be held at Canton, Jackson county, Saturday and Sunday, October 8th and 9th. Parties coming by rail should start on Friday and will be met at depot in Onslow. Let all who can, attend; bring faith, peace, godly zeal, and a blessing will be yours. It is desirable to hold a series of two days' meetings after the conference session. Let all of the ministry be on hand ready for duty, thus economizing time and expense in such arrangements as may be effected. By order of district authorities,

WM. T. MAITLAND, *Dist. Sec.*

The semi-annual conference of the Manchester district of the Reorganized Church of Jesus Christ of Latter Day Saints will (D. V.) convene for business purposes at seven p. m., Friday, the 7th day of October next, in the Latter Day Saints' chapel, 113 Clarendon Street, Great Jackson Street, Hulme, Manchester. All district officers will please send in their reports of labor (not licenses) to the district secretary, Elder James Baty, 10 Chapman Street, Hulme, Manchester, on or before Saturday, 1st October, 1887.

JOSEPH DEWSNUP, *President.*  
JAMES BATY, *Secretary.*

Notice is hereby given that a conference will be held at Sweet Home, Nodaway county, Missouri, October 1st and 2d, 1887. Branches are requested to send delegates.

JAMES THOMAS, *Dist. Pres.*

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**The Sisters' Aid Society of Independence** branch have for sale for the benefit of the new church, two Cabinet Photographs: one of the THREE WITNESSES, with views of the HILL CUMORAH and the ANGEL delivering the PLATES; the other of the OLD LIBERTY JAIL as it now stands, for **25 cts each.** Those desiring to purchase can address Mrs. B. C. Smith, box 61, Independence, Missouri. 22jul3m

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE. AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, September 3, 1887.

No. 36.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, September 3, 1887.

### PERSECUTION AND ITS CAUSES.

(Continued from page 426).

IN our last it was demonstrated that when the Lord's "army" (See Doctrine and Covenants, Revelation, December 16th, 1833, section 98: 6-9, with Revelation, June 22d, 1834, section 102: 3-11.) went up to purchase lands in Jackson county, Missouri, to make homes there, and also others to assist their fellow Saints in every lawful, proper way to regain their lands and property, of which they had been dispossessed by a barbarous mob, they did but simply comply with the laws of Missouri when they armed themselves for self defense and for the defense of the state, and that Governor Dunklin advised it. It was also shown that this "army" consisted of but "two hundred and five men."

We now proceed to show further, that this "army" had not the most remote intention of levying war, or to in any way commit aggression upon the Jackson county mobbers, or any one else; but that they intended to proceed legally and peacefully to aid their fellow Saints in regaining their rights and their property guaranteed to them both by the laws of nature and the laws of Missouri.

It will be noticed in the following items of history, that Wm. E. Lellin, also the late General Doniphan, figured conspicuously. Note well that document to which the former signed his name, and then you will know the malice of his statements made frequently since when he (and others like him) charged that Joseph the Seer and his fellows of the "army" were actuated by "a military spirit;" "a spirit of war," etc., etc. Please note well also the manly, noble sentiments of Doniphan—a man who then and since has proved himself to be as honorable and humane as he was brave and incorruptible. And last but not least, consider well the utterly impracticable, but

very crafty "propositions" of the Jackson county committee to the mobbed and robbed Saints to sell or buy each others lands. Verily, herein was "Tantalus" revived, re-enacted, and added to previous mobocratic outrage.

"Monday, June 16th, 1834.—The citizens of Clay county, (to the number of eight hundred or a thousand, among whom were the brethren), assembled at the Court House, in Liberty, agreeably to the request of Judge Ryland, and a deputation from Jackson who presented the following: "PROPOSITIONS OF THE PEOPLE OF JACKSON COUNTY TO THE MORMONS.

"The undersigned committee, being fully authorized by the people of Jackson county, hereby propose to the Mormons, that they will buy all the land that the said Mormons own in the county of Jackson; and also, all the improvements which the said Mormons had on any of the public lands in said county of Jackson, as they existed before the first disturbance between the people of Jackson county and the Mormons, and for such as they have made since. They further propose that the valuation of said land and improvements shall be ascertained by three disinterested arbitrators to be chosen and agreed to by both parties. They further propose, that should the parties disagree in the choice of arbitrators, then——is to choose them. They further propose, that twelve of the Mormons shall be permitted to go along with the arbitrators to show them their land and improvements while valuing the same, and such other of the Mormons as the arbitrators shall wish to do so, to give them information; and the people of Jackson hereby guarantee their entire safety while doing so. They further propose, that when the arbitrators report the value of the land and improvements, as aforesaid, the people of Jackson will pay the valuation, *with one hundred per cent added thereon*, to the Mormons, within thirty days thereafter. They further propose, that the Mormons are not to make any effort, ever after, to settle, either collectively or individually, within the limits of Jackson county. The Mormons are to enter into bonds to insure the conveyance of their land in Jackson county, according to the above terms, when the payment shall be made; and the committee will enter into a like bond, with such security as may be deemed sufficient, for the payment of the money, according to the above proposition. While the arbitrators are investigating and deciding upon the matters referred to them, the Mormons are not to attempt to enter into Jackson county, or to settle there, except such as are by the foregoing propositions permitted to go there.

"They further propose, that the people of Jackson will sell all their lands, and improvements on public lands, in Jackson county, to the Mormons,—the valuation to be obtained in the same manner, the same per cent, in addition to be paid, and the time the money is to be paid is the same,

as the above set forth in our propositions to buy, the Mormons to give good security for the payment of the money, and the undersigned will give security that the land will be conveyed to the Mormons. They further propose, that all parties are to remain as they are till the payment is made, at which time the people of Jackson will give possession. (Signed),

"SAMUEL C. OWENS,  
"RICHARD FRISTOE,  
"THOS. HAYTON, SEN.,  
"THOS. CAMPBELL,  
"JOHN DAVIS,  
"THOS. JEFFREYS,  
"SMALLWOOD NOLAND,  
"ROBERT RICKMAN,  
"ABRAHAM M. CLELLAN,  
"S. K. NOLAND.

"On presentation of the foregoing, Samuel C. Owens made a made flaming war speech, and General Doniphan replied on the side of peace. The Rev. M. Riley, a Baptist priest, made a hot speech against the Mormons, and said 'the Mormons have lived long enough in Clay county; and they must either clear out, or be cleared out.' Turnham, the moderator of the meeting, answered in a masterly manner; saying, 'let us be republicans; let us honor our country, and not disgrace it like Jackson county. For God's sake don't disfranchise or drive away the Mormons. They are better citizens than many of they old inhabitants.'

"General Doniphan exclaimed: 'That's a fact; and as the Mormons have armed themselves, if they don't fight they are cowards. I love to hear that they have brethren coming to their assistance. Greater love can no man show than he who lays down his life for his brethren.'

"At this critical instant the cocking of pistols and jingle of implements of death denoted desperation. One motioned to 'adjourn,' another said 'go on,' and in the midst of this awful crisis a person bawled into the door, 'a man stabbed.' The mass instantly rushed out to the spot, in hopes, as some said, that 'one damned Mormon had got killed.' But as good luck would have it, only one Missourian had dirked another: (one Calbert a blacksmith, had stabbed one Wales, who had previously whipped one Mormon nearly to death, and boasted of having whipped many more.) The wound was dangerous, and, as if the Lord was there, it seemed as though the occurrence was necessary to break up the meeting without further bloodshed, and give the Saints a chance to consult what would be most advisable in such a critical instant, and they immediately penned the following answer to the propositions from Jackson county, presented by Owens, &c.

"Gentlemen:—Your propositions for an adjustment of the difficulties between the citizens of Jackson county and the Mormons is before us; and, as explained to you in the court house this day, we are not authorized to say to you that our brethren will submit to your proposals; but we agree to spread general notice, and call a meeting

of our people in all, the present week, and lay before you an answer as soon as Saturday or Monday next. We can say for ourselves, and in behalf of our brethren, that peace is what we desire and what we are disposed to cultivate with all men; and to effect peace we feel disposed to use all our influence, as far as would be required at our hands, as free born citizens of these United States. And as fears have been expressed that we designed hostilities against the inhabitants of Jackson county, we hereby pledge ourselves to them, and to the hospitable citizens of Clay county, that we will not, and neither have designed, as a people, to commence hostilities against the aforesaid citizens of Jackson county or any other people.

"Our answer shall be handed to Judge Turnham, the chairman of the meeting, even earlier than the time before stated, if possible.

"(Signed),

"W. W. PHELPS,  
"WM. E. McCLELLIN,  
"A. S. GILBERT,  
"JOHN CORRILL,  
"ISAAC MORLEY.

"N.B.—As we are informed that a large number of our people are on their way to Jackson county, we agree to use our influence immediately to prevent said company from entering into Jackson county, until you shall receive an answer to the propositions aforementioned.

"It may be thought, at first view, that the mob committee made a fair proposition to the Saints, in offering to buy their lands at one hundred per cent, in thirty days, and offering theirs on the same terms. But when it is understood that the mob held possession of a much larger quantity of land than the Saints, and that they only offered thirty days for the payment, having previously robbed them of nearly everything, it will be readily seen that they were only making a sham to cover their previous unlawful conduct. But the tempest of an immediate conflict seemed to be checked, and the Jackson mob to the number of about fifteen, with Samuel C. Owens and James Campbell at their head, started for Independence, Jackson county, to raise an army sufficient to meet me, before I could get into Clay county. Campbell swore, as he adjusted his pistols in his holsters, 'The Eagles and Turkey Buzzards shall eat my flesh if I do not fix Joe Smith and his army so that their skins will not hold shucks, before two days are passed.'

"They went to the ferry and undertook to cross the Missouri river after dusk, and the angel of God saw fit to sink the boat about the middle of the river, and seven out of twelve that attempted to cross were drowned. Thus suddenly, and justly, went they to their own place by water. Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift wood, where the Eagles, Buzzards, Ravens, Crows and wild animals ate his flesh from his bones, to fulfil his own words, and left him a horrible looking skeleton of God's vengeance, which was discovered about three weeks after by one Mr. Purtle.

"Owens saved his life only, after floating four miles down the stream, where he lodged upon an island, 'swam off naked about daylight, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God.'

"We were threatened that we should not pass through Richmond, and it was reported that an army lay in wait there to intercept us.

"Thursday, 19th, we passed through the town as soon as it was light, and before the inhabitants were arisen from their slumbers, meeting with no opposition; but we had not proceeded many miles before one wagon broke down, and by the time that was repaired, wheels run off from others; and such like incidents continued through the day to impede our progress. When we started in the morning we intended to arrive in Clay county that day, but in vain. At a seasonable hour we encamped on an elevated piece of ground between two branches of Fishing river, having traveled about fifteen miles. Fishing river, at this point, was composed of seven small streams, and those betwixt which we encamped were two of them.

"As we halted and were making preparations for the night, five men armed with guns rode into our camp and told us we should see hell before morning; and their accompanying oaths partook of all the malice of demons. They told us that sixty men were coming from Richmond, Ray county, and seventy more from Clay county, sworn to our utter destruction. The weather was pleasant at this time.

"During this day the Jackson county mob, to the number of about two hundred, made arrangements to cross the Missouri river about the mouth of Fishing river, at Williams' ferry, into Clay county, and be ready to meet the Richmond mob near Fishing river ford, for our utter destruction. But after the first scow load of about forty had been set over the river, the scow in returning was met by a squall and had great difficulty in reaching the Jackson side by dark.

"Soon after the five men left the camp swearing vengeance, we discovered a small black cloud rising in the west, and in twenty minutes, or thereabouts, it began to rain and hail, and this was the squall that troubled the Jackson boat.

"The storm was tremendous: wind and rain, hail and thunder, met them in great wrath, and soon softened their direful courage, and frustrated all their designs to 'kill Joe Smith and his army.' Instead of continuing a cannonading, which they commenced the sun about one hour high, they crawled under wagons, into hollow trees, filled one old shanty, &c., till the storm was over, when their ammunition was soaked, and the forty in Clay county were extremely anxious in the morning to return to Jackson, having experienced the pitiless peltings of the storm all night, and as soon as arrangements could be made, this 'forlorn hope' took the 'back track' for Independence, to join the main body of the mob, fully satisfied, as were those survivors of the company who were drowned, that when Jehovah fights, they would rather be absent. The gratification is too terrible.

"Very little hail fell in our camp, but from half to a mile around, the stones or lumps of ice cut down the crops of corn and vegetation generally, even cutting limbs from trees, themselves were twisted into withes by the wind. The lightning flashed incessantly, which caused it to be so light in our camp through the night, that we could discern the most minute object; and the roaring of the thunder was tremendous. The earth trembled and quaked; the rain fell in torrents, and, united, it seemed as if the mandate of vengeance had gone forth from the God of battles to protect his servants from the destruction of their enemies, for the hail fell on them, and not on us,

and we suffered no harm except the blowing down of some of our tents and getting some wet, while our enemies had holes made in their hats and otherwise received damage, even the breaking of their rifle stocks, and the fleeing of their horses through fear and pain.

"Many of my little band sheltered in an old meeting house through this night, and in the morning the water in Big Fishing River was about forty feet deep, where the previous evening it was no more than to our ankles, and our enemies swore that the water rose thirty feet in thirty minutes in the Little Fishing River.

"Friday the 20th, we went five miles on the prairie to procure food for ourselves and horses, and establish ourselves for the moment in some secure place where we could defend ourselves from the rage of our enemies; and while in this situation, on Saturday, the 21st, Col. Sconce, with two other leading men from Ray county, came to see us, desiring to know what our intentions were; for, said he, 'I see that there is an Almighty power that protects this people, for I started from Richmond, Ray county, with a company of armed men, having a full determination to destroy you, but was kept back by the storm, and was not able to reach you.' When he entered our camp he was seized with such a trembling that he was obliged to sit down to compose himself; and when he had made known his object of their visit, I arose, and addressing them, gave a relation of the sufferings of the Saints in Jackson county, and also of our persecution generally, and what we had suffered by our enemies for our religion, and that we had come one thousand miles to assist our brethren, to bring them clothing, &c., and to reinstate them upon their own lands; and that we had no intention to molest or injure any people, but only to administer to the wants of our afflicted friends; and that the evil reports circulated about us were false and got up by our enemies to procure our destruction. When I had closed a lengthy speech, the spirit of which melted them into compassion, they arose and offered me their hands, and said they would use their influence to allay the excitement which everywhere prevailed against us, and they wept when they heard of our afflictions and persecutions and that our intentions were good. Accordingly they went forth and rode among the people and made unwearied exertions to allay the excitement.

"The brethren in Clay county wrote the committee of the Jackson mob the same day:

"Clay county, 21st June, 1834.

"Gentlemen:—Your propositions of Monday last have been generally made known to our people, and we are instructed to inform you that they can not be acceded to.

"Honorable propositions to you are now making on our part, and we think we shall be enabled to deliver the same to you the early part of next week. We are happy to have it in our power to give you assurances that our brethren here, together with those who have arrived from the East, are unanimously disposed to make every sacrifice for an honorable adjustment of our differences that could be required of free citizens of the United States,

"Negotiations at the camp are now going on between some gentlemen of this county and our brethren, which are calculated to allay the great excitement in your county. We are informed

that the citizens of Jackson entertain fears that our people intend to invade their territory in a hostile manner. We assure you that their fears are groundless; such is not and never was our intentions.

(Signed),

"W. W. PHELPS,  
"A. S. GILBERT,  
"W. E. McCLELLAN,  
"JOHN CORRLI,  
"ISAAC MORLEY.

"To S. C. Owens, and others of the Jackson committee."

WE quote the following from a leader in the *Mail*, published at Toronto, Canada, for August 6th, which from a Canadian standpoint is very fair:

#### MORMONS FOR CANADA.

There is some talk of the emigration of the Mormons to Canada, and fears are expressed lest in the North-West, where it is said they propose to settle, they will practice polygamy, which, according to the revelations alleged to have been received by the founders of the cult, is an essential in their religion. The Mormons are having a difficult time of it in the States, hence their desire to move. The marriage laws are being enforced there, and the polygamous leaders of the sect are in hiding. President Taylor himself was a fugitive at the time of his death, though he had made a feint of parting with his surplus wives; and his partisans declare that the persecution of which he was the victim "for conscience' sake," was the immediate cause of his demise. At a recent Mormon convention a proposal was made that the territory of Utah be created a State. The alleged purpose in view was the granting to the people of the territory the same constitutional rights as are enjoyed elsewhere. But public opinion in the United States at once declared against the project, for the reason that a State has control of the marriage laws, and for the further reason that the Mormons, as legislators on marriage, would very speedily cause the laws to conform to their peculiar views. If the Mormons, having given up in despair the hope of ever making polygamy legal in the United States, are really looking to Canada in the expectation that they will be able to practice their abominable offence against civilization here, they are reckoning upon an immunity from punishment which can never be allowed. The laws of Canada against polygamy are stringent in the extreme, and what is more, they apply equally throughout the country and are very apt to be enforced.

Nor is there any such hope for polygamists here through the establishment of new provinces as there is across the border by the creation of new States. Here the marriage law is a federal concern, and no province can alter it. There are, of course, Mormons who are not enamored of the doctrine of the multiplicity of wives. We have such in this country already, under the name of Latter Day Saints. Precisely how these non-polygamous Mormons reconcile themselves to brotherhood with the other class of Mormons it is difficult to understand. The matter is a theological mystery too deep for the lay mind to fathom. But the polygamous Mormons are true to their offence. The late president, John Taylor, in a sermon delivered just before his flight, quoted a pretended revelation, drafted in Biblical language, and bristling with allusions to Abraham, Jacob, David and Solomon, in which the

practice of polygamy was insisted upon as an essential; and at the funeral of this same worthy, one of the "the twelve apostles" intimated that the distinguishing characteristic of the religion was to be maintained and to be duly observed when circumstances should permit. Were the Mormons to abandon their disgraceful doctrine they might find a home here; but, as they have no intention of doing this, their best policy is to remain where they are, or if Utah is getting too warm for them, to find under the guidance of Mr. Allan Quatermain some secluded spot in Africa, where, remote from decency, they will be offensive to nobody and free from all restraints of law and all dangers of persecution or prosecution as the case may be.

#### THE TRIBUNE ON CODMAN.

IN the Salt Lake Weekly *Tribune* for August 11th, we find the following, which it takes from the New York *Evening Post* and credits to Captain John Codman:

"If the people of Utah had sufficient independence to act for their own interests, there would be a golden opportunity now before them. They pretend, politically, that they are willing to give up polygamy. Why not, then, call Joseph Smith, the son of the prophet, who has always claimed to be his father's successor, to assume the mantle that has fallen from John Taylor? He is now at the head of 18,000 non-polygamous, law-abiding Mormons in Iowa, who differ in no material point excepting this from the Mormons of Utah. The troublesome question of the revelation which they need an excuse for putting aside could thus be settled without any new revelation to offset it, for Joseph, as I have already said in another letter, insists that his mother destroyed the original document, and that the one now existing is the device of Brigham Young.

A move in that direction would instantaneously convince Congress that they could be trusted with the State machinery in their own hands, whereas Congress will and ought to be convinced to the contrary if either George Q. Cannon or Joseph F. Smith is intrusted with the reins of power."

Commenting on the above the *Tribune* says:

"It is very strange that a man like Captain Codman should write anything like that. It is most astonishing that he should write that the Josephites "differ in no particular point, excepting polygamy, from the Mormons of Utah." He surely ought to know better, for there is a large branch of the society in this city, and their preaching and practices are familiar to all observant people. They not only do not believe in polygamy, but they never seek in any way to interfere with political affairs. That makes a difference from the Utah Mormon as broad as is the mighty waste between loyalty and treason. A thousand times has the *Tribune* called upon the Mormon people to give up the delusions which keep them in perpetual turmoil and make them Ishmaelites to the civilized world around, accept the son of their first prophet for their Chief Priest and stop the trouble which they are at present never freed from. But the Utah Mormons, at least the Chief Priests who control the Utah Mormons, hate the Josephite chief more, if possible, than they do the average orthodox clergyman. The reason is that he simply preaches that his father was a prophet

who established a new creed which was purely religious. There is no assumption of a right to temporal rule; no grasping after political and commercial power; no polygamy; no ostracism of those who advocate the sovereignty of the laws; no ostracism of other creeds; no exclusiveness—in short, there is not a practice in common between the two organizations. How a man like Captain Codman could write anything like the above is one of the unexplained mysteries."

To this we have to say, Captain Codman errs when he states that the church under Pres. Joseph Smith and that of the Utah Mormons "differ in no material point excepting" polygamy; for the former abide strictly by the plain teachings of the New Testament, Book of Mormon and Doctrine and Covenants, and therefore oppose not only polygamy, Adam-God worship, unquestioning obedience to the priesthood, resistance to or evasion of the laws and rulers of the land, but also dictation by the church in matters of the state. And further; President Smith has never admitted "that his mother destroyed the original [polygamic] document," for his mother always testified that she never saw such document. Brigham Young said she destroyed it, and this he did, probably, because he could not produce the original, if there ever was one, either in the handwriting or bearing the authentic endorsement of Joseph the Seer.

As to how far "the Chief Priests who control the Utah Mormons hate the Josephite chief," as claimed by the *Tribune*, we are not prepared to judge. One thing is certain, "the Josephite chief" has no personal quarrel with the Mormon leaders, nor with any one else. But he has from the first opposed their harmful theories and unchristian practices, and has sought diligently to reach them and their people through press and pulpit, to turn them away from evils which he knew would ultimately ruin and overthrow them. If for this he is hated of any one, such is to be pitied for his blindness and littleness of soul.

The *Tribune* is right when it says Pres. Joseph Smith "simply preaches that his father was a prophet who established a new creed [new to this generation.—Ed.] which was purely religious;" for the Doctrine and Covenants of the church, its disciplinary law, declares: "Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom."—Doc. Cov. 58:5. If the Utah leaders would adopt this item of divine "wisdom," they would at once and forever divorce Church and State and be careful to keep them apart till Jesus comes in power and dominion.

When the primitive christian church lusted after and attained control of the affairs of State, she departed from the principles taught by the Master when he said, "My kingdom is not of this world;" (John 18:36); and then it was that she went "into the wilderness" (Rev. 12:14) and soon after bestrode "a scarlet colored beast," (Rev. 17:3). Latter Day Saints should never question the fact that God designs, especially in free America, that

the church should forever keep separate from, and not interfere directly with, the political affairs of the land; for He inspired men to frame the Constitution which provides this. The church must stand by itself, and upon its own merits; and the State should be left free from and uninfluenced by the church, to stand by itself and upon its own merits.

#### THE UTAH CONSTITUTION.

THE *Deseret News* reports that 13,000 votes were cast in favor of the proposed constitution for Utah, and near 500 against it, in the late election there. Does this mean that 13,000 Utah Mormons vote polygamy a crime, and to be punished with three years imprisonment and one thousand dollars fine? The Reorganized Church from the first proved polygamy and concubinage crimes by the sacred books of the church, the laws of nature, and the laws of the land. And we are glad that the Utah Mormons, even at this late date, vote them such. The world moves!

#### JUSTICE TO THE INDIAN.

"THE world moves," is an axiom once more verified in the extending of the ballot to the Indian.

At the close of the late war between the North and the South, one of the issues decided by the arbitrament of arms was the status of the Negro. He had ceased to be a slave and in sheer justice he became a citizen of the United States, and as such was entitled to the exercise and enjoyment of the right of franchise. It was a result of the fight.

The Indian has long been a ward of the United States. Efforts have been persistently made to make him amenable to the methods of life held best to subserve the interests of the person and the well being of society. He has been fed, clothed, sheltered and fostered by the Government; has even been punished for crimes against the civil code; but has never been called a citizen in the sense in which the word has been applied to the Celt, the Teuton, the Gaul, the Anglo-Saxon, or the Negro. In dealing with his wards Uncle Sam has finally concluded that it is politic to secure to the wards, as individuals, so much of the public domain, (theirs by right of occupation and possession, but the Government's by right of conquest and subjugation), as may be sufficient to provide for sustenance, as in the case of other dwellers upon the soil. In doing this, when the lands are set off, the question arises: what is the political status of these whilom wards of the Nation thus domiciled upon their own lands. We are much pleased to see that the Indian office has decided that such Indians are citizens and are entitled to vote. Good. "The mills of the gods grind slowly, but they grind exceeding fine," may be true for justice to the American Indian, as in the affairs of the Caucasian race. We copy from the *Chicago Times*, of August 17th:

WASHINGTON, Aug. 16.—The question raised as to whether the Santee Indians at Niobrara,

Neb., who have severed their tribal relations and have been allotted lands in severalty, have the right to vote as the citizens of the United States has been decided in the affirmative by the Indian office. Gen. Upshur, acting commissioner of Indian affairs, says:

Paragraph 4, article 6, of the Sioux treaty of April 29th, 1868, provides for the issuance of patents to individual Indians, and concludes as follows: "And any Indian or Indians receiving a patent for land under the foregoing provisions shall thereby and from thenceforth become and be a citizen of the United States, and be entitled to all the privileges and immunities of such citizens, and shall at the same time retain all his rights to benefits accruing to Indians under the treaty. Under the provisions of that article patents were issued to 132 heads of families belonging to the Santee band of Sioux Indians, and to the remainder of the band allotments in severalty were made and certificates therefor issued. The 132 Santees to whom patents were issued became citizens as soon as they received their patents, according to the plain and unmistakable provisions of the treaty, and the debates in both Senate and House show that this was the unmistakable intention of Congress when the bill allotting lands in severalty to Indians was passed. The first measure of this kind, introduced in the Senate by Mr. Coke, of Texas, contained no provision as to citizenship, but Senator Dawes introduced a similar bill which contained a section declaring that every Indian born in the United States to whom allotments should be made under the provisions of that act, and every Indian who had voluntarily taken up his residence separate and apart from his tribe, should be a citizen of the United States. This was done after Senator Dawes had made inquiry at the Indian office regarding the manner in which Indians had heretofore been made citizens. The language is plain and unmistakable, and that it was perfectly understood in the Senate is shown by the fact that Senator Maxey moved to strike out the provision, and made an earnest speech in opposition to the policy of making Indians citizens of the United States. The amendment was defeated without a division. Senator Dawes, submitting a slight amendment, said: "The question is sometimes raised whether an Indian by becoming a citizen of the United States does not lose his claim to the tribal property which the tribe holds in common, and this is to prevent any such construction as that." In the House Mr. Pekins stated that under section 7 of the bill every Indian born within the territorial limits of the United States to whom allotments shall have been made under the provisions of this act is declared to be a citizen of the United States without formal application to the courts. Upon the recommendation of the committee on Indian affairs the house amended the section by inserting the words 'or under any law or treaty' so as to declare every Indian to whom allotments shall have been made under the provisions of this act, or under any law or treaty, to be a citizen of the United States."

Congress, says Gen. Upshur, was capable of comprehending the meaning of the English language plainly expressed, and undoubtedly did understand that it was making citizens of Indians who held their lands in severalty under any law or treaty. The Santees, therefore, are citizens by treaty specially applicable to them and also by the general law.

The statute of Nebraska constitutes every citizen of the United States with the qualifications as to residence possessed by the Santees electors. In accordance with these views the Indian office has to-day written a letter to Nebraska expressing its opinion that the Indians are citizens, but recommending that the matter be submitted to the courts for determination. A similar question having arisen within the territory of Dakota, Gen. Upshur has written the Indian agent recommending him to advise the Indians for the present to abstain from attempting to exercise the right to vote.

#### EXTRACTS FROM LETTERS.

A Mr. F. D. Mitchell, who lived in this county about ten years ago wrote us from Stockton, Kansas, August 15th, for tracts, and says:

"I liked to hear the Saints preach. Have not heard a sermon since I came here. Can not some good elders come this way? I think a good opening is awaiting them in this country."

Bro. John Erter, of Antwerp, Ohio, in a late letter says:

"The latter day work is advancing here, and we are getting to be better understood by the people. Bro. Springer has done a good work here, and is certainly the right man in the right place. We expect him back the 19th to stay until the two days meeting at Clear Lake, Indiana, the 27th and 28th. There are three awaiting baptism when he comes, and others are investigating. \* \* \* The *Herald* and *Hope* are a power for good. The tracts are just splendid."

Bro. J. C. Clapp wrote from Deer Lodge, Montana, August 17th and said:

"I baptized a most excellent man on Friday, and will baptize several next Sunday. God's name is being glorified in the work."

MR. SAMUEL BRANNAN, once an able and diligent elder in the church, and one of those engaged in the emigration of the Saints from New York to California, round Cape Horn, in 1846, in a late letter to Bro. D. S. Mills, of Santa Ana, California, which letter Bro. Mills has kindly sent us, expresses himself as follows:

"Mormonism in Salt Lake is a curse to the earth. Polygamy is a limb of Paganism, and has to fall as slavery fell with war and blood, which will wipe out a people that sustains it; but it has its mission to perform, like slavery, to illustrate to the world (civilized) its criminality.

"Polygamy destroys woman (who is the mother of nations) and makes her a slave worse than a negro; and has been the cause of the decay of every nation that sustained it, and eventually of its downfall.

"Woman is the mother of nations, and her degradation is the downfall of that nation that fosters it; and I so told Brigham Young when I left him in Salt Lake camp there, to return to California in August, 1847, and now his people witness its fulfillment.

"I heard Joseph Smith preach a sermon against polygamy, as being one of the causes of the overthrow of nations, when I was a boy in Kirtland, Ohio; and his theory was correct, and it will soon be illustrated in the United States, and polygamy will have to go under."

Mr. Brannan was one of the editors of the *Prophet*, published in New York City,

and was afterwards connected with the development of the city of San Francisco, California. He has of late been engaged in an effort to colonize a grant of land from the Mexican Government at, or near Guaymas, in Sonora. He was known as a man of energy, experience and brains in his vigorous days. Bro. Mills is personally acquainted with him and has great friendship for him.

#### EDITORIAL ITEMS.

Bro. John H. Gough, an aged and poor brother residing at Mechanicsville, St. Charles county, Missouri, thinks there are some in that region who would believe the gospel if it was presented to them. He is anxious to hear it again.

Bro. A. H. Parsons sends us a Chase, Kansas, *Record* for August 11th, in which he has secured the presentation of a most reasonable and excellent presentation of the faith, in contradistinction to that of the dominant church in Utah.

By letter from Bro. J. W. Chatburn, Harlan, Iowa, we learn that by reason of the solicitation of some of the brethren, the committee on conference grounds at Harlan have decided to hold the meeting in a fine grove adjacent to Bro. Chatburn's place, and not on the Fair Ground as at first intended. Brethren please notice. The committee will publish the notice and order of exercises and rules in due time.

A finely illustrated *Omaha Daily World* of August 15th was sent us by Bro. M. H. Forscutt, now residing at Omaha, for which he has our thanks. Omaha is a marvel of rapid growth and solid prosperity, and its friends are "booming" it for all it is worth.

Sr. Mary Fisher of Harrisville, Utah, request the elders when near there to call on her.

Brn. R. J. Anthony and Peter Anderson are making converts and friends in Utah. They now are fitted out with a team and will therefore be able to get around more readily.

Those corresponding with Bro. and Sr. T. W. Smith should direct as follows: Elder Thomas W. Smith, Sydney, New South Wales, Australia, care Richard Ellis, Catherine street, Forest Lodge, Glebe.

#### QUESTIONS AND ANSWERS.

*Ques.*—Is it right to administer the sacrament to Saints that do not bear their testimony, and discharge their duty as Saints should in prayer and testimony meetings?

*Ans.*—It is impossible for all to speak, or pray at our ordinary prayer meeting. The fact that persons attend and enjoy meetings of the sort is an evidence of their faith; and all such should receive the sacrament. We answer, Yes.

Look here boys of the church. See what the innocent cigarette is doing for you.

"A letter from Boston says that out of twenty young men who competed for a West Point cadetship at Westfield, ten were rejected by the physician because they had 'the tobacco heart' brought on by cigarette smoking. They were unfit for West Point service."

THE following from the Coldwater, Michigan *Republican*, of August 16th, tells a good story. It appears that there were two parties; one which expected that Elder L. D. Hickey would attack the faith of resident Latter Day Saints, and one which anticipated the same thing; and it is to the credit of the good sense of Elder Hickey that he disappointed both of these. "The devil himself is scarcely so black as he is painted;" is sometimes true of men.

"The lecture delivered by L. D. Hickey, of Coldwater, at the Ball school house Saturday and Sunday evenings, was listened to by a large audience. The subject was the "Philosophy of the Mormon Priesthood," and all parties were very much disappointed, as many of the outsiders expected to hear him rake the Latter Day Saints and the most of them expected the same thing, and as he did not, thus the disappointment."

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Would I could dig the grave of slander! dig it as deep as the woe it has caused—let the stone which sealed it be large as the mischief it has done; and for requiem make felt the silence which has taken the place of song in the deserted home."

#### "BEAR YE ONE ANOTHER'S BURDENS, AND SO FULFILL THE PERFECT LAW."

Continued.

"THERE is absolutely no redeeming feature in gossip. Even if true, we do not desire to know disagreeable facts about our neighbors. Nothing is more demoralizing to a man than to loose faith in his fellows. The man of faith and honor is not apt to be suspicious of others and does not willingly believe evil. The lover of scandal and the believer in it are alike deficient in honor and morality, and are the banes of well organized society. If all gossips could be quietly killed, some morning, the next generation of men and women would be far happier. A case of hydrophobia now and then starts the cry of 'Muzzle the dogs,' 'Death on the highway.' In the highways and byways and in the home there is death and misery from the poisoned tongues of the gossips. Let the cry go up 'Muzzle the gossips.' Teach the children that gossiping is dishonorable, and that faith in the honor and virtue of mankind, will build up society and add to the sum of human happiness.

The blinding storms of winter, the frozen icebergs of the polar regions which have un pityingly shut their victims in, are tender in their mercy compared to the venom which drops from slander's tongue. "Speak evil of no man," is the divine injunction. "Hath no man condemned thee?" She answered "No man, Lord," "Neither do I condemn thee, go and sin no more." When the Master was brought face to face with absolute guilt, this was his action, these his words; and yet we, who think we are abiding that perfect law, who flatter ourselves that we are following the Master and shall enter into perfect rest, is this our record? We pray God, while we write, that the power of his Holy Spirit may help each one to search his heart, to enter into the sanctuary of his own soul, and see if he has never wrapped around him the accursed garment of Babylon. If he has never opened his door to the

stealthy knock which came at midnight, and suffered the defamer whose vulture beak was wreaking with his carrion feast to enter and defoul the air? We ask you to sit in judgment upon your own souls, before the Lord shall call you into his judgment and you hear the summons to answer at his bar. You may perchance have thought it a small matter to repeat or listen to a tale of scandal, but could you have stood by while others as cruel and thoughtless plunged the knife in *your own bosom*, do you think you would not have shrunk from the blow or have felt the pain when the knife entered? Has the reputation of your brother or sister been as precious to you as your own fair name, or have you taken up a reproach against them and that to without proof of its truth other than the unsupported testimony of the *tale-bearer*, whose evidence ought not to be taken upon oath? Have you done this and esteem it a light thing, then turn with us to the fifteenth Psalm and let us learn how the Lord esteems it.

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill of Zion?"

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."  
"He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."

Having done this and finding condemnation upon the pages of God's word, do you, like one of old wish to inquire, "Who is my neighbor?" Let us refer you to the answer made by the Master and point you to that poor, bleeding, wounded man, lying in the rocky mountain pass, between Jerusalem and Jericho, stripped and wounded, far from home and friends, among strangers. Did you come like the priest and the Levite and when you saw the great need of tender care, pass by on the other side, closing your ears to his groans and shutting your eyes to his gaping wounds, lest your heart should be moved with pity? Aye worse than this, did you while passing *strike the helpless man*, because another had whispered you, "He is a sinner." Did you take up the reproach (the truth or falsity of which you knew not) and strike again this already wounded man? It may be so, and you may have thought yourself guiltless, but if so, we beg you to open your heart and let the sunlight of God's truth enter it, and when the good Samaritan comes along, bends over the wounded man, lifts up his head and gives him wine to drink, pours oil into his wounds, lays him upon his own beast and takes him to the inn, thou priest and Levite, hide thy head for very shame and know of a surety, "It is not every one who saith unto me, Lord, Lord \* \* \* but he who doeth the will of my Father who is in heaven."

The Students Society of Lamoni, led thereto by a painful experience, have entered into a pledge, never to listen to or repeat anything calculated to wound the feelings of, or prove in any way detrimental to the character of any one. We rejoiced when we heard this, and our prayer shall ascend to God daily that they may be enabled to *adhere firmly* to their resolve. If we can believe the words of the Psalmist and the Apostle James, there will, in the great day of reckoning, be many a brow upon which the cold sweat of disappointment will gather, for they will realize too late the truth, "*That their religion was vain.*" Let every tale-bearer, every retailer of scandal pause to take

in the full meaning of the declaration of James, when he says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature, and is set on fire of hell."

We insert in this issue and commend its adoption not only by our young friends of the Students' Society, but by every one striving for everlasting life, the plan adopted by Hannah More. It is no matter of jest, and better we realize the fact now than when we stand face to face with it in eternity; and if we can help one another to realize it, we are helping each other on in the way of everlasting life.

#### "A CURE FOR TATTLERS.

"Miss Hannah More, a celebrated writer who died about fifty years ago, had a good way of managing tale-bearers. It is said that whenever she was told any thing bad about another her reply always was: "Come, we will go and ask if it be true." The effect was sometimes ludicrously painful. The tale-bearer was taken aback, and begged that no notice might be taken of the statement. But the good lady was firm; off she took the scandal-monger to the scandalized, to make inquiry and compare accounts. It is not likely that any body ever a second time ventured to repeat a gossip story to Hannah More. One would think her method of treatment would be a sure cure for scandal."

#### EXTRACTS FROM LETTERS.

Sister Flora L. Scott, Michigan, writes:—"Our long dry, hot weather has at last come to an end. We have had nice rains and all seem refreshed. We are still firm in the work, and trying to do what little we can for the Master's cause."

A. E. Nelson, Campello, Massachusetts, writes:—"I have just read Sr. Burton's last article in the "Column" and it caused tears which I could not restrain, to flow from my eyes, and I do praise God for the noble men and women we have in the church who stand ready to sacrifice for the cause of Christ, and may they know by our prayers and our works that we are not unmindful of their needs, trials, sacrifices and afflictions. I am poor myself, but I stand ready to divide what I have with the Saints, especially with the missionaries. May God's care and richest blessings rest upon brother and sister Burton and all who love the work of God."

Sr. Hattie A. Eaton, Deer Isle, Maine, writes:—"I enjoy the Home Column very much, and think it a great privilege we sisters enjoy, of exchanging our views and striving to cheer and help build each other up in our most holy faith, as we feel we are drawing near to the end of time. For one I wish to be found among the wise ones, having oil in my lamp, ready to go forth and meet the Bridegroom."

#### HOME COLUMN MISSIONARY FUND.

Sr. Emeline Seely, Wano, Kansas.....	50
Sr. M. J. Head, Clarkdale, Missouri.....	50
Sr. Lena Dawson, St. Louis, Missouri.....	50
Sr. Bertha Hayer, Mission, Illinois.....	26
Sr. Eliza Eukes, Bozeman, Montana.....	1 00
Sr. Fanny Leatherwood, Wilson Station, Ala.	50
Sr. Christina Rasmuson, Council Bluffs, Ia.	50
Sr. Ann Leonard, Amboy, Illinois, (Sale of one tidy).....	75
A Brother, Flintville, Wisconsin.....	5 00
Sr. E. Lowrie, Decoto, California.....	1 25

#### IS IT WORTH WHILE?

BY JOAQUIN MILLER.

Is it worth while that we jostle a brother,  
Bearing his load on the rough way of life?  
Is it worth while that we jeer at each other,  
In blackness of heart that we war to the knife?  
God pity us all in our pitiful strife.

God pity us all as we jostle each other,  
God pardon us all for the triumphs we feel,  
When a fellow goes down 'neath his load on the heather,  
Pierced to the heart; words are keener than steel,  
And mightier far for woe than for weal.

Were it not well, in this brief little journey,  
On over the isthmus, down into the tide,  
We give him a fish instead of a serpent,  
Ere folding the hands to be and abide  
Forever, and aye, in dust at his side?

Look at the roses saluting each other;  
Look at the herds all in peace on the plain;  
Man, and man only, makes war on his brother,  
And laughs in his heart at his peril and pain,  
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble  
Some poor fellow being down into the dust?  
God pity us all! Time too soon will tumble  
All of us together, like leaves in a gust,  
Humble, indeed, down into the dust.

HENDERSON GROVE, Ill., Aug. 6th.

*Dear Sister Frances:*—As a child, I was always striving to be a Christian, and would often startle my mother by telling her my dreams and asking her to tell me what they meant. We knew nothing of Latter Day Saints, at that time my mother belonged to the Christian Church. It grieved me very much to think no one would interpret dreams, for they seemed so real to me. I dreamed at one time I died and suddenly found myself in a beautiful meadow; the loveliest flowers were blooming and the birds poured forth a melody of song. While I wondered what it could mean, there came to my ear the sweetest music; no mortal has ever heard or can pen describe it—low and sweet—till I fell to the ground overcome. Then I saw a group of children coming toward me. They gathered around me, lifted me up and showered kisses on my face; then from their midst came a form clothed in purest white, with such a halo of glory around his head. He stepped forward and laid his hand on my head; then I knew it was the Lord. He gently said, "You must return to earth; your work is not quite done. Then, weeping, I cried, "Can I ever come back; shall I ever enter heaven?" The answer was, "Yes, my child, but it will be through being faithful to the end."

As I grew to womanhood I was still searching for something, I hardly knew what, to comfort me. I wanted to do right, but it seemed to me all religion was a mockery. I joined the Presbyterian Church, but they fed me with husks; and when I questioned the minister why we did not have the gifts, was told we did not need them, nor want them. In despair I turned to the world. I shook off the fetters of religion, stifled my inward monitor and tried to find happiness there, but it was like catching bubbles; it could not satisfy me. I could not be happy. A still small voice was always whispering, "Come back; there is a God who will reward all men according to the deeds done in the body."

About this time I had another dream. I thought I was walking along a country road when I came to a cross which stood where two roads met, and I stopped to consider which road I would take. The one was broad and wide, the

other very straight and narrow. I chose the broad way, and was going carelessly along, when my foot slipped and I felt myself going down, down! Who can picture the horror I felt; it seemed as though a thousand imps were below, laughing in glee to see me slowly but surely slipping down. I had given up all hope, when an arm was put around me and I was lifted up and out of danger. Turning I saw a man, and that man is now my husband, and it was through him I first obtained a knowledge of the truth. Now I wish to say to the young folks who are tempted in like manner: "Trust in God, for if our faith is strong and our star of hope burns brightly, we shall be found always at the post of duty, contending for the right; and though to human view the results of our labor seem small, still let us work and still let us hope, for we know that above all the confusion and strife and misjudgment of the world the voice of God will one day be heard, proclaiming that the right has prevailed. Having faith, we shall work faithfully and leave results with God; having hope, we shall work cheerfully, whatever our position may be; having both, we shall work lovingly; and as more and more we feel and share the divine love, so more and more shall we seek to lead others to Christ, that they may feel and share it too. May we all live so that we may not be weighed in the balance and found wanting.

Your sister in Christ,

NELLIE J. WILLIAMS.

ROXBURY, Massachusetts, Aug. 12th.

*Dear Sister Frances:*—I rejoice in reading the letters in the Mothers' Column and the good sound advice contained therein. When I read Sister Emma's letters it made my heart rejoice to know such noble women are working in the cause of Christ. I love this glorious cause, and feel thankful that God, in his infinite mercy, called after me, and brought me into his church and kingdom. Having a family of four children, I feel the need of his grace to assist me in bringing them up in the nurture and admonition of the Lord. They are all in the church but one boy, and may the Lord call after him in his youth, that we may all rejoice together.

Dear sisters let us be faithful to this cause, for it is not the swift, neither the strong, but those who endure to the end, that shall gain the reward at the end of the race.

Yours in gospel bonds,

S. J. MORTIMER.

LAMONI, Iowa, July 28th.

*Sister Frances:*—while looking over the *Herald* this morning I could but feel thankful to my heavenly Father for his great goodness to me. You yourself know something of my life, and what I have had to contend with. Had I not put my trust firmly in God I should have given up in despair, but I believe he will not lay any thing upon us that we are not able to bear, and every thing is for our good. I see his loving care through all, and I can but thank him for the great blessings I have received of late. O, I do want to live the life of a true Saint, ever willing to do the will of the Father, ever having a forgiving spirit; for except we forgive we can not expect forgiveness.

If Sister Emma could know the comfort her letters brought to one poor soul she would be happy. It is indeed hard to be separated from

those we love, but when God brings them back to us how thankful we feel. Let us ever pray for such, for they truly need our prayers, out in this cold world, tempted by every evil. May God bless you in your work.

L. M. J.

BATTLE LAKE, Minn., Aug. 8th.

*Dear Sister Frances:*—I pray for the Home Column, and I think it is doing a good work, and I would advise all young mothers to study the letters and profit by them. I have lived to raise a family and to see them all grown, and now while looking back over my past life I can see many times where such advice as we find in the Home Column would have been of much worth to me. I also bear my testimony to the truth of the Latter Day Work. I have not received such bright testimonies as some, yet I have received enough to satisfy me, and have oftentimes been greatly blessed of the Lord, and have seen many blessings granted to the Saints, and also in my own family, for which I do thank my heavenly Father.

And now I say to you, dear sisters, strive to aid the good work, and, above all, try to bring up your little ones in the nurture and admonition of the Lord. Oftentimes when my children were small did I plead with the Lord to spare me to raise them up, and ask him to help me to lead them to him, and although I feel that my prayers were feeble, yet when I see my children arise and speak of the goodness of God I feel that they have been answered and that I am more than repaid for the trials I have passed through. So I would say to you, careworn and discouraged mothers, cheer up and be determined to bring up your children right, and ask for help to do so, and in time you will feel amply repaid.

I remain your sister in love,

ELEANOR GOULD.

ALLENDÆ, Mo., June 5th.

*Sister Walker, Lamoni, Iowa:*—At your request I make a statement of a vision that was opened to my view on the morning of Sunday, January 16th, 1887. It was during the preaching by Bro. H. A. Stebbins. I had come to the meeting that morning expecting not only to see Bro. Stebbins on the platform, but I looked about in vain for Bro. Jones, and felt disappointed that I did not see him also. With this feeling in my mind I turned towards Bro. Stebbins, who was then preaching, and immediately above him the heavens seemed to be opened, and I saw two angels above his head. And I saw that they were there for the purpose of receiving and recording the words that he spoke unto the people, and it was a testimony to me, as I understood it, that his words were acknowledged of God, and my soul was satisfied, and I knew him to be an accepted witness of God. The next time that he came to Allendale, from which I live seven miles, I did not hear that he had come, but I was shown it in a dream, and in my dream I spoke to my son and said, "Yes, Bro. Stebbins has come, and the Lord has sent him."

I have had many testimonies and visions in this latter day work, and of the divine calling of Joseph Smith, that I might relate.

SUSAN PINKERTON.

The church has too long been deprived of testimonies such as these, and we again solicit, as we have before done, that those to whom God

has seen fit to grant such testimonies, would send them up to us, that they may be used for the strengthening and upbuilding of the cause we all love. Those to whom God gives a testimony will be able to tell it plainly, and you need have no hesitation because you do not write well. It is our business to put your communications in proper shape for the printer, and we do it with gladness when we feel the Spirit of God testifying with our spirits that it is from him. Since the above testimony was written the Lord has blessed Bro. Stebbins to do a good work in Allendale; and consequently the enemy of all righteousness is raging. So let it be. God's truth must finally triumph.—ED.

## Correspondence.

MAY, Nebraska, August 19th.

*Bro. Joseph:*—The weather has been hot and dry, so that a few miles travel would wilt the best starched collar that ever passed through the hands of a Mongolian. But on the 12th and 13th copious rains fell, turning dust into mud, dampening river and creek bottoms that have been dusty for months. All nature smiles again; the air, that was oppressive, is cool and vivifying. The farmer who was sad, feeling the effects of the long drought, appears gladdened as he follows the plow, and sees the damp soil roll over in proper shape, which soil he hopes may be duly prepared to receive seed the approaching spring, and yield a bountiful harvest. News of the effects of the drought a hundred miles south of of this is distressing, indeed.

Prejudice continues here, and ignorance of our faith, which seems bliss to some at least; and if they insist, I don't envy them them the bliss. Our cheeks never tinge with shame when essaying to tell the old story. And I find Kearney and Franklin counties are not limits to God's power. The attendance at the school house in the south-east part of Kearney county has far exceeded my expectations; but the quiet of the meetings has been sadly interfered with by over grown boys. We have had two public school houses closed against us. Some are doubtless thinking, but I have not the remotest wish to hurry them into the church. Let them get a good ready. To be instant in and out of season to present the word is my duty, the rest is with God, and the people. The few Saints here, have been exemplary. Their religion is all the people have against them. Their zeal and ready co-operation have been cheering. Four have been added. In bonds,

JAS. CAFFALL.

LIMERICK, Ohio, August 14th.

*Bro. Joseph:*—The work moves on in this part of the vineyard, and there are many calls for preaching in this district, sufficient to keep all of the elders in the field if they were only situated so they could leave their families. I sincerely hope the time will soon come when the hands of those that desire to go forth to preach the word may be loosed, and that those who desire to know the way of life and salvation, may have the opportunity to hear and obey. I am doing what I can to distribute the Voice of Warning among those desirous of investigating the truth, and I find that good is mostly the result; for most all that read them are led to inquire further after the

latter day work. The books are furnished me by Bro. Peters.

I rejoice to see the work moving on, yet I am sorry to see and know of some of the branches in this district being in a languishing condition. But we are told that because "iniquity shall abound the love of many shall wax cold." It behooves each of us to examine and see whether we be in the faith. May we all live worthy of the name we have taken upon us, and endure unto the end.

Yours in bonds,

HIRAM E. MOLER.

SAN BENITO, Cal., Aug. 5th.

*Dear Herald:*—I have thought for some time that I would write to you, and try and tell you how loved and appreciated you are by the Saints in this vicinity. Just think of the joy and consolation you carry to hundreds and thousands of homes, scattered as they are, east, west, north and south! You record the word of the Lord by his servant the prophet, settling those knotty questions that have been disturbing your pages, or rather the minds of your readers; also you inform us that the gospel is gaining favor in the eyes of the people, and many are embracing it. You comfort us when we are sad and disheartened by reading the testimonies of our brothers and sisters, who are trying to live faithful to the end, and are receiving so many manifestations of the "fathers" loving kindness. But, dear *Herald*, I can not mention a hundredth part of the good you accomplish by your weekly visits. Sometimes you bring us tidings of the Nova Scotia Saints. Although I do not know them personally, yet they are dear to me, and I eagerly read the conference appointments to see if an elder has been sent to carry on the good work there commenced by Bro. and Sr. Burton, and to cheer and encourage those who are there, and carry the "glad tidings" to many that are honest in heart that have never heard the gospel in its purity, who are near and dear to me by the ties of nature, for that is my native land.

I have shed tears of sympathy for Sr. Emma when reading her letters, and have thought of the home ties she has severed that she might accompany her husband in his labor of love. And she is proving herself a helpmeet indeed. Dear sister Burton, when you are devouring your rations, and this morsel reaches you, will it not carry you back in memory to the time, we together embraced this religion? O, those were happy days, never to be forgotten. But many of the little band that met and worshipped thirteen years ago are scattered, or "passed beyond the vale;" yet enough are left, with the younger ones who have taken the places of the older ones, to hold meetings every Sunday, and we are blessed by the Spirit of God, and the "signs follow" occasionally. John B. Carmichael, son of our beloved but diseased Bro. Carmichael, is branch president. Last March Bro. Hiram L. Holt, of San Bernardino, came and labored acceptably in our district. He opened up a new field of labor in Bear Valley, and removed much prejudice. Some are convinced, and many are asking for his return. He baptized one, a promising young Dane, who united with our branch, and if faithful may become useful with his own people. He also presided at our district conference last April at Elvina, and was assisted by Bro. J. R. Cook of Sacramento. We were all glad to see Bro. Cook and wife, (for it was he who brought the

gospel here). Brn. Holt and Cook went to Tulare county and labored for about two months. The results time alone can tell. Bro. Holt returned to his home, but his wise counsel and sound reasoning will not be soon forgotten by those who heard him.

Sometimes, dear *Herald*, your pages do not bring joy and consolation, but sorrow; that some who were once in the "light of the gospel," are now astray and trying to lead others from the truth. I do not think that Father Whitmer's writings will influence any that are firm in the faith. Those who have had a testimony for themselves can not be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive."

We are looking, and anxiously expecting Bro. D. S. Mills to visit us. If he fails to put in an appearance here many will be disappointed, for he is generally beloved.

Yours for the truth,  
MARY J. PAGE.

BROWN CITY, Mich., August 18th.

*Editors Herald:*—I write to inform you how God is working in this field. On the 30th of July I went to Five Lakes where I had been laboring some before, where in the last six months I have baptized forty. On the following day I was called to administer to a lady who was sick. Of course, I went. I discerned that she was possessed of an evil spirit, and that, too, for a good purpose. I prayed for her and she got immediately better. But I knew it would return, for she had two brothers and two sisters who were not present, and I knew it was God's will for them to be there, although they lived from sixty to one hundred and fifty miles away. I told her father she would not be healed until they were there; so he telegraphed for them. They arrived August 4th. I was there when they came and told them all about the affair. When they came the lady was very bad, taking four or five persons to hold her in bed. I called the house to order and told just what was the matter with her and said that if we put our trust in the Lord she would be healed. Some doubted, for the doctor had said she had inflammation in the stomach, and was very dangerously sick. We sang a hymn, had prayer, and all this time there were four persons holding her. When I arose from prayer I went to the bed where she was and anointed her, laid my hands on her, and rebuked the evil spirit. Immediately it left her and she sat up in bed, and in less than an hour she was walking around the house and went over to her brother's house, nearly half a mile.

Of course, all present saw that it was the power of God that did the work. But the next day one of her brothers doubted that it was the power of God, and this sister, the one that had been healed, told him that, unless he would promise to obey the gospel she would be taken again. But he would not yield. So, in less than an hour she was worse than ever, and I was called for again. I went and administered again, and she was again immediately healed. This was Friday the 5th; and on Sunday I had the pleasure of baptizing her, with her two brothers and two sisters, and two more with them, making seven. This is one of the many peculiar circumstances that has happened at Five Lakes since I have been laboring there.

The next Sunday after, we held a two days' meeting there, and had a very large turn out. It was estimated that on Sunday there were five hundred present. We had a good time and good preaching. Brn. Cornish, Phelps, DeLong, J. J. Bailey, and Most, also Bro. Salyards (from Ohio) were present.

Next Sunday I go to help Bro. J. J. Cornish, up near Bay Port, to hold a two days' meeting.

Yours in bonds,  
J. A. CARPENTER.

LITTLE SIOUX, Iowa, Aug. 13th.

*Editors Herald:*—I am still alive and at work for the Master. Never have I felt stronger in the faith of the gospel than now. Never has the blessed light thereof shone more clearly upon my soul than now. My love for "the work" can not be expressed in words. Only the deep, inner movements of the soul can tell the actual joy, consolation and peace of God I so often possess. The silent tear, the quick pulsating heart, and the holy, burning calm that pervades the breast bespeak the quiet touch of the Holy Spirit's hallowed presence!

During the last two months God has blessed me with apparent unprecedented power of speech, and clearness of perception when declaring His holy word. The aptness of words, the propriety of sentences, have often surprised, while the Spirit's sure witness has touched the hearts of the hearers. Here is a field for labor, as the Holy Spirit showed it me some months ago. The plain and happy leadings of the Spirit in paths of duty, last March, shall not soon be forgotten by me; while the future developments of His grace are not to be mistaken.

"He leadeth me! O! blessed thought,  
Oh! words with heavenly comfort fraught;  
What e're I do, where e're I be,  
Still 'tis God's hand that leadeth me."

I surely know it. The unmistakable guidance of His power; the self-evident manifestations of His Spirit, so according with the written promises, showing themselves in their true light, tell of a Father's care, a Saviors' love!

"Sometimes 'mid scenes of darkest gloom,  
Sometimes where Eden's bowers bloom,  
By waters still, o'er troubled sea,  
Still 'tis God's hand that leadeth me."

The beautiful unfoldings of his sacred truth; the happy disclosures of his mercy; the divine energy of his goodness moves us heavenward, thrilling our souls with his power; saving, renovating, purifying, uplifting, until he at last shall crown us heirs of his kingdom!

Thirteen years ago, upon a certain time, the Spirit communicated to me some important truths for personal edification. Among other things said, were these words: "I will have a clean people." I thought, when I read the late revelation to the church, the Lord now tells it to the church entire! Not only clean bodies, but clean mouths! Lips that shall not be cursed by the unhallowed touch of intoxicants, nor be stained by the filthy weed; but tongues that shall not utter blasphemy, obscenity, vulgarity! Clean indeed! Eighteen hundred years ago rang these words down the aisles of the Church of God: "Be ye clean that bear the vessels of the Lord." Clean bodies; clean eyes; clean mouths, lips, tongues, thoughts, words, deeds!

My soul has learned to loathe the universal uncleanness that prevails. Drunkennes, debauchery, licentiousness that greets one most

every where. It is grossly obnoxious, it is contemptibly defiant, and blasphemously audacious! And shall we, as a people, wink at it? Have we any compromise to extend toward it? O, no! we can not! Hate, hatred—in the strongest manner should feel itself existing in every heart against the evil works of darkness. Hatred for evil intensifies love for goodness. "Let no corrupt communication proceed out of your mouth," said the Apostle, and said it well! Foul blots on the mind. Detestable stains upon the soul. Cancerous blotches upon the heart. Putrid masses of iniquity existing beneath a horrified vision! Do we need to work? "Is there anything to do? When I read in God's unfailing word: "The teacher's duty is to \* \* \* see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty;" and then to travel as I have in the past, and to find branches almost disrupted by these forbidden things existing, I have been pained beyond expression, and asked—"Where does the fault lie?" I'll trace ninety-nine times out of the hundred the cause to neglect on the part of visiting officers, or a lack of enforcement of God's law in some manner, against evil doers. No branch can prosper with these things. It impairs the usefulness of the church; it reflects upon the ministry; it disgraces our holy profession; it prevents the word of God; it puts Christ to an open shame; it causes the church to be evil spoken of; it offends Deity and grieves the Holy Spirit, and should have no place within the house of our God. We read in the Book of Mormon, Moroni, chapter 6: "And the church did meet together oft to fast and to pray, and to speak one with another concerning the welfare of their souls; \* \* and they were strict to observe that there should be no iniquity among them." "Strict to observe," is the way it should always be. "Health and cure" is what we need, and should have. Said the Apostle Paul: "Let every one that nameth the name of Christ depart from iniquity."

There are those who sing: "Nearer my God to thee," who seem to fail to understand that nearness to God is the result of practical effort. Our religion consists not in theory only, but in the practical—all goodness, purity and truth. These elements manifest in the Christian life command our admiration. These evidence force of character; for if virtue is power, vice is moral weakness. Character shall be the passport of entrance through the "pearly gates." This can only be developed by the practical application of Christian principle. Excellent principle shall be the motor power of all Christian lives. No higher conception of right can be found than that expressed in the gospel work. It is the product of infinite thought, and infinity never reconsiders; for reconsideration admits of previous mistake. Knowledge may condemn, as well as save. Our knowing "the work" to be true is not the sole guarantee of salvation. The power of that knowledge should so permeate our souls as to constantly prompt us to faithful performance of all duties incumbent. Each professor, according to their age, should have a clear understanding of the demands of the law of God upon them. These should be freely taught, not by a speculative teacher or preacher, but by one who properly names all "everyday commands" as momentarily

and hourly binding. Otherwise, "who shall abide the day of His coming." The things now prevalent, and yet to transpire, fulfilling and to fulfill divine forecasts, are and shall be wonderful and terrific! What part shall each one take, and how far shall we go? Who, amid firing guns, roaring cannon, booming of shells, bellowing of earthquakes; howling of tempests, raging of cyclones, perplexity of nations, fear of men, dashing of seas, piercing of lightnings, crashing of thunders, devastation of famines, scourging pestilence, sweeping fires, shall remain faithful to their calling before God!

"Are there no foes for me to face;  
Must I not stem the flood!  
Is this vile world a friend to grace,  
To help me on to God?"

That the church may prosper in all righteousness; grow in grace and in the knowledge of Jesus Christ; be blessed with all needful blessings, and at last be crowned victorious according to God's will is my prayer. Yours truly,

J. F. McDOWELL.

JONESBORO, Maine, July 28th.

*Dear Herald:*—After the Kirtland Conference by request of Bro. Kelley I labored in the Massachusetts district until their conference, which was held in Brockton the last Saturday and Sunday in May. The presence of Bro. E. C. Briggs added interest to the conference; his advice and counsel were well received, although some points of instruction were somewhat different from our usual custom. He urged the keeping of cases where Elders Courts were necessary, in the branches where the troubles occur, and not send them to district conference, and in cases of appeal from said courts it should go to the missionary in charge, thereby preventing the scattering of some of these matters that can only be appreciated by the localities where they transpire. He also advised against the interference, by the district president, with branches; that such interference also belonged to the missionary in charge, whose duty it is to "regulate the affairs of the church in all the world."

From the conference I went home and stayed a few days. While there the citizens hired Music Hall for one night for me, and I spoke to a fair sized audience of liberal minded ones who had taken the pains to hire the hall and advertise, all on their own account. June 11th I was in attendance at the Western Maine district conference at West Surrey. The conference passed off pleasantly. Mr. V. G. Cunningham and Hollis Saunders, with their wives, were baptized by Bro. Green. Others there are convinced of the truth and will probably join ere long, making prospects favorable for a branch there. Bro. Frank Carter took Bro. Green and myself to his home at North Blue Hill, where we held a meeting in the school-house. From there we went to Orland. Saturday eve we commenced meetings in the town hall; only a few ventured out. Had three services during Sunday. In the evening the hall was filled. Some written questions were handed in for us to answer, two of which were as word follows: "Prove that the Bible is the inspired of God," and "Does the New Testament teach a plurality of wives?" The first furnished us a subject for our evening discourse. The Spirit that prompted the inspiration of the Bible enabled us to maintain its claims thereto by sufficient evidence for any rational man to predicate a faith

upon. The second question opened the way for us to draw the line between us and the Utah Church, and all others who maintain similar views. At the close of the meeting we were offered the use of the Universalist Church, which we accepted and was appreciated by us, including the profusion of beautiful flowers with which the ladies society there decorated the stand for us. During our stay of fourteen days we preached eighteen discourses, and opened up a new point at East Orland. The kindness shown us by the people while there was commendable. As is usual, the poor creed-bound ones did some talking that savored strongly of contact with the "father of lies" with whom there is *much* variability and shadow of turning. Old creedology dies hard. Too bad that it will not accept the panacea of gospel truth and save itself from an ignominious death.

Leaving Orland, we attended the two days meeting at Little Deer Isle, July 2d and 3d. The attendance was good, but the weather was exceedingly warm. Our next point was Tenants' Harbor, where we dropped down on Bro. Seavey and the friends there rather unexpectedly, although opportune to administer to a son of Mr. Steven Gardener who had been about abandoned by the attending M. D. The parents of this boy had proved themselves worthy of divine favor by the friendship shown towards the gospel missionary when I first made my advent among them, representing "the sect everywhere spoken evil of." The church ordinance was effectual, and when we left the boy was improving rapidly. Our main object seemingly in going there proved to be on the boy's account.

Urgent requests from Jonesport caused our departure for there to be present at the conference. The Union Church there has been recently refitted, newly carpeted, and painted inside and out, by the Saints and other friends. It was formerly occupied by the Saints and Congregationalists alternately. A new building has been erected by the Hon. D. J. Sawyer, at a cost of several thousand dollars, now known as the "Sawyer Memorial Church." At the dedication, which was an event of considerable moment for the place, Mr. Sawyer stated (so I learn) that "the Lord made known" to him that he "should build a house for his people to worship in." Mr. Sawyer at present, is custodian, and determines who are the Lord's people and who are not. Another feature of this matter is, that the doctrine of immediate revelation as held by the Saints and ridiculed by the sects, is now being endorsed by them. Temple building by revelation is no longer peculiar to the Saints! This following in our wake by the Congregationalists is commendable, even if late.

At present writing we are holding meetings nightly with increasing numbers. Some have given in their names for baptism. Bro. Green, who has been making some record with Bro. Peters' Voice of Warning enterprise, has one out on duty that has been read by sixty people, including two ministers. I reckon Maine is ahead on this line.

The movement towards a magazine for our people is looked upon with favor through here; we hope for its success. The need for literature of our own is apparent, and ought to be supplied. I also find a demand for our hymns with music. If a cheap edition could be put out many beside the Saints would buy. I find that the sale of the

Harp is hindered because many are waiting for the music edition before they buy. Can *Herald* tell us when the music book will be issued? I am often asked, but can not answer with any certainty.

Yours,

F. M. SHEEHY.

[No; we are not prepared to say when that book will be out.—Ed.]

SEVEN MILE, Ohio, Aug. 15th.

*Editors Herald:*—In last *Herald*, page 528, near the foot of first column, the word "cockspin" should read "cockspur." It expresses that prodding effort exhibited by the writer to irritate and wound, though in some respects skillfully hidden. The word may seem a little uncouth, but it expresses the matter as it is. The best of causes and the most exalted thoughts are not always set out with fine "enticing words of man's wisdom," or rounded periods. Had Mr. Lamb been aware of this, it might have checked some of his rash criticisms on the Book of Mormon.

I came into this section twelve days ago on call, to see Bro. M. B. William's boy, eight years old, who had typhoid fever, and it was feared that he would not live. Last Saturday he was doing well. I held services here last evening in the United Brethren church. Have an appointment at same place for this evening. Bro. J. H. Yingling and wife, are the only representatives of our faith here; they are very worthy and have many friends. They have but little encouragement to continue, save in their own experience, except *Herald* and *Hope*. Old sister Williams, baptized in 1833 or 35, is well and strong in the faith. But little preaching has been done in the Miami Valley of recent years. Brn. James G. and Moses R. Scott are laboring farther down in the district by due appointment.

Hopefully,

WM. H. KELLEY.

COLTON, California, July 26th.

*Dear Herald:*—I feel contributing to your columns a pleasant duty. 'Tis the only place for a universal prayer and testimony meeting that proves a benefit to the doubting and strength to the faithful, if we choose to make our talks interesting and instructive. Sr. Walker, one of our leaders of this vast penned experience meeting, gives us some good advice, which should be followed, in the manner of writing manuscripts to be sent to a publishing house, which would save many an hour of worry on the part of the managers, if correctly followed,—that is to write on paper no wider than a common envelope, on one side of a sheet, endeavor to make your chirography plain. Perhaps some have been inclined to be offended if their letters have been sent back again because the editors had no time to revise, even though the writer may have taken half a day or more in penning one letter. If editors would do this, with the injunction to write it over according to office rules given, and numbering your pages, do not get discouraged, for we must make this age a progressive one by living to grow in knowledge. You have more time than the editor, whose responsibilities make his rules strenuous. If they were not so, there would be no interesting literature. An editor once said he thought the majority of men did not use a tithe of the power they possess, and depend on the editor doing all. Each reader, if wishing advancement, should help in this matter of

reciprocal enlightning. Editors are not all "*vademecum*" specialists, nor highly concentrated extracts of encyclopedical knowledge of every known science. Do not have misapprehensions as to what our papers really are. Let us strive to do the best we can from the kind advice given to us by the more experienced, thereby causing the verdict to be more than favorable, *i. e.*, highly laudatory. Let us lay good plans as the skillful general, and at the great judgment day we will pass our examination "laudabile modo"—not only with this in view, but because it is a duty we owe our fellow mortals. I fear some of us work solely for reward or popularity, although this is to a degree satisfactory. "'Tis only noble to be good," as Tennyson said.

With wishes for prosperity of all good causes, I remain your friend,

REGINA ROHRER.

FIVE LAKES, Mich., Aug. 16th.

*Brother Joseph*:—Ours is called the Gravel Creek branch. It was organized last March by Elder J. A. Carpenter, who is the laborer in this part of the Lord's vineyard. It numbers some forty-six members, and the work is still progressing and bids fair for a much larger number. On the 13th and 13 we held a two days' meeting and had a good time. Many good speakers were in attendance, among them were Elders R. Salyards of Kirtland, Ohio; J. J. Cornish of Reed City, E. Delong of Vassar, L. Phelps of Juniata, J. A. Carpenter, J. J. Bailey and J. Most of Brown City, Michigan. That part of the Scriptures was fully verified which reads, "When the sons of God were assembled together, Satan came also." Some that were opposed to the cause of Christ built fires on both sides of our camp, thinking to smoke us out. But God's power was made manifest, not only to the Saints, but to the people of the world; and many remarked how wonderful and grand it looked to see the smoke roll upward some twenty feet and then roll backward from our camp, while prayer and thanksgiving were offered up to the God of heaven by some two or three hundred Saints. It brought to our minds the time when Christ will come with ten thousand of his Saints to execute judgment upon the earth, and take vengeance on those who know him not and persecute his Saints. May God forgive our enemies, and lead them to the light, is the prayer of your brother in Christ Jesus.

R. W. HUGILL.

IRON HILL, Iowa, Aug. 17th.

*Dear Herald*:—I came here on the 13th inst., and found Bro. W. T. Maitland skirmishing around the frontier, (he is a good hand at that, too), and was doing a good work; so we put our forces together, and yesterday I had the pleasure of leading two noble souls into the waters of baptism. Some of the Lamoni Saints will be glad to learn that one was Bro. E. Trimble, the other his daughter Estella. God's Spirit was with us at the water, and in confirmation, to the cheering and comforting of all present. Some outsiders shed tears at the confirmation. We have full houses at our preaching meetings, and a good interest manifested. Last night I spoke an hour and a half in English, then about an hour in German. There was a German Baptist minister there with his class, and they are investigating our claims. Some others have said they would be baptized into the Saint's church. I have rea-

son to believe that this will be a fruitful field. May God speed the day that all the honest in heart may be gathered out. I rejoice in the work, and will try to do all I can to roll it on.

Yours in the one faith,

J. S. ROTH.

ANGUS, Iowa, Aug. 19th.

*Editors Herald*:—I see the Lord is blessing the active ministry in different places and souls are converted to the truth, which makes my heart rejoice. The Lord has blest our efforts in this place. I never enjoyed such liberty in preaching as I have this summer. I have also had the pleasure of leading eight souls into the waters of baptism. We have had considerable prejudice to contend with, and much still exists, while many friends have been made. Last May efforts were made to close us out of the Union church. A meeting was called by some of the stockholders and trustees. I happened to get home in time to attend, as I had a share in it, and had a voice in in the meetings. Three local preachers were present, with some other members of the Methodist church. They labored hard to have us silenced, but to no avail. The same week I received a challenge to defend the Book of Mormon. I accepted it, but my opponent would not stand fire more than one night. I believe the cause lost nothing. Since then their opposition has been more snake-like. But through the mercy of God we still survive. The mines at Angus are all shut down at present, which will cause many of us to move away to get bread for our families. Angus at present presents a very forlorn appearance. The Saints are all feeling well in the work, and seem desirous of having relatives and friends enjoy what they do.

Yours in bonds,

WM. THOMPSON.

AUDUBON, Minn., August 17th.

*Dear Herald*:—We are trying to push on the great work of the Lord. Bro. J. C. Foss started home the 14th, with our best wishes. Bro. T. J. Martin and myself are to continue meetings as best we can. There is a good interest manifested in our work by the world. There is some opposition which makes us feel like battling the harder for the truth.

Yours,

H. WAY.

SMITHVILLE, Texas, August 14th.

*Editors Herald*:—I have been away from my branch for over two months and have not had the opportunity of attending meeting. The *Herald* is all the company I have had. It is getting better all the time. I think the Whitmer review came in the right time. It would have been a bad thing if it came after his death. There are a great many that knew nothing about him. I knew he was a witness to the Book of Mormon but did not know he had ever been cut off from the church. I think his effort for leadership very weak. He has been fully answered.

I got ten books from Bro. Peters and have had most of them loaned out, but have not done as well with them as I hoped to. In many places all classes held protracted prayer meetings last spring, and asked the Saints to join with them, asking the Giver of all good to send us rain. They seemed alarmed about the long drouth, and they made promises that if their prayers were answered they would do better, and do their duty

as christians. After these meetings we several times had good rains, and everything looked fine for a good crop, and now the most of the people are fled back in their old channels.

Yours,

J. L. WILSON.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE FALL OF MAN.

THERE are a few facts concerning the fall of man to a condition of temptation and sin, to which I desire to call attention. In the Inspired Translation of the Bible, (which unfortunately I have not with me), it is represented that the Lord counseled with the angels of light relative to the redemption of man, and Lucifer, a son of the morning, came before the Lord and said, "I will be thy Son and redeem all mankind, that one soul shall not be lost; therefore give me thine honor." But the Father chose the meek and lowly Jesus, who said, "Father, thy will be done, and the glory be thine forever." This choice seemed to exasperate the aspiring Lucifer, who then rebelled and drew away a third part of the hosts of heaven, because of their agency or power to act for themselves, and these became Satan and his angels, to tempt the children of men and lead them captive at his (Satan's) will. See also, the "vision" in Book of Doctrine and Covenants, sec. 76.

It seems that even prior to Satan's fall by transgression, when there was no devil, the necessity of a Savior to meet a future demand was known. It is not probable that when Lucifer offered his services as a savior for man, the idea had dawned upon his mind that himself would be the *instigator* of man's fall. Adam was formed a dual creature upon earth, himself and all men, male and female, having been previously created spiritually.

The Lord saw that it was "not good that the man should be alone," so he "made him a help meet for him." I do not conclude from the simplicity of these statements that the discovery was the result of trial and observation upon the part of the Lord. We have no record of Adam's temptation until after Eve was formed. When alone he did not transgress God's interdict, "thou shalt not eat," &c. God had previously planted in the garden, among other things, the tree of life, and the tree of knowledge of good and evil, authorizing free access to one, and forbidding man to touch the other. Eve was made and given to Adam for a wife, "and they were both naked, the man and his wife, and were not ashamed."

We may well admire their *innocence*, but their sense of propriety was undeveloped. Before they partook of the fruit of the tree of knowledge of good and evil, they did not even seek to clothe themselves. And why? Because their sense of modesty and vulgarity, right and wrong, good and evil, was dormant; and I think it a safe conclusion that it ever would have

been, without contact with the tree of knowledge. Just why it was wisdom in the Almighty to place this tree on the other side of a command to "not partake," I can not tell, and I may as well say that this is only one of the many points I do not understand when I contemplate the work of God. These thoughts, however, I have to offer. It is said in holy writ that Satan, "not knowing the mind of the Lord, sought to destroy the agency of man." The expression, "Not knowing the mind of the Lord," taken in connection with the plainly written facts that men must be tempted and taste the bitter, &c., suggests to my mind that the devil in going about to establish his will, is but fulfilling his mission, foreknown and foreordained by the Almighty upon the principle of free agency given to all intelligent beings. I believe the Lord is sufficiently wise, so that when men or devils do evil they are but acting the part foreknown by the Lord, and these deeds are made to subserve some end in the great economy of life.

The importance of what "is written," is made apparent by the fact that by it, we shall be judged. Hence, any theory or speculation that does violence to the general tenor of the word, or that brings any part of the written word into disrepute, is dangerous, and does not reflect the sentiment that served as the crowning virtue of Jesus Christ, namely: "Thy will, not mine, be done." Theorize as we may, the facts of history and revelation remains the same. In the Book of Doctrine and Covenants we read:

"And it came to pass, that Adam being tempted of the devil, for behold the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus became the devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet."—Doc. and Cov. sec. 28: 10.

If God has made known this great truth so far in advance of modern orthodoxy, why should I or any one else who professes to accept the triune word of inspiration, consisting of the Bible, Book of Mormon and doctrine and Covenants, refute it with our theory? It is a matter of surprise to me that the words of our illustrious and honored foreparents fall with so little significance upon the ears of some, who accept Joseph the prophet, and his work of retranslating the Bible, resulting in bringing to light many things that were lost and destroyed, by the "abominable church," through whose hands the original manuscript passed. Please allow me to quote them again:

"And in that day Adam blessed God, and was filled, and began to prophecy concerning all the families of the earth; saying, Blessed be the name of God, for, because of my transgression my eyes are opened, and in this life I shall have joy, and again, in the flesh I shall see God. And Eve, his wife heard all these things and was glad, saying, Were it not for our transgression, we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giv-

eth unto all the obedient."—Inspired Translation, Gen. 4: 10, 11.

I would suggest that mother Eve was as likely to know whether they would have had "seed," (posterity), as those brethren who write upon the subject now. And probably Adam, after his transgression and subsequent obedience to the gospel, was as well qualified to represent the results of his fall and redemption to the favor of God, as any who may discourse upon that matter now.

Relative to the statement of Paul to Timothy, that "Adam was not deceived," I can not agree with the editor in the position taken by him, that Adam transgressed in order to be with his fallen helpmeet. This view invests Adam with a knowledge of good and evil which he did not possess previous to his fall. We turn to the history of the affair and learn that Eve, being tempted of the devil, partook of the forbidden fruit, and gave to her husband, and he ate also. There is nothing in Genesis, so far as I know from which the deduction can be justly drawn that Adam partook knowingly and designedly with the view to carry out the injunction to "multiply."

The short of the matter seems to be, that Satan tempted Eve, and Eve tempted Adam, and both were transgressors from temptation, and not from premeditated design. When interrogated by the Lord, their apologies for the wrong are very similar. One said, "The serpent beguiled me, and I did eat;" while the other said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." He offered but one excuse for the act—his wife gave him of the fruit. I think Paul viewed the matter in this light. Let us notice his language: "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Now Paul, what are your reasons for female subordination? Why do you place man at the head? These are his reasons, which I deem to be very good, provided Adam and Eve are representative of their respective sex:—"For Adam was first formed, then Eve. And Adam was not deceived, [primarily, or when alone], but the woman, being deceived, was in the transgression." Thus making Eve accountable for the transgression referred to, which I think was the primal one.

Please turn to revelation in Doctrine and Covenants, 28: 11. There it is stated that Adam partook of the forbidden fruit because the devil tempted him. It is further said that he became "subject to the will of the devil, because he *yielded* unto temptation," and was cast out of the garden of Eden "because of his transgression." A technicality might be raised upon the statement that "Satan tempted Eve, and Eve tempted Adam." Eve was tempted through a voluntary instrument or servant, so was Adam. But Satan's will was done through these agencies, and the three parties in the wrong were held equally responsible for their individual act.—Gen. 3. After care-

fully recanvassing the subject, without bias or prejudice, and still willing to be convinced, I remain of the same opinion as expressed in *Herald* for March 6th, 1886.

Allow me to add that the apostle, in his language to his son Timothy, exonerates Adam from blame in the transgression referred to by him, stating that the "woman, being deceived, was in the transgression." Yet we have the plainly revealed fact that Adam did transgress the same law or command, but through the example or persuasion of his wife, hence I conclude that all that Paul had reference to was the *primal act* of sinning, for which Eve was responsible while Adam was not. Whether the latter was "deceived" when he partook of the fruit offered by his companion, I have no means of knowing, other than this—if he was not, it necessarily follows that he possessed a knowledge of good and evil, and this horn of the dilemma is far more difficult to manage, or reconcile, than is the idiom or inadvertency of Paul's language to Timothy. Personally, I do not believe that either Adam or Eve foreknew the consequences of sin. I believe that God in his wisdom, mercy, love and infinite watchcare, desired and designed that they should know for their own good. This knowledge could only be developed by actual contact with the elements of sin. Man could not fall into the grasp of Satan and "taste the bitter" by obeying, so temptation was *allowed* that man might learn his dependence, and appreciate the goodness of God. Father Adam and mother Eve so viewed it, judging from their own version of the matter, and theirs is the voice of those who knew, by experience, the three conditions—the primal, innocent, or negative state; the lost, or fallen condition; and the obedient or regenerate sphere, brought to light and participated in through the gospel.

Please permit me to theorize a little. If the position occupied by many is correct, that the world could have been and would have been peopled by an immaculate race of holy beings endowed with all the faculties that promote a condition of perfect peace, happiness, and glory, had not Satan made his invasion, then it follows that a terrible mistake has been made by somebody who held the power to have ordered otherwise. To charge the misery and woe of a world reeking with crime, suffering and sorrow as a result following the mistake of the first pair, and argue that all of this might have been avoided if they had done differently, and that all this sad experience of a world's sorrow is of no benefit, is to my mind a grave reflection upon the prudence of God. If God had not desired that man should be tempted and thus learn to love and serve him from *choice*, why did he not banish his Satanic Majesty to the remotest bounds of the universe ere he entered the fair domain and lead captive the unwary and the ignorant? Why? A million hearts, oppressed with gloom, re-echo "Why?" The sickness, pain, and misery of a dying world reverberates the question, "Why?" The cold and pitiless hand of death, that has chilled so many warm hearts and con-

gealed the flowing life blood of myriads of dear souls, demands to know why.

Tradition is one thing, and revealed truth may be another. Christ came to "destroy the works of the devil." If the drama of this world's life, death, and resurrection, are not each a part of the divine economy, it occurs to me that the "works of the devil" might have been forestalled in time to have averted so many serious consequences. Christ lived and died for the accomplishment of the great work. Would it have taken more or cost more to have intercepted the *cause* of man's fall? I think not. I believe the Almighty had the power and the right to have prevented the intrusion of Satan and his hosts upon the sacred heritage, but he chose a better way in view of the ultimate.

GEORGE S. HYDE.

[When the writer of the above says, "I can not agree with the editor in the position taken by him that Adam transgressed in order to be with his fallen help meet," we reply that evidently Adam sinned knowingly, intentionally, and for the purpose of continuing with Eve and raising up a posterity, and that this is found not only in the words of Paul, "And Adam was not deceived, but the woman being deceived was in the transgression," (1 Tim. 2:14), but also in these words, "If Adam had not transgressed, he would not have fallen; but he would have remained in the Garden of Eden. And all things which were created must have remained in the same state which they were after they were created; and they must have remained; and they must have remained forever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But, behold, all things have been done in the wisdom of Him who knoweth all things. Adam fell that men might be; and men are that they might have joy," (2 Nephi 1:8). Eve was free to act for herself, and was therefore accountable for her deeds. Adam was equally free, and equally accountable. Eve said Satan "beguiled" her; but Paul said "Adam was not deceived." —ED.]

#### PARABLE OF THE WHEAT AND THE TARES.

In Matthew 13:24-30, we have the following parable from the mouth of Jesus of Nazareth; "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the household came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow to-

gether until the harvest; and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." The corrected translation says, "Gather ye together first the wheat into my barn, and the tares are bound in bundles to be burned." The latter will appear the better translation after a while, in our examination of the meaning of the parable.

The divine teacher gives the following explanation of the parable. 1. The field is the world, 2. The good seed are the children of the kingdom, 3. The sower of the good seed is the Son of Man, 4. The tares are the children of the wicked one. 5. He that sowed them is the devil, 6. The harvest is the end of the world, 7. The reapers are the angels.

Now I will endeavor to explain the matter more fully. 1 The field is the world, or the earth. 2 The wheat or the good seed is both the truth or the gospel, and the Church of Christ. 3 The tares are false doctrines, and false churches built upon the false doctrine. 4 The sower of the seed is both Christ, and his apostles. 5. The sower of the tares is the devil and his ministry. 6 The reapers are the latter day ministry, and also the angels of the Lord. 7 The harvest is the end of this dispensation, and the end of the millenium. 8 The sowing and reaping periods extend from the days of Christ's first advent, until the end of the thousand years reign of Christ, if not from creation to the end of the Millenium. We shall not be under necessity of observing the order as named above particularly, but merely sustain each proposition named. The good seed I assume is both the gospel, and the gospel church; or the truth, and believers of the truth. In this same chapter we have another parable, which may be considered as introductory to the one under consideration, and illustrates a preliminary work. It is the parable of the sowing of seed (good seed) among thorns, stones, and on the wayside and in good ground. Here the good seed is called "the word of the kingdom," that is "the gospel of the kingdom;" the field, or ground in which the seed is sown is the heart, or the understanding of men and women. Those who hear and understand, and obey the word, or gospel of the kingdom, become in turn good seed, or wheat or "children of the kingdom," or the church of Jesus Christ.

Christ and his apostles were sowers of the good seed or the gospel; what was sown was wheat, and what it produced was wheat; or in other words they sowed the truth or the gospel, and it produced the church or the true believers of the gospel.

"Now after that John was put in prison, Jesus came unto Galilee, preaching the gospel of the kingdom of God." "And it came to pass afterward, that he went into every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with him." "And he said unto them, Go ye into all the world, and preach the gospel to every creature." "And they went forth and

preached everywhere, the Lord working with them, confirming the word with signs following." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered, but God gave the increase." "For we are laborers together with God; ye are God's husbandry, ye are God's building." "Now, then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." "We therefore as workers together with him, beseech you that ye receive not the grace of God in vain."

The result of sowing the good seed of the kingdom of God, was the conversion of multitudes to Christ, and the establishing of the Church of Christ in all of the then known world. By the year 64 A. D., as Paul said, the gospel "was preached to every creature under heaven." Christ had finished his part of the work of sowing the seed of truth, and of planting the church; he had left the world and had gone to heaven, and had left the sowing the seed, and of building up the church to his apostles, who went "everywhere," or into the world, and preached (as they had been commanded) "the gospel to every creature." And they slept after they had finished their work, and while they were asleep (in Jesus) the enemy of Christ and his church, sowed tares among the wheat, in the field, which is the world. This enemy is the Devil, who has also his ministry or apostles. A tare is a species of grass, and in appearance resembles wheat, and has seeds which are poisonous which also resemble wheat, but are smaller. The tares therefore do not represent weeds in general, but that which is an imitation of wheat, or a counterfeit gospel, and the seed which it produces is a counterfeit church. The Devil can present himself as an angel of light, and his servants can and do represent themselves as ministers of righteousness, or preachers of the gospel, yet they are not preachers of the true gospel, but sow a spurious seed, or tares, or an imitation gospel. The tares were soon developed, and truth and error were soon seen growing together, and the children of the kingdom, and the children of the wicked one were found in the same field. The tares would represent Babylon, or the "Mother of Harlots," or the mother church and her daughters. The tares are not only sown in the field, but are sown among the wheat. And of course would apparently be growing out of the same stool, or from the same roots. If the Church of Christ was planted in one field, and Babylon in another, there would be no force nor application in the parable, or if the two gospels and the two churches were growing apart or separately and distinct in the same field, but the tares were sown among the wheat, and were to grow

together. So I understand that in the field, or the world, where the apostles had sowed the gospel seed, or the truth, and the Churches of Christ had sprung up; in the same field, and among the Churches, the devil and his agents sowed the seeds of error, and the history of the church shows that soon the tares outnumbered the wheat, and there is nothing in the parable to forbid the idea of the tares being more numerous than the wheat, or of growing more rankly than the wheat.

The lesson that I wish to draw from this is, that there has been and will be some *wheat* among the tares, from the time of the first sowing of the wheat and the subsequent sowing of the tares, until the final harvest; or in other words, there has been and will be those who are "the children of the kingdom," or whom God says are "my people" in Babylon, or in Rome and her daughter churches. God has been calling upon these people to "come out," ere he destroys her. They are wheat, growing among tares. Again, we read of Babylon being guilty of shedding the blood of Saints and of the martyrs of Jesus, as well as that of apostles and prophets. Now there were no apostles and prophets of former days that Babylon slew; nor has the "mother church" slain any of those of latter days, although her daughters have done so; but the mother has certainly put to death thousands of saints and martyrs of Jesus. If not, what was the moral and religious character of those who cheerfully laid down their lives rather than subscribe to the dogmas of Rome? They professed faith in Jesus as the only Savior, the only Mediator, the only Lord; and through whom alone they expected salvation. They may not have understood the gospel in its fulness, but their Christ-like spirit, their courage, their faith, and their fortitude clearly showed that it was not wilful blindness on their part. Such people would have believed and obeyed as much as we have, and more, if they had understood it. They had the spirit of faith and obedience, or the disposition to obey the fullest measure of gospel truth. Prejudiced, and bigoted, and stupid indeed, must he be who would deny that these martyrs were not Saints, and children of God, and therefore "children of the kingdom" and "wheat." They gave abundant evidence of possessing the "Spirit of Christ," and if so, then they were "his," and as they brought forth the "fruit of the Spirit" they were certainly "led by the Spirit of God," and if so, they were the "sons of God;" "for as many as are led by the Spirit of God, they are the sons of God." If it be assumed that no one can or does receive the Spirit of God in any other church than ours, the experience of the writer and many others positively contradicts that assumption. In fact we *know* differently. If we know what the Spirit of God is now, we know that we had received a measure of it before. It was not in the same measure, but it was the same kind of Spirit that we have received since we became members of this church. Now for one, I know that I believed and preached at least two-thirds of the doctrine

that I now hold, years before I had seen or heard a Latter Day Saint elder, or had read a line of the church publications. Again; I know that I have preached under the direct aid and inspiration of the Holy Spirit before I joined this church, but not as much so, nor with the same degree of light as since, but nevertheless in the same manner. I only design by these remarks to help sustain the proposition that wheat and tares are growing together, or "children of the kingdom" are found in institutions of man's creation. If there are no wheat among the tares, nor the "children of the kingdom" in Babylon, how can the wheat be separated from the tares? or the children of the kingdom be gathered from among the children of the wicked one? This query leads us to consider another interesting feature of the parable, namely, the gathering of the wheat into the "barn."

I understand that the gathering of the wheat is progressive, or that there are at least three stages of gathering. 1st, Gathering out of Babylon, or other churches, into one true Church of Christ. 2d, The gathering of the Church of Christ afterward to the land of Zion. 3d, A subsequent gathering from various parts of the land of Zion to a center place, or the city of Zion. Now the fact is, that the church is Zion, America is Zion, and there is to be a city called Zion. The gathering of the wheat is, first, from among the tares; then, to the land where the barn is located, and then into the barn.

Zion, the New Jerusalem, is the barn, America is the land whereon the barn is to be located, and the church is the wheat that is to be gathered into the barn. A decision of a General Conference, and one among the first held by the Reorganization (I think Bro. Jason W. Briggs was president of the conference and favored the resolution) was that the Saints on other lands should gather to this land (*i. e.* America) preparatory to gathering to, and rebuilding Zion. To this agrees various revelations and teachings of the Spirit through both Joseph the father, and Joseph the son, as prophets of the church; the call through them is to come out of Babylon into the church, then to gather to the land of America, and into "the regions round about," preparatory to a revelation yet to come to gather to the city of Zion. Now while we are justified in considering human institutions (as organizations) to be tares, and the work of the evil one, yet all who love the truth and who are honest in heart, in these human institutions, are the children of God, and the people of God. And that while God does not recognize any of these organizations as his church, yet he does recognize that whatever truth they hold, is his truth; and whoever truly loves his word and desires to keep his laws and observe his precepts are his servants, or his children, and therefore "children of the kingdom." There can be but one Church of Jesus Christ on earth at the same time, yet there are virtuous, honest, truthloving, sincere, and upright people among them all, who are God's people. They have, it is true, not learned all the truth that God has revealed; and

*have we?* They have not obeyed all the commandments of God; and *have we?*

In the primary, secondary, grammar, high school and college departments, every one is a student, a learner or scholar, and the teachers, and even the professors, are students; although the latter may know more, and understand more, and are better qualified to teach others than the teachers of the grammar and lower departments, and they in turn be farther advanced in scholastic lore than the graduates and the scholars under their tuition, yet they are likewise learners still; and so it is in the school, or doctrine of Christ. As it is in human life and physical growth, so in the Christian life and spiritual development, some are babes, some are children, some are youths, some are young men, some are adults, some are middle aged, and some are aged. The soft milky grain is wheat, and so it is in every stage of growth and development until it is mature and fully ripe. These parties of whom we are speaking are not in the fold of Christ perhaps, but all sheep are not in the fold, or else there would be none called the "lost sheep," and no need of "hunters and fishers" sent out to find them, and catch them and bring them into the fold. This is a principal part of the reapers work who are to gather the wheat into the barn; namely to collect the wheat from among the tares; or it is the work of the ministry to gather out the children of the kingdom from Babylon, and the work of the hunters and fishers to search for and find the sheep who are outside the fold; but those outside the fold are *sheep* even if they are *lost* ones, as well as those who are safe inside. The angels are to gather those who through circumstances beyond their control could not gather of their own free will with the body of the church. The angels are to gather these (the remainder) unto the others. They will also have their part to perform in the time of the harvest in gathering the tares to be burned.

But the harvest does not end till the final resurrection, or the final judgment, at the end of the thousand years reign of Christ. The wheat is gathered first at Christ's coming. The tares are gathered and burned a thousand years after. The angels are to gather out of Christ's kingdom "all things that offend, and them which do iniquity." Now this refers to the destruction of the tares, and unless we take the ground that the field is the church, and the tares are the wicked ones in the church, which we do not consider at all to be correct; then the gathering "out of his kingdom all things that offend, and them which do iniquity," must refer to the "field" or the world, as the kingdom of Christ, which has not yet come into his possession, nor will until he returns from heaven, and "the kingdoms of this world" become "the kingdom of the Lord and his Christ." I understand that this destruction of the tares will be finished at the second resurrection, and "death and hell" are "cast into the lake of fire;" "and whosoever was not found written in the book of life will also be cast into the lake of fire." And "the fearful and unbelieving, and the abominable, and mur-

derers, and whoremongers, and sorcerers, and idolators, and liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Certainly we will not claim that this kind of characters are in the church, and must be allowed to remain in it till the angels gather them out; when God's law commands the church to expel such characters from the church if they are found in it at any time.

But at the end of the thousand years, after Christ has taken his kingdom and reigned, and has subjected all to his sway who will yield obedience to him, then those who at the close of the thousand years' reign are found to be incorrigible will be cast into the lake of fire and brimstone, or, being tares, will be burned from off the field. The wheat is then already gathered into the barn, for the devil brings his children or servants, against the "camp of the Saints," (or the barn where the wheat is gathered), and are destroyed by fire from heaven.

There is also a destruction of the tares, at the coming of Christ when Babylon comes into remembrance before the Lord and is destroyed. And the wicked, or those "that know not God, and that obey not the gospel of our Lord Jesus Christ," will be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power." After the final destruction of the children of the devil, at the close of the thousand years, when Christ has subdued all things under him, and has destroyed all who would not yield to his government, then he delivers up the kingdom to God, the Father. Of course thereafter it is the kingdom of the Father. It is this time that is referred to in Matt. 13:43, when the righteous shall "shine forth as the sun in the kingdom of the Father." It is not the kingdom of the Father, during the millennial reign of Christ, or during the thousand years following Christ's second coming, for it is the kingdom of the Son; but when the Son has finished his reign, and subdued all enemies under his feet, he will resign the kingdom to the Father. The devil, false prophet, the beast, and all enemies of truth and righteousness are destroyed, along with death and hell, and all who remain on earth will be obedient to Christ. Then the time will come indicated in the prayer of the Son, "thy kingdom come, thy will be done on earth as it is done in heaven." The kingdom of the Father will then have come, and his will be done on earth as it is now done in heaven by all the angelic hosts.

Christ's kingdom has not yet come in which the children of the devil are to be gathered out. And not until the last enemy is destroyed will all the tares be burned up, nor will the harvest be fully ended, nor will the righteous receive the fulness of glory. The earth then will be full of the glory of God, and of the knowledge of God. There will be no more tares, nor sowers of tares. The field will be purified by fire, and all corruptible things burned up. The new heavens and the new earth appear, and God will make

his tabernacle with men. The seventh day of redemption's week, or the day of the Lord has ended; time will be no more, but eternity will have commenced. Angels and saints dwell together, alike immortal, celestial and glorious. Christ is subject to the Father, has yielded back the sceptre to the Father, and the Father is God, all in all.

In conclusion, I understand that the parable of the wheat and tares will cover a period of time reaching from the preaching of the gospel of the kingdom by the Savior, from the days of John the baptizer, till the end of the thousand years reign of Christ and the destruction of the devil, hell, death, sin, and incorrigible sinners, and the establishment of the kingdom of the Father. All truth, and all true believers, or the true Church of Christ, must be considered as wheat. All error, or falsehood and sin, all believers and followers of error, or false doctrine and sin, or the church of the devil, must be considered as tares. I am inclined to the opinion, and believe that I could readily sustain it, that the parable will cover seven thousand years of time, or from the creation to the establishing of the kingdom of the Father. For the Lord sent his angel (the Son, in all probability,) and preached the gospel unto Adam and Eve; thus the good seed was sown. Adam and Eve made known the gospel to their children. Satan came among them, claiming to be also a Son of God, and commanded them not to believe the gospel, and they believed it not. So we see the wheat and tares beginning to grow together; "And men began from that time forth to be carnal, sensual, and devilish," or tares or children of the devil. Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, were all preachers of righteousness or sowers of the good seed. Cain and his seed were ministers of unrighteousness and sowers of tares. And thus it has continued and will continue till the harvest, wheat and tares growing together in the same field, *i. e.* the world.

T. W. SMITH.

PAPERETTE, Tahiti, May 25th, 1887.

## Selections.

### WONDERFUL FIND IN SYRIA.

The following are extracts from a private letter of Rev. James S. Dennis, D. D., of Newark, now in Syria:

"The excavations and discoveries at Sidon still continue with remarkable results. The number of sarcophagi at present brought to light is eighteen, and some of them are most magnificent, and will rank high among archaeological treasures. They are of enormous size, and the scripture is elaborate and in perfect preservation. Upon one of them alone are eighteen almost detached statues about three feet in height, without a single scratch, and of pure marble.

"The most remarkable of them came to light last week. It is an ancient Phœnician sarcophagus, which has never been opened, and contained a mummy and a large

amount of jewelry of great value. The mummy when unrolled, was found to be the body of a man in middle life, and the state of preservation was astonishing. The features, and in fact the entire body, were intact; the flesh was tender, and yielded to pressure; and teeth, hair and viscera were all in place. Upon the outside lid of the sarcophagus is an inscription of seven and a half lines in Phœnician characters, and also one in Egyptian hieroglyphics. The bi-lingual inscription of such an ancient date excites great expectations. We shall have to wait to have it deciphered by the savants before we can know the full value of the statements it contains. The sarcophagus is of black basalt such as comes from Egypt, and it may have been made in Egypt by order from Sidon. The date of it is, of course, a matter of conjecture as yet. It may be anywhere from 800 to 1500 B. C., and even older. This strange being, who has been brought forth literally from the tomb of the ages to face the nineteenth century—who is he? What if he should be Ethbaal, 'king of the Zidonians' and father of Jezebel, or some older king who flourished in the earlier days of 'Great Zidon? It is more than probable that he was a royal or princely character.

"The value of this enormous find is roughly estimated as approaching a sum not far from \$800,000. One of the European Consuls at Beirut has offered \$25,000 for one of the sarcophagi. It was not accepted, and the Turkish Government is boxing the entire lot, and have sent a special steamer to transport them to Constantinople.

"The discovery of the sarcophagus of Ashmunazer, in 1855, just outside of Sidon, was regarded as an important event. It also had a Phœnician inscription of twenty-two lines, and several interesting data were gathered from it. This is a far more marvelous and magnificent upturning of old Sidonian remains.

"The excavations still continue, and other treasures may be brought to light. A government official, Hamdy Bey, from Constantinople, is superintending the operations. These are days of great archaeological wonders. Think of the old Pharaohs on exhibition in the Boulak Museum in Cairo!"

### THE CONSTITUTION VOTE.

Congress and the country should now be satisfied as to the expression of the Mormon voters with reference to the polygamy forbidding Constitution. It is understood that the non-Mormons were silent as to the Constitution, voting neither for nor against it. They resolved to do this in their convention, and so far as known were faithful to their promise and to each other. It must therefore be accepted that the votes cast on the Constitution, whether for or against, were thrown by the People's party or Mormons. The total Constitutional vote, with a few small precincts to hear from, was 13,372, of which number 12,887 were for and 485 against the adoption of the instrument. Anything approaching nearer to unanimity could not, in reason, be asked. Only a little more than three per cent of the voters ex-

pressed their disapproval of the Constitution, while more than ninety-six per cent of the Mormons who voted declared in favor of the Constitution making polygamy an offense against the State. It will not do to say these men making up the ninety-six per cent were not honest and sincere. They have gone on record and their sincerity can not, in fairness, be called in question. As well might they be denounced as dishonest in their voting for candidates for office.

Having agreed with the Constitutional Convention as to the wisdom and propriety of placing Utah in harmony with the popular sentiment of the nation in the matter of polygamy, the people have the right to expect that their appeals for justice and full citizenship will be granted, and statehood conferred upon the Territory. To deny statehood now will be bad faith on the part of the government, which for nearly a score of years has conveyed the impression that a State government would immediately follow such a declaration as was made at the polls on the 1st instant. We can go to Washington next winter with a well-backed appeal for relief. If our righteous request shall then be denied, it will be in the face of what is akin to a pledge to do us justice, and give us our rights as citizens of the republic. We have done what was asked, and in reason nothing more can be demanded.—*Salt Lake Herald*.

#### THE EXTIRPATION OF CRIMINALS.

The first step, therefore, in the extirpation of criminals is to shut up on an indeterminate sentence all those who, by a second offense, place themselves in the criminal class. We shall certainly come to this, and when we do society will be free of a vast mass of criminals, who will be where they earn their living, where they can no longer prey upon society, where they can not corrupt the innocent, where they can not increase their kind in the world, and where they will have the only chance possible to them for reform. How shall they be treated? Kindly, humanely, of course, but not in any way pampered. The first requisite is their security. Society has a right to demand that they should be secure, and, secondly, that they shall not have an easier lot as criminals than honest men have outside the prisons. Rigid discipline is essential; discipline is the first requisite in any attempt for the improvement of the condition of the men, physically, morally, or intellectually. In any education, in the learning of any trade, it is the first requisite; it is emphatically so for boys and men distorted morally, intellectually, and physically. Hard labor is also essential.

#### GO STEADILY FORWARD.

Be not discouraged if, in the outset of life, things do not seem to go smoothly. It seldom happens that the hopes we cherish of the future are realized. The path of life in the prospect appears smooth and level enough, but when we begin to travel it we find it up-hill and generally rough enough. The journey is a laborious one, and whether poor or wealthy, high or low, we shall find it so to our disappointment, if we have built any other calculation. To endure what is to be endured with as much cheerfulness as possible and to elbow our way as easily as we can through the crowd, hoping for little, yet striving for much, is, perhaps, the true plan.

Be not discouraged, though occasionally you slip down by the way and your neighbors tread over you a little; accidents will happen, miscalculations will sometimes be made, things will turn out differently from our expectations and we may

be sufferers. It is worth while to remember that prospects are like the skies in April, though clear, soon overclouded. As it would be folly to despair of again seeing the sun because to-day is stormy, so it is unwise to sink into despondency when fortune frowns, since, in the common course of things, he may be surely expected to shine again.

Do not be discouraged under the circumstances. Go steadily forward; rather consult your own conscience than the opinions of men, though these are not to be disregarded. Be industrious, be frugal, be honest; deal in perfect kindness with all who come in your way, exercising a neighborly and obliging spirit in your own intercourse with others and all will be well.—*Mother's Magazine*.

#### CONTAGIOUS CHEERFULNESS.

The other day, when the wind was hurling eastward at forty miles an hour, when the stinging snow-pellets were discharging in cruel volleys, and the cold was momentarily increasing, a butcher's boy, seated in his open cart, went whistling through the streets as cheerily as a lark mounts to meet the sun. That warm-blooded boy fairly defied the tempest, and laughed at the rage of the storm. The little fellow was a sun-beam and a blessing to the whole street. His plucky notes rebuked the thermometer, and the very cold seemed abashed. Somehow, we kept thinking of him all day, and the remembered picture put a brighter glow into the atmosphere. A lump of ice reduces the temperature of warm water at a rate quite out of proportion to its mass. A crusty man, a cynical woman, or a cross child will disenchant, chill, and tangle an entire household. One cheery Christian inspires a whole church, while one bilious disciple modifies a Christian circle in the wrong direction. There is even cash value in a hopeful man. The child that rises first in the morning and fills the home with happy songs to the echo of which the household wakens to duty, may determine the tone and trend of the day for all. The butcher who sent that happy boy through the streets the other day deserved the gratitude and custom of the whole ward. The clear whistle put the tempest to shame, and now, when the storm is over and almost forgotten, our juvenile prompter in cheerfulness is remembered.

#### Miscellaneous.

##### BORN.

DAVIS.—At Hollister, San Benito county, California, November 12th, 1886, to Bro. Roy and Sr. Emily Davis, a daughter. Blessed April 10th, 1887, by Elder J. R. Cook and named Ethel Emily.

##### MARRIED.

CHENEY—DONALDSON.—At the residence of the bride's parents, August 21st, 1887, by Elder Henry Kemp, Mr. Byron Cheney to sister Lizzie Donaldson, both of Mill Creek, Iowa. A large gathering of Saints and friends were present and spent a very enjoyable time.

##### DIED.

HIDY.—At Independence, Missouri, June 20th, 1887, of cholera infantum, Dana Elvin, son of George H. and Addie May Hidy; aged 1 year, 9 months, and 16 days. Funeral sermon by Elder Joseph Smith.

WHEELING.—In Lamoni, Iowa, August 24th, 1887, Mr. H. H. Wheeling, aged 50 years, 10 months and 14 days. He was born in Tuscarawas county, Ohio, and emigrated to Iowa in 1849. He was an honorable citizen, a reliable business man, and a generous hearted neighbor. A large concourse of relatives and friends assembled at his late residence to pay their last tribute of respect, when select portions of the Scriptures were read, hymns were sung, and appropriate remarks were made, Elder W. W. Blair officiating.

#### CONFERENCE NOTICES.

The Northern Minnesota district conference will be held in the Saints' Chapel, Girard, Otter-tail county, November 26th and 27th, instead of December 24th and 25th as announced in *Herald*, page 471.  
H. WAY, *District Clerk*.

The conference of the Central California district will convene with the San Benito branch, San Benito county, September 30th. Let all strive to do their duty, be in attendance, and bring with you the Spirit of God and let us rejoice together.  
J. M. RANGE, *Dist. Pres.*

The conference of the Western Maine district will convene with the Green's Landing branch, at Saints' Chapel, Green's Landing, Maine, September 17th, 1887, at two o'clock. It is hoped that Bro. E. C. Briggs will be with us.  
WM. G. PERT, *Dist. Pres.*

#### COMRADES! ALL ABOARD!

Headquarters Department of Iowa, Grand Army of the Republic, has selected the Chicago, Burlington & Quincy Railroad as the official route to the encampment at St. Louis, which meets September 27, 28, 29 and 30. Through special trains will be run over the Burlington route for this occasion, affording superior accommodations for those attending the Encampment. All posts and comrades are invited as far as possible to patronize the C. B. & Q. Railroad on this occasion, and thereby make the selection of route unanimous. Rates will be as low as by any other line. For tickets and further information, apply to any Ticket Agent of the C. B. & Q. or connecting lines.

#### Conference Minutes.

##### CENTRAL KANSAS.

Conference convened with the Fanning branch, August 6th and 7th; W. Hopkins presiding, H. Green secretary. The following branches reported no changes since last report: Scranton, Good Intent, Fanning, and Netawaka. No report from Centralia branch. Elders W. Williams, W. Gurwell, D. Williams, G. George, H. Green, W. Hopkins, and D. Munns, reported in person; J. Jarvis and P. Adamson by letter; priest J. Price in person; teacher W. Thatcher by letter. The following officers were elected for the next three months; D. Munns president, H. Green secretary, and H. Parker, Bishop's Agent. The authorities of the church, also of the district were sustained. Bro. Blair spoke instructively to the edifying of all present. A motion was made and carried that the next conference will be held with the Scranton branch, to commence at 10½ a. m., October 29th, 1887. Evening session preaching by Bro. W. W. Blair. Sunday morning preaching by Bro. Blair, also in the afternoon. Three were baptized during the intermission. Sacrament and confirmation meeting at half past six; and preaching at eight by Bro. Blair. The attendance during conference was good, and the preaching of the word was instructive and edifying for Jew and Gentile, Saint and sinner.

##### SOUTHERN NEBRASKA DISTRICT.

Conference convened at McCaig's Grove July 24th, 1887, at 11 a. m. Sunday. Opened by singing "Hark the herald angels sing," and prayer by Bro. W. W. Blair. Preaching by Bro. R. M. Elvin. Preaching by Bro. Blair in the afternoon, and by Bro. James Caffall in the evening. Large congregations and good attention. Officials present fifteen. Monday morning at nine met for business. District president L. Anthony, and secretary J. B. Gouldsmith reported. Report of Bishop's Agent: Tithing received \$163.08, paid out during quarter \$70; freewill offering received \$22.50, paid out during quarter \$26.07, paid out during quarter \$25.07, balance due the church July 1st \$103.83. Report referred to Brn. Dan Brolliar and L. K. Tyson. Elders W. W. Blair, J. Caffall, R. M. Elvin, J. W. Waldsmith, L.

Anthony, J. Armstrong, and J. E. Malcom reported in person; C. H. Porter, R. C. Elvin and James Thomson by letter. Priests J. B. Gouldsmith in person, and F. L. Tucker by letter. Teachers N. Trook, D. Broliar, J. Furguson, and Deacon T. L. Rider reported in person. Branch reports: Nebraska City 136 members; 1 added by letter, 1 died. Palmyra 40, no change. Blue River 127; 2 added by letter, 1 died. Plattsmouth, and Moroni, no report. Brn. J. Caffall and R. M. Elvin were sustained as missionaries. A collection was taken up of which \$2.10 was given the secretary, \$5 to Bro. Caffall, and the rest turned over to the Bishop's Agent. At two p. m. a season of prayer and testimony was had, when a good measure of God's Spirit was enjoyed to the satisfaction of his people. In the evening Bro. Blair preached. A vote of thanks was tendered the McCaig brothers for their kindness in entertaining the conference in their grove. The present district officers were sustained. Adjourned to meet at Wilber, October 23d, 1887, at 11 a. m.

**LITTLE SIOUX DISTRICT.**

Met pursuant to adjournment at the Saints' meeting house in Persia, Harrison county, Iowa, at eleven o'clock a. m., Saturday, June 4th, 1887, president of the district, J. C. Crabb, in the chair. Organized by electing J. C. Crabb president of conference and Phineas Cadwell and C. Derry associate presidents, Wm. C. Cadwell and J. W. Wight were elected secretaries. The following branch reports were read and approved.—Spring Creek 59, including 6 elders, 2 priests, 3 teachers and 1 deacon, 1 baptized; Wm. Chambers president, D. Chambers clerk. Willow Valley 45, including 1 elder, 2 priests, 1 teacher and 1 deacon, 6 received by certificate of baptism; John Hunt president, Henry C. Purcell clerk. Little Sioux 209, including 1 high priest, 4 seventies, 3 elders, 1 priest, 3 teachers and 2 deacons, 2 baptized, 1 removed, 1 died, 3 marriages; J. C. Crabb president, Wm. Stuart clerk. Magnolia 168, including 1 high priest, 1 seventy, 10 elders, 8 priests, 1 teacher and 3 deacons, 9 removed by letter, 1 died. Charles Derry president, Donald Maule clerk. Union Center 94, including 1 seventy, 12 elders and 1 priest; J. M. Putney president, J. W. Steel clerk. Logan 55, including 1 high priest, 3 elders, 1 priest, 2 teachers and 1 deacon, 3 received by letter, 1 marriage; Phineas Cadwell president, Adele D. Card clerk. No regular report was received from Sioux City, but a letter was read from Bro. Berg reporting no changes. Spiritual condition of branches was reported good by branch officers or delegates, with the exception of Sioux City, whose future was thought to be some brighter. Official Reports.—High Priests J. C. Crabb, C. Derry and P. Cadwell; Elders H. O. Smith, D. Chambers, W. W. Whiting, H. Garner, Donald Maule, Warren E. Peak, C. E. Butterworth, J. M. Putney, P. C. Kemmish, T. Thomas, John H. Hunt, Wm. Chambers (baptized 1), E. R. Lanpher, J. Seddon, John Hawley, M. P. Berg, B. S. Parker, F. Collins, H. S. Smith, Wm. C. Cadwell, J. W. Wight and J. McKee; Priests Alma Ellison, W. T. Fallon, J. Chapman, F. Hansen, Phineas Pelton, M. Daugherty, J. Bullard and D. Brewster; Teacher Wm. R. Davison and Deacon Isaac Haws reported. Bishop's Agent reported as follows: On hand at last report \$114.90; received since (itemized in report) \$85.45; paid out (itemized) \$109.87; balance on hand \$90.48. Phineas Cadwell Bishop's Agent. Report was referred to committee consisting of Brn. W. T. Fallon, W. R. Davison and D. Chambers, who subsequently reported it correct with the exception of 83 cents in favor of Bro. Cadwell. Report adopted and committee discharged. Tent committee reported progress and asked to be released, and on motion their request was granted. J. S. Knauss' matter was called up and on motion referred to a Court of Elders consisting of Brn. Henry Garner, D. Maule and W. Chambers, who subsequently reported, recommending that action be deferred till our next quarterly conference on account of insufficient notice, and that a new notice be given through the Herald to appear on the first day of the next conference to answer to the charges as made. Report adopted and Court of Elders discharged.

Matter of Missouri Valley mission coming up, Bro. Derry stated that Magnolia branch had contributed five dollars to its aid and that by letter from Bro. Smith had learned that he needed more assistance in the same line; secretary also read a letter to the same effect from Bro. Smith. On motion Bro. Smith was continued in charge, and authorized to take up collections. D. Chambers, one of the delegates to Annual Conference, reported having attended and tried to represent his district to the best of his ability. C. Derry, J. W. Wight and P. Cadwell had not attended. The following Two Days Meetings were appointed: Twelve Mile Grove, July 9th and 10th, P. Cadwell in charge; Willow Valley, June 25th and 26th, C. Derry in charge; Union Center, July 23d and 24th, W. C. Cadwell in charge; Magnolia, August 6th and 7th, J. C. Crabb in charge; Six Mile Grove, August 20th and 21st, D. Chambers in charge. Quite a discussion favorable to a motion made by Bro. C. Derry that we ought to take a more active interest in Sunday School work was had, when a motion was made and prevailed that all Sunday Schools in the district be requested to report at the quarterly conferences. Two were baptized during conference by Bro. Warren E. Peak. Preaching was had by Bro. Warren E. Peak Saturday evening, and Bro. W. W. Whiting Sunday morning. Sunday afternoon the sacrament was administered and a prayer and testimony meeting was held, in charge of Bro. John Hawley. Adjourned to meet at Magnolia at 11 o'clock a. m., Saturday, September 3d, 1887.

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, September 10, 1887.

No. 37.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Sept. 10, 1887.

### PERSECUTION AND ITS CAUSES.

(Continued from page 571).

THE following will furnish still further items of interest in respect to the Saints, their friends and their enemies in Missouri in those critical times, showing that the former sought by every fair and legal means to obtain redress for the wrongs they had suffered and redemption of their rights and property taken from them by a ruthless mob:

"June 22d; Cornelius Gillium, the sheriff of Clay county, came to the camp to hold consultation with us. I marched my company into a grove near by and formed in a circle, with Gillium in the center. Gillium commenced by saying that he had heard that Joseph was in the camp and if so he would like to see him. I arose and replied, 'I am the man.' This was the first time that I had been discovered or made known to my enemies since I left Kirtland. Gillium then gave us some instruction concerning the manners, customs and dispositions of the people, &c., and what course we ought to [pursue to] secure their favor and protection, making certain enquiries, to which we replied, which were afterwards published and will appear under date of publication July 2d.

"About this time brothers Thayer and Hayes were attacked with the cholera, and Bro. Hancock was taken during the storm. I called the camp together and told them that in consequence of the disobedience of some who had been unwilling to listen to my words, but had rebelled, God had decreed that sickness should come upon them, and that they should die like sheep with the rot, that I was sorry, but could not help it. Previous to this, while on our journey, I had predicted and warned them of the danger of such chastisements; but there is some who could not give heed to my words.

"On the 23d; resumed our march for Liberty, Clay county, taking a circuitous course round the heads of Fishing river to avoid the deep water. When within five or six miles of Liberty, we

were met by Gen. Atchison and other gentlemen who desired us not to go to Liberty, as the feelings of the people were so much enraged against us. At their communication we wheeled to the left, and crossing the prairie and woodland came to Sidney Gilbert's residence and encamped on the bank of Rush Creek, in Bro. Burghart's field. During this a council of High Priests assembled in fulfilment of the revelation given the day previous, and the following individuals were called and chosen as they were made manifest unto me by the voice of the Spirit, and revelation, to receive their endowment.

"Edward Partridge was called and chosen, to go to Kirtland and receive his endowment with power from on high, and also to stand in his office of Bishop to purchase lands in the State of Missouri.

"Wm. W. Phelps was called and chosen, and it was appointed unto him for to receive his endowment with power from on high and help to carry on the printing establishment in Kirtland until Zion is redeemed.

"Isaac Morley and John Corrill were called and chosen, and it was appointed unto them to receive their endowment with power from on high in Kirtland and assist in gathering up the strength of the Lord's house and preach the gospel.

"John Whitmer and David Whitmer were called and chosen, and appointed to receive their endowments in Kirtland and continue in their offices.

"Algernon S. Gilbert was called and chosen, and appointed to receive his endowment in Kirtland, and to assist in gathering up the strength of the Lord's house and to proclaim the everlasting gospel until Zion is redeemed. But he said he 'could not do it.'

"Peter Whitmer, Jun., Simeon Carter, Newel Knight, Parley P. Pratt, Christian Whitmer, and Solomon Hancock were called and chosen; and it was appointed unto them to receive their endowment in Kirtland with power from on high; to assist in gathering up the strength of the Lord's house; and to preach the everlasting gospel.

"Thomas B. Marsh was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, his office to be made known hereafter.

Lyman Wight was called and chosen; and it was appointed unto him to receive his endowment in Kirtland with power from on high; and to return to Zion and have his office appointed unto him hereafter.

"The same day the elders made the following reply, as before referred to, to 'S. C. Owens, and others, committee' of the Jackson mob.

"We the undersigned committee, having full power and authority to settle and adjust all matters and difference existing between our people or society and the inhabitants of Jackson county, upon honorable and constitutional principles; therefore, if the said inhabitants of Jackson coun-

ty will not let us return to our lands in peace, we are willing to propose firstly; that twelve disinterested men, six to be chosen by our people, and six by the inhabitants of Jackson county; and these twelve men shall say what the lands of those men are worth in that county who can not consent to live with us, and they shall receive their money for the same in one year from the time the treaty is made, and none of our people shall enter the county to reside till the money is paid. The said twelve men shall have power also, to say what the damages shall be for the injuries we have sustained in the destruction of property and in being driven from our possessions, which amount of damages shall be deducted from the amount of their lands. Our object is peace, and an early answer will be expected.

"(Signed)  
"W. W. PHELPS,  
"EDWARD PARTRIDGE,  
"ISAAC MORLEY,  
"JOHN CORRILL,  
"JOHN WHITMER,  
"A. S. GILBERT.

"June 24th, this night the cholera burst forth among us, and about midnight it was manifest in its most terrified form. Our ears were saluted with cries and moanings and lamentations on every hand; even those on guard fell to the earth with their guns in their hands, so sudden and powerful was the attack of this terrible disease. At the commencement I attempted to lay on hands for their recovery, but I quickly learned by painful experience, that when the great Jehovah decrees destruction upon any people, makes known his determination, man must not attempt to stay his hand. The moment I attempted to rebuke the disease, that moment I was attacked; and had I not desisted, I must have saved the life of my brother by the sacrifice of my own, for when I rebuked the disease it left him and seized me.

"Early on the morning of the 25th the camp was separated into small bands, and dispersed among the brethren living in the vicinity, and I wrote and sent by express, to 'Messrs. Thornton, Doniphon and Atchison,' as follows:

"RUSH CREEK, Clay county,  
"June 25th, 1834.

"Gentlemen:—Our company of men advanced yesterday from their encampment beyond Fishing River to Rush Creek, where their tents are again pitched. But feeling disposed to adopt every pacific measure that can be done, without jeopardizing our lives, to quiet the prejudices and fears of some part of the citizens of this county, we have concluded that our company shall be immediately dispersed, and continue so till every effort for an adjustment of differences between us and the people of Jackson has been made on our part that would in any wise be required of us by disinterested men of republican principles.

"I am respectfully, your obedient servant,

"JOSEPH SMITH, JUN.

"N. B. You are now corresponding with the

Governor, (as I am informed). Will you do us the favor to acquaint him of our efforts for a compromise. This information we want conveyed to the Governor, inasmuch as his ears are stifled with reports from Jackson of our hostile intentions, &c.'

"I left Rush Creek the same day, in company with David Whitmer and two other brethren, for the western part of Clay county. While traveling we called at a house for a drink of water. The women of the house shouted from the door that they had "no water for Mormons, that they were afraid of the cholera," &c. We turned and departed, according to the commandment, and before a week had passed the cholera entered that house, and that woman and three others of the family were dead.

"When the cholera made its appearance, Elder John S. Carter was the first man who stepped forward to rebuke it, and upon this was instantly seized and became the first victim in the camp. He died about six o'clock afternoon; and Seth Hitchcock died in about thirty minutes after. As it was impossible to obtain coffins, the brethren rolled them in blankets, carried them on a horse sled about half a mile, buried them in the bank of a small stream which empties into Rush Creek, all of which was accomplished by dark. When they had returned from the burial, the brethren united, covenanted and prayed, hoping the disease would be staid; but in vain, for while thus covenanting, Eber Wilcox died, and while some were digging the grave, others stood sentry with their fire arms watching their enemies.

"June 26th; the elders wrote Governor Dunklin as follows:

"Sir: A company of our people, exceeding two hundred men, arrived in this county the 19th inst. and encamped about twelve miles from Liberty, where they were met by several gentlemen from this and Ray county, who went by request of the people, to ascertain the motives and designs of our people in approaching this county; and as the deputation was composed of gentlemen who appeared to possess humane and republican feelings, our people were rejoiced at the opportunity of an interchange of feelings and an open and frank avowal of all their views and intentions in emigrating to this country with their arms. A full explanation having been given in a public address by our brother, Joseph Smith, Jr., which produced great satisfaction, the same in substance was afterwards reduced in writing and handed to the aforesaid gentlemen that it might be made public, as the shedding of blood is, and ever has been, foreign and revolting to our feelings. For this reason we have patiently endured the greatest indignities that freemen of this republic have ever been called to suffer, and we still continue to bear with heart-rending feelings a deprivation of our rights, having commenced negotiations with the inhabitants of Jackson for a compromise wherein proposals on our part have been made, which have been acknowledged by every disinterested man to be highly honorable and liberal. An answer to our propositions has not yet been received from Jackson.

"If we fail in this attempt, we intend to make another effort and go all lengths that would be required by human or divine law. As our proposals and correspondence with the inhabitants of Jackson will doubtless hereafter be published, we think it unnecessary to detail the same in this

communication. Our right to our soil in Jackson county we shall forever claim, and to obtain peaceful possession we are willing to make great sacrifices. To allay excitement in the county, the aforesaid company of emigrants have dispersed to await the final end of all negotiations that can be made with the said county of Jackson.

"Within the last week one of our men, being near the ferry, was seized by some Jackson citizens while in this county, threatened with death if he made resistance, and carried over the river prisoner to Independence, where he was put under guard one day, and after hearing many threats was liberated. The houses of several of our brethren in this county have been forcibly entered by some of the inhabitants of Jackson, and a number of guns and small arms taken therefrom. Where the men were absent from their houses, loaded guns were presented to the females and their lives threatened if they made resistance, so we have been informed, and we have no doubt of the fact.

"Your second order for the restoration of our arms was received last mail. We have not yet done anything with it. Hoping that the influence of the inhabitants of Jackson county will materially lessen in the surrounding counties, and the people become more tranquil, we think it wisdom to defer petitioning for a guard while there exists a hope of a compromise, &c.

"We believe that the President would render us assistance in obtaining possession of our lands, if aided by the executive of this state in a petition, and thereby put an end to serious evils that are growing out of the Jackson outrage. In a letter from your excellency, of April 20th, we had a word on the subject of petitioning. We should be pleased to hear further, and would here observe that no communication from the Executive, giving his opinion or advice, will be made public, if requested not to do so.

"We are respectfully, and with great regard your obedient servants,

"(Signed),

"A. S. GILBERT,  
"W. W. PHELPS,  
"JOHN CORRILL."

"The drafting and signing of the above was the last public act of the keeper of the Lord's storehouse, Algernon S. Gilbert; for he was attacked with the cholera the same day and died in a few hours, according to his own words that he 'would rather die than go forth to preach the gospel to the Gentiles.'

"The following is from the chairman of the committee of the Jackson mob to our lawyer:

"INDEPENDENCE, Mo., June 26th, 1834.

"MR. AMOS REESE, *Dear Sir*.—Since my return from Liberty, I have been busily engaged in conversing with the most influential men of our county, endeavoring to find out, if possible, what kind of a compromise will suit with the Mormons on their part. The people here, enmasse, I find out, will do nothing like according to their last proposition. We will have a meeting if possible, on Monday next, at which time the proposals of the Mormons will be answered. In the meantime, I would be glad that they, the Mormons, would cast an eye back of Clinton and see if that is not a country calculated for them.

"Yours respectfully,

"S. C. OWENS."

"The cholera continued its ravages about four days, when an effectual remedy for their purging,

vomiting, and cramping was discovered; viz, dipping the person afflicted in cold water, or pouring it upon them. About sixty-eight of the Saints suffered from this disease, of which number thirteen died, viz. John S. Carter, Eber Wilcox, Seth Hitchcock, Erastus Rudd, Algernon Sidney Gilbert, Alfred Frisk, Edward Ives, Noah Johnson, Jesse B. Lawson, Robert McCord, Elial Strong, Jesse Smith and Betsy Parish.

"The last days of June I spent with my old Jackson county friends in the western part of Clay county.

"On the first of July I crossed the Missouri river, in company with a few friends, into Jackson county, to set my feet once more on the "goodly land," and on the 2d I went down near Liberty and visited the brethren. This day the 'Enquirer' [published] the correspondence between the Sheriff and the camp, of the 22d of June as follows:

"GILLIUM'S COMMUNICATION.

"Being a citizen of Clay county, and knowing that there is considerable excitement amongst the people thereof, and also knowing that different reports are arriving almost hourly, and being requested of the Hon. J. F. Ryland to meet the Mormons under arms and obtain from the leaders thereof the correctness of the various reports in circulation, the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and Jackson county, I did in company with other gentlemen call upon the said leaders of the Mormons, at their camp in Clay county, and now give to the people of Clay county their written statement containing the substance of what passed between us. (Signed),

"CORNELIUS GILLIUM."

"PROPOSITIONS, &c., OF THE MORMONS.

"Being called upon by the above named gentleman, at our camp in Clay county, to ascertain from the leaders of our men our intentions, views, and designs, in approaching this county in the manner we have; we, therefore, the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, and who are disposed for peace and an amicable adjustment of the difficulties existing between us and the people of Jackson county. The reports of our intentions are various and have gone abroad in a light calculated to arouse the feelings of almost every man. For instance: one report is that we intend to demolish the printing office in Liberty; another report is that we intend crossing the Missouri river on Sunday next, falling upon women and children and slaying them; another is that our men were employed to perform this expedition, being taken from manufacturing establishments in the east that had closed business; also that we carried a flag bearing "peace" on one side, and "war or blood" on the other; and various others too numerous to mention, all of which a plain declaration of our intentions from under our own hands will show are not correct.

"In the first place, it is not our intention to commit hostilities against any man or set of men; it is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentleman who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in

Jackson county, by order of the Executive of the State, if possible. We have brought our arms with us for the purpose of self defense, as it is well known to almost every man of the State that we have every reason to put ourselves in an attitude of defense, considering the abuse we have suffered in Jackson county. We are anxious for a settlement of the difficulties existing between us, upon honorable and constitutional principles.

"We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who can not live with us in the county; and they shall have their money in one year; and none of the Mormons shall enter the county to reside until the money is paid. The damages that we have sustained in consequence of being driven away shall also be left to the above twelve men. Or they may all live in the county, if they choose, and we will never molest them if they let us alone, and permit us to enjoy our rights. We want to live in peace with all men, and equal rights is all we ask. We wish to become permanent citizens of this State, and wish to bear our proportion in support of the Government and to be protected by its laws. If the above propositions are complied with, we are willing to give security on our part; and we shall want the same of the people of Jackson county for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the land with money; for to take possession by conquest, or the shedding of blood, is entirely foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honorable means among men prove insufficient to restore peace.

"(Signed)  
 "JOSEPH SMITH, JR.,  
 "F. G. WILLIAMS,  
 "LYMAN WIGHT,  
 "RODGER ORTON,  
 "ORSON HYDE,  
 "JOHN S. CARTER.

"To John Lincoln, John Sconce, George R. Morehead, Jas. H. Long, James Collins."

"On the third of July, [1834], the High Priests of Zion assembled in Clay county, and I proceeded to organize a High Council, agreeably to revelation given at Kirtland, for the purpose of settling important business that might come before them, which could not be settled by the Bishop and his council. David Whitmer was elected president, and W. W. Phelps and John Whitmer, assistant presidents. The following High Priests, viz, Christian Whitmer, Newel Knight, Lyman Wight, Calvin Beebe, Wm. E. McLellin, Solomon Hancock, Thomas B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdock, Levi Jackman, were appointed councilors and the council adjourned to Monday.

"Frederick G. Williams was clerk of the meeting.

"From this time I continued to give instruction to the members of the High Council, elders, those who had travelled in the camp with me, and such others as desired information, until the 7th, when the council assembled according to adjournment at the house of Elder Lyman Wight; present fifteen high priests, eight elders, four priests, eight teachers, three deacons, and members.

"After singing and prayer I gave the council such instructions in relation to their high calling as would enable them to proceed to minister in

their office agreeably to the pattern heretofore given; read the revelation on the subject, and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord; and that I had done my duty in organizing the High Council, through which council the will of the Lord might be known on all important occasions in the building up of Zion and establishing truth in the earth.

"It was voted that those who were appointed on the third should be confirmed in their appointments. I then ordained David Whitmer president, and W. W. Phelps and John Whitmer assistants, and their twelve councilors. The twelve councilors then proceeded to cast lots, to know who should speak first, and the order of speaking, which resulted as follows, viz:

1 Simeon Carter,	7 Christian Whitmer,
2 Parley P. Pratt,	8 Newel Knight,
3 Wm. E. McLellin,	9 Orson Pratt,
4 Calvin Beebe,	10 Lyman Wight,
5 Levi Jackman,	11 Thomas B. Marsh,
6 Solomon Hancock,	12 John Murdock.

"Father Whitmer came forward and blessed his three sons, David, John and Christian Whitmer, in the name of the Lord. Also father Knight blessed his son, Newel. Bishop Partridge stated to the council that a greater responsibility rested upon him than before their organization, as it was not his privilege to counsel with any of them except the president, and his own councilors, and desired their prayers that he might be enabled to act in righteousness.

"I next presented the case of W. W. Phelps to the council, to have their decision whether he should take his family to Kirtland, and if so, when he shall start, as it had been deemed necessary for him to assist in the printing establishment. It was motioned and carried that four of the councilors speak on the subject, two on each side, viz, Simeon Carter and Wm. E. McLellin for the plaintiff; and Parley P. Pratt and Calvin Beebe for the church; after hearing the pleas, the president decided that it was the duty of W. W. Phelps to go to Kirtland to assist in printing, and that his family remain in the region where they were, and that he have an honorable discharge from his station in Zion for a season, (as soon as he can accomplish his business). Signed by the president and clerk.

"It was then proposed by W. W. Phelps, that David Whitmer, the president of the church in Zion, should go to Kirtland and assist in promoting the cause of Christ, as being one of the three witnesses. This case was argued by Levi Jackman and Christian Whitmer on behalf of the plaintiff, and Solomon Hancock and Newel Knight for the church; after which it was decided, as before, that Bro. David Whitmer go to the East and assist in the great work of the gathering, and be his own judge as to leaving his family or taking them with him. It was also decided that John Whitmer and Wm. E. McLellin go east as soon as convenient.

"The high Priests, elders, priests, teachers, deacons and members present, then covenanted with hands uplifted to heaven, that you [they] would uphold Bro. David Whitmer as president in Zion, in my absence, and John Whitmer and W. W. Phelps as assistant presidents or councilors, and myself as first president of the church, and one another by faith and prayer.

"Previous to entering into this covenant, and in pursuance of the revelation to the Saints to sue for and proclaim peace to the ends of the earth, the following appeal was written, and sanctioned by the High Council and first presidency of the church, at the foregoing sitting.

"President Whitmer closed the council by prayer." F. G. Williams, clerk.

Times and Seasons, vol. 6, pages 1105-10.

#### SUSTAIN THE CHURCH PRESS.

Now that the busy times of haying and harvest are past and farmers are beginning to be more active in marketing stock and produce, and now that the various industries of the land are affording more steady and remunerative employment, making money easier to obtain, the HERALD Office requests that its interests shall be looked after by its patrons, and that at an early time.

Those in arrears for Herald, Hope, or Sandhedens Banner are solicited, and expected, to pay up without delay and renew for another year. Those indebted to the office for books are requested to remit as soon as at all practicable.

Missionaries, district and branch presidents, book agents, and the business men and women of the church, are respectfully requested to extend the sales and circulation of the books and papers of the church so far as they can find or make opportunities. All others who can, are also solicited to render aid in this direction. Zealous, well directed and persistent efforts in this matter will help largely in spreading abroad the knowledge of God's "marvellous work and a wonder." Let each one strive and give what encouragement he can in this.

We continue to gain steadily, year by year, and this is evidence that greater progress can be and will be made. Every family of Saints should take the church papers, and be well supplied with the church books; and every single member, who can, should also have them. All these publications should be put in the hands of all others as fast as possible, that they may learn the saving truths committed to the Saints, lay aside their prejudices, become friends to the Church of Christ, and finally be numbered with God's latter day Israel.

The church is growing rapidly in members, in influence for good, also in knowledge and spiritual experiences. The fragments and organizations claiming to be the church, which have hitherto opposed and in some measure hindered its progress, are, in the overruling providence of God, losing their influence, membership, or very existence, many of their members uniting with the Reorganized Church. In this connection we note with gladness the fact, that the Brighamite Church, which began in 1860 to abandon some of its most extreme and harmful doctrines and practices, has continued steadily—though slowly—in putting away those evils and working up nearer to the original and genuine faith of the Latter Day Saints as set forth in the standard books of the church and its authentic history up to 1844, and also that

prospects are encouraging for a further and more perfect return to "the old paths" at no very distant day. Our church publications, directly and indirectly, have done and are doing very much to effect this. In view of all this we ask you to sustain the church press, and to do it thoroughly and promptly. The church press is church property; its influence is that of the church; its conquests are those of the church; its interests are church interests, therefore every member and friend of the church should feel responsible for its success, and strive zealously and wisely for its best and greatest accomplishment.

Again we say to the church and its friends, strive earnestly and prudently to extend the circulation of our church publications, "pay the printer," be happy, and make others so.

#### EDITORIAL ITEMS.

IN this issue will be found a timely and very able article, "The church and her leaders," by Elder Joseph Dewsnup, who at one time was an active, efficient elder in the Brighamite Church, in England. On reading it one feels surprised that any intelligent, honest Latter Day Saint could ever believe in and accept of the leadership of any who can not prove it by "the law and the testimony" contained in the sacred books of the church. "The law of the Lord is perfect;" "the testimony of the Lord is sure." And Jesus said, "Every plant which my heavenly Father hath not planted, shall be rooted up." This will eventually be the fate of all false leaders and their works.

A copy of the *Northwestern News* for August 4th is before us, in which we see a letter of acceptance, by Bro. W. C. Cadwell, of his nomination to the lieutenant governorship of Iowa by the Prohibition party. We heartily wish him success, for we are confident he possesses the ability and virtues necessary to fill that important office in an eminent and worthy manner. The temperance movement has come to stay in Iowa, and if trading, truckling politicians are kept out or muzzled, the Prohibition party will attract to it the men and women of law and order throughout the entire State, in time.

Bro. V. D. Baggerly wrote August 23d from West Fork, Crawford county, Indiana. On invitation he had preached some in the northwest part of the county to fair sized congregations, with good liberty. A Mr. Conner lectured there with a view to offset Bro. Baggerly's efforts, telling the people that the reason infidelity was gaining, arose from the fact of some preaching that the signs should follow gospel believers. To this Bro. Baggerly replied with gospel sermons based on Scripture, which is resulting well for the truth. He has more calls to preach than he can fill, and thinks the prospects there were never so good. Elder James G. Scott had done some excellent work in that region, and the Disciples were battling it, as were also some others.

Bro. B. V. Springer says, "My home address is Ray, Steuben county, Indiana."

Bro. Geo. E. McConley wrote August 27th from Sterling, Colorado, renewing for the HERALD, and says: "God bless the HERALD. I like it splendid. It helps me in my labors. Consider me a lifelong subscriber."

Pres. Joseph Smith started August the 25th, via St. Joseph, Mo., to attend the Reunion at Plum Hollow, Iowa, and we look for his return by the 6th of September.

Bro. H. C. Bronson reports three baptized and one old member regained during his late trip to Georgeville, Mo. He was to attend the two-days meeting at Clarksdale, August 31st.

Bro. J. A. Currie of Bandera, Texas, wrote August 22d that the work was gaining in that region, and the outlook improving.

Bro. Thomas M. Parr, 1417, 20th Avenue, North Minneapolis, Minnesota, requests some of the active ministry to call on him. He thinks some there will be baptized.

We are out of best bound Holy Scriptures, \$2.50. Do not order unless you can wait until another edition is printed. We shall soon have the "Cowdery Letters" on sale, in paper binding. Those wishing them bound in cloth or leather will please order them.

We now have for sale tract No 42 "Rejection of the Church," by Pres. Joseph Smith. Price 15 cents a dozen, and \$1.00 a hundred.

The *American Farmer* for August says, "The dairy product of the United States in 1886, \$260,000,000; wheat \$450,000,000; cotton \$400,000,000; poultry \$600,000,000—nearly three times as much as the dairy product, and one-third more than cotton. And yet some people despise the poultry business because it is small. Others fear it will be over done. \* \* \* There is no danger of over production."

#### QUESTIONS AND ANSWERS.

*Ques.*—Should the Saints use the pure, unfermented juice of the grape in their sacrament meetings, or is water just as good?

*Ans.*—The Doctrine and Covenants says of the sacrament: "And behold, this should be wine; yea, pure wine of the grape of the vine, of your own make."—Sec. 86: 1. But if "pure wine of the grape of the vine" is not attainable, then water will do, for it is also said: "Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins; wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth."—26: 1.

*Q.*—Is it lawful for a woman in the church to marry a second time while her husband is living,

though she had good reasons but did not apply by law for divorce?

*A.*—No. For the law of the Lord bids all Saints to obey the laws of the land: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."—Doc. Cov. 58: 5. Persons who will put away their companions, if in the church, should comply with both the laws of the land and the laws of the church. If they have failed to do so, they should take proper steps to rectify the error, wisely, and as soon as practicable. (See Doc. Cov. 42: 20).

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"All the doors that lead inward to the secret place of the Most High are doors outward—out of self—out of smallness—out of wrong."

WE can not too highly commend the following selection to the careful consideration of the mothers who read the "Column," and especially to the young mothers who as yet have no mistakes to look back upon and regret. If mistakes have been made, don't feel that it is too late to rectify them. Treat every such thought as a temptation of the devil, (which it is) and go upon bended knees to the Giver of all good and perfect gift and ask him for grace to retrace your steps, and wisdom to guide you in the future. Let me beseech mother's whose children are yet of tender years, to realize that in all their life they will be children but once. The little tender hearts will in time have grown to maturity, and the impressions made upon them will remain when perhaps you will be quietly resting beneath the sod of the valley. "Mother taught me this"—"My mother believed it true"—"Mother never allowed me to do such things"—and thus on and on down the stream of time the web of influence is spun, and link after link is welded in the chain. Oh, mothers of the household of faith! Mothers of the future hope of God's church and cause, are you awake to the blessedness of your position! It is in your power by patient continuance in well doing, always accompanied by faith and prayer, to train your children to become heirs of God and citizens of his kingdom.

#### THE MOTHER'S PLACE.

Teach the children to respect you. Perhaps you smile at this. Love seems so far above and beyond respect! The children love you with all their hearts. Granted. But for all this, neglect not to cultivate respect in them. A devoted mother is willing to forego comfort for the sake of her loved ones. Sleepless nights and aching limbs must sometimes be; but there is another kind of self-denial for mothers. When Marion has devoured her own portion of the choice fruit or confection, and her baby fingers stretch towards mamma's plate, deny yourself the pleasure of giving her the whole, or a portion of what belongs to you.

When Isabel longs for a new hat which she does not really need, and the family purse reminds you that you can not purchase that without wearing your old cloak another Winter, buy the new cloak, and let the hat wait. It may be there is an instructive course of lectures in progress. For some reason all the family can not

attend. Take your turn with the others. You will be surprised to see how willingly the girls or husband will remain at home when they find "mother" cares about going. Do not say, "Anything will do for me." Have a proper care for your person and apparel.

Encourage the children to work. Something more than encouragement may sometimes be necessary. In most cases, however, a judicious mother can so interest the boys and girls that work will not be a heavy burden. Marion wants to wash dishes, but is too small. Let her dust, while Isabel does the dishes, and by and by instruct them both in the mysteries of bed-making and bread-making. Be sure that the boys chop the wood and bring the water. No doubt it would be easier to do all this work yourself, there's so much "bother" about teaching children, but for their sakes, if not for your own, give the extra time and labor.

All this may require self-denial on the part of the loving mother, who would gladly give herself and her possessions for the dear ones; still in kindness to them, as well as to herself, these simple rules should be followed. When each child has his or her allotted portion of work and mother is treated with the respect that is her due, there may be fewer sickly attempts at art, and fewer wishy-washy stories and poems written. There certainly would be fewer poor, tired women longing for rest, but mother, instead of being the slave and drudge, to be thrust into the background when parlor company comes, will become what God designed her to be, the queen of the home.—Selected.

HOME COLUMN MISSIONARY FUND.

Sr. Jessie W. Kennedy, Cadillac, Mich.....	1 00
Sr. J. M. Leland, Pecatonica, Ills.....	1 00
Sr. Elizabeth Thomas, Unionburg, Iowa...	1 00
Bro. D. J. Hannah, Sand Run, Ohio.....	1 00
Sr. Ellen Meacher, Keokuk, Iowa.....	50
Sr. Margaret Durfee, Keokuk, Ia.....	50
Sr. Maggie Durfee, Keokuk, Ia.....	25
Sr. Hannah Wallace, Keokuk, Ia.....	50
John Wallace, Keokuk, Ia.....	50
Sr. Alice Jacobs, Keokuk, Ia.....	50
Sr. Mary Bowen, Fremont, Neb.....	10
Sr. Naomi —, Ohio.....	1 00
Sr. Jane S. Eldridge, Brockton, Mass.....	1 00
Sr. Lavinia M. Lillie, Elliott, Mo.....	25

LAMONI, IOWA, September 1st.

EXTRACTS FROM LETTERS.

Sister Mattie A. Adair, Temple, Texas, writes: "I have just finished reading the *Herald*, and wish it was a daily instead of a weekly. The *Herald* is well worth the money I pay for it, for after four read each number in this place, I send it to my mother and sister, who also read it. I want to ask the Saints to pray for my mother and my husband, that they may be brought to a knowledge of the truth. Please remember me in your prayers that I may overcome and inherit eternal life. I love this work and know it is the work of God; and if there be wrong in it, it is in the individual, not in the doctrine. I would like to hear from Brn. J. H. Hansen and R. J. Anthony; they are the first elders I ever heard preach."

Sister Laura Fuller, Escanaba, Mich., writes: "I have been praying for the last seven years that the Lord might put it into the heart of some of his servants to come to this place. My husband does not want to leave here, and I do so long to hear the gospel preached once more. There is a new place opening on the lake coast not far from here, which gives promise of many advantages

to those coming first. I will be glad to send papers containing information to any Saints who may wish to know in regard to the same, also to give them any information in my power."

MONDAMIN, Aug, 22d.

Dear Sister Frances:—In thinking of the work of the Lord this afternoon, there arose a desire in my heart to express some thoughts in regard to it. I find untold comfort in contemplating the wonderful wisdom God has manifested in the plan of salvation, also in thinking of the depth of his love for all his creatures. There is sweet music in the little poem of "Jesus loves me," and though I sometimes almost come to the conclusion He did not love me because of my deep sorrow and bereavement; but this thought has passed away, and I think the greater trial, the greater will be its sanctifying influences if we bear it through the grace of God. I remember the Scriptures say The Lord will have a "tried people," also, "we shall be purified as by fire." I don't think I ever realized the force of this Scripture until of late. Oh! how hard to pass through the trying ordeals of this life. How could it be endured without the help of God? How sweet the thought that whatever comes, God will give us grace to bear it if we will only rely upon his faithful promises. I feel more determined to seek to know how to walk with God. I desire to receive more of the help of his grace. I am thankful it is our blessed privilege to improve in our Christian duties and example. How cautiously we should watch our every day life, and especially our conversation. The organs of speech should be a sweet sound to all ears. Are we trying, as mothers in Zion, to bring this blessing into every family? Are we seeking to keep the minds of the innocent little lambs of the fold pure by using pure language, or do we suffer the slangy stuff of the age to pass our lips, and indulge the little ones in using that which is more poisonous to the tender mind than tobacco is to the system. Here I remember another saying of the Scriptures, "that it is not what goes into the mouth that defiles, but what comes out." See the simplicity of the Lord in try to teach the people. I hope we may all be enabled to read and understand, to be hearers of the word and doers also. I desire the welfare of the cause of Christ, and desire to be remembered as one struggling in for the victory.

Your sister in Christ,  
Mrs. GEO. S. HYDE.

"By inward sense, by outward signs,  
God's presence still the heart divines;  
Through deepest joy of him we learn,  
In sorest grief to him we turn;  
And reason stoops its pride to share  
The child-like instinct of a prayer,"

LAMONI, Iowa, Aug. 28th.

Dear Sister Frances:—My heart goes out in praise and thanksgiving unto my heavenly Father for the many mercies which he has shown unto me. I am thankful that I have been permitted to make my home, for a few short weeks, with the Saints at Lamoni. And now, as I go from here, I hope that I may not be forgotten by them, but be remembered in their prayers. My stay here has helped to strengthen my faith and love for the work in which we are engaged; and I hope when I go to my new home I may find something to do for the Master to help roll on his

gospel truth. I shall look back to this summer as one of the happiest of my life.

There are times when I feel discouraged and downhearted, but beyond the dark clouds I can always see a bright ray of hope to cheer me on. I do not want to fall by the way and be overcome with darkness; but I want to remain faithful unto the end, and at last receive a crown of eternal life. Pray for me.

Your sister in the gospel, M.

TEMPERANCE.

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."—Proverbs 23: 29-32.

Dear brothers and sisters, after reading the above words in that blessed book, the Bible, we all ought as members of the Church of Christ, oppose the selling and making of intoxicating drinks, and do all we can to exterminate this monster from the land. There is no one in the church but is either directly or indirectly interested in the extermination of the liquor traffic. If we are parents we wish our sons to grow up sober young men, fitted to go forth in the world and battle for success; but if their brains are clouded with liquor they can not succeed. Again, looking at it from a business point of view, it pays for young men to be total abstainers, for no merchant, no manufacturer, no farmer, nor railroad company wish for employees that drink; for it makes their muscles tremulous and their bodies entirely unfit to stand an honest day's work. The railroad companies, as a rule, consider human life too precious to be put in charge of a drunken engineer or switchman who has it in his power to send many souls to death without a moment's notice.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Never were words truer than the above, for if those saloon keepers at Sioux City had not been deceived by this "mocker," Rev. George Haddock would have been alive to-day, and these men would not have been doomed to felon's cells. Rev. George Haddock will always live in the memory of all lovers of temperance, as a martyr to the cause of temperance.

"For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." We all see this fulfilled every day we live on this earth; and this is another reason that we should raise our children to habits of strict sobriety. Every father and mother in the Church of Christ should teach this doctrine in their family, and impress the truth upon their minds, that the use of liquor is a hindrance to them in whatever business they engage, and those that have the cause of Christ at heart ought to interest themselves in every effort to regulate and crush the saloons, for many promising young men have gone down to drunkard's graves who have been allured from paths of sobriety and virtue by the temptations that the saloons throw out.

Then think of the sorrow and shame that parents have to endure, whose children have gone astray and become the prey of that demon, Rum,

Even those that sell the accursed poison do not wish their own sons to become addicted to its use. It might well be said that whisky is at the root of all evil. Most of all the crimes and misery upon the earth can be traced directly or indirectly to the use of intoxicating liquor.

"No drunkard can inherit the kingdom of heaven." Those of you that are indulging in the sparkling cup, remember these words in the Holy Book, that you are bartering all hopes of eternity for this accursed stuff that makes devils of men.

Every Latter Day Saint should be the sworn enemy of the rum traffic; for this enemy is doing more than all else to retard the march of the gospel. The saloon is the enemy of the fourth commandment, for through its influence men, women, and boys break the Sabbath and profane it by drinking, swearing and gambling. The rum traffic destroys society, and drags manhood down to a lower level than the brute creation. So long as it flourishes, so long will the church be assailed by its power. Every Latter Day Saint should take up arms against this rum power, this curse to every nation civilized or uncivilized.

Every dollar that is paid out in a saloon is just one dollar taken away from men engage in reputable and honest business; and for that reason every business man ought to oppose the saloon. Some men have such an appetite for strong drink that they would spend the last cent they had for it, and leave their families hungry, cold and naked. If the millions that are spent for rum every year in the United States were spent for the necessaries of life, how much more happiness there would be! The drunkard spends his money for the vile stuff, and the money is worse than lost, for he can not enter into heaven; this demon robs him of that, steals his brains, steals his health, and he loses the esteem and confidence of his fellow men. It drags him and all that are dependent on him down to poverty, misery, ignorance and disgrace; and all hopes of a peaceful old age, surrounded by the comforts of life, can never be his. Again, every one that has a spark of humanity within him ought to oppose the rum traffic, from the fact that children from the cradle, not through any fault of theirs, are handicapped in the race of life, "for the sins of the fathers are visited upon the heads of the children;" and this is often seen in the children of the drunkards—for they are brought into the world with weak constitutions, and branded from birth with some life-long disease. Surrounded with poverty and dirt, and half starved and clothed, with no schooling or kind parents to teach them the way they should go, they are put in the world, many times are unfitted for the higher and nobler walks of life; for the parents' sins are upon them, for they often inherit this taint in their blood, that impels them to rise and sin. They are more easily led into temptation, more prone to fall than those reared under Christian influence.

We, as mothers of the land, ought to unite against the rum curse. Women know too well the misfortune and suffering that has been caused by rum, and instinctively she arrays herself—in hostility towards it. If the women of the land could decide this for themselves, prohibition would be the law in every State and Territory in the Union. Every member of the Church of Christ should seem to look upon prohibition

with indifference. Rouse yourselves to activity, and join heart and hand in the great effort to destroy the rum power.

MRS. DANIEL JONES.

"EXCEPT ye become as little children ye shall not enter into the kingdom of heaven."

Dear Saints, did you ever think how much the Savior meant when he said the above? Most of the points in the comparison have been elaborately discussed, but I wish to call your attention to one that I have never seen brought out. Really the most prominent characteristic of the child is its ardent desire to find out, investigate, understand and learn all things, this quality leading him to seek information wherever he can find it. And did not the Savior mean that we should be childlike in this as well as in other things? He has said, Search the Scriptures, for in them ye think ye have eternal life," yet there are Saints who think that if they go to church on Sunday and remember as well as they can what the minister says, they are doing all that is required of them in the way of learning. Now I would call your attention not only to the need of thorough and constant study of the scriptures as found in the three books, but also to the fact that even we grown people can not afford to do without the expositions of truth given each week in the Hope. There are many things that the elders in their teachings never touch, and which Sr. Frances doubtless feels would humiliate the older ones if taught in the Home Column, that appear in the *Hope* with the most beautiful expositions; and I say we older people would do well to faithfully read the *Hope*. We should not think, if we have no children, and especially if we have not been reared in the church, that because we are grown we do not need this paper; but we should subscribe for it, read it ourselves, and get the volumes bound as a fund of truly instructive and interesting reading for those young people who happen to be with us at times. If we do not, young people will grow up all around us with higher and purer thoughts and purposes than our own, and we shall then be children indeed, needing even to be taught of them. (See Heb. 5-12). V.

## Correspondence.

In Camp, Leeka's Grove,

PLUM HOLLOW, Ia., Aug. 31st.

Bro. W. W. Blair:—The Camp is finely situated. There was rain on Thursday, and the tent did not come till Friday. The first service was Friday night. Brn. R. M. Elvin, C. Derry and Joseph Luff are here. There are not many tents on the ground. It was threatening rain Saturday—did sprinkle some. Sunday was fair, and there was a large attendance morning, afternoon and night. Monday, it rained at intervals, and at night just poured down, sifting through the tents like mist. But no one was seriously incommoded. Two of Bro. Wm. Leeka's children are sick, but apparently not dangerous—chills and fever I suppose.

Brn. Elvin, Derry, Luff, Hougas and myself have done the preaching. Major A. R. Anderson, Representative of the Eighth District to Congress, was present from Sidney, Sunday, morning and afternoon, and expressed himself well pleased. The meetings were very orderly on Sunday. No disturbance of any sort has oc-

curred. Last night we had a wedding. Bro. Emsley Needham and Sr. Julia Hills were married by me at the opening of the evening service, the bridal party being arranged on the platform. The Plum Hollow band put in an appearance and gave the camp and bridal party a serenade. A very favorable impression is being made.

Bro. Wm. Leeka sent for a tent which is 40x50, and is proof against rain. We are well appointed. It looks rainy, but is warm this a. m. We meet at 9 a. m. for prayer and social meeting, at 11 for preaching, and at 2:30 and 7:30 for preaching. An excellent spirit is prevailing among the Saints. No one sick on ground that I have heard of. Bro. Elvin's wife is with him.

Yours,  
JOSEPH SMITH.

ANTWERP, Ohio, August 22d.

*Editors Herald:*—Since our district conference in June I have been doing what I could in the way of missionary work during the heated term. Did some labor at Clear Lake, Indiana, till July 28th, at which date I went to St. Joseph county, Michigan, an entirely new place, one never visited by the elders before. I held forth in five discourses, to good audiences of attentive listeners. The people were kind and courteous. I was kindly entertained at the home of Mr. and Sr. Crookes, she being the only member in the county. We left on August 4th, strong in the hope and belief that good would eventually result from the effort there. Spent one day at Island Park, Indiana, and although one day too late to hear that "Prince of Humbugs," Sam Jones, we saw and heard a pocket edition of Babylon. I was told that Sam received three hundred dollars for a sixty minute speech on "Character and Characters," which consisted of jokes and anecdotes, in his bombastic style. I was mean enough to indulge in the thought that "fools and their money parted."

I returned to Coldwater on the 5th, but did not do much preaching on account of the weather, as the long looked for rain came at last, and although too late to save the corn and potato crop, it was a great blessing to the country. Returned home on the 16th, came here on the 19th, and on the 20th troubled the placid waters of the Maumee by baptizing three persons, an old man of seventy and a man and wife. There are more to come. Come again, Bro. Lincoln. The world, the devil and the "sky pilots" will learn ere long that God is at the helm, and when he works who can hinder! I enjoyed splendid liberty of the Spirit yesterday while presenting the grand principles of truth. Expect to return to the lake on the 25th to attend our two-days meeting on the 27th and 28th. As there was no provision made at our conference for a two-days meeting at this point, at the earnest request of the Saints and friends I have taken the responsibility to appoint one on the 17th and 18th of September, commencing at 10:30 on Saturday, the 17th. The meeting will be held in Bro. Erter's grove, six miles south-east of Hicksville, and six miles north-east of Antwerp. Those coming from a distance will write Bro. John Erter, Antwerp, Paulding county, Ohio, who will give information as to the routes, stations, &c. We shall expect quite a delegation from Clear Lake. Everybody is invited.

As soon as practicable I expect to visit some new points in Michigan, also Mercer and Sandusky counties, Ohio, and other points in Indiana. Shall push along and keep moving while I have

powers of body and mind. I must not forget to say that in my late trip to Michigan I had father Stroh for a traveling companion and helper, and to those who know him I need not say he is No. 1. God bless him, and all Saints, is the prayer of yours in bonds,

B. V. SPRINGER.

BOSTON, Mass., Aug 15th.

*Bro. Joseph:*—We ought to have an able minister in this city, one who is willing to sacrifice and endure much, and yet in an amiably, loving manner, zealously stand by the truth, lifting the banner high, and so nobly that all who are hungering for the word of life may be sought out, also able with the pen, apt to teach, not given to curiosity seeing, and can honorably stand the storms of life, one that you are not afraid to risk the good name of the church in his care, can also sympathize with all conditions of life and grandly march at the head of thoughtful men. I want such a man with me now. Who is he?

Your reply on examining as a whole the "Address" of Br. Whitmer is good and sound, and I am fully satisfied that "that Seer will the Lord bless; and they who seek to destroy him shall be confounded," and that all who take comfort in trying to bring reproach on his name will be brought to shame. The cunning exhibited in expounding the 19th sec. of Doc. and Cov. by such men is truly ridiculous. They ought to read Matt. 10: 14, "And whosoever shall not receive you, nor hear your words, \* \* \* it shall be more tolerable for the land of Sodom and Gomorah in the day of judgment;" and verse 40,—"He that receiveth you receiveth me;" and 1 John 4: 6—"We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we that Spirit of truth and the spirit of error." Some said to Moses, "Ye take too much upon you. \* \* Wherefore then lift ye up yourselves above the congregation of the Lord."—Num. 16: 3. This is an old cry and oft repeated,—“Shalt thou indeed reign over us, or shalt those indeed have dominion over us.” Num. 16: 8. Right authority, ordained of God, is despised by the world prompted by the spirit that dwelleth in the hearts of the wicked.

Laman and Lemuel, the elder brothers, understood the "cry," and said, "Our younger brother thinks to rule over us." Nephi 4: 1. Notwithstanding this, the angel of the Lord had said to them, 1 Nephi, 1: 30, "Know ye not that the Lord hath chosen him to be a ruler over you, and this because of your iniquities." "Authority" has ever been the bane of a people at unrest. They are always willing to tear down before they build a better mansion to shelter those bereft of home.

I am not disquieted over the issue. God is holding the reins in his own hands. There is much to encourage in the work, though the laborers are few. I have attended or held a meeting to average once a day since the General Conference. At Pittsburg Bro. Cady and wife, formerly excellent members of the Methodist church were baptized when I was there. They will no doubt make their influence felt in the church of the Saints. On the 26th of July, a young lady, sister Lizzie Bedell, of Bridgeport, Connecticut, while here on a visit heard the gospel and was baptized. Her father is a member of the English Church, and her mother of the Roman Church. A sister Mary Scheibel and son of Boston, were baptized, who were members of

the Roman Church. Two young ladies from Sweden gave their names for baptism a few days since. They are of the Lutheran Church. So you see we are gathering from the ranks of all the societies of the land. All who are seeking truth must come out from the man-made churches, to the kingdom of God.

The difficulties in the district will be dissipated after a little time, if the Saints will let all those matters alone that belong to those whose duty it is to set in order the churches. Brethren Smith and Bond of the Seventy are appointed to take charge of Fall River and Providence branches. I have requested that all ordinations in the district be left to the president of the mission.

The injunction of the ancient apostle to "lay hands suddenly on no man," is especially impressed upon the attention of the Saints, and if left to me I advise that all ordinations in the many missions be left to the presidents, and not be permitted in the judgment of all and any of the elders to set apart whom they think may be called. "Believe not every spirit" is a command of great import for the welfare of the church; and if those men called to take especial charge of the churches can't be held responsible for wise ordinations, who can? And if they err in that matter, how much easier the few can be corrected than the many. The gifts of the gospel are more especially to confirm the word, with the power to bring to remembrance, and show things to come. But the setting apart the ministry, and all that appertains thereto, should be left to those whose duty it is to regulate all the affairs of the church in all nations.

I am of the opinion that more harm has come to the church through hasty ordination than from any other source. And if members of one quorum can be removed to a less responsible quorum, then can officers be released and stand as members. And such must be the case where they do not learn their duties to "be counted worthy to stand."

The Saints in this mission are earnest workers, but we want help. I expect to sail on the 18th instant for Nova Scotia, in company with Bro. Sheehy. He is to meet me here, or get aboard at Portland, Maine. Bro. Bond has baptized eight or ten since conference.

Yours in the bonds of the gospel,

E. C. BRIGGS.

LOS ANGELES, Cal., Aug. 14th.

*Editors Herald:*—We arrived here July 12th; enjoyed a pleasant trip; stopped in Sacramento four hours; met Bro. James H. Parr, and sisters Blair and Calderwood. The few hours there seemed like being home once more. But circumstances were such we had to part with pleasant company and move on our journey Southward. We were met at the depot at Los Angeles by Bro. Earl, formerly of Sacramento. Met quite a number of Saints during the week. The following Sunday met with Saints at their place of worship. They have a fine room in second story well furnished and kept in order, on Spring Street, centrally located as to the business part of the city. Bro. J. R. Badham is the presiding and leading Spirit here, well fitted for the position he fills, both for presiding and preaching. The church will be properly represented and defended under his administration. He has the knack of rectifying mistakes and putting things in order without giving offense. This is a hard matter to do, for

many fail who try the hardest. Since I have been here he made several discourses on Twenty-five reasons why we should believe the Book of Mormon. They were excellent, being so logical it seemed as if impossible to find any one to refute them.

To-day I had the pleasure (this I mean) of meeting and hearing Bro. D. S. Mills preach. Prayer meeting was at 10, a. m., being early for church. We went into the meeting, found him speaking to the Saints. His testimony of the work, and his exhortation to be faithful was as a voice from heaven. After meeting found that he had not forgotten us, needed no introduction. As many had not seen him we had to be satisfied with but few words as our portion. He preached at 11 a. m., subject, Restoration of the former land marks.

I felt as though my six year's absence was lost in my spiritual growth, and that I was privileged to return home again and hear my Father's voice. I only hope this will be the case. Met Bro. Geo. H. Rice here; he lives in this city. Don't think he takes to anything. Think if Bro. Joseph had seen him when he was east it would be different with him. He speaks very highly of Bro. H. A. Stebbins. With such men think he could be regained, a wise and better man. He is a good man, but unwise men ought to stay away from him. May the restorer soon come.

Yours in hope,

GEO. L. MATTHEWS.

WHEELOCK, Texas, August 16th.

*Bro. Smith and Blair:*—I have just come home from middle Tennessee. I stayed there about three weeks, preached nine sermons in eight new places, visited a great number of families and conducted one prayer meeting for the people at their appointment. The people turned out well at every appointment and gave good attention. I am satisfied that the word spoken was as good seed sown upon good ground, and will bring much fruit. I gave an opportunity at each appointment for anybody that saw proper, to come forward and show by the Bible that our claims were not true, if they could. But nobody came. There were several preachers present, of different denominations. One Methodist preacher told me after I had preached a few discourses that he already saw that if I would stay there I could organize a church. He said the people would not tell me what they would him. And another man, who is a Campbellite, told me that if I would stay there I could build up one of the largest churches in that country. All of this took place in the section of Tennessee where I was born and raised, and where I had preached for about ten years while I was a member of the Baptist Church. The people seemed astonished at the doctrine, yet would confess it was the Bible. But there was a part of it new to them. There I saw a fulfillment of the prophecy of Isaiah, for it is "a marvelous work and a wonder." Judging from what I observed, I never saw such an opening for the work of the Lord to continue. May God bless the people, and may the good work go on in middle Tennessee. I love my old neighbors, kindred and friends. I hope the time will come that I will have the privilege of going back there to preach to them again, and baptize many of them into the Church of Jesus Christ. I left them examining the scriptures to see if the things that I preached were true. Now, if

regard to the work in this section of Texas, I am not prepared to tell just how the brethren are getting along, for it has been some time since I have been around, to see them, but think they are doing very well, all things considered. I mean to visit the branches as soon as I can, and then I will tell you about the matter. I will now come to a close for the present.

Yours in gospel bonds,

E. W. NUNLEY.

MASONVILLE, Ontario, Aug. 20th.

*Editors Herald:*—I was baptized January 5th, 1884, at Riverview, Dufferin county. I have never regretted that step. I rejoice in this great latter day work, because I have received sufficient evidence to know for myself that the doctrine is true, and would feel to encourage my brethren in the words of the hymn, "Go on in faith, ye Saints go on. Fear not, your cause is good." I was raised in the church of England, my parents being of that persuasion. When about twenty years of age I joined the Methodist church, and continued a member of it about four years, when I heard elder J. A. McIntosh preach; and after careful and prayerful investigation of the principles of the truth presented, the Spirit influenced me to yield obedience to the gospel, which I did, and have been made to rejoice many times in its saving power.

We feel grateful to our heavenly Father, here of late, in seeing many embrace the great work in this vicinity. Elders W. J. Smith, R. C. Evans and J. H. Lake, labored here, strengthening us and building up the Saints, and the Lord is adding almost daily to our number. On the 17th of July Bro. W. J. Smith went to labor in the west part of Amaranth township, about ten miles from here, and after preaching eleven times baptized ten. He was joined by elder J. H. Lake, they continued preaching for a week and nine more were baptized. Fourteen of these were heads of families, and most of them had belonged to the Methodist church. Of course, this stirred up the Methodists, and they went to their preacher and demanded that something be done to save the people. Their preacher sent to Parkdale (suburb of Toronto), and secured the services of the Rev. T. L. Wilkinson, one of the Goliaths of Methodism, to defend their cause. He is sharp and shrewd, deeply learned and accustomed to debating, has met the Rev. J. A. Harding of Campbellite fame, also Mr. Sweeney of the same faith, all of which made us feel that except the Lord assisted his servant, the work must be trampled in the dust. Bro. Smith, however, seemed firm, stating his willingness to meet any man they would bring, so accordingly they met and arranged the following propositions for discussion. "Resolved, That believers only are proper subjects for Christian baptism." W. J. Smith affirmed. 2. Resolved; That infant children of believers are proper subjects for Christian baptism." Rev. T. L. Wilkinson affirmed. The debate to last four nights, two hours and a half each night. The debate commenced the evening of the 15th, and closed on the evening of the 18th. It was largely attended, and although it was in a Methodist community where none had ever heard Bro. Smith, (as there was no place large enough where he had been preaching to accommodate the people), yet we are pleased to say that the gospel banner being unfurled there, made us many

friends. The Saints are feeling jubilant over it, and rejoice in the victory. I need not stop here to tell you of Mr. Wilkinson's course of argument, (for there was but little of that), but will merely say that it was a gush of ridicule, from beginning to end, trying to prejudice the people's mind against Bro. Smith, claiming he was a Mormon, &c. Bro. Smith had good liberty in defending the truth, and much prejudice has been removed. Many who thought the Saints of no account, were led to see they are able to sustain their position by the word of God in this principle, at least, that was presented to them. The Rev. T. L. Wilkinson chose as his moderator the Rev. Mr. Sing, pastor in charge, and Bro. Smith chose me as his moderator. The chairman was a Congregational preacher, and of courses sided with the Methodists. However, we had regulations written for governing the debate, and we brought them to time as well as possible.

Yours in hope of eternal life,

JOHN SHIELDS.

MAUD, Kansas, Aug. 18th.

*Dear Herald:*—Before I left Decatur county I was requested by numerous friends to write to them. I told them I would write to the *Herald* and not slight any of them. We are located in Los Animas county, Colorado, the extreme southeast part of the state. It is a nice country to look at, and I believe it to be a good country. The soil is deep and of a good color. There is no timber in this part of any account, not much running water, but plenty by digging, and of a good quality. There are good chances to get homes here yet, but it is settling up fast and we expect a great rush this fall. We are sixty miles from railroad communication, but we have good wagon roads. We have no use for brakes on our wagons.

There is one drawback in this country,—there are no Saints in this part that I can find, so I feel lost. But it does not shake my faith. There are Campbellites, Baptists, United Brethren, and almost all else but Saints. I hope to see the time when we will have a branch in this part. There is plenty of land in this country to make homes for those renters in Decatur, and if they were here with means enough to live until they could get a start, they would make a good exchange. That is my mind.

I have not yet done any but fireside preaching. I am better at that than any other kind, but I hope to see the time when I will be able to tell the story in public.

Your brother,

I. N. DELONG.

VALENTINE, Mo., August 21st.

*Bro. Joseph:*—The Saints' *Herald* is dear to me. It always brings comfort to the hungry and weary wanderer. Thanks be to God for his goodness and mercy. His grace towards us is greater than we can comprehend; his word is light and life, and "the light shineth in darkness, but the darkness comprehendeth it not." *Sandhedens Banner* is a great joy to me. My mother tongue is the best for me, and it seems a wonder to me that Saints who can read the *Banner* will disregard it because they can read the English. Let us remember, dear Saints, how precious it was for us to read God's word in our own tongue. Let us lift up the *Banner*. Bro. P. Anderson is doing his best, and I can truly say that he is able to do the work. This has been proved up to this

time. He in connection with other Danish Saints desire to see the continuation of the *Banner*. It will do good wheresoever it goes. It speaks the truth. I say again, especially to the Danish Saints, let us help our brother Peter in this good work. Good news is heard from our brothers Moore and Thomas here in this district. May the blessing of heaven follow them.

Your brother in gospel bonds,

A. JENSON.

WOODBINE, Iowa, Aug. 21st.

*Editors of Herald:*—Being somewhat disappointed by rain (although a welcome visitor) to-day in not being permitted to attend a two-days meeting at Six Mile Grove, we have spent our time in reading "welcome *Herald*." O, how we prize its weekly visits, as it comes with such cheering news from all parts! Truly, the Saints are gaining favor with the people.

We have opened a new place for preaching about three miles from Woodbine, at Farlow School-house, and Bro. Derry has been there three times. On last Sabbath he preached at three and eight o'clock p. m., to good and attentive audiences; house crowded full, and some outside; had good liberty as he usually does, delivering two splendid discourses. I feel that good will be done there, and that in the near future a number may be gathered into the fold. This is my daily prayer to our heavenly Father. There are quite a number of good, sound, thinking, influential citizens there that are investigating, and are very friendly to us. I have two copies of Book of Mormon, also several copies Voice of Warning loaned in the neighborhood. I pray God to give the increase, and in the near future we may have a church at Woodbine. How I wish the people could see as I do since I obeyed the gospel at last fall Reunion at Bro. Garner's grove. We are anxiously awaiting the Reunion at Harlan, and trust and pray God may be with us in power and that great good may be done in his holy name. I had one dozen Voice of Warning and they are all out; I send for one dozen more. I want to sow some of them.

Yours,

S. B. KIBLER.

LUCAS, Iowa, August 24th.

*Bro. Joseph:*—Being young in years, I have always felt a timidity when I thought of writing to the *Herald*, but this morning there is another feeling. The Spirit of the Lord manifests to me that it is my duty to bear my testimony, inasmuch as the Lord has blessed me with the knowledge of his gospel. When I look back over my past life and think of my unworthiness, and consider that he has spared and blessed me, the thought often arises, Why is it that he spares me, and others who are better and could do more good in this world than I are called away? I can see no other reason than that God in his mercies allows me this probation that I may be better prepared to meet him. May it ever be so; and I trust and pray that through God's grace I may yet be enabled to "prove worthy of the many blessings which he has bestowed upon me, and that I may never be ashamed to act as a valiant soldier in the defense of his truths, and wherever an opportunity may afford, to bear my testimony to the same. I can say as did Job in days of old, "I know that my Redeemer liveth, and though worms destroy this body, yet in my flesh shall I

see God." The same Spirit which revealed this to him, has made manifest to me that there is a God in heaven whose all-seeing eye is over all, and he taketh cognizance of the actions of his children, and blesseth them in accordance to their desires and humility before him. May we all strive from day to day to keep his commandments, and may we as a church become more united and strive to overcome our failings and imperfections that the work of the Lord may roll on more rapidly and eventually fill the whole earth, when peace and good will towards all men may be in every heart, when Satan shall be bound, and all the results of his evil devices and cunning craftiness may be banished away, and love and harmony prevail throughout the length and breadth of the land, is the prayer of

Yours in Christ,

T. W. WILLIAMS.

SONORA, Iowa, Aug. 24th.

*Brother Joseph*.—Since I wrote to you from Iron Hill, I baptized two more, some more have given me their names for baptism, and a number more are seeking after truth. Some nights the Presbyterian church in Fulton, which they so kindly gave us the use of, could not hold near all the congregation, and the last night we were there the trustees told us that the house was open for us at any time and said, "Come again." The work is onward, thank God. I expect to go back there to Iron Hill and Fulton, after the reunion, if I am well.

I remain a lover of God's works,

J. S. ROTH.

EAST SAGINAW, Mich., Aug. 23d.

*Brethren Joseph and William*.—I thought a few lines from here would not be amiss, as I hear many say, "Why don't you write oftener to the *Herald*, so that we can all learn how the work is going on," etc. I thought I was doing pretty well; for I drop a card every now and then to keep you informed as to how the work is progressing.

Well, everything seems to move on nicely, all through this district. Of course, we have plenty of opposition, get lots of abuse, and are called everything but Saints by many. And on the other hand, we are blessed in meeting the opposing parties, and are brought off more than conquerors. We try to suffer the abuse, and to not abuse or speak of them in an unbecoming manner. As officers we all strive to see alike, and work in unity and love, each having a desire to advance this great latter day work. We have had Bro. R. Salyards with us ten or twelve days, which was a source of joy to us. He did me and the Saints much good, as several have expressed to me. We regret that he did not stay longer. You will be welcomed back again, Bro. Salyards.

We have held two days meetings in Lapeer and Huron counties, and will have one in Sanilac county. I find they do much good. It is the means of bringing many out to hear who otherwise would not come out. And in the two days we generally get in six sermons and two prayer and testimony meetings, and I tell you it counts up fast. It lays prejudice one side, causes many to believe, and others to feel more friendly toward us. O, this work is onward here! Several are coming into the church. None are going out. Eight were baptized on the 21st and 22d, near Canboro, where we held our debate last

winter with Mr. Lelland on the Sabbath. Lelland never came back there since.

Brethren, pray for us that we may be humble, wise and faithful, ever standing for the truth. I am now on my way to attend to a call at Gladwin.

Your fellow worker,

J. J. CORNISH.

PARIS, Tenn., Aug. 25th.

*Bro. W. W. Blair*.—In company with Bro. Griffin have held four meetings near Fulton, Obyon county, Tennessee. Interest not very flattering. We then went to Kenton, held two meetings and baptized two. Thence we went to Farmington, Graves county, Kentucky, to conference. We had a profitable meeting, organized the branch there, ordaining Bro. James Adair an elder, Bro. William Clark priest, and Bro. Green Snow deacon. Went thence to Eagle Creek to attend the funeral service of Bro. William Greens. Continued meetings three days with increasing interest. Went to Weekly county, held meetings three days, baptized one and two others gave their names for baptism. The interest there is very favorable for others to unite. There we received a cordial invitation, as representatives of our faith, to hold meetings with other denominations in a union meeting-house at Board Springs, Graves county, Kentucky, beginning Sept. 11th. We accepted the invitation and desire the prayers of the Saints that we may rightly represent our faith and doctrine.

P. B. SEATON.

CANBORO, Mich., August 18th.

*Bro. Joseph*.—Everything moves on grandly here. We have occasionally some coming into the church. Bro. Salyards is with me, has been, and will be for a few days yet. I am pleased to have him with me; it seems so strange for me to go to meeting and sit down to hear a Latter Day Saint elder preach. And O, how good it is! My lot has been in the past to be alone. We had a two days meeting in Five Lakes; it was a grand success. The Saints are alive to the work. We are all encouraged to move on.

I am feeling well, and in the faith,

J. J. CORNISH.

MILTON, Florida, August 25th.

*Dear Herald*.—The voters of this county have just said by a majority vote of 140 that alcoholic liquor shall no longer be sold in this county. For this nobody in particular, but everybody in general, is entitled to credit. It was a spontaneous uprising of the people in revolt against the traffic and its disorders. It is gratifying to be able to state that so far as I know all our people, who were eligible to vote, were a unit for prohibition. I was much surprised and pained by one of our ministers, not a voter here, giving his sympathy to the dram-shop. Why he did so I am unable to conjecture, as he is, I think, a teetotaler.

If the liquor traffic is right, if it promotes the peace and prosperity of the people, if it increases happiness, if it promotes the general welfare, if it is necessary as a means of maintaining our public or private rights or privileges, then I agree that it should be protected by law, and that all good people should give it sympathy and support. But if it is an evil producing drunkenness and crime, if it leads to idleness, waste, and want, depriving helpless women and children of the necessities of life, if it causes men to abuse their wives and

murder each other; if, in fact, it leads to and produces evil, and only evil; then it should be suppressed by law, and all good people should give sympathy and support to its suppression.

L. F. WEST.

NEW PROVIDENCE, Ind., Aug. 22d.

*Brother Blair*.—I now find time to write to you, having just returned from Crawford county on a preaching tour. Found the work there cold and heavy. But I had not preached there long until light began to spring up among the people. There is now a good interest manifested among them. My time was limited because of our conference on the third of September. Before I went to Crawford I was over in the Blue Licks and opened a new field of labor. Some there are believing. The work in Southern Indiana is looking up some.

JAMES G. SCOTT.

CLEARWATER, Neb., Aug. 26th.

*Bro. Joseph*.—I have been trying to do what I could for the cause in different parts of the Central Nebraska district for the past month. This is a hard field in many respects to labor in, as compared with the east. The most of the people are "Homesteaders," and are therefore very poor. The land is poor in some parts, and the drouth this season has caused a partial failure in crops, so that several of them will suffer. Many families are abandoning their claims, being starved out. This would be a good country if it had plenty of rain. The land being very sandy it requires a great deal of rain.

I visited Grand Rapids, in the north-west part of Holt county, which is on the borders of the Lamanites. Just across the river is a large Indian Reservation; I saw several villages built of logs, sod, and canvas. They seem to live in peace with each other and with the whites. They cultivate the soil and have their flocks and herds the same as other people, which indicates the near fulfillment of the promise in the Book of Mormon concerning them. The few Saints there, are doing what they can for the work, but are all poor in this world's goods. We preached there twice; but very little interest manifest. From there we went to Chelsea, where there is a larger branch. They seem to be in good condition spiritually, and are gaining favor with the people. They have had bitter opposition from the outside, but by their godly living they have succeeded in very nearly living it down, so that some who made strong threats against them are now ashamed of it. Bro. R. H. Wight is in charge of the branch here, and has done a good work. He has the confidence of the Saints and friends, and seems to have the work at heart and is anxious for its welfare. We love to encourage all such who show their faith by their works, and if they have peculiarities, (and who is without them?) we can afford to use charity, and thus be the disciples of Christ.

We preached there twice. The interest was not good, but very few desire to hear. We did what we could in cheering and encouraging the Saints, who seemed to feel well. From there we went to Knox county, preached in two new places for a week, five times at what is known as the Spencer Valley School-house, and twice at Grimpton on Sunday. At these places the interest seemed good. We were invited to come again, which we expect to do when we can. This opening is the work of Bro. J. P. Larsen,

who moved in there about one year and a half ago from Omaha. He has done all he could, giving tracts and talking in a private way, and above all setting a good example. It seems strange to many to see the Saints scattering all over the country, one here and one there. But to us it is not strange, for we see the hand of the Lord in it all. Wherever there is a family of Saints who honor their profession before men, there is an opening for the preaching of the word. Hence we hear calls from those faithful Saints, "Come and preach; the people desire to hear our doctrine." So it seems this is the way the word is to be scattered in all the world. I expect to attend the conference in this district the 3d and 4th of September, and continue to labor as the way may open and wisdom direct. Will try and attend to all calls in any part of the field so far as possible.

The Lord has greatly blessed me in presenting the word, and at times far beyond my expectations, which is very encouraging to me. But judging from the number baptized, very little has been done. We can not always judge by that, for the gospel is to go to every creature, then the end will come. Whether there be a number baptized or not, I understand that the gospel is to be "preached as a witness unto all nations," which witness will testify for or against them in the great day; so that when we sow the seed faithfully we have done our duty. The cheering news in the *Herald* from week to week is inspiring to the soul. When I read it I feel new life springing up within me, which drives away the clouds which serve to discourage from time to time. I do not see how any Latter Day Saint can live without it, who feel any interest in the work at all. Then may it continue to go forth until its glorious news reaches the ears of all people.

In gospel bonds,  
W. M. RUMEL.

TABOR, Iowa, August 21st.

*Brother Blair*:—Bro. Goode and I have just returned from Mill Creek, where we met with Saints and friends, and had the privilege of presenting the word of life to fair audiences with good liberty. Father Goode spoke quite lengthy at each service and bore a faithful testimony to the truth of the latter day work. We are inquired of by nearly all we see concerning our camp meeting. We expect a large attendance.

Yours for truth,  
HENRY KEMP.

ALVIN CLARK made telescopes for fifty-two years, and now has died at the age of eighty-three. He made lenses which brought the moon so near the earth that its surface could almost be sketched; he read with his wonderful instruments new secrets of the celestial world; he counted the rings of Saturn, he brought to view the moons of Jupiter; he could almost catch the glory of the flowers which bloom on Mars and Venus. But the machine of his body ran down at length, and in a delirium his soul went out on its long voyage. When the night comes down we poor mortals can not see, but the solemn owl that has been blinded by the fiercer light of the day goes out to find her food. Her eyes are not like ours. So when the night of life comes down and mortal eyes close forever, what do the soul's eyes see? Has this Alvin Clark by this time seen more glorious than all his lenses ever revealed? Is he smiling back at his fifty-two years' work and saying to himself, "What a bungler I was at best! How dull those glasses really are that I thought so fine; why the heaven of

heaven is open to my naked vision now." And thus the haunting question comes back perpetually, Are we anything more than reasoning animals that have our little day and then disappear, or are we standing on the very threshold of Summer Land and only a little lower than the angels?  
—*Salt Lake Tribune*.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE CHURCH AND HER LEADERS.

"When nations are to perish in their sins  
'Tis in the church the leprosy begins;  
The priest whose office is with zeal sincere  
To watch the fountain, and preserve it clear,  
Carelessly nods and sleeps upon the brink,  
While others poison what the flock must drink;  
Or, waking at the call of lust alone,  
Infuses lies and errors of his own;  
His unsuspecting sheep believe it pure;  
And, tainted by the very means of cure,  
Catch from each other a contagious spot,  
The foul forerunner of a general rot.  
The truth is hushed that heresy may preach,  
And all is trash that reason can not teach:  
Then God's own image on the soul impressed,  
Becomes a mockery, and a standing jest"

—*Cowper*.

The differences between the Reorganized Church of Jesus Christ of Latter Day Saints and the Utah Latter Day Saints, in faith and practice, must be self-evident to any one who has made even a superficial investigation of their respective claims as servants of Christ. And seeing that such differences are based upon matters held to be essential to salvation, it follows that one, or both, have departed from that truth, defined by Jesus as "Thy Word." The word of God.

The true basis of the position of a Latter Day Saint must of necessity be, belief in the divine calling of the martyr, Joseph Smith, to preach and teach the fulness of the gospel of Jesus Christ and officiate in the ordinances of his church.

The fact that the first principles of the gospel are held intact by both sections of the church, is a proof of the foregoing proposition, and become a paramount reason why the respective positions taken up and maintained by the differing bodies should be, without bias, submitted to the arbitrament of the word of God as stated in the Book of Mormon, the Bible and the Book of Doctrine and Covenants, these books having been accepted as the standard works of the church.

God is not changeable, "neither doth he vary from that which he hath said; therefore his paths are straight, and his course is one eternal round."—Doc. Cov. 2:1.

Affirming, as we do, the divine origin of the church, it is evident that the question of legitimate succession to the office-work thereof is the pivot upon which must hinge the claims made to faithfully represent Christ to the church and the world. This question once settled, all other differences, being minor, must vanish like the dew before the morning sun.

Our premises are that, upon each side of this question there are men and women who want the truth, and who if the truth

be made plain according to the revealed law of God, they will accept and adhere to it at any cost or sacrifice. To such as these we address ourselves, and the settlement of this question ought not to present any insurmountable difficulty, although the importance thereof can not be over-estimated. The key to its solution will be found in the revelation given to the church February, 1831, Doc. 43: 1, 2. (Sec. 4, European edition):

"O, hearken, ye elders of my church, and give an ear to the words which I shall speak unto you; for behold, verily, verily I say unto you, that ye have received a commandment for a law unto the church, through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate, and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

Herein is affirmed the standing and authority of the "first elder" of the church, and from this we learn that no other shall be appointed as his successor "except it be through him." And none are to be received in his stead except those who are so appointed. This is a law, binding upon the church, and no amount of sophistry or special pleading can alter the fact, or relieve the eldership of their obligations herein imposed, viz., to see that the requirements of the law are fulfilled by those who claim to lead the church.

Much has been said about the "mantle of Joseph" falling upon Brigham Young, and of his having spoken with the voice of the martyred prophet; but all this is beside the question, and does not answer the query, Did he come in at the right gate? In other words, was he appointed and ordained according to the law before quoted? If not, the whole superstructure upon which the Utah hierarchy base their claims to administer the ordinances of the gospel of Christ, [as the leaders of the church.—ED.], must fall to the ground, because the conditions are wanting upon which alone such claims can be sustained.

If the people of Utah chose to sustain the late President Young as their "prophet, seer and revelator" in the face of his well authenticated denial, "I am neither a prophet, or the son of a prophet," it was their own business. He well knew, none better, that in preaching, teaching, and practice, he was in open violation to the commandment which says, "Thou shalt love thy wife with all thy heart, and cleave unto her, and none else."—Revelation given February 9th, 1831, Doc. Cov.

In thus practicing, he transgressed the law of God, and sinned. "And whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law."—St. John 3:4. If the testimony of the ad-

herents of the late President Young may be accepted, he lived and died without repenting of this evil. Therefore, according to the law, the church is justified in rejecting the claims of his followers that he was the legal successor to the martyr and a duly qualified prophet of God.

And besides, he was not a lineal descendant of the martyr, nor the "head" of his posterity, neither did he receive, or claim to have received, appointment, anointing, or ordination as the president, prophet and seer of the church at his hands. The absence of any one of these qualifications was and is sufficient, in itself, to disqualify him as the successor to Joseph Smith in the prophetic office and leadership of the Church of Christ.

In the investigation of the position of the Reorganized Church, and her claims to be the legal successor of the Church of Jesus Christ established on the 6th April, 1830, we present the following revelation given through the martyr, June 19th, 1844, as pertinent to this inquiry:

"For the anointing have I put upon his [Joseph's] head, that his blessing shall be put upon the head of his posterity after him; and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in thy seed, shall the kindred of the earth be blessed."

The question here arises, who is "the head of his posterity after him." Can it be any other than his eldest son Joseph Smith, the present leader and prophet of the Reorganized Church, who both by heirship and blessing is entitled to represent his father's posterity? We think not. For as such, he becomes the inheritor of the authority conferred by revelation upon his predecessor April 6th 1830, and reconfirmed by revelation January 19th, 1844, par. 39, as follows: "I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer, and a prophet." This, when taken in connection with the law given February, 1831, sec. 43, par. 1 and 2, shows that the perpetuation of the prophetic office must needs be by transmission through the seed of the martyr, birthright being one primary and necessary qualification. It is therefore with confidence that the president of the Reorganized Church is named as the *only one* in whom this requirement of the law can at present be found; although it must be conceded that more than this is required to fully qualify him for the position he now holds; for his qualification would be passive, and his appointment void, except he had also been ordained and blessed to this end by his predecessor in the prophetic office. That he was thus appointed and blessed under the hands of his father while imprisoned in Liberty Jail, Missouri, and also at Nauvoo, has been affirmed by unimpeachable testimony. He was ordained to the Melchisedec priesthood under the hands of Elders William Marks, Zenas H. Gurvey, sen., and others, the former the president of the Stake of Zion, and High Council, at Nauvoo; the latter a president of Seventies at the death of Joseph and Hyrum Smith and the consequent disorganization of the church, such ordination

being authorized by vote of General Conference convened at Amboy, Illinois, April 6th, 1860, as well as by the direct call of the Spirit. The President of the Reorganization, addressing the conference upon that occasion, said:

"I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume. I wish to say that I have come here not to be dictated by any man or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me."

Assuming the subsequent verification of this claim on the part of the President of the Reorganized Church, his qualifications as the legal successor of the Martyr may be summed up as follows.—Lineal descent, appointments, anointing, call of God, and ordination by competent authority,—thus proving that he has come in "at the gate" and been ordained according to the law given unto the church, that Christ's Church "may not be deceived."

It may be asked, from whence did the Reorganized Church derive her authority to perpetuate the priesthood and administer the ordinances of the gospel of Christ? The answer is not far to seek, and may be found in the faithfulness of her ministry, who did not "bow the knee to Baal," but taught and kept the law of God. That the official acts of the first elders of the church were approbated by God can be proved by reliable testimony, and those who afterwards became the leaders of the Reorganization had received their authority by transmission under the hands of those elders during the lifetime of Joseph and Hyrum Smith. And after the death of these men of revered memory, these ministers of God beheld with dismay the flood of licentiousness and corruption that gradually stole upon and engulfed the church, ambitious men essayed to rule and occupied without authority the vacant seats of the martyred prophet and patriarch. The machinations of these self appointed leaders succeeded for a time, and their unlawful teachings and evil practices blinded and corrupted those who gave heed to them. The "dark and cloudy day" had come, but all did not wander into the forbidden paths. A "remnant" remained true to the church covenants, contending for "the old paths," affirming the law of God contained in the divine oracles given to the church, pointing to the admonition addressed to the church on the 22d and 23d of September, 1832, claiming that, in honoring this the word of the Lord, the distracted church would be blest of God and redeemed from her affliction; for "neither doth he vary from that which he hath said," and he had said to the church,—

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom; otherwise there remain-

eth a scourge and a judgement to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily I say unto you, nay."

The spirit and teachings of the foregoing revelation were re-affirmed by the word of the Lord on the 19th January, 1841, as follows:

"And again, verily I say unto you, let no man pay stock to the quorum of the Nauvoo House, unless he shall be a believer in the Book of Mormon and the revelations I have given unto you, saith the Lord your God, for that which is more or less than this cometh of evil, and shall be attended with cursings, and not blessings, saith the Lord your God. Even so. Amen."

Herein lays the condemnation of polygamy, and the Adam-God, blood atonement theories of the Utah church. Such doctrines are contrary to the teachings of the Book of Mormon and the commandments given before 1841, and consequently have been, and still are "attended with cursings, and not blessings," as predicted by the word of the Lord.

The men called to reorganize the church were so called because they taught and lived in accordance with the revelations and commandments of God. And by the light of those commands they tried and rejected polygamy, and its attendant evils, as taught and practiced by the late Brigham Young and those who uphold his authority as the leader of the Utah church.

Much has been said about the character and authority of the late Wm. Marks. Everything that could be done to impair his authority as an elder of the church, by the adherents of the Utah church, has been said and done. Elder Wm. Marks was, at the death of Joseph and Hyrum Smith, the president of the Stake of Zion at Nauvoo, and as such was of high authority in the church. He was also president of the High Council, and therefore stood next in authority, as a local officer, to the First Presidency. At the impeachment and trial of President Sidney Rigdon, who had been condemned upon the almost unsupported testimony and caprice of Brigham Young, Elder Marks refused to endorse the decision arrived at, and refused to condemn by his vote. This did not suit the policy of the self-appointed leaders, and therefore Elder Marks and all others differing with them were unceremoniously removed from their offices, and in many cases excommunicated, or threatened with excommunication from the church. Whatever may have been the offences of Elder Rigdon, the before named charge was the only one alleged against President Marks, so far as known to the writer. [And so far as appears of record.—Ed]. And upon this flimsy pretext he was removed from an office conferred upon him by the sanction of the church under the presidency of Joseph, the Martyr.

That Elder Wm. Marks was an approved servant of God may be gathered from the following extract taken from a letter addressed to "the Presidency of the Church of Jesus Christ of Latter Day Saints in Kirtland," March 26th, 1838, by the Lord's servant and prophet, Joseph Smith. See history of Joseph Smith, *Millennial Star*, vol. 16, page 1311

"I would just say to brother Marks, that I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him, and had seemingly obtained some degree of advantage over him; but about this time a chariot of fire came, and near the place even the angel of the Lord put forth his hand unto Bro. Marks and said unto him, "thou art my son; come here." And immediately he was caught up in the chariot and rode away triumphantly out of their midst. And again the Lord said, "I will raise thee up for a blessing unto many people. Now the particulars of this whole matter can not be written at this time; but the vision was evidently given to me that I might know that the hand of the Lord would be upon his behalf."

What further vindication of the character and standing of Elder Marks need be required than this promise in respect to his future work, "I will raise thee up for a blessing unto many people." This sanctifies his presidency, and when taken in connection with the heirship of the "first elder," becomes strong presumptive evidence of the divine acceptance of the Re-organized Church. But when besides these testimonies we have the knowledge that the gifts of the gospel of Christ follow obedience to the teachings of her ministry, her claims pass from the regions of conjecture into the atmosphere of established truth.

In concluding this short article, the writer may be pardoned in giving expression to the wish that it may be a means of bringing out the truth; and he trusts that the subject may be approached by all, devoid of that spirit of bitterness that so often marks controversy upon these and kindred subjects by some of those who essay to discuss them. Asperity in argument or teaching seldom leads to conversion. Surely, we may accredit one another with equal desire to know the truth. The advantage is not always with those who make the most noise. The truth, however meek its advocates, still remains true, and will, sooner or later, be made manifest.

"Thou must be true to thyself, if thou be true would'st teach,

Thy soul must overflow, if thou another soul would reach,  
It needs the overflow of heart to give the lips full speech.  
Think truly, and thy thoughts shall the world's famine feed;

Speak truly, and each word of thine shall be a fruitful seed;

Live truly, and thy life shall be a great and noble creed."  
--(Heber).

JOSEPH DEWSNUP, Sen.

### SECRET ORDERS.

#### DO SAINTS NEED THEIR AID.

THE secret orders of the land are many. They all claim they are for good, and many of them say that they have taken up what has been cast out by the christian churches, and that they are ever first in deeds of charity to mankind in general, and them-in particular. Their secrecy is such that there is no knowledge of their inward working, so that the people can only judge from the outward acts as to the truth of their claims for good to humanity.

We hear a great deal of suppers, feasts, balls, and other entertainments, but we seldom learn where the widows, fatherless, or poor and needy have been visited, outside of those who are members of the

order; and as for their teachings for good, it must be almost exclusively their own, as we seldom ever learn anything of their public instruction.

The first thing needful to become a member of a secret order is money, and the amount wanted by some of them is so much that no workman can very well give, so that those orders simply say no poor man need apply; for the fees are from thirty to one hundred dollars for admission, to say nothing of what is wanted after. Of the real benefits none can judge unless he once has been admitted and has seen and learned for himself. And if we take heed we learn that there are many disappointments, and much to displease, if we only believe half of what we learn from those who once were members, and more especially is this so among the Knights of Labor.

Now the question would be, What do they give, or offer to the Saints that is not found in the gospel of the kingdom? If for the sake of discussion we admit all of their claims, is there something they have that the Saints have not that would make the Saints honester, purer, and nobler workers in the great reform of humanity? Let us be honest in this matter and seek for the facts, and learn all there is to learn of what there is of good in any one or all of the secret orders, with their signs and grips and other things that they offer. But first let us ask ourselves why they should be secret. In the very nature of the thing, is not a secret order against some one? If not so, why should there be anything secret in this land of boasted liberty and free speech, where the claim is that all and every one is free to say and do as he pleases if he obey the laws of the land. Do we not see in those orders a class distinction? a combination of men against their fellows? What is the order of Knights of Labor but a combination of workmen against employers? We see in Masonry a combination of the wealthy, or the money power. And so it is with others of them; for if men really and truly loved their fellowmen, there would be no such combinations; and if we read the history of the past, we learn that it was only when men fell away from the ways of truth that such combinations became a power in the land. They are to-day warring against each other, and it would be wisdom in the children of the kingdom to take no part in any, no matter what their claims may be. All they give us are earthly promises for which they take our time and money, and in a good many instances rob us of our God-given right—our agency—oftimes compelling us to do things that we would not if free and not bound by an oath.

The Saints should always remember, and should never forget, that they belong to the highest of all orders, the order of the sons and daughters of God; that this order is not of men, but of God the Father; that the word is from the Spirit of truth; that the promises are many and far-reaching, and that the greatest of all is life eternal; that all the benefits are ours; that obedience to every law brings a blessing

to us all, and that all that is for our good in this life and in that which is to come will be given if we are not of little faith. What need then have we of the orders or the promises of the sons of men? or what can they give to us that God our Father will not give, if it is for our good? And if God has blessed us with this world's wealth, we don't need a secret order to be a giver of charity or a worker of noble deeds. The poor and needy are everywhere, and if any one has thirty or an hundred dollars to give, let him use his own agency, act in his own stewardship, and he need not fear but what the blessings and and promiaes of God will be with him.

As for organized labor and co-operative ways, it has been tried and attempted many times; but in the most of all cases, through the wickedness of men, it has almost always ended in disappointment and disaster. And if Saints can not co-operate among themselves there can be little for good expected in co-operation with men of the world whose aims and expectations are all of a selfish and worldly character.

In writing these lines there is no aim to hurt the tender spots of any ones feelings. But experience has taught that it is indeed a narrow way that leadeth unto life eternal; and if we would serve God aright we must heed the advice to ever "watch and pray." We must leave the world and its wiles, for we can not serve God and love the world and its ways. The things of this world must be under, and the things of God must be uppermost in our thoughts, if we expect to be led and guided by the Spirit of truth. How can we be so guided if we are in secret orders, meeting with them and consenting to their doings?

Much more could be said and written, but a hint to the wise is enough. Let us then as Saints of God be wise in the days of our probation, have our light trimmed and brightly burning, so that we will be ready when the Prince of Peace will come on earth to reign as king of kings.

WILLIAM CAIRNS.

### REFLECTIONS AND LABORS.

THIS evening I am alone, and the meditations of my heart respecting the great work brings fond reminiscences, causing my heart to swell with gratitude to the great Giver of all good for his manifold blessings. And after taking a retrospective view of my boyhood days when I was fondly roaming in sins' domain, exulting in the follies and vices of youth, I think of the first time I heard the gospel of Christ in its purity. I had, previous to that time, united with the Second Advent church, and found but little nourishment there. And as I had always desired to be a Christian, and had now made an effort to serve God, I expected to obtain the blessings of his Spirit that would enable me, under every condition to perform my duty, and overcome the trials of this life. But in this I was disappointed, which caused me much sorrow and grief of mind. Many times my mind reflected on the power of God, as enjoyed by the ancient Christians, and because of such not being found in the different churches of to-day, my mind was often

perplexed; and yet there seemed to be something within pointing to the future, that gave me hope. I therefore thought that, perhaps it was all right, and that when I got older I would be able to understand matters better and live as I ought. I knew I was not doing my Master's will—at least I was not satisfied with my living—although I had many seasons of joy. But, as I have already said, I was not satisfied. I attended church as regular as I could, and often heard my brethren and sisters testify of their happiness, how that they were ready to depart this life any time the Master should call, etc. But when I would compare their walk with mine, I could not perceive that they were living closer to God than I. To bear testimony as they did, I never could. Within my breast there was a reaching out—a longing—for something I could not understand; hence, being thus perplexed, and the vanities of the world offering every attraction, discontent and dissatisfaction respecting religion being predominant within, I turned my attention to the ballroom and other places of amusement, trying to find satisfaction there. But the giddy whirl of worldly gayety had lost its attraction. I desired to be a Christian; but where was the "ancient path?" I could not ascertain; and if I asked any of the different bodies, all pointed to their respective claims, saying, "This is the way."

My mind was troubled. I saw nought but confusion, and in this condition I spent days and week; many times when night had spread its curtain of darkness, and parents and brethren were lost in slumber, was my pillow wet with tears, and none but God knew the anguish of my heart. How often I prayed that the time might come when the gospel would be enjoyed as in ancient days! And many times I thought how glad I would have been could I have lived in the days when Christ and his apostles were here, that I might have received counsel from them, and be numbered with those that enjoyed the knowledge of the gospel. I often thought I would gladly have suffered persecution with them could I but have received the blessed assurance granted unto them. All this seemed to be lost, or at least I did not understand how to obtain it, hence gave up trying.

At this juncture it was rumored that the Mormons were holding meetings a few miles distant, and that they were coming to the neighborhood where I then was. My curiosity was aroused; I made up my mind I would go and hear them. But little did I expect they were the servants of God. The time came, however, for the preaching, and I went to hear—or rather to see—the Mormon preacher. Arriving at the school-house, I saw the preacher, (Elder J. J. Cornish), a boyish looking man, talking and making himself merry, and he seemed to be admired by those who were acquainted with him. The time came for preaching; he took the stand; and the simplicity of the preaching, and the power that attended it, were wonderful indeed. It was different from anything I had ever heard, for "he spake as

one having authority." I listened with wrapt attention. The next night I went and heard him again, and became more deeply impressed. I continued to go until he had preached a number of times, and had shown plainly the principles of the gospel. He then held out the inducement Jesus offered,—“If any man will do the will of my Father, he shall *know* of the doctrine.” Long had I desired to *know*; and hence I thought it but a small thing Jesus required, *i. e.*, to obey his Father's will. I determined to obey, caring not for the inuendoes that were being hurled at the Saints, hence was baptized; and, praise be to God, while I was being confirmed the Spirit that brings intelligence from heaven was given me. I could not doubt it. I then *knew* the work was of God. And hundreds of times since then God has confirmed the evidence then given, and I have never regretted obeying the gospel. Since then I have been called of God to disseminate the principles of truth, and have been blest in my efforts. The Master has always stood by me when I have tried to do my part, and we feel to trust him for the future.

I wish now to say a few words about the work here in Canada. We seem to be progressing nicely, and prospects seems bright before us. At our district conference it was thought best that I should go down to Cameron again; but there being some few arrangements to be made in several of the branches, I therefore did not start at once, but, in company with Bro. J. H. Lake, labored some in Egremont, Proton and Melancthon townships. While here (Melancthon) we were made sorry to see in the *Herald* how Brn. Curtis and Crum had been assailed by religious (?) bigots. We sympathise with them, having received somewhat similar treatment here myself, on two different occasions, first at a place called Horning's Mills. I was preaching there in a private house and the Christians (?) decided that we were deceivers, and they banded together to drum us out of the place. When I started preaching they came to the house, and, with their drums, tin pans and various kinds of music, hallowing, &c., made a noise that could be heard three miles. The grey haired sire of seventy years, the stripling youth, mothers, wives and daughters, most all belonging to the so-called Christians, constituted this "gang," to "drive out the Saints." But, as we possess a pretty good pair of lungs, they saw their drumming and banging of pans were not effectual in stopping us, then they divided into three different parties, hid by the way, and showered in their eggs as we were passing by. The result is, seventeen have been baptized there since.

Again, on the 7th of last month I went to a place called River View and gave out for preaching; but the good (?) people were determined not to hear us and to keep others away if they could. A few came, and the result was we baptized four; two of them members of the Methodist church. The Methodists then became exasperated, the Presbyterians joined with them, and as we were driving home from

meeting they tried their hand with their strong sectarian reasons, (eggs), and as we had just opened a new place, the result was, a week from the next Sunday we baptized ten more, all heads of families but one. Some of them then called on their ministers for help, but they were afraid to meet us, yet thought something had to be done; and they sent to Park Dale, a little town in the suburbs of Toronto, for a Mr. T. S. Wilkison, a professional debater among the Methodists, just fresh from the war-path where he had been in combat with a Mr. Sweeney of the Disciples, as I was told. On Saturday the thirteenth instant we agreed to debate the following:—"Resolved, that believers only are proper subjects for Christian baptism." I affirmed; Mr. Wilkinson denied. The debate was to begin Monday evening, to last four evenings, two hours and a half each. These arrangements being made, we went home, and on Sunday morning we baptized nine more—five were heads of families.

Monday night came, and the debate began. Tuesday and Wednesday nights passed, and by this time his arguments—which consisted in the old hash of baptism taking the room of circumcision—were about gone. Some of his followers seeing his argument fail, and not having a supply of eggs on hand, tried stones, one of which hit me on the shoulder, but did no material harm. Thursday night, the last night of the debate came, and if you ever saw a "Jack-on-a-pole" that works with a string, you can have some idea of his performances. It was really amusing to see him flounder. And such abuse I never had to take before. While he was abusing me, and the Saints in general, some of the good Methodist brethren were off after eggs, which they intended giving us without pepper or salt. But, by the protection of the Master we passed out through the crowd leaving them sitting on their eggs; and on the 21st and 22d we baptized eight more—six were heads of families. After the debate closed I got many a warm handshake from strangers. I think the debate did good. It is apparent that Mr. Wilkison was not satisfied with his effort, as he kept his friends there and took up the matter after we were gone.

I am now on my way to Cameron, where I expect to remain for some time.  
W. J. SMITH.

ALBTON, Ontario, August 23d.

#### THE COST OF SOLOMON'S TEMPLE.

The talents of gold, silver and brass used in the construction of the temple amounted to \$34,399,112,500. The jewels are reckoned to have exceeded that amount, but let them be estimated as equal to it. The vessels of silver consecrated to the uses of the temple were equal to \$2,446,720,000, the vessels of gold, \$2,726,481,015; the silk vestments of the priests, \$50,000; the purple vestment of the singers, \$1,000,000; trumpets, \$100,000; other musical instruments, \$200,000. Ten thousand men were engaged in hewing timber on Lebanon, 70,000 were bearers of burdens, 20,900 men were overseers, all of whom were employed seven years. Solomon bestowed on them \$33,669,885. Food and wages, estimated at \$1.12½ per day, \$469,385,440; the cost of the stone and timber in the rough, \$12,726,480,000.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

## Selections.

### PREMATURE OLD AGE.

A GOODLY NUMBER OF EXCELLENT RULES BY WHICH IT MAY BE AVOIDED.

The following good advice is given by Dr. Benjamin Ward Richardson: The rules for the prevention of senile diseases are all personal. They should begin in youth. It should be a rule among grown-up persons never to subject children to mental shocks and unnecessary griefs. When, in the surrounding of child life, some grave calamity has occurred, it is best to make the event as light as possible to the child, and certainly to avoid thrilling it with sights and details which stir it to the utmost, and in the end only leave upon the mind and heart incurable wounds and oppressions. Children should never be taken to funerals, nor to sights that cause a sense of fear and dread combined with grief, nor to sights which call forth pain and agony in man or in the lower animals.

To avoid premature old age in mature life, the following are important points to remember:

Grief anticipates age. Dwelling on the inevitable past, forming vain hypotheses as to what might have been if this or that had or had not been, acquiring a craze for recounting what had occurred—these acts do more harm to future health and effort than many things connected with real calamity. Occupation and new pursuits are the best preventives for mental shock and bereavement.

Hate anticipates age. Hate keeps the heart always at full tension. It gives rise to oppression of the brain and senses. It confuses the whole man. It robs the stomach of nervous power, and digestion being impaired, the failure of life begins at once. Those, therefore, who are born with this passion—and a good many, I fear, are—should give it up.

Jealousy anticipates age. The facial expression of jealousy of is old age, in however young a face it may be cast. Jealousy preys upon and kills the heart. So, jealous men are not only unhappy, but broken-hearted, and live short lives. I have never known a man of jealous nature live any thing like a long or a useful life. The prevention of jealousy is diversion of mind toward useful and unselfish work.

Unchastity anticipates age. Everything that interferes with chastity favors vital deterioration, while the grosser departures from chastity, leading to specific and hereditary diseases, are certain causes of organic degeneration and premature old age. Thus chastity is preventive of senile decay.

Intemperance anticipates age. The more social causes of mental and physical organic diseases are investigated, the more closely the origin of degenerative organic changes leading to premature deterioration and decay are questioned, the more closely

does it come out that intemperance, often not suspected by the person himself who is implicated in it, so subtle is its influence, is at the root of evil.

When old age has really commenced, its march toward final decay is best delayed by attention to those rules of conservation by which life is sustained with the least friction and the least waste.

The prime rules for this purpose are:

To subsist on light but nutritious diet, with milk as the standard food, but varied according to season. To take food in moderate quantity, four times in the day, including a light meal before going to bed. To clothe warmly, but lightly, so that the body may, in all seasons, maintain an equal temperature. To keep the body in fair exercise and the mind active and cheerful. To maintain an interest in what is going on in the world, and to take part in reasonable labors and pleasures, as though old age were not present. To take plenty of sleep during sleeping hours, to spend nine hours in bed at the least, and to take care during cold weather that the temperature of the bed-room is maintained at sixty degrees Fahrenheit. To avoid passion, excitement, luxury.—*Philadelphia Call.*

### CONVICTS' APPEAL.

It is a remarkable petition or appeal which the inmates of the Tennessee Penitentiary have addressed to the people of the State. Next month Tennessee will vote on a proposed amendment to the constitution prohibiting the sale of liquor. The campaign is a vigorous one, and seemingly everybody is taking part in it, either for or against prohibition. Last week three hundred convicts signed the following, which was addressed to the voters of Tennessee and is being widely circulated through the State:

"In all ages in the history of mankind crimes, reformations and revolutions have been the direct result of practical experiences by the human family!

"One of these experiences has taught the people of the State of Tennessee that their prisons are filled, their poor houses occupied, and their paupers created by that soul destroying demon, 'whisky.'

"We, the inmates of the State Penitentiary, knowing by observation, and convinced by undeniable facts, that liquor is the cause of all the misery we endure, of all the hardships and privations we subject those to dependent upon us, do hereby most earnestly ask that the voters of this great State may seriously consider the question before them, and give their aid in word and deed, to the cause of 'Prohibition.'

"We do not say that every prisoner in the State is a habitual drunkard. We do not claim that every criminal act was perpetrated under the influence of whisky, but we earnestly assert that three-fourths confined in these walls can trace their downfall directly or indirectly to that cause.

"Wearing the garb of disgrace, being dishonored and counted unworthy to mingle with the people of our State, we yet have the same love for our wives, the same

devotion to our mothers, the same affection for our sisters, and for their sake, and the sake of our children, we appeal to you to unite as one man, and free the State from a curse created by the hands of men, discountenanced by the law of God."

It is not an unusual thing for criminals to attribute their misdeeds to drink, but it is not often that these same criminals ask to be deprived of liquor. They are familiar with the evil of intoxication and know the consequences of liquor drinking, yet as a rule, they hold laws cruel and men their enemies who interfere to prevent drunkenness. The Tennessee convicts have done themselves credit in their confession and appeal, and the people of the State will do well to heed the advice given by these miserable men.

It is probably true that nine tenths of the crimes in this world may be traced directly to the use of intoxicants. Especially is this true of crimes of violence. Absolute prohibition if such a thing were possible, would make this a pretty good world so far as crimes against persons are concerned.—*Salt Lake Herald.*

### INGERSOLLISM AND YOUNG MEN.

FROM letter to Col. Robert G. Ingersoll, in August North American Review, by Dr. Henry E. Field: You feel strong in the strength of a robust manhood, well poised in body and mind, and in the center of a happy home, where loving hearts cling to you like vines around the oak. But many to whom you speak are quite otherwise. You address thousands of young men who have come out of country homes, where they have been brought up in the fear of God, and have heard the morning and evening prayer. They come into a city full of temptations, but are restrained from evil by the thought of father and mother, and reverence of Him who is the Father of us all—a feeling, which thought it may not have taken the form of any profession, is yet at the bottom of their hearts, and keep them from many a wrong and wayward step. A young man who is thus "guarded and defended" as by unseen angels, some evening when he feels very lonely, is invited to "go and hear Ingersoll" for a couple of hours, listens to your caricatures of religion, with descriptions of the prayers and psalmsinging, illustrated by devout grimaces, nasal tones, which set the house in roars of laughter, and are received with tumultuous applause. When it is all over, and the young man finds himself again under the flaming lamps of the city streets, he is conscious of a change; the faith of his childhood has been rudely torn away from him, and with it "a glory has passed away from the earth;" the Bible which his mother gave him as he came away is "a mass of fables;" the sentence which she wished him to hang on the wall, "Thou, God, seest me," has lost its power, for there is no God that sees him, no moral government, no law and no retribution. So he reasons as he walks slowly homeward, meeting the temptations which haunt these streets at night—temptations from which

he has hitherto turned with a shudder, but which he now meets with a diminished power of resistance. Have you done that young man any good in taking from him what he held sacred before? Have you not left him morally weakened? From sneering at religion it is but a step to sneering at morality, and then but one step more to a vicious and profligate career.

How are you going to stop this downward tendency? When you have stripped him of former restraints, do you leave him anything in their stead, except indeed a sense of honor, self-respect and self-interest?—worthy motives, no doubt, but all too feeble to withstand the fearful temptations that assail him. Is the chance of his resistance as good as it was before? Watch him as he goes along that street at midnight. He passes by the places of evil resort, of drinking and gambling—those open mouths of hell; he hears the sound of music and dancing, and for the first time pauses to listen. How long will it be before he will venture in?

With such dangers in his path, it is a grave responsibility to loosen the restraints which hold such a young man to virtue. These gibes and sneers which you utter so lightly may have a sad echo in a lost character and a wretched life. Many a young man has thus been taunted until he has pushed off from the shore, under the idea of gaining his "liberty," and ventured into the rapids, only to be carried down the stream and left a wreck in the whirlpool below!

## Miscellaneous.

### GRAPE WINE.

The following is used by the Plano Branch in making wine for Sacrament and medical purposes. Ripe, freshly picked, and selected, tame grapes, twenty pounds; put them into a stone jar and pour over them six quarts of boiling soft water; when sufficiently cool to allow it, you will squeeze them thoroughly with the hand; after which allow them to stand three days on the pomace, with a cloth thrown over the jar; then squeeze out the juice and add ten pounds of nice crushed sugar, and let it remain a week longer in the jar; then take off the scum, strain and bottle, leaving a vent until done fermenting, when strain again and bottle tight, and lay the bottle on the side in a cool place.

### KENT AND ELGIN

Conference of the above district will convene in Chatham, Ontario, at 10 a. m., Saturday, October 8th 1887. Officers of branches will please see that their branches are reported. Clerks will please examine both sides of branch reports and fill in all items needed. I wish the solicitors for Bishop's Agent in the various branches to report to me at the end of the quarter and send in what means they have in their hands to me, or bring them to me at conference, in order that the families of the elders laboring in the field may be sustained. I also exhort the Saints to contribute their tithes and offerings so that the laborers may be kept in the field, for truly "the harvest is great and the laborers few."

RICHARD COBURN,  
Sec'y, and Bishop's Ag't of Dist.

### CHURCH LIBRARY.

We thank Elder D. S. Mills, of California, for a gift to the Church Library of the "Miracle Workers of the Bible," received by mail.

JOHN SCOTT, Librarian.

### NOTICE.

At a regular business meeting of the Stewartsville branch, August 20th, 1887, a motion prevailed requiring the publication of the following names of members of said branch who have moved away without letters, asking them to call for such within the next quarter, otherwise they will be reported scattered members: Harriet A. Crawley, James E. Yates, Jacob Warnock, Laura C. Duncan, Wm. Duncan, Amos A. Yates, Adella May Snook, James W. Manzey, Ella Mack, Thomas Manzey, Susan Manzey, Eugene Ursebeck, John G. Morgan, D. R. Evans, Delila J. Perkins, Sarah Jane Thatcher.

J. M. TERRY, Pres.  
D. R. BALDWIN, Clerk.

Wanted to know the whereabouts of Elder B. M. Starah. He was last seen near Denver, Colorado. W. H. Barrett, Box Elder, Laramie county, Colorado.

### BORN.

HILL.—At Cedar Rapids, Iowa, May 28th, 1887, to Sr. Nellie and Bro. Lue Hills, a daughter. Blessed August 23d, 1887, by J. S. Roth, and named Ellen.

SHIMEL.—Near Chelsea, Iowa, April 6th, 1887, to Sr. Almy and Bro. George Shimel, a son. Blessed August 24th by J. S. Roth, and named Charles.

### DIED.

EVANS.—At her home in Cleveland, Lucas county, Iowa, August 21st 1887, Isabella, daughter of Edward R. and sister Janet Evans, and granddaughter of John T. Phillips. She was born March 7th, 1868 in Nortonville, Contra Costa county, California; was baptized by Bro. Abner Lloyd, and remained a member of the church until her death. She leaves father, mother, brothers and sisters, and a large number of relatives to mourn her loss. She was a promising young woman, blooming with health and beauty until two weeks prior to her death, when she was taken sick with typhoid fever and seemed to fade away without her nearest friends realizing it; but she died peaceful, with a smile upon her lips, in the hope of a part in the resurrection of the just. She had many friends, being loved by all who knew her as a faithful and kind daughter, a loving sister and a true friend. The entire community deeply mourn her loss and sympathize with the relatives in their sad bereavement. She labored hard to assist her parents in the maintenance of a large family, for which she will receive her reward. Funeral services were conducted by Elder John Evans. Funeral sermon was preached by Elder John Watkins, Sen.

"Sister, thou wast mild and lovely,  
Gentle as the summer breeze,  
Pleasant as the air of evening,  
When it floats among the trees.  
Yet again we hope to meet thee,  
When death's gloomy night has fled;  
Then on earth with joy to greet thee,  
Where no bitter tears are shed."

BUNKER.—At Streator, Illinois, of whooping cough and lung fever, Mattie, child of Bro. Edward and Sr. Ella Bunker, August 21st, 1887, aged 1 year and 9 months. Was blessed December 30th, 1885, by Elder W. Vickery.

Sleep on, dear Mattie, and take thy rest;  
God took thee from us as he thought best.

ATKINSON.—Sister Diana Atkinson was born February 10th, 1863; was baptized June 18th, 1887, by Elder J. H. Merriam, died August 16th, 1887; funeral sermon by Elder J. A. McIntosh. Thus passed away one of the few. During her illness she was patient, gentle and resigned, and died trusting in God. Just before she died she called each of her brothers to her bedside and exhorted them to be good boys and men, and to pray. Finally, after kissing her father good-bye and exhorting her sister to be true to God, she affirmed that they would meet again. She then asked the time, and being answered, a quarter to nine, she said, "I will die at ten," and thought it a long time to wait. A shade of doubt came over her, and then all seemed light and clear, doubts and fears all gone. I have never seen or known a more gentle, sweet temper, and such resignation and enduring patience. She rests in hope. She wished the hymn "Shed not a tear," sung after

she was gone. A very large concourse attended her to the cemetery to attest the high respect which was cherished for her by all who knew her. May those loved by her, yet bereaved of her, profit by her example and advice.

GOFF.—At his residence in Provo city, Utah, on the 4th day of August, 1887, elder James Goff, after a lingering illness which he bore with Christian fortitude, often longing for the time of his departure. He leaves an aged wife and six children to mourn their loss. Bro. Goff was born January 5th, 1809 in Warren county, Tennessee, and was with the church in its early days in Missouri and Illinois. Emigrated to Utah with Brigham Young, and the 16th of June, 1880, he was baptized, confirmed, and ordained an elder of the Reorganized church at Provo, by elder Joseph Luff. He sleeps in peace, and is at rest.

THRUTCHLEY.—Harriet, infant daughter of Bro. Abram G. and Mary L. Thutchley was born June 22d, 1887, and died August 2d, 1887.

Darling Hattie you have left us,  
And our loss we deeply feel;  
But 'tis God who has bereft us,  
He can all our sorrows heal.

Mrs. Rose Terry Cooks says that American women don't know how to live. If they want health, she writes, let them learn to live in fresh air—open their windows, wear flannel night-gowns, and take a jug of hot water to bed if they are cold, but never to sleep with closed windows—and air all their clothes and their room daily, eat simple, wholesome food, wear boneless waists and button their skirts on them, and take the heels off their boots. Then, she argues, they will be rosy, happy, healthy, and a comfort to everybody as well as themselves.

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The Sisters' Aid Society of Independence branch have for sale for the benefit of the new church, two Cabinet Photographs: one of the THREE WITNESSES, with views of the HILL CUMORAH and the ANGEL delivering the PLATES; the other of the OLD LIBERTY JAIL as it now stands, for 25 cts each. Those desiring to purchase can address Mrs. B. C. Smith, box 61, Independence, Missouri. 23jau3m

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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH

EDITOR.

W. W. BLAIR

ASSOCIATE EDITOR.

Lamoni, Iowa, Sept. 17, 1887.

### PERSECUTION AND ITS CAUSES.

(Continued from page 585).

In the following "Appeal" it will be observed that the Saints, and notably those who sign it, among whom was David Whitmer, had not the remotest thought of using violence in regaining their lands and property, nor of aiding others to do so, and did not propose using carnal weapons only in personal defense, or in the service of the State when legally called upon to do so, as has been heretofore shown. Some of these passages we have italicised, that the reader's attention may be called specially to what were the intentions and purposes of the leading men for and in behalf of the church, and to show that their desires were for peace with all men, and that they sought, and intended ever to seek and obtain their rights and privileges as guaranteed to them by the laws of the land, and to do this by legal, orderly, peaceful means:

#### "AN APPEAL.

"Whereas the Church of Christ, recently styled the Church of the Latter Day Saints, contumeliously called Mormons, or Mormonites, has suffered many privations, afflictions, persecutions and losses, on account of the religious belief and faith of its members, which belief and faith are founded in the revealed word of God as recorded in the Holy Bible, the Book of Mormon, the Revelations and Commandments of our Savior Jesus Christ; and whereas the said church, by revelation, commenced removing to the western boundaries of the State of Missouri where lands were purchased of the Government, and where it was calculated to purchase of those who were unwilling to reside with the church as a so-

ciety all lands that could be bought, for the purpose of building up a holy city unto God, a New Jerusalem, a place [we] were desirous to call Zion, as we believe a place of refuge from the scourges and plagues which are so often mentioned in the Bible by the prophets and apostles that should be poured out upon the earth in the last days; and whereas, the inhabitants of Jackson county, Missouri, have leagued and combined against said church, and have driven the Saints from their lands and took their arms from them and burned down many of their houses without any provocation; and whereas, we have petitioned the Governor of this State, and the President of the United States, for redress of wrongs, (the law being put to defiance in Jackson county), and for redemption of rights, that we might be legally repossessed of our lands and property; and whereas the said inhabitants of Jackson county have not only bound themselves to keep us out of that county, but have armed themselves, *cap a pie*, and even with cannon, for war; and whereas our people residing in the upper Missouri have recently *armed themselves for military duty and self defence*, seeing their arms taken from them by the inhabitants of Jackson county were purposely kept from them; and whereas a number of the members of the church in the east have emigrated to this region of country to settle and join their brethren, *with arms to answer the military law*, which has created some excitement among the inhabitants of the upper counties of this State; whereupon, to show that our object was only the *peaceable possession* of our rights and property, and to *purchase more land* in the regions round about, we met a committee from Jackson county for compromise, and our emigrating brethren met some gentlemen from Clay and other counties to satisfy them that their motives were good, and their object peace, which they did; and whereas the propositions of the Jackson committee could not be accepted on our part, because they proposed to 'buy or sell,' and to sell our land would amount to a denial of our faith, as that land is the place where the Zion of God shall stand according to our faith and belief in the revelations of God, and upon which Israel will be gathered according to the prophets: And, secondly, the propositions were unfair, notwithstanding they offered double price for our lands in thirty days, or sell theirs at the same rate, for this plain reason, that the whole large county of Jackson would be as thirty to one, or nearly so, in comparison with the matter in question; and in supposition, for one thousand dollars, two thousand dollars to our people, was asking for three hundred thousand dollars

the exorbitant sum of six hundred thousand dollars, taking the land, rich and poor, in thirty days! with the reproachable, vicious, unamerican, and unconstitutional proviso that the committee on our part bind themselves 'that no Mormon should ever settle in Jackson county;' and whereas our committee proposed to the said Jackson committee, (if they would not grant us our rights otherwise), that our people would buy the land of those that were unwilling to live among our people in that county, and pay them in one year, they allowing the damage we have sustained in the loss of a printing office, apparatus, and book work, houses, property, &c., to come out of the purchase money, but no answer returned; and whereas, to show our honest intention and awaken the friends of virtue, humanity and equal rights, it becomes our duty to lay our case before the world, to be weighed in the balances of public opinion:

"Now, therefore, as citizens of the United States, and leading elders in the Church of the Latter Day Saints, residing in the State of Missouri, in behalf of the church, we, the undersigned, do make this solemn appeal to the people and constitutional authorities of this nation and to the ends of the earth, *for peace*; that we may have the privilege of enjoying our religious rights and immunities, and worship God according to the dictates of our own consciences, as guaranteed to every citizen by the constitution of the National and State governments. That, although the laws have been broken and are defied in Jackson county, we may be enabled to regain and enjoy our rights and property, *agreeable to law* in this boasted land of liberty.

"Since the disgraceful combination of the inhabitants of Jackson county has set the law at defiance and put all hopes of criminal prosecution against them in that vicinage beyond the reach of judge or jury, and left us but a distant expectation of civil remuneration for the great amount of damage we have sustained, necessity compels us to complain to the world; and if our case and calamity are not sufficient to excite the commiseration of the humane, and open the hearts of the generous, and fire the spirits of the patriotic, then has sympathy lost herself in the wilderness and justice fled from power; then has the dignity of the ermine shrunk at the gigantic front of a mob, and the sacred mantle of freedom been caught up to heaven where the weary are at rest and the wicked can not come.

"To be obedient to the commandments of our Lord and Savior, some of the leaders of the church commenced purchasing lands in the western boundaries of the State of Missouri, according to the revelations of

God, for the city of Zion, in doing which no law was evaded, no rights infringed, nor no principle of religion neglected, but the laudable foundation of a glorious work began for the salvation of mankind in the last days, agreeable to our faith, and according to the promises in the sacred scriptures of God. We verily believed—knowing that the national and state constitutions and the statute laws of the land, and the commandments of the Lord, allowed all men to worship as they pleased—that we should be protected, not only by all the law of a free republic, but by every republican throughout the realms of freedom.

“The holy prophets have declared, ‘that it should come to pass in the last days, that the mountain of the Lord’s house should be established in the top of the mountains and should be exalted above the hills, and all nations shall flow unto it. And many people should go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem.’ And again it was said by Joel, seemingly to strengthen the faith of the Latter Day Saints in the above, ‘That whosoever should call on the name of the Lord should be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.’ The Book of Mormon, which we hold equally sacred with the Bible, says ‘that a New Jerusalem shall be built up on this land unto the remnant of the seed of Joseph, for the which things there has been a type.’

“In fact all the prophets from Moses to John the revelator have spoken concerning these things; and in all good faith, by direct revelation from the Lord, as in days of old, we commenced the glorious work, that a holy city, a New Jerusalem, even Zion might be built up, and a temple reared in this generation, whereunto, as saith the Lord, all nations should be invited: Firstly the rich and the learned, the wise and the noble; and after that cometh the day of his power; but the inhabitants of Jackson county arrayed themselves against us, because of our faith and belief, and destroyed our printing establishment to prevent the spread of the work, and drove men, women and children from their lands, houses and homes, to perish in the approaching winter, while every blast carried the wailing of women and the shrieks of children across the wide spread prairie, sufficiently horrible to draw tears from the savage or melt a heart of stone!

“Now, that the world may know that our faith in the work and word of the Lord is firm and unshaken, and to shew all nations, kindreds, tongues and people, that our object is good for the good of all, we come before the great family of mankind for peace, and ask their hospitality and assurance for our comfort and the preservation of our persons and property, and solicit their charity for the great cause of God. We are well aware that many slanderous reports and ridiculous stories are in

circulation against our religion and society, but as wise men will hear both sides and then judge, we sincerely hope and trust that the still small voice of truth will be heard and our great revelations read and candidly compared with the prophecies of the Bible, that the great cause of our Redeemer may be supported by a liberal share of public opinion, as well as [by] the unseen power of God.

“It will be seen by a reference to the Book of Commandments, page 135, that the Lord has said to the church, (and we want to live by his words): ‘Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land;’ therefore, as the people of God we come before the world and claim protection by law from the common officers of justice in every neighborhood where our people may be; we claim the same at the hands of the Governors of the several States, and of the President of the United States, and of the friends of humanity and justice in every clime and country on the globe.

“By the desperate acts of the inhabitants of Jackson county many hundreds of American citizens are deprived of their lands and rights; and it is reported we mean to regain our possessions, and even Jackson county, ‘by the shedding of blood’ but if any man will take the pains to read the 153rd page of the Book of Commandments he will find it there said:

“Wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and you shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.’

“So we declare, that we have ever meant, and now mean to purchase the land of our inheritance, like all other honest men, of the Government and of those who would rather sell their farms than live in our society; and, as thousands have done before us, we solicit the aid of the children of men, and of Government, to help us to obtain our rights in Jackson county, and the land whereon the Zion of God, according to our faith, shall stand in the last days for the salvation and gathering of Israel.

“Let no man be alarmed because our society has commenced gathering to build a city, and a house for the Lord, as a refuge from present evils and coming calamities; our fore-fathers came to the goodly land of America to shun persecution and enjoy their religious opinions and rights as they thought proper; and the Lord, after much tribulation, blessed them, and has said that we should continue to importune for redress and redemption by the hands of those who are placed as rulers, and are in authority over us, according to the laws and Constitution of the people, which he has suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and in principle pertaining to futurity

according to the moral agency which he has given them; that every man may be accountable for his own sins in the day of judgment; and for this purpose he has established the Constitution of this land by the hands of wise men whom he raised up unto this very purpose, and redeemed the land by the shedding of blood.

“Now we seek peace, and ask our rights, even redress and redemption, at the hands of the rulers of this nation; not only our lands and property in Jackson county, but for free trade with all men, and unmolested emigration to any part of the Union, and for our inherent right to worship God as we please. We ask the restoration of these rights because they have been taken from us, or abridged by the violence and usurpation of the inhabitants of Jackson county. As a people we hold ourselves amenable to the laws of the land, and while the Government remains as it is, the right to emigrate from state to state, from territory to territory, from county to county, and from vicinity to vicinity, is open to all men of whatever trade or creed, without hindrance or molestation; and as long as we are justifiable and honest in the eyes of the law, we claim it, whether we remove by single families, or in bodies of hundreds, with that of carrying the necessary arms and accoutrements for military duty; and we believe that all honest men who love their country and their country’s glory, and have a wish to see the law magnified and made honorable, will help to perpetuate the great legacy of freedom that came unimpaired from the hands of our venerable fathers to us, but [and] they will also protect us from insult and injury, and aid the work of God, that they may reap a reward in the regions of bliss when all men receive according to their works.

“In relation to our distress from the want of our lands in Jackson county, and for the want of the property destroyed by fire and waste, rather than do any act contrary to law, we solemnly appeal to the people with whom we tarry for protection from insult and harm, and for the comforts of life by labor or otherwise, while we seek peace and satisfaction of our enemies, through every possible and honorable means which humanity can dictate, or philanthropy urge, or religion require. We are citizens of this republic, and we ask our rights as republicans, not merely in our restoration to our lands and property in Jackson county, Missouri, but [by] being considered honest in our faith, honest in our deal, and honest before God, till by due course of law we may be proved otherwise, reserving the right of every man’s being held amenable to the proper authority for his own crimes and sins.

“Crowns won by blood, by blood must be maintained;” and to avoid blood and strife and more fully satisfy the world that our object is peace and good will to all mankind, we hereby APPEAL for peace to the ends of the earth, and ask the protection of all people while we use every fair means in our power to obtain our rights and immunities without force, setting an example for all true believers that we will not yield our faith and principles for any

earthly consideration whereby a precedent might be established that a majority may crush any religious sect with impunity, knowing that if we give up our rights in Jackson county, farewell to society! farewell to religion! farewell to rights! farewell to property! farewell to life! The fate of our church now might become the fate of the Methodist next week, the Catholics next month, and the overthrow of all societies next year, leaving nation after nation a wide waste where reason and friendship once were!

"Another, and the great object which we mean to accomplish is the salvation of the souls of men. And to bring to pass a glorious work, like many other religious denominations in all ages we shall license elders to preach the everlasting gospel to all nations according to the great commandments of our Lord and Savior Jesus Christ as recorded in St. Matthew, 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.'

"Thus we shall send laborers into the Lord's vineyard to gather the wheat and prepare the earth against the day when desolations shall be poured out without measure; and as it now is and ever has been considered one of the most honorable and glorious employments of men to carry good tidings to the nations, so we shall expect the clemency of all men while we go forth, for the last time, to gather Israel for the glory of God, that he may suddenly come to his temple, that all nations may come and worship in his presence when there shall be none to molest or make afraid, but the earth shall be filled with his knowledge and glory.

"We live in an age of fearful imagination; with all the sincerity that common men are endowed with the Saints have labored, without pay, to instruct the United States that the gathering had commenced in the western boundaries of Missouri to build a holy city, where, as may be seen in the eighteenth chapter of Isaiah, 'The present should be brought unto the Lord of Hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto: a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts the Mount Zion;' and how few have come forth rejoicing that the hour of redemption was nigh! And some that came have turned away, which may cause thousands to exclaim amid the general confusion and fright of the times, 'Remember Lot's wife.'

"It would be a work of supererogation to labor to show the truth of the gathering of the children of Israel in these last days, for the prophet told us long ago, 'That it should no more be said, the Lord liveth that brought the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the North, and from the lands whither he had driven them;' and so it must be for the honor and glory of God.

"The faith and religion of the Latter Day Saints are founded upon the old Scriptures, the Book of Mormon, and direct revelation from God; and while every event that transpires around us is an evidence of the truth of them, and an index that the great and terrible day of the Lord is near, we entreat the philanthropist, the moralist, and the honorable men of all creeds and sects to read our publications, to examine the Bible, Book of Mormon, and the Commandments, and listen to the fulness of the gospel, and judge whether we are entitled to the credit of the world for honest motives and pure principles.

"A cloud of bad omen seems to hang over this generation. Men start up at the impulse of the moment and defy and outstrip all law, while the destroyer is also abroad in the earth wasting flesh without measure, and none can stay his course. In the midst of such portentous times we feel an anxious desire to prepare, and help others to prepare, for coming events; and we candidly believe that no honest man will put forth his hand to stop the work of the Lord or persecute the Saints. In the name of Jesus Christ we entreat the people of this nation to pause before they reject the words of the Lord, or his servants: these, like all flesh, may be imperfect, *but God is pure, hear ye him!*

"While we ask peace and protection for the Saints, wherever they may be, we also solicit the charity and benevolence of all the worthy on earth to purchase the righteous a holy home, a place of rest, and a land of peace, believing that no man who knows he has a soul will keep back his mite, but cast it in for the benefit of Zion; thus, when time is no longer, he with all the ransomed of the Lord may stand in the fulness of joy, and view the grand pillar of heaven which was built by the faith and charity of the Saints, beginning at Adam, with his motto in the base, 'Repent and live;' surrounded with a beautiful sign supported by a cross about midway up its lofty column, staring the world in letters of blood, 'The kingdom of heaven is at hand,' and finished with a plain top towering up in the midst of the celestial world, around which is written by the finger of Jehovah, 'Eternal life is the greatest gift of God.'

"Although we may fail to show all men the truth of the fulness of the gospel, yet we hope to be able to convince some that we are neither deluded, nor fanatic, but, like other men have a claim on the world for land and for a living, as good and as great as our venerable fathers had for independence and liberty; that, though the world has been made to believe by false reports and vague stories that the Saints, (called Mormons), were meaner than the savages, still God has been our help in time of trouble and has provided for us in due season; and, to use the language of Pope, he has let the work 'spread undivided,' and 'operate unspent.'

"For the honor of our beloved country and the continuation of its free government, *we appeal for peace;* for an example of forbearance, and the diffusion of the everlasting gospel, we appeal to the hu-

manity of all nations; and for the glory of God, before whom we must all answer for the deeds done in life, and for the hope of holiness hereafter, we mean to remain faithful to the end, continuing to pray to the Lord to spare us, and the people, from whatever is evil, and not calculated to humble us, and prepare us for his presence and glory; at the same time beseeching him in the name of Jesus to extend his blessings to whom he will, and his mercy to all, till by righteousness the kingdoms of this world become fair as the sun, and clear as the moon. Missouri, U. S., July, 1834.

Signed,

"W. W. PHELPS,  
"EDWARD PARTRIDGE,  
"PARLEY P. PRATT,  
"THOMAS B. MARSH,  
"DAVID WHITMER,  
"JOHN CORRILL,  
"LYMAN WIGHT,  
"SIMEON CARTER,  
"JOHN WHITMER,  
"ISAAC MORLEY,  
"NEWEL KNIGHT,  
"CALVIN BEEBE."

THE Camp Meeting at Plum Hollow, Iowa, beginning August 26th, and continuing till September 4th, inclusive, was a most decided success. Bro. Henry Kemp was chosen to preside, Bro. Daniel Hougas being chosen to assist him. A competent corps of police, under the charge of Bro. C. Moore was appointed; and the song service placed in charge of Bro. George Kemp, who secured from the many excellent singers present, a choir that met the requirements of the occasion. The singing from first to last was good. The grounds upon which the meeting was held were very pleasantly located on a sloping hillside, open to the west, and sufficiently large to afford room for tents, wagons, carriages and buggies. The brethren with Bro. William Leeka at the lead had sent for a tent forty by fifty feet in size, and this was pitched in an open spot that gave room for it, and furnished shade on three sides for seats for the overflow. Water for men and animals was plenty and good. Hay had been provided in abundance and provisions were to be had for all who wanted them.

The meetings began on Friday evening, the 26th, the necessary officers were appointed, and the conduct and times of holding the sessions were agreed upon. The exercises began with a prayer and testimony meeting at nine, which closed at half past ten a. m. The preaching sessions were at eleven in the forenoon, and at half past two, and half past seven in the afternoon. These services were all well attended, and a most excellent feeling prevailed from the first. It rained heavily on Thursday of the second week, causing some inconvenience from wet tents and bedding; but this did not result in the loss of a single service, for the large tent was ample and tight. On Friday evening Pres. Joseph Smith gave a lecture on Temperance, at the request of several of the citizens, which was largely attended and was well received. The preaching was done by Brn. Joseph Smith, Joseph Luff,

Charles Derry, Robert M. Elvin, Daniel Hougas and Henry Kemp, the burden falling on the first four named. The Sunday service of both days was very largely attended, it being estimated that thousands were present on both the first and last Sunday, the larger number being on the last day. The country side for miles in every direction was represented by families, or parts of families, in road carts, single and double buggies, wagons and carriages of all descriptions, and in great numbers. Persons were present from all or nearly all the towns for twenty miles in every direction. It was said to be the most orderly and best camp meeting ever held in the country.

Hundreds of new faces were seen, and from the first to the last most respectful order was observed. There was no loud and boisterous language indulged in by any, no harm was done to tent or wagon that we heard of; and there was no ill feeling exhibited by anyone; all seemed to try to behave well. On Sunday the greatness of the crowd prevented many from getting seats, so that there was some walking about in groups, and some little talking near the tent, but this was more in thoughtlessness than out of disrespect, and so was not noted as offences.

On Friday evening the Brass Band from the town of Plum Hollow favored the camp with music after the evening services were over, and on the following evening the String Band gave some excellent pieces in the tent; and on the Saturday afternoon the Brass Band in force came on the grounds and played for an hour after the afternoon services were ended, rendering some pleasant music. Permission of those in charge was asked by these musicians, before they came, which permission was cheerfully accorded to them.

The weather was for the most part pleasant, and on the last day simply superb, a day to be remembered a lifetime. Fifteen were baptized during the session, Bro. Joseph Luff administering in the rite. At the confirmation the Spirit was very visibly present. Altogether, the Plum Hollow Camp Meeting was one of the best and most telling services ever held by the Saints in that locality. It was decided to repeat it at the same place next year, the time to be fixed by the committee, of which time due notice will be given through the HERALD.

#### ABRIDGE CONFERENCE MINUTES.

THE increase in conference minutes, both as to number and size, owing to the growth of the church and the spreading abroad of its missionary work, renders it needful that all conference minutes be as thoroughly abridged when sent to this office for publication as can be and express essential facts. It is not wisdom to burden the columns of the HERALD with the routine and unimportant details, but only with the facts as to what has been done, and these put in plain, concise form. When the secretaries give us a clear, concise statement of their conference proceedings, leaving out formalities and all needless

words, it will save them much time and paper, save the editors' time, save largely in type work, and save space in the HERALD to be used for other and important purposes. Permit us therefore to ask that conference clerks sift and thoroughly abridge their conference minutes when sending them for publication.

#### PROGRESS OF PROTESTANTISM.

IN the *Record of Christian Work* for September, 1887, we find a tabulated statement of "the home strength and foreign work of the whole American Church—Protestant—from which we gather the appended facts which serve to show that Protestantism, the past year, made but very little progress in point of members.

1. "The local preachers of our Methodist brethren have diminished the past year by 704.

2. The ordained ministers of all our churches have increased by 134.

3. Our table shows that the communicants in all our churches have increased by only 13,260."

Of course, the Roman Catholic, the Utah Mormon, nor the Reorganized Church of Latter Day Saints is embraced in this "Protestant" list; yet it is nevertheless a fact that the Reorganized Church has from the first persistently protested against all forms of heresy and apostasy in the Christian system, whether of ancient or modern origin, and they intend to continue to do battle on that line, and "prepare the way of the Lord, and make his paths straight."

SOME one asks to know when Ezekiel 37:7-14 is to be fulfilled, also whether all Israel can dwell on this earth through the millennium; and further, whether all Israel will then be Saints.

1. We understand that none but Saints have the promise of *inheriting* the earth during the millenium. 2. That the earth as it will be reconstructed at the second coming of Christ will be sufficiently large to accommodate most liberally not only the Saints, but also all who will be resurrected *after* Christ's advent, and likewise the remnants of nations who will then be left. 3. That Ezekiel 37:7-14 will be fulfilled at the second advent of Christ, and that the Israel there spoken of will be Saints. The Saints should bear in mind that "they are not all Israel, which are of Israel, \* \* \* but the children of the promise are counted for the seed;" (Rom. 9:6, 8); and that "the children of the promise" are "they which are of faith, [in Christ], the same are the children of Abraham. \* \* \* So then they which be of faith are blessed with faithful Abraham. \* \* \* For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. \* \* \* And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:7, 9, 26, 27, 29. Abraham was made "the heir of the world," and so was "his seed," "through the righteousness of faith" [in Christ]. Rom. 4:13.

Add to this the following by Paul to Titus and we learn something more of the origin, scope, and end of God's promises to his faithful Israel: "According to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that can not lie, promised before the world began." From these texts we learn who only *inherit* the new earth, and to whom is given the promise of eternal life.

IN this issue will be found an article, "The End of this Age," which we print chiefly because it fixes the coming forth of the church out of the wilderness in about 1826, whereas the revelations of Joseph the Seer point definitely to about 1828-9 as the time for "the beginning of the rising up, and the coming forth of my [Christ's] church out of the wilderness; clear as the moon and fair as the sun, and terrible as an army with banners." Doc. Cov. 4:3, with sections 1:5 and 22:2. Of course, these periods are not far apart, and it is gratifying to know that Biblical scholars in 1812 and 1887 by their interpretations of the prophetic periods of the ancient prophets and seers confirm, essentially, the prophetic statement made by the young seer in 1828-30, as to the time when the Church of Christ would be manifested by the will of God in and by her "coming forth out of the wilderness." This, be it observed, was to be done by the foreknowledge and foreordination of God, as foreshown by his servants the prophets near 1800 and 2400 years before that "coming forth" was to begin. And be it further observed, the church so "coming forth" was to be distinct, separate, and independent of all other organizations, therefore not a reformation, but the sole, individual, organic church of Christ in its *restoration*. We think with Machiavel, mentioned by our author, that, "upon the coming of the Longobards into Italy, began the evident and open state of the Pope's kingdom," and that this was in 568. Add 568 to 1260 and we have 1828—the very time indicated by Joseph the Seer.

As to the other dates mentioned in the article, we have neither time nor space to consider them now.

#### EDITORIAL ITEMS.

THAT the law of Moses was not intended to be taught to others than Israelites, is seen not only in the fact that the Israelites never sought to proselyte other nations outside of Canaan, but the law itself contains no obligation, no provision, for its propagation beyond those who *dwelt with* Israel.

Bro. J. A. Robinson wrote August 30th, that his address is now 215 Moss Avenue, Peoria, Illinois. He says further: "Three of our children were in the ill-fated Chatsworth wreck. They escaped unhurt."

Elders passing through Minnesota on the Southern Minnesota railway are requested to call on Bro. William J. Graves, at Brownsdale. He is alone and would like to welcome and entertain a passing elder as an angel unawares.

The fact that the local band of musicians chose to visit the camp, at Plum Hollow, and play for the pleasure of those who chose to listen, some, one or more, were of the opinion and expressed it, that "It was too bad; and showed too much respect to the Mormons." The fact was apparent that a feeling of respect for those holding the meeting prevailed with all, or nearly all of those not of the church, in attendance. This was unpleasant to some who could not forget the class prejudice to which they have improperly yielded themselves. The influence of the meetings for the advancement of the work in the Fremont district was most excellent; and Bro. Henry Kemp has reason to feel strongly encouraged both with the condition of his camp, and the good work done at the camp meeting.

Bro. J. W. Johnson, of McFall, and Bro. Joseph Curtis, of Stanbury, Missouri, writes us that there is apparently an opportunity for some preaching at the last named place. Bro. Johnson proposed to try as soon as a period of better health gave him the opportunity.

Bro. Heman C. Smith's address is box 695, San Bernardino, California. Please take notice as there are other H. C. Smith's in the city, and unless you take care to make the address plain he does not get your letters without trouble.

Cheering news from Bro. J. F. Burton's work in Australia and Victoria. By letters from Bro. Read and Sr. "Lizzy," July 21st, we learn that there is prospect of a more extended work being done upon Bro. T. W. Smith's arrival in that mission.

Brethren S. Maloney and John Hawley left Independence, Missouri, August 31st, and September 2d, for a mission in the Indian country. Bro. Maloney takes his family and expects to labor some time in that field. These are good men and we hope for them success.

We have two letters from sisters at Flora Vista, New Mexico, Mollie Shippy and Martha Brett, who are anxious that some one of the elders should visit that region. They represent the country as being healthy and productive, and of excellent climate. Fruits and vegetables thrive well.

In a letter written from Buttsville, Missouri, by Bro. B. Bennett, August 26th, we learn that the preaching by Elder J. R. Lambert last June near Spickardville was hotly and unfairly opposed by Rev. Scoville after Bro. Lambert had gone from there, and that altogether the results were favorable for the latter day work and many now desire to hear Bro. Lambert again.

Bro. J. A. McIntosh wrote us from Tilbury Center, Ontario, September 5th, that he had "baptized twenty since June, and many others are on the tapis."

Bro. W. J. Smith was at Cameron, Ontario, September 3d, and reports the Saints there in excellent spirits, and that Bro. J. H. Lake was laboring there successfully.

We thank Bro. Geo. S. Lincoln of San Francisco for late papers sent us; also Sr. Smith of Wheeling, W. Va., for sending us four copies of the *Register* of that city, of late date.

Care should be taken by all who send

letters, communications, or printed matter to this office to have the postage fully prepaid. Failure in this respect may cause delays and loss.

We see by a late paper from Columbus, Nebraska, that there is some talk of the nomination of Bro. H. J. Hudson, for Judge of the County Court; which we think eminently proper, for he is qualified both in head and heart for the duties of that office.

Read the Reunion notice.

#### EXTRACTS FROM LETTERS.

Bro. Joseph F. Burton writes from Hastings, Victoria, August 5th:

I am just in from Moolap, a settlement five miles beyond Geelong, one hundred miles from here, where we found a people hungry for the bread of life. Visited and preached in houses and hall for a fortnight or so, baptizing eight persons; among the number, the Methodist local minister, the Sunday School superintendent, and their organists. Day and night, brother Ashton Woolley (who had been up there about a year ago and sowed the seed), and myself were employed in explaining the things of the kingdom, while the people listened with wondering countenances as the words of Christ and the apostles reached their ears with clear light and meaning, untarnished by the darkness of uninspired interpretations and comments. I was about to break my word and plead for help, for the work here is driving and has got beyond me. I can not possibly attend to it anything like it should be, and there are not any elders yet whose circumstances will allow of their devoting their time to the work, yet we hope to see some of them giving a part of their time to the work soon; but as Bro. T. W. Smith is likely to come on soon I refrain from pleading—but it is an excellent field for twenty or fifty elders. The old Methodist minister here is driving his congregation away from him by denouncing and ridiculing baptism, etc. I am a great impostor in his eyes—but I am glad that he gives as a reason for so saying of me, that I teach and believe as the Saints of former times did. I am willing to be numbered with them now, and hope to be with them by and bye. The work in Australia goes on just as fast as it possibly can, but needs nursing. I pray daily for wisdom; I want to fill my place—not simply occupy it. May peace be with you."

Bro. E. L. Kelley wrote us of late and says:

"During the month of August there were one hundred and eighty-seven registered visitors at the Temple. It is safe to say, from the statements of these people, that not one-tenth of them knew a thing of the church prior to their coming here, not in the least apprehending that there was any such organization in existence. They came from all parts of America, and one officer of the United States army made a second visit and made a contribution of \$4 25 for the good of the cause. It will take no great philosopher to forecast a favorable return from the scattering of right thoughts in this way among all classes and grades of society in the land. Many others come and go without registering, who are now our friends and they bring their friends with them. I drop these items so you may see what the elders are doing when at this place. As a rule they have something to do. We need a good local elder here—one who is willing to work at a sacrifice for the Master, and is willing to invest in faith for his reward. Can you find one who wants to work in this way?"

Elders H. A. Stebbins and Thomas Bell report large, interesting and spiritual meetings at Allendale and Lone Rock, Missouri, during the past ten days, with some persecution, and a few additions by baptism. In a recent note to us Bro. Stebbins says:

"I returned September 5th from my third trip

to Allendale, where I baptized two more, making nine in all during the past six weeks. These last were formerly members of the Disciple society, a man aged seventy-six years and his wife aged sixty-four. The opposition is still very bitter and of a very base character, but that style of warfare only causes the honest ones to think for themselves and to hear for themselves. There is good reason to believe that others will be baptized before long. I leave on the 9th inst for other points where I have engagements, and expect to be away for a month or more."

Under date September 2d, Bro. J. C. Clapp wrote from Deer Lodge, Montana:

"We are gaining ground here. Will baptize three more to-morrow. We can have a good branch here. Our chapel is finished; Sunday School is good, and temperance cause is onward."

Bro. N. M. Cole writes from Wellingington, Kansas, of late, subscribing for the *Herald*, and says:

"I am entirely separate from the Saints and am battling with the world in its mad career. It gives me much food for thought. I think I will read the *Herald* now and see if you are in a more genial atmosphere."

Bro. I. N. Roberts, in his letter from Medina, Texas, September 1st, says:

"I am feeling good spiritually. The work is moving along nicely. The Lord is adding to our numbers good, honest people."

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Sometimes comes to soul and sense  
The feeling which is evidence  
That very near about us lies  
The realm of spiritual mysteries  
The sphere of the supernal powers  
Infringes on this world of ours."

#### AN INVOCATION.

O, Thou invisible, but ever-present God!  
Who was, and is, and evermore shall be  
The "Alpha and Omega" of eternity.  
Hear Thou my cry, as low on bended knee  
I raise my voice on high to plead with Thee.  
"For what is man," that Thou should'st hear his  
prayer?

(The greatest, yet the weakest of thy care.)  
Made in Thine image, yet inclined to stray,  
And from Thy just commandments break away,  
And wander far from Thee and from the right,  
"Choosing the darkness rather than the light."  
Worlds upon worlds attest the wondrous power  
That forms a planet and the tiniest flower;  
And all creation yields alike to Thee  
The homage that is due Thy sovereignty.  
"Upon a thousand hills" the cattle graze  
And in mute language seem to render praise.  
Innumerable songsters raise to Thee  
Their early matins of sweet melody.  
But man, unmindful of the blessings given  
Spurns "neath his feet the choicest gifts of Heaven.  
And yet, O God, remember we are dust!  
That earth-born passions, avarice and lust,  
Are but the traits of all the sons of men;  
That we, alas! are what our sires have been.  
Vice, masked in Virtue's guise our hearts assails,  
"And when we would do good evil prevails."  
"Broad is the way that leadeth unto sin,"  
And multitudes there are who walk therein.  
We block the highway with our noise and strife  
And blindly pass "the narrow way of life."  
"Blind leaders of the blind!" how shall we win  
Those portals of the blest and enter in.  
O, open Thou our eyes, that we may see

"The way of life" that leadeth unto Thee.  
 Teach us the difference 'twixt good and ill,  
 And grant that we may choose to do Thy will.  
 May we make manifest our love to Thee  
 By our deep love to all humanity.  
 And O, our Father, grant in truth that we  
 May learn the lesson of sweet "charity."  
 From cruel slander may our tongues refrain  
 Lest we should cause our fellow-creatures pain.  
 May we fulfill that law of perfect love  
 Which was decreed us by Thy courts above,  
 And this, our "universal" doctrine be:  
 "To others do as they should do to me,"  
 Knowing no north, no south, no east, no west,  
 But loving all show that we love Thee best.  
 When through deep waters of distress we wade  
 Hold fast our hands that we be not afraid;  
 Should doubt so blind us that we cannot see  
 Then may we hear Thy voice, "Rise, follow me!"  
 And should despair plunge us in darkest night  
 Unveil Thy face and all shall be made light.  
 And when at last "we lay us down to rest,"  
 Our quiet hands crossed lightly o'er our breast,  
 Forgive, O Lord, the errors of the past  
 And grant redemption to our souls at last,  
 And like the violet crushed beneath man's feet  
 Whose dying breath sheds forth a perfume sweet,  
 So with our latest, fluttering, dying breath,  
 May we Thy name adore even in death!  
 And now, O Father, "Hallowed be thy name,  
 Thy kingdom come, Thy will be done, the same  
 On earth, as it is done in heaven;  
 Grant that each day, our daily bread be given;  
 Forgive our sins, as we in turn forgive;  
 May we be taught not but strive to live  
 Pure, holy lives acceptable to Thee  
 And Thine—the kingdom, power and glory be"

Sel.

We do not wish our friends who have kindly sent us choice selections to think they are forgotten because they have not yet appeared. We have them all carefully filed away and they will appear in good time. If every sister who loves the work of God and really wishes to serve it, would do so by helping to secure names for *Autumn Leaves*, they will be conferring a blessing upon the young, to the extent of which they will never know in this life. We find that in issuing our circular we ourselves made a mistake which has given rise to a misapprehension of our object in the minds of many. Instead of using the term "FICTION" we should have said "NARRATIVE," and we beg our friends will take notice of this, and that we only meant that we would present the truth in a form just as plain and attractive as the Lord would give us power to do. Some with whom we have talked, and yet others with whom we are corresponding for the purpose of obtaining the material for such narratives and also striving to enlist their talent in favor of it, know that from the first this was our intention, and if we succeed in getting the Magazine, we will have as a heritage to our young people the truthful history of the faithful labors of some of the most earnest workers of the Reorganization, and our young people shall know that truth is stronger than fiction. If the devil renders fiction attractive by putting it in narrative form, the same and yet greater power belongs to truth if her disciples are wise enough to make use of this power. If the friends of this enterprise who are able so to do, would aid in its establishment by taking an extra copy for one year and sending as a present

to some friend or some person who is not able to subscribe, would they not be doing a good work?

If any parties have back numbers of the *Herald* for the current volume which they would be willing to send to one not able to subscribe, but missing the *Herald* very much, we will give name and address upon application.

## HOME COLUMN MISSIONARY FUND.

Sr. Susan E. Cook, Victoria, Ills. ....	2 00
Sr. M. H. Rumel Rannie, Omaha, Neb. ....	25
Sr. M. Lachapelle, Deadwood, D. T. ....	1 00
Sr. Julia Glover, Hyde Park, Boston, Mass. .	1 00
Sr. Sarah Prouty, North Weymouth, Mass. .	1 00
Sr. R. E. Steffe, Boston, Mass. ....	1 00
Sr. Matilda Harschew, Lamoni, Ia. ....	50
Sr. Cora Russell, Boone, Ia. ....	50
Sr. C. Joyce, Irvington, Cal. ....	61
Sr. L. Driver, Irvington, Cal. ....	44
Charlie N. and Olive Edna Olson, Raymond Center, Wis. ....	20
Sr. Maggie Berg, Haven, Ia. ....	20
Sr. M. C. Knapp, Beloit, Kan. ....	1 00
Sr. Elizabeth Ainsley, Newton, Ia. ....	1 00
Sr. Amy Gill, Emerson, Iowa. ....	50
Bro. Amos Gill, Emerson, Iowa. ....	25
LAMONI, Iowa, September 8th.	

WASHINGTONVILLE, O., Aug. 19th.

*Dear Sr. Frances:* I much appreciate the reading in the Home Column, and I made up my mind to endeavor to do something towards its aid, as I believe that in the cultivation of the religious element no sacrifice should be too great. That we are called as Christians to live righteously and godly through the love and mercy of God is quite well understood. To be temperate in all things must be the rule, so that we may willingly and cheerfully reap the reward of that which we have sown in our own or in another's pathway. It is our duty as Christians, too, by the general tenor of our lives, induce others to accept the testimony of truth, and at the same time be made glad to glorify our Father which is in heaven. The disciples are called to amend their own lives by a discipline to the cross, and then as carefully and as faithfully assist others who might be led to the same holy calling. In a darker age a Christian name, a religious profession, and a union with the established church, went far to prove any one a Christian. That age is passing away. We are in the period when a virtuous, Christ-like life, and a strict, uniform course of action are all that people will receive as evidences of a Christian life. Such a life is proof positive that defies contradiction.

Christian workers should never despond that there is nothing for them to do. "Let your light so shine that men may see your good works;" and in the bright resurrection morning what joy to hear the "Well done," and to know that you have unawares saved some souls from sin. A true Christian is bound by all that is high and holy in his profession to walk circumspectly and unselfishly, with an eye single to the glory of that Being that has called him out of sin. How can any one grow in refinement when he is indifferent about things conducing to it; when he permits himself to associate with bad company, reads impure literature, and saturates the heart with false ideas! How blessed human life would be were men "wise unto that which is good and simple unto that which is evil!" I believe that people sooner or later will learn that the path of duty is the only path of safety.

I hope that our blessed *Herald*, the messenger of peace, may assist the sin-sick souls, that they

may enjoy rest and peace and enjoy the unity of the Spirit. And may that true light so shine as to penetrate the mist of darkness that broods over a slumbering and sinful world and minister that word which is quick and powerful, sharper than a two edged sword, and awaken and carry conviction into the hearts of the lovers of sinful pleasures.

And may the Herald of truth and God's ministering servants spread the tidings to the end of the earth, till the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea, is the prayer of

Your sister in Christ,

MARGARET M. YATES.

COLTON, Cal., July 26th, 1887.

*Dear Friends:*—Again we ask permission to step into your sanctum for a quiet chat, but I will not stay long, as precious time will be taken from others who may be waiting for admittance; but first we must borrow a fan, if it is as warm in your climate as the accounts show. I rather think our mild weather would spoil our enjoyment of sudden changes in the east. Here we have differences in temperature to suit any one; if one spot does not agree with you the distance is very short to another that will. As mountains, springs, groves, plains and sea-shore are but from seven to twenty miles distant, there are advantages of city and country. Los Angeles is the chief southern city. There seems to be more enjoyment here for young and old than inland. Some frisky fellows go to Catalina Island—from San Pedro—or sail around on the deep blue sea, in the hope that their nautical experience of head and stomach would have a solacing effect on their somewhat radical views of life, and make them come back better fitted for the arduous duties of the same. Previous to our arrival here, over five years ago, we resided in the states of Mississippi, Missouri, Kansas, Iowa and Illinois, but none, as far as my observation goes, compares with California, unless it be Mississippi, my birth-place—in and around Vicksburg and New Orleans. But I've failed to see plantations of rice or cotton, with the exception of a half acre patch of the latter near Santa Ana, which seemingly flourished, but every other product I can think of is at home in this soil. We have tropical trees and plants. Some perhaps are weary with accounts of this land, as they think them exaggerated, but I've failed to see it pictured grander than it is. Every thing is the choicest and most "recherche." A gifted traveler, with a soul to appreciate nature's works, and a ready pen to describe, lets fall his pen and is lost in admiration. Perhaps those persons who have been discouraged are those who have been set off in the middle of a hot desert by some real estate agent trying to sell it off in city lots, or talking in glowing terms of the fertile (?) alkali spots; or mayhap have been forced by some to settle on adobe low lands, where the rain and slush prevent travel. If you want to deceive, there are plenty of chances. The breezes from mountain and sea can not be other than pure.

This town (and a few others surrounding) is nearly enclosed by mountains, thereby making it a more desirable location in winter for consumptives, because it is warmer than any other location; but in summer the mountains are better, where hot and cold water and mud baths can be had, fresh from Nature's oven or ice-chest con-

tinually flowing. Sometimes invalids put off the lengthy journey from the east until too late for the sudden change to benefit.

The artesian wells are beautiful sights, sparkling in the sun as they flow like fountains beyond the pipes; the force from the mountains makes some of them of immense size. Two of the popular here are the San Juan "Rabel" and "Arrow Head;" the latter mentioned ones are named so from a light formation in the side of the mountain above them resembling that weapon. It can be seen at a distance of ten miles. There are built in those localities nice large public buildings for travelers. The water is piped to invalids' rooms. It has medicinal qualities which cause it to taste as the scent of rotten egg, but those who are accustomed to it like it. The first mentioned springs are situated near the town of that name, inhabited mostly by the native inhabitants of this country, Spaniards, Mexicans, Indians and mixed breeds. As you approach, the first thing that meets your view is the ruin of an old temple, which makes a feeling of awe come over you as if you were treading holy ground or had been transported in some way to Jerusalem. An old Mexican, over a hundred years of age, remembers the fall of the building, which happened nearly that length of time ago, through the shock of an earthquake, killing many that were congregated at the time. Visitors put their names on the walls, which are of adobe, covered with a kind of light-colored hard plastering. Attached to this is the priest's dwelling, of the same material, with roof covered row after row with something resembling stove pipes, at a distance. At nightfall can be seen dark women, dressed all in black, with their long loose chevleours flowing down their backs, wending their way toward the priest with prayer-book in hand. He is evenly pacing the porch, seemingly uttering the contents of the book. He wears a dark gown and oddly shaped cap. The old bells in the partly demolished tower still tolls solemnly the twilight hour. In some instances these isolated places remind one of the history of European ruins, Ephesus for instance, where a traveler passing through, startles the blank and listless quietude. The cry of partridge and quail anon disturb the repose of the once resounding theatre and stadium which was the scene of many a tough and anxious struggle. The glorious pomp of its heathen worship is no longer remembered; and christianity, which was here nursed as a dear and earthly child by the apostles, and fostered by general councils until it increased to fullness of stature, now lingers on an existence, scarcely visible. Nothing more is required to fulfillment of prophecy, for the candlestick is indeed removed out of its place, and dark night hangs over Ephesus.

The founders of San Bernardino, our nearest thriving city, are the Mormons," so-called by outsiders, and their house of worship is the oldest. There is very little prejudice prevailing, as people are beginning to understand their peculiar belief, and see it is all scriptural, and that the original Solomon Spaulding story was obtained, and found to differ altogether from the Book of Mormon, that it was supposed to be. There are a few believers of polygamy in that town, but the majority of Mormons are Latter Day Saints, who are doing most nobly in fighting down all evil practices, and straightening misunderstand-

ing by outsiders regarding the difference between the two churches. The sincere are not to be condemned, whether they be Mormons or Presbyterians, or members of other denomination.

Praying for advancement of all good, I remain your friend,  
REGINA ROHRER.

GALIEN, Michigan, August 7th.

*Sister Frances*.—Trusting that some thought we may drop will be like bread cast on the waters, or like "a word fitly spoken" may have the desired effect on some sad and discouraged souls, who need a kind and cheering word, to encourage them through life's uneven journey I pen these lines. What joy and comfort it gives me, and how it seems to build me up in the love and hope of the gospel of our dear Savior, to read the good letters of our sisters. This gospel is truly the power of God unto salvation to every one that believeth; and how can we refrain from believing that which has been delivered to us in these latter days, when we hear it explained in its simplicity and purity and see the signs follow the believer? Those who live humble and are worthy to receive the Holy Spirit, do receive it, and I myself have realized the calm and loving influence of the divine Spirit of God; and I can truly say I am thankful that I have heard and embraced this Latter Day Work; for it has afforded me many pleasant hours, and no regrets have ever found lodgement in my heart for the step I have taken. My only fear is that I am not living as near my Savior as I should, and I therefore solicit an interest in the prayers of all the faithful, that I may be found firm and steadfast, and may be instrumental in doing some good in the cause of my Master, and that I may overcome every trial and temptation, and come off triumphant through our Lord and Savior and be numbered with all the redeemed.

Your sister in the hope of eternal life,

LUE S. MEAD.

SAN LUCAS, Cal., July 14th.

*Dear Sr. Frances*.—Although you are a stranger to me in person, you are not a stranger in hopes, desires and interests of the great latter day work. From the editorial and letters of the Home Column I have received much instruction and encouragement. I have often thought of writing before, but fearing that I would not be able to edify I have refrained until now, for I have long since come to the conclusion that it is not my gift to speak or write to edification. I have received many testimonies that my work is to be in Sunday School interests. I was a Sunday School teacher for the little ones at Stewartsville, Missouri, for a long time, and am now the teacher of the Perseverance Sunday School of Long Valley, California. Not long since I had become discouraged as Sunday School teacher, and could not see that my work had accomplished any good; so thought I would resign. But on the night before I was going to resign, in my dreams, a man came to me with a record in his hand, and turning the leaves one by one showed me that my influence in the Sunday School, in the past, had accomplished good; and said if I would be faithful to that work I should be blessed. To God be all the glory and honor for the good done.

I have received many blessings and testimonies of this work, and I have had some very hard trials to endure since I obeyed the gospel. Little

over one year ago I was called upon to give up from my embrace my sweet little Malle, one year, six months and ten days old; but she has gone to join her sister and brother, Ella and Eddie, and the three bright gems are waiting for me. God forbid that I should come short of realizing my hope of meeting them in peace. Since they have gone I have a more earnest desire than ever before to make my "calling and election sure" with God. We have sacrament meeting and Sunday School alternate Sundays in his branch now. We desire to see the work revive here, and others brought to a knowledge of the truth. We have no preaching only by visiting brethren. Trusting that we may soon be permitted to return to our Zion home, I remain your sister in gospel bonds,

ANNA SMITH.

## Correspondence.

ANACONDA, Mont., Aug. 13th.

*Bro. Joseph Smith*.—I arrived home from England on July 17th, after nearly four months absence from home, thoroughly tired of sight-seeing, and "Jubilee," "Jubilee," "Jubilee" ringing in my ears until I was almost haunted by it. Everything I saw, smelled, or ate had "Jubilee" on it, and you were considered very odd and out of place if you failed to wear "Jubilee" on some part of your person, in the form of an ornament or medal. "Jubilee" suits, "Jubilee" hats, "Jubilee" boots, "Jubilee" soap to wash you with, "Jubilee" towels to wipe you, a "Jubilee" shave at the barber's, and the little ragamuffin boot-blacks would fairly take you by storm to give you a "Jubilee" shine. During my absence I spent considerable time in the cities of Liverpool, Manchester, Stockport, Macclesfield, and the Staffordshire Potteries, and about three weeks in the "great big" city of London; so that I saw every phase of English life both in the manufacturing districts, and in the great metropolis—from the Royal pauper who derives his sustenance, and luxuriates from and upon the tribute gouged from honest but poorly paid toilers, and from the revenues derived from the illicit manufacture and traffic of strong drink, which is England's curse and disgrace, down to the poor, degraded, besotted fathers and mothers, sons and daughters, and the little innocent but wretched, half-fed, half-clothed children who may be seen on Saturday nights at eleven and twelve o'clock by the score, sitting in the streets, on the cold, damp stone steps, no shoes, no stockings on, waiting for their brutish fathers and mothers to come and open the doors of their wretched hovels. Yes, I have seen all this until my heart has ached within me from sympathy for those poor little ones, ranging from four to seven or eight years of age, who are educated to sing, and who do sing with all the gusto imaginable, "Britons never! never!! never!!! shall be slaves." How thankful I felt to know that I was an American, even though by naturalization, and that my darling children were far removed from such horrifying and contaminating scenes, and were living in God's own promised land, where honest toil and temperance render such scenes impossible. And it was strange to me to see the apathy and indifference manifested by the well-to-do classes to this condition of things in general; and I was often met with the remark, "O, its very common in this

country; we are so used to such things that we scarcely notice them."

Is it not strange that the land of bibles should also be the land of drunkards; the females, in many localities, outdoing the males in their debauches, and hence the land of poverty and wretchedness to such an extent as can not be found in any other kingdom of its size. And yet noble efforts are being put forth for the amelioration of this condition of things by a noble few, in the face of great obstacles sustained by the government for the sake of the revenue derived from the damnable traffic. How timely and happy the successes attending the temperance warfare in our own land! My family joins me in affectionate regards to yourself and family, and Bro. Blair and family.

Very truly yours in the gospel,  
JOHN R. EARDLEY.

SANDWICH, Ill., Aug. 21st.

*Dear Herald:*—Am interested in reading *Herald* and Home Column, also other reading that comes from other presses on religious subjects, especially the sermon by Rev. DeWitt Talmage concerning bigotry. To my mind it contains some common sense. O that the veil of darkness might be removed from my eyes that I might see more clearly in the perfect law of the gospel of Jesus Christ, which is liberty. Paul says "For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received or another gospel which ye have not accepted, ye might well bear with him. For I suppose I was not a whit behind the very chiefest apostles."

I believe in no changing of the law, and that when God calls his servants to labor he endows them with the Holy Ghost, which is the Spirit of truth. Has not this Comforter been with the Saints from the beginning?

What is the abiding Comforter for? I am waiting for the promise to be more fully verified, and for God to "pour out his Spirit upon all flesh."

R. H. DENNIS.

[The Comforter is given for just what its name implies—to comfort the Saints forever. It also is given to "teach" the Saints, to quicken their memory, to "testify" of Jesus, to "reprove the world of sin," and of righteousness, and of judgment; also to "guide" the Saints "into all truth," to "speak" to them, and to *show them* "things to come." John 14: 26; 15: 26, 27; 16: 8, 13, 14, 15. Editor.]

CORMORANT, Minn., Sept. 1st.

*Dear Herald:*—We all rejoice in reading your words of cheer. Up here we have nothing serious to complain of. Of course the adversary is doing his part to hinder the work here as well as in other places. Rev. Hewitt has been here again; came fourteen miles to tell us some of the bad things Joseph the Seer had [never] done. It is the same old story. Three or four of us listened as quietly as we could until he had exhausted all of his fury. I felt that I must try and correct him a little. I asked liberty to speak a little. The preacher nodded yes. As soon as I started I received the necessary help. One thing I am sure of, we have not lost any ground in this case. I am also persuaded all was satisfied I believed what I was telling them. This country is largely peopled by Scandinavians and many of them are

not satisfied with their reformed plan since hearing of the restored gospel in its purity as our Lord left it. Is there an elder in the region round about, who is able and willing to come up here and spend the winter and tell those honest ones (which I know to be many) the good old story? I will provide quarters when not on duty, and will assist as much as I can.

Love to all the household of faith,  
W. W. McLEOD.

MONDAMIN, Iowa, Sept. 5th.

*Dear Herald:* As the minister failed to materialize, I recommenced meetings on Sunday night, August 7th, at Akron, and held three services. The house was well filled Sunday night; but as I used Bro. Cornish's synopsis I could get but small audiences the next two evenings, for they thought it was the "Mormon Bible!"

On the following Thursday I led one into the beautiful "Big Sioux," and there inducted her into the kingdom. Sister Christy, I think, can be given the credit of her conversion. The next day found me on my way to Richland, Dakota Territory, where I arrived muddy and wet, looking more like a tramp than a minister. The next day we procured the use of the Methodist church. This we believe was on account of the esteem in which the sister living there is held, and I know that we can live our religion, when we couple with it wisdom, and yet be held in high regard. We commenced services the same evening, and held forth five times, with increasing attendance, and the interest remarkable. We were assisted once by the minister, and also assisted him once. As this is in Bro. A. H. Smith's field, he will please take notice and also pardon me for not sending him a more formal account, as I did not know his address. We anticipate further labor there, as we expect to see quite a number take hold of the work.

Our next move was for Quorn, near Kingsley, Iowa, where we arrived about nine p.m., Saturday, 20th ult., stopping with H. B. Jordan, finding his father and mother there, and our eyes were bedewed with tears as we listened to the events of the martyrdom of the prophet and his brother, related by grandpa Jordan, who was an eye and ear witness to the scenes just preceding. We felt almost impressed to take a statement with regard to the events which transpired in the beautiful city during these stirring times, from this dear old man in Israel, who was so closely connected with the business transaction of the prophet. We felt it would be almost "as one speaking from the dead."

On Sunday 21st we preached three times, and continued here till we had spoken eleven times and held one sacrament and social meeting. At our last named service we had a good time. All the new members—three of whom had been baptized the preceding Wednesday—took part; and I believe the very heavens looked down and rejoiced. Concluding our services the evening of the 30th ult. we started next day for Lemars, on our way to conference at Magnolia, leaving behind us the tear-dimmed eye and warm grasp of the hand, betokening what the Spirit of God will do for human kind. We left several who have expressed themselves about persuaded.

At Lemars we visited and took supper with sister Violet Jordan—some four weeks old in the gospel—and in presenting us to the family with whom she had been boarding during the Institute

did not use the conventional "Mr.," but "Bro Wight," which resulted in our being asked to say grace at supper.

On Thursday, 1st inst., we arrived at this place and next day billed the town for a series of meetings to commence last evening, when, after our return from a peaceable session of conference at Magnolia, we were greeted with a fine audience, the seating capacity being nearly all occupied in the Congregational church.

In bonds of truth,  
J. W. WIGHT.

ALPENA, Mich., Aug. 21st.

*Brethren Smith and Blair:*—I am in health, both temporally and spiritually, for the blessings which were predicted by the elders at my confirmation have followed me, viz, health, and a knowledge of the Scriptures. Oh, what a glorious gospel is this, wherein there is no guess work. To those who obey its teaching, to them is given to know the doctrine from heaven. Alpena is a lumbering town (or rather city) of about 15,000 inhabitants, comprising various sects and creeds. I was at Oscoda about one month ago and heard some young men talking on the religions of the day, and in their conversation they mentioned the name of brother Cornish, and called him a Mormon, a follower of Brigham Young, said he wore moccasins, and threw his voice like a ventriloquist, trying to deceive the people. I was about to reply to these lads and show them they were either falsifying or had been wrongly informed, when the boat I was to return on gave signal for its departure.

In conclusion I will say, I am glad I accepted this restored gospel, and am looking forward to the day when the Lord will gather his obedient ones, remove the curse from off the earth, and raise his sleeping Saints and take up his abode here on this glorified earth.

Your brother in the one faith,  
ISRAEL P. TITUS.

VIOLA, Iowa, Aug. 29th.

*Dear Herald:*—Your weekly visits, fraught with words that brings good cheer to us and echoing the glad tidings, "Peace on earth, good will towards men," is a source of much pleasure and we trust much profit as well. As there are but few of us at this place, (only five in number), and the people seem to care but little about hearing the gospel in its fulness, the consequence is that we have had very little preaching in the last eighteen months, as the elders who are at all available are few in number and their fields are large. We occasionally get sight of one "on the fly" passing from one district to another.

I was raised in the Methodist Church and was member for a number of years, living up to the best light I had, and was just as honest in my conviction as I am at the present; consequently I am justified in believing that there are a great many honest people in that organization. When I left the Methodists and united with the Reorganized Church, my former brethren seemed to think I had possibly committed the unpardonable sin—though they seemed to have no clear perception as to what that sin was. But when I called to mind the fact the pastor had stated to me some time previous to this, that according to his judgment it was impossible to commit the unpardonable sin in our day, why I felt pretty safe after all. I said to my former brethren: "You

believe that neither baptism or church relationship are essential to salvation?" Yes. "Well, all that was required of me as being essential to salvation as a Methodist, is still required of me; so will you please tell me wherein my chances have been lessened." They had to give it up, and now treat me very cordially; but as to whether it is meant for a "good speed," or as a matter of policy, they have not advised me.

I, for one, am most decidedly in favor of the Church taking a positive stand on the question of prohibition, so that the world will know where to find it. It will most certainly be forced to declare one way or the other, and that before very long. It can occupy no middle ground. I have told my former brethren that I have received greater blessings since coming into the Reorganized Church than I had ever enjoyed before, and that I considered it far in advance of Methodism. And now it would be very humiliating to me to see the Church of Jesus Christ either apparently unconcerned or trying to sit astride the fence. We gladly welcome the Saints, both priesthood and laity, at Viola; but should any anticipate dropping in upon us and have not already taken a stand for prohibition, we would in all candor request that all such take such a stand before coming, if possible. If not, at least be careful to keep the matter from the inhabitants of our village. And as for the Saints drinking and visiting saloons, we wouldn't have it known for the world, even though they drank the beer at the *back door* of the saloon. May God's richest blessings ever attend his people, is my prayer,

J. A. NEWLIN.

MARTINSVILLE, Maine, Aug. 28th.

*Editors Saints' Herald:*—I feel it a duty I owe to the Saints as well as to my Creator to state what has been done for me. In July I had a very sick boy aged thirteen years. Our family physician had given him up. When Elders F. M. Sheehy and U. W. Green came to my house I had him administered to, and am happy to say that he has so far recovered as to be able to go out of doors in pleasant weather, which I feel very thankful for, both to my God and the elders.

May God speed the work until all the honest in heart and all the worthy may be gathered in. But I fear sometimes that I shall not be among them, for I truly realize that it needs those more worthy than I to bear the name of a Saint.

From a believer in the Church of Jesus Christ of Latter Day Saints.

JOHN BRIGHT, writing to Secretary Jones of the London peace society, who is one of the deputation going to the United States to present a memorial to President Cleveland in favor of the establishment of an international arbitration treaty, says: "There is talk of a permanent arbitration treaty between the United States and England. The project is a reasonable one and discussion may lead to its adoption. If the government of the United States were willing, and were in any way to signify its willingness to become a party to such a treaty, there is a force of good men with us to induce our government to consent. If this be done it will be a grand step forward in the world's march, and be followed in some not distant time by other nations willing to escape the sorry burden of military armaments. Two hundred members of the House of Commons sign the arbitration memorial. But far more than this number will be ready to urge acceptance of the treaty upon our government. If the action taken at Washington be favorable to the success of the scheme. England and the United States will still remain two na-

tions, but I would have them always regard themselves as one people. An arbitration treaty, honestly made and adhered to, would tend much to bring about this blessed result."

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE "CHOICE SEER."

ALL Latter Day Saints would like to know whether that Choice Seer, 2d Nephi 2: 2, has come or is yet to come. He was to be "esteemed highly" among the fruit of Joseph's loins who was sold into Egypt. This promise was made by the Lord to Joseph, that he who would translate the Book of Mormon would be a descendant of Joseph who was sold into Egypt. Manasseh has written the law to Ephraim, and it was counted a strange thing. Hosea 8: 12; Isai 29: 14. In Deuteronomy we read that Joseph's horns will "push the people together to the ends of the earth," to Zion on this land, and to old Jerusalem in the east. "His horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." The Reorganization, or Ephraim, has the greatest work set apart for him to do, which he will do because he doubtless is more experienced, refined, and better prepared to spread the gospel among both Ephraim, Manasseh, the Jews and Gentiles, than Manasseh can possibly be for years to come. Ephraim, (or the Reorganization) has got the major part of this gathering to do which is of such vast magnitude. Ephraim will stand in the front of the battle. Now this Choice Seer has been esteemed highly by Ephraim and will be, who are the seed of Joseph who was sold for a slave to Egypt. Ephraim has brought many of them to the knowledge of the covenants that God had made with their fathers. Many of them supposed the Choice Seer could not do anything that was wrong. The Lord foreordained the Choice Seer to translate the Book of Mormon from the reformed Egyptian language, and to bring the church out of the wilderness where she was to remain for one thousand two hundred and sixty days or years (Rev. 12: 6) which expired about 1830.

"Out of weakness he shall be made strong in that day when my work shall commence among all my people unto restoring thee, O house of Israel, saith the Lord."—2d Nephi, 2: 2. "And thus prophesied Joseph, saying, Behold, that Seer will the Lord bless, and they that seek to destroy him shall be confounded; for this promise which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled." And Joseph of old confirms it again: "Behold, I am sure of the fulfilling of this promise," (that the Lord would raise up this Seer). And to rivet the testimony in the minds of all people who

have up to this date embraced the true gospel as preached by the Choice Seer, and all that ever do hereafter, may know who he is by his name, "And his name shall be called after me," (Joseph who was sold into Egypt). But this is not all, "and it shall be after the name of his father; and he shall be like unto me."

Now in what respect was Joseph the Martyr like unto Joseph in Egypt. In paragraph two it reads: "He shall be esteemed highly among the fruit of thy loins." This has been fulfilled by Ephraim, or the Church of Christ in this century. Orson Pratt stated in his works that the different tribes of Indians were Ephraim; but that is not true, for they are Manasseh. Of Ephraim and Manasseh Jacob said: "He also shall become a people, and he also shall be great, but truly his younger brother [Ephraim] shall be greater. And his seed [Ephraim's seed] shall become a multitude of nations."—Gen. 48: 19. The following words will be appropriate, Hosea, 2: 17: "My God will cast them [Ephraimites] away, because they did not hearken unto him; and they shall be wanderers among the nations."

Now the Lamanites, in the future, when they hear what the "Choice Seer" has done for them in translating the Book of Mormon, when it is preached to them as a people, they will believe it and receive it as the word of the Lord, which will be the very thing which will bring them to salvation. Then the "Choice Seer" will be esteemed highly among them, notwithstanding he has gone now. It is not written in the Book of Mormon that the "Choice Seer" was to be raised up from Lehi's seed, or from Manasseh. But he was to be, must be, one of the posterity of Ephraim, the son of Joseph of Egypt.

Let us hang to the rod of iron.

J. GALLUP.

### SHALL WE DOCTOR WHEN WE ARE SICK?

THE above is the title of an article in the *Herald* for July 2d. In answer I say, emphatically, Yes. Why? Because the scripture, as I understand it, and my own experience, with the testimony of others, teaches me that Latter Day Saints should be, if they are not, sensible, wise, and discreet enough to accept gratefully all the good things provided for them by the kind and loving Father, and to know that "the eternal God made naught in vain."

Gen. 1: 11, 12, reads: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind. And God saw that it was good."—See also Gen. 2: 8-17. There we find that God planted a garden, etc. Now turn to Gen. 3: 18: "And thou shalt eat the herb of the field." Gen. 9: 3: "Even as the green herb have I given you all things." Thus sacred history informs us that the human race, the children of God, were placed upon the prepared, clothed and

adorned planet, to possess and enjoy all the creations of God; (with but one exception); the herbs are given them for food; Adam is placed in the God-planted garden to dress it and to eat of its good things.

I do not regard Adam as either a savage or an overgrown baby. I look upon him as a child of God, a pupil of his Father, skilled in the natural and spiritual sciences, one who understood the workings of the laws of matter, spirit and life. Those walks and talks in the Garden of Eden, the close and blest communion of our first parent with his God are not enough considered. I hold that Adam was taught many so-called mysteries, May not medicine be amongst the lessons taught; or must we believe that the human family were to grope about without any knowledge of the thousands of herbs, plants, shrubs, trees, grasses, mosses, lichens, etc. The idea is absurd in the extreme.

Let us consider the nature and use of a few,—hot, dry, binding, cold, moist, relaxing, temperate; some will kill, or destroy life because of their heat, while others will kill or destroy life from their coldness. This endless variety and degree shows the wisdom of the Creator and his kind provision for all the ills of mortal life. There is not a wound but there is a balm to heal it; there is not a stage or condition of disease but there is a cure provided.

Those who discard or despise natural medicine, even if they do not need them, or have climbed to a lofty platform above and beyond natural medicines, should pause and think of others less blest than themselves. All can not fast forty days and forty nights as did the Tishbite and Jesus, but eat when hungry, and drink when thirsty, or cry out with David, "Purge me with hyssop, and I shall be clean." Let the *Herald* readers ponder well every passage of scripture where herbs are mentioned as medicine, or in cookery, or temple worship. Let them consider all the writers and students of natural medicine named in the Bible, how that Solomon wrote a work touching upon all the herbs of the field "from the cedar of Lebanon to the hyssop that groweth upon the wall." We are not told that St. Luke, who was a doctor of medicine, ever prescribed for his companion in travel and missionary work, St. Paul; although we are informed of his profession and of their travels. Paul speaks of him professionally, calling him "the beloved physician." (Col. 4:14). And Jesus said: "They that be whole need not a physician, but they that are sick."—Matt. 9:12.

I have studied Rev. 22:2, "and the leaves of the tree were for the healing of the nations." If this is literal, (and I suppose it is), there will be a tree whose leaves are for the healing of the nations. This may not be in point, but I give it here for the thoughtful consideration of the *Herald* readers before I pass on to my own experience in "the healing art divine," for I have from childhood realized the value of pure natural medicine, for I saw the many cures my old grandfather performed with simple herbs gathered from field and wayside.

I myself began in 1864, when but a youth, and have by God's blessing obtained over two thousand written testimonials, besides countless verbal testimonies, to cures performed by natural medicines.

Shall we doctor when we are sick? I take it much as if the question were, Shall we eat when we are hungry? Scripture says, "man shall not live by bread alone; but by every word which proceedeth out of the mouth of God." Shall we drink when we are thirsty? Scripture says "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." Jesus also invites all that thirst, adding; "He that drinketh of the water that I shall give him shall never thirst."—See also Rev. 22:17, "Let him that is athirst come." And whosoever will, let him take the water of life freely."

The brother who first asked the question, "Shall we doctor when we are sick," answered that question ably and well, and I for one thank him every much indeed for his frank, open, and candid support of the question. And it is possible this article would not have been nigh so lengthy but for a counter article published in the *Herald* for July 23d, page 481, in which the writer runs a tilt against said article of July 2d. It will not lessen our faith in the gifts and blessings following believers, simply because God has filled the world with health producing and life sustaining agents. The latter day work is the most complete, as well as the most progressive work on earth, and it shall yet shine with every truth and virtue in the good time coming. It never took anything from my faith as as elder of the church, when called upon to anoint with oil in the name of the Lord, and lay on hands and pray over the sick, simply because I was engaged as a medical practitioner—not a bit of it. But on the other hand, I have been led to rejoice and praise God for the plan he has given, not only to turn this cold world into heaven by the power of his gospel so holy and mild, but could also heal the sick, make the lame to walk, and a thousand and one other blessings. I could fill a large work with testimonies of healings by faith. One case I wrote the *Herald* years ago of a poor helpless cripple, named John Heywood, who for fourteen years had been upon his knees, unable to walk upright. A score of doctors had failed him, but when he heard and obeyed the gospel he obtained a perfect restoration of his walking powers, to the glory of God and the wonder of all that knew him. This was not done in a corner, but was known all through the English mission. In this case as in many others, I doubted not but believed, so did the brother himself, and the power of God was felt and seen by all to such an extent, that the branch called for its publication in tract form, and it was sent out through the length and breadth of the land.

But knowing that the *Herald* space is limited, I close, thanking you for your kind insertion, and remain yours in love,

C. H. HASSELL.

76 Peel St., Farnworth, MANCHESTER, Eng.

#### SHALL WE DOCTOR WHEN WE ARE SICK?

SINCE this inquiry appears in the *Herald* for July 2d, and the great importance of it set forth in few words, we hope no harm will accrue from the honest opinion of others being expressed also.

The brother asks "to be shown from one or all of the three books where the medical profession is forbidden or condemned," We hardly think it necessary to show this, only in the sense that the Lord's method is at great variance with the drug medical profession. This should be sufficient without an outspoken condemnation being looked for. He thinks God does not guarantee to heal all who are administered to. Certainly not; and if relief can be obtained by resorting to a doctor who administers drugs, I believe Jehovah will endorse the act. But here lies the problem. Will drugs heal the sick? I see a myriad of witnesses rising to testify affirmatively. "Yes sir; many is the time we have been restored by medicine prescribed by this and that doctor." These testimonies are completely offset by as many more who have been afflicted by the same maladies and recovered still quicker without any medicine.

More competent witnesses however may be called; for as my brother argues, those who "make a specialty of this branch of learning" are better qualified to judge as to the strength, quality, etc., than Tom, Dick, or Harry. Hence these are they we will place upon the stand to testify of the effects of their medicine; we call for the authors of the United States Dispensatory." Professors Wood and Bache of Philadelphia:—"Medicines are those articles which make *sanative* impressions on the body." Professor Martin Paine, M. D., of the New York University Medical School, in his "Institutes of Medicine" says: "Remedial agents are essentially *morbific* in their operations." The Allopaths say it requires contraries to cure opposites. The Homeopaths say like cures similar. The Eclectics claim that the law of cure consists in *sanative* medication; while the Physio-Medicals declare it necessary to employ physiological remedies.

We have heard enough already to learn that the brotherhood of medical tendency are badly divided and subdivided, our two leading authorities standing with point blank contradiction. We see, too, that they are at variance on the primary premises. What Latter Day Saint is there who does not know the great importance of getting a proper start; of having the foundation of every matter predicated in truth. Who can tell us which one of twenty conflicting classes to believe? and from which to select our doctors when we are sick? It must be apparent to every one, that if one of the many are correct all the rest which would be a large majority are wrong. But let us hear more witnesses relative to the operation of their medicines. Professor Paine says again; "Remedial agents operate in the same manner as do remote causes of disease." And again; "In the administration of medicines we cure one disease by producing another." And he

quotes approvingly the famous Latin adage, "*Ubi virus, ibi vitus*;" or, "Our strongest poisons are our best remedies.

Professor Alonzo Clark, M. D., of the New York College of Physicians and Surgeons, says; "All of our curative agents are *poisons*; and as a consequence, every dose *diminishes the patients vitality*."

Professor Joseph M. Smith, M. D., of the same school says: "All medicines which enter the circulation poison the blood in the same manner as do the poisons that produce disease." Professor St. John of the New York Medical College says: "All medicines are poisonous." Says Professor E. R. Peaslee, M. D., of the same school: "The administration of powerful medicines is the most fruitful cause of derangements of the digestion." Says Professor E. H. Davis, M. D., of the New York Medicine College: "The *modus operandi* of medicine is still a very obscure subject. We know that they operate, but exactly how they operate is entirely unknown."

Says Professor J. W. Carson, M. D., of the New York University Medical School: "We do not know whether our patients recover because we give medicine, or because nature cures them." Says Professor E. S. Carr, of the same school: "All drugs are more or less adulterated; and as not more than one physician in a hundred has sufficient knowledge in chemistry to detect impurities, the physician seldom knows just how much of a remedy he is prescribing."

Now comes the testimonies of prominent authors and medical professors of different schools who declare that drugs neither heal or assisting in healing the sick: Says Professor H. G. Cox, M. D., of the Medical College: "The fewer remedies you employ in any disease, the better for your patients." Says Professor Joseph M. Smith, M. D.: "Drugs do not cure disease; disease is always cured by the *vis medicatrix nature*," (the healing tendency of nature). Says Professor Clark again: "Physicians have hurried thousands to their graves who would have recovered if left to nature." And again: "In scarlet fever you have nothing to do but to rely on the *vis medicatrix naturae*."

Professor Austin Flint, M. D., of the New York Medical College and physician to one of the large hospitals said in a clinical lecture to his class, that in treating pneumonia in the hospitals he gave no medicine at all, and lost no patients. At the same time in private families in the city, to whom drugs were administered by skilled physicians, the deaths from the same malady averaged from thirty to forty per week. Professor B. T. Parker of the same school said: "I have recently given no medicine in the treatment of measles and scarlet fever, and I have had excellent success."

Dr. Snow, Health Officer of Providence, R. I., a number of years ago reported through the *Boston Medical and Surgical Journal*, that he had treated all the cases of small-pox which had prevailed epidemically in that city without a particle of medicine, and that all of the cases—

some of which were very grave ones—recovered. Dr. John Bell, Professor of Materia Medica in one of the Philadelphia College of Baltimore, in "Bell on Baths," and Dr. Ames, of Montgomery, Alabama, in the *New Orleans Medical and Surgical Journal*; and Professor Wm. Tully, M. D., of Yale College and of the Vermont Academy of Medicine at Castleton, Vermont, all testify of similar experiences and observations. R. T. Trall, M. D., says: "I have during the sixteen years that I have practiced the Hygienic Medical System, treated all forms and hundreds of cases of typhus and typhoid fever, pneumonias, measles and dysenteries, and have not lost a patient of either one of these diseases," and gave no medicine at all. Says Professor B. T. Barker, M. D.: "The remedies which are administered for the cure of . . . self-limited diseases kill far more than those disease do." Dr. Jennings, who practiced medicine in Derby, Connecticut years ago, whose fame extended far and wide, and under whose treatment "diseases seemed to have lost all of their malignancy and danger," palmed off one of the biggest humbugs upon his patients that we have heard of. He used no medicines but "harmless placebos," such as colored water, starch powders, and sugar pellets.

We will now listen to a few testimonies from the most eminent of the British authors and professors: "The medical practice of our day is at the best a most uncertain and unsatisfactory system; it has neither philosophy nor common sense to commend it to confidence."—Dr. Evans, Fellow of the Royal College, London.

"There has been a great increase of medical men of late; but, upon my life, diseases have increased in proportion." John Abernethy, M. D., "The Good" of London. "Gentlemen, ninety-nine out of every hundred medical facts are medical lies; and medical doctrines are for the most part stark, staring nonsense." Prof. Gregory, of Edinburgh, author of "Theory and Practice of Physic." "It can not be denied that the present system of medicine is a burning shame to its professors, if indeed a series of vague and uncertain incongruities deserve to be called by that name. How rarely do our medicines do good! How often do they make our patients really worse! I fearlessly assert that in most cases the sufferer would be safer without a physician than with one." Dr. Ramage, Fellow of the Royal College, London.

"Nine times out of ten our miscalled remedies are absolutely injurious to our patients suffering under disease of whose real character and cause we are most culpably ignorant." Prof. Jamison, of Edinburgh. "Our actual information or knowledge of disease does not increase in proportion to our experimental practice. Every dose of medicine given is a blind experiment upon the vitality of the patient." Br. Bostock, author of "History of Medicine."

"I declare as my conscientious conviction, founded on long experience and reflection, that if there were not a single

physician, surgeon, man-midwife, chemist, apothecary, druggist nor drug on the face of the earth, there would be less sickness and less mortality than now prevail." Jas. Johnson, M. D., F. R. S., Editor of the *Medico-Chirurgical Review*. "The science of medicine is a barbarous jargon and the effects of our medicines on the human system in the highest degree uncertain; except indeed, that they have destroyed more lives than war, pestilence, and famine combined." John Mason Good, M. D., F. R. S., author of "Book on Nature," "a system of Nosology," "study of medicine," etc. We have quoted mainly from the works of R. T. Trall, M. D. [Hydropathist.—Ed].

If we esteem the testimonies of the most prominent medical practitioners of the past as worth anything, then it settles a number of very important facts. First, that they are divided into numerous conflicting classes, as before noticed.

Second, that their medicines are all poisons, and when they enter the circulation they poison the blood. Third, that the only way in which medicines act as agents in curing disease is by producing another; the primary disease is simply supplanted and succeeded by a drug disease many times more to be feared than the primary. Fourth, that they are ignorant of the manner in which their so-called remedies operate, hence "every dose is a blind experiment on the patients vitality."

Fifth, that they are most culpably ignorant of the essential nature and cause of disease, hence the uncertainty of their practice. Sixth, that in reality drugs do not cure disease at all. Seventh, that they have destroyed more lives than war, famine, and pestilence combined.

It seems that this should be sufficient for the thoughtful. Still it is argued that God sanctions the use of "strong medicine," and this revelation is quoted in its defence; "and whosoever among you are sick, and have not faith to be healed, but believeth shall be nourished with all tenderness, with herbs and mild food, and that not from the hand of an enemy." Doc. Cov. 42: 12. A close reading of the above shows the word "herb" to be amply qualified, for the patient "shall be nourished \* \* \* with herbs," etc.

Pause and reflect upon the facts adduced from the most competent witnesses that can be had, the most renowned of the medical fraternity, a large majority of whom were drug practitioners themselves; so we have not been particular in our selection of witnesses. Now who is there that will come to the front and attempt to harmonize the act of poisoning the blood of a patient with that of nourishing him? How can the morbid impressions made by these poisons be construed into supplying with matter that will increase bulk? How can deranging a patient's digestion be made to appear as promoting growth? Who is there so skilled in legerdemain as to dress up the act of diminishing the patient's vitality and palm it off for supplying waste? Who among all the Saints can, by the use of strong drugs, induce another disease in one already sick, and

then make himself and the patient believe he has "nourished" him?

Again; the brother suggests the idea that no herb was made in vain. We concur in the thought that all things were made for some purpose; but before we can endorse every theory that has become popular, or even confide in those wherein we were schooled and traditioned, we prefer understanding the designs of the Creator regarding them; and specially is it hard for us to retain confidence in a system so fraught with incongruities as the one under consideration. Hence the query is naturally propounded to us, What purpose had God in view when he created or placed on earth all noxious, poisonous, troublesome plants? We find the solution in the brief account of Gen. 3:17-19: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee."

It is reasonable that in so brief an account only the more troublesome ones would be mentioned. And when we consider that Adam had naught but his naked hands to subdue them with, it is plain that the thorny kingdom was the hardest to contend with and the first mentioned. But we are forced to believe that the whole collection or family of worthless weeds, such as Jesus called the tares and showed their worthlessness, (Matt. 13:30), were included within the curse of thorns and thistles, for they are included with weeds as worthless and troublesome. It is not reasonable to think that the curse consists exclusively of thorns and thistles, for it would cause not only Adam, but his posterity "sorrow," pain of mind and body, and make labor necessary that they might obtain food. If all rural regions were as badly infested with Canada thistles as some are, there would be a shadow of logic in the idea that worthless weeds were not included; but the curse must be general, not having respect to locality.

But "herbs" has no direct reference to any plant, but is valuable for food. "And thou (Adam) shall eat the herb of the field."—Gen. 3:18. "Every moving thing that liveth shall be meat for you; even as the green herb."—9:3. "And God said: Behold, I have given you EVERY herb bearing seed which is upon the face of all the earth \* \* \* to you it shall be for meat."—1:29. "And to every thing that creepeth upon the earth wherein there is life I have given EVERY green herb for meat: and it was so."—1:30.

But another glance at this curse. In our day one man with all the modern inventions can subdue more weeds than fifteen ancient oriental husbandmen with their crooked sticks and wooden plows. No naked hands or feet need now come in contact with the thistle in tilling, reaping, binding, or threshing the grain. As corn grows more rapidly by frequent stirring of the soil, weeds are actually an incentive to industrious cultivation causing some to

raise better crops than if there were no weeds. What then! has the inventive genius of men rendered the curse of God of no effect? This is worthy of more than a superficial glance. A proper solution of it may help us to avoid great perplexity. Men have made many woful blunders in their avidity to become first in all things and solve all mysteries independent of revelation. They have not only sought out their own methods of redemption, but have sought and succeeded in making themselves, with millions of their fellows, believe that the curses of God, by a process of rectification, condensation, and distillation, are evaporated into great blessings to humanity.

And is it so? Let the increased death-rate in districts where drug medication has held sway, the relapse and collapse and complication of diseases, the bed-ridden women, and men with ruined constitutions answer this question. And other districts "thank their stars" that they have not been thus highly favored (?) with men wiser than their Creator. "Has the scientific genius of medical tendency lain dormant all these years?" Most assuredly not. Conscientious, talented men and women, furnished with the sad experience of their predecessors, have continued to labor on in their missions of love; have prayed, and studied, and discovered among other important facts that there is no such thing in all nature as a "law of cure;" that the only remedy in the universe consists in right living. Obedience is the only condition of cure. This principle is as true in the law of nature as in those of God, or the land. There is the same analogy in the idea of God rewarding "every man according to his works," and then let a clergyman pray the cold-hearted murderer off the end of the rope into paradise, as there is in the thought that he would ordain disease as a corrective discipline for violating the law of life and then furnish a doctor with medicine to destroy the penalty. God has not ordained remedies for transgression, but penalties.

Another significant discovery is, that disease is not our enemy, but our friend—so to speak. Obstruction is the enemy. Disease is a purifying process; remedial action, an attempt at reparation. That's no new discovery, says some. My doctor told me that disease was an extra effort of the vital functions to clear the channels of circulation—he told me that years ago.

Ah! then why should they hurl their deadly missiles at this remedial action? Can vitality after being poisoned and weakened combat an enemy more successfully than before? Why suppress this conflict with drugs? Or why intensify it with tonics and stimulants? Can a drunken man attend to his duties more assiduously than when sober? Will any good be done by subduing this combat with narcotics? "To give drugs is adding to the cause of disease; for drugs always produce disease."

Well, what in the world shall we do then; give up and die? No, no. If effete or waste matter from within and poisons or impurities from without have caused

obstruction in any part and the vital organs are overtaxed, those organs should be "nourished"—that's the point. And there is not a drug in the apothecaries collection that can do this unless it be "mild" and nutritious, for they do not act upon the organs, but the organs upon them,—not the dead and inorganic upon the living and organic, but, *per contra*, the living upon the dead.

In conclusion. The food should be mild. And Sec. 86:1 says that "drink" should neither be "strong" nor "hot." And again: "Be temperate in all things." These few words of living inspiration cover the whole ground in the word "all." It includes medicine which must be temperate, nothing excessively strong, nor hot, is admissible. Strength, and heat, either mechanical or vegetable, are herein proscribed. Again; if nothing "strong" nor "hot" should be eaten or drank, how then can it be administered?

D. R. BALDWIN.

## Selections.

### THE END OF THIS AGE.

A. D. 566 the Commencement of the 1260,  
1290 and 1335 Years, and Therefore  
A. D. 1901 the End of this Age.

*Extracts from 'A Syllabus of Lectures on the Visions of the Revelation,' published about the year 1812 by Amzi Armstrong, A. M., Minister of the Presbyterian Church, Muddlam, New Jersey, United States. Beginning Sec. x., p. 220.*

WE are now to consider III. The time of Christ's Coming in these dread events.

#### THE SIGNS OF THE TIMES.

III. The signs, or tokens of the approach of these dreadful and decisive events are of two kinds:

1st. The dates that are given in prophecy for the continuance of God's forbearance, till the measure of the iniquities of the adversaries of His kingdom is filled up.

And 2d. The accomplishing of other events, that according to the word of prophecy, are to prepare the way for the execution of God's wrath, or are to be contemporaneous with it.

#### 1st. The dates.

The only definite period of time given in the Book of Revelation, as fixed to a precise number of years, is the forty and two months, or one thousand two hundred and three-score days, a day being given for a year, at the expiration of which the afflictions and oppressions of the Saints are to cease, and the pollutions of the sanctuary are to be cleansed.

This period is given in relation to four different events.

1st. The Holy City being given to be trodden under foot of the Gentiles forty and two months (xi. 2).

2d. The prophesying of the witnesses for the space of one thousand two hundred and threescore days, clothed in sackcloth.

3d. The nourishing and preservation of the Church in the wilderness a thousand and threescore days (xii. 6). This is also

again spoken of in the 14th verse of the same chapter, as to continue for a time and times and half a time—that is, three years and a half, or forty and two months, which, reckoning the months at thirty days each, is one thousand two hundred and three-score days, as stated in the 6th verse.

4th and lastly. The continuance of the power of the beast with seven heads and ten horns, is to be forty and two months, after the healing of his deadly wound in his head, in which he received the wound by a sword and yet did live (chap. xiii. 5). "Power was given him to continue forty and two months;" or, more literally rendered, "Power was given him to do," or "to act." That is, I suppose, to occupy his place and maintain his beastly state, and tyrannize over the saints "forty and two months."

These events seem, in their nature, so intimately connected with each other, and in the prophecy revealed in such connection, that, as they all have precisely the same duration assigned them, so, I suppose, the time of their commencement, and of course, the time of their ending, must be very nearly the same with all of them. If, therefore, we could ascertain the beginning of this period, in reference to any one of the four events, it would very nearly determine the times of the others.

The giving of the Holy City to be trodden under foot of the Gentiles, and the retiring of the Church into the wilderness from the face of the serpent, and the two witnesses putting on their sackcloth, are events that I am persuaded had their beginning before the close of the sixth century. The history of the latter part of this century is as strongly indicative of the state of things intended by these representations as that of almost any succeeding age. But the histories we have of these times, except the jejune and uncertain one that bears the name of Evagrius, have all been composed in later ages from the few and doubtful public records and detached tracts that have passed through the dark ages to the revival of letters in the thirteenth century, and most of them to the invention of printing in the fifteenth. It is, therefore, not to be accounted strange if we can fix on *no one precise date*, that from the light of such history seems eminently distinguished by circumstances, that would unequivocally *marke the commencement of these events*. From their nature, I suppose, they must have been nearly connected in time with the prevailing of the power of the beast with seven heads and ten horns. But as there was a difference of almost two hundred years between the rising of the first and of the last of the principal cities represented by the ten horns, and as the union of these principalities, in giving their strength and power to the beast, was not an event all at once brought about, and made manifest by any explicit general compact or act of union, it seems difficult to fix the date of this event.

There is, however, one intimation on this subject, in the second Epistle to the Thessalonians, that seems to have in it something decisive. The spirit of inspira-

tion is unquestionably the best guide to the interpretation of the prophecies which he has dicated.

Speaking of the Man of Sin, the Son of Perdition, the Apostle says, "Ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth, will let, till he be taken out of the way; and then shall that wicked be revealed." The tradition that this hindrance, which prevented the revealing of the Man of Sin, was the dominion of the ancient Roman Empire, is, I think, worthy of full credit. And whatever may be meant by this Man of Sin, we must look for his manifestation immediately upon the old Roman dominion being removed out of the way. This seemed to be accomplished, when the title of Emperor expired with the reign of Augustulus, in 476. But as the Senate and Consuls still continued to exercise their office, and the Church of Rome still acknowledged the authority of the Emperor of the East, there was not yet an opportunity for his being fully revealed. But when the entire dominion of the old Roman Empire ceased, and no longer stood in the way to hinder the exaltation of the Man of Sin, then was he revealed, and commenced his full career of iniquity. The Eastern Emperor withdrew his deputy from Rome, and gave up the city to the government of the Pope, in the year 552. But it was not till the year 566 that the entire dominion of the Roman Senate ceased, and the whole form of the old Roman Government was abolished, and gave full scope to the dominancy of him who opposeth and exalteth himself above all that is called God, or that is worshipped.

It is true that there is no specific period mentioned in prophecy for the continuance of the papacy, which seems chiefly to be intended by the Man of Sin; neither is there any period assigned in the Revelation for the continuance of the beast with two horns like a lamb, or the spiritual tyranny of the Romish Priesthood. But the union of these powers, as they are in fact one in their nature and principles, seems to be intended by the little horn, which the prophet Daniel saw coming up among the ten horns of the fourth beast. And of him it is there said, the saints shall be given into his hands for a time, and times, and the dividing of time, which is the same period that is assigned for the continuance of the beast with seven heads and ten horns. Indeed, so intimately blended with each other are all the three powers predicted in the thirteenth chapter of the Revelation, and so dependent on each other for support and continuance, that it seems scarcely possible that they can subsist separately, or any one of them much outlive the others. So also in their origin, they are probably to be accounted nearly coeval.

Now, the dragon is said to give the beast with seven heads and ten horns his power and his seat, and great authority. But this seat could not be occupied by a new dynasty until vacated by the old; therefore the succession of this beast can not be dated till the old Roman form of

government entirely ceased and was abolished. The very same event was necessary to make way for the revealing of this, as for the revealing of the other dominions predicted in connection with it in the same chapter. The old Roman form of government must cease, and be taken out of the way, before any of them could occupy the places assigned them, and exercise their beastly dominion, as ascribed to them in the prophecy.

This took place in 566, when that which hindered the revealing of the Man of Sin was taken out of the way, and the form of dominion of the fourth kingdom on the earth was changed, to admit of the last form of that dominion coming forward to occupy its place and exercise its authority.

The seat of the dragon would not be left vacant, nor the Man of Sin any longer be withheld, when that which hindered was taken out of the way. Accordingly, everything was already prepared, at that time, for the coming in of this triple alliance of anti-Christian powers.

The ten principalities were already established, and only waited the entire removal of the ancient form, to have the transfer of the supreme authority made by the dragon to them that they might succeed to the seat and dominion of the old Roman Empire.

The code of the Roman laws that was, by their adopting it, to identify them, in after times, as the legal successors to the dominion, had been formed and published by Justinian, a little more than thirty years before; and at whatever time they may have in any way have explicitly adopted this code, yet, as they from the first came into many of the principles of jurisprudence of the people whom they conquered, and with whom they intermingled, I think they must be reckoned to have commenced their dominion, as the last form of the fourth kingdom on earth, immediately on the entire removal and dissolution of the preceding form.

So likewise the fundamental principles of the spiritual dominion has been adopted and acted on before this time. Justinian had also thirty years before published his *Novellæ*, or ecclesiastical canons, for regulating the polity of the Church of Rome, and to all the ecclesiastical establishments that have copied from her. These, however, were administered by the authority of the Emperor, as long as Justinian lived, and in the dominion of the Empire, as long as it lasted in the west; but when Justinian died, in 565, and the last remains of the ancient form of government in the west was removed, in the year following; then, the beast that rose up out of the earth, or the hierarchy of the Church of Rome, took the administration on themselves, and constituting an ecclesiastical empire under the Bishop of Rome, as the Image of the ancient beast, in his name administered the government of the church.

Thus, when that which hindered was taken out of the way, then was that wicked revealed, whose coming is after the working of Satan, with all power, and signs, and lying wonders.

Senez, a French historian, says: "The

Bishop of Rome lived there amidst the confusions of the Empire, even at Rome. Whereas the Emperors were seldom seen there, which forced Christians to fly to their Bishop for counsel, and laid foundation for their authority." And, again, in the early part of the sixth century, he says: "The Pope of Rome thrust himself forward amidst these confusions and ruins of the Empire, recovering that which the Emperors had lost."

Thus was the way preparing and the new form of dominion was coming forward as the old retired and gave way. The actual change, when the new dominion must be considered as absolutely taking place of the old, can not, I think, be dated later than 566, when the last remains of the ancient form entirely ceased, for so fully was everything prepared and matured for the coming in and establishment of the new dominion, that the history of the times for some years before this period seems to be the history of that new dominion; and nothing but the two facts, 1st, of the ancient form of the Senate and Consuls being continued to that time—and 2d, of the dominion of the beasts that succeeded being continued to the present time, could seem to warrant us in fixing the date of this change so late as 566. For fourteen years before this time, even the claims of the Emperor of the East to a secular dominion in Rome had been withdrawn, and although the Eastern Emperors continued to attempt something in the general government of the Universal Church, as they had formerly been used to hold a dominion over it, yet, after the death of Justinian, their authority was very little regarded, and never again had efficacy in the west to control or limit the spiritual dominion.

As to the open revealing of the spiritual dominion, or the kingdom of the little horn described by Daniel, Machiavel himself says expressly: "Upon the coming of the Longobards into Italy, began the evident and open state of the Pope's kingdom." Now this was in 568. I perceive, however, no sufficient reason to suppose there was a delay, even of two years only, after the ancient seat of the dragon was vacated by the ancient dynasty, and that which hindered the revealing of the Man of Sin was taken out of the way; but that the Anti-Christian triumvirate commenced immediately their tyrannical and impious career.

This was in 566, and if to this be added the period assigned 1,260 years for the existence of their dominion, it must end in 1826.

\* \* \* \*

(p. 233) I suppose that according to the explanation I have here given of the order and progress of the prophetic visions, the events disclosed by the opening of the sixth seal must have begun to be accomplished (vi. 12).

The first concussions of that great earthquake have already been felt (in the French Revolutionary disturbances), and although there may be short intervals of awful stillness, yet the concussions will continue to be renewed till the total removing of the

things that are shaken shall be completed. The thrones and dominions of the earth, both secular and ecclesiastical, have begun to be shrouded in darkness, and covered with blood, and the princes and potentates to fall from their high places, "even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

I suppose, also, that of the seven angels which have the seven last plagues, in which is filled up the wrath of God, and which are described as following each other with an awful rapidity in their succession, the first four have already poured out their vials of wrath; and that we may be daily looking for the fifth to begin to take effect and fill the kingdom of the beast with darkness, and cause them that are attached to it to gnaw their tongues for pain. And that very soon after this, and perhaps in a measure contemporaneous with it, the pouring out of the sixth vial will bring on the destruction of the Turkish Empire, and open the way for the kings of the east to come in for their portion in the events of the last day. They have long enslaved multitudes of them that have borne the Christian name.

After this there will probably be a general cessation of the nations for a little season from the tempests and dissolutions of war, while the four angels, standing on the four corners of the earth, hold the four winds of the earth, till the servants of the living God shall be sealed in their foreheads (vii. 1).

During this calm, the dispersed of Israel will *begin* to be gathered to the land of their inheritance, and be brought to the knowledge and acknowledgement of Christ as the true Messiah (vii. 4).

True Christians will then generally be convinced that the hour of God's judgment is come, and there will be a general concurrence among them, and a union of successful efforts to spread the knowledge of the gospel among the nations (xix. 6, 7).

And while the servants of the living God are thus separating themselves, and receiving his seal in their foreheads, that they may be distinguished as his servants, the *three unclean spirits* will be executing their commission, to distinguish also his enemies, and gather the kings of the earth, and of the whole world, with their marshalled hosts, to suffer the vengeance of the King of kings and Lord of lords (xvi. 13 and 14).

When these things shall be accomplished, and everything thus prepared, the calm will be interrupted, and the silence broken by the sounding of the seventh trumpet in an unexpected moment, and the pouring out of the seventh vial, when men have become most confident in their security. The great city will then be divided into three parts.

The cities of the nations will fall.

Great Babylon will be made to drink the cup of the wine of the fierceness of God's wrath.

The Beast and the False Prophet will be taken and cast alive into an endless perdition, and the remnant of their hosts will be slain with the sword of Him that in righteousness doth judge and make war.

Then Satan shall be bound a thousand years, and a seal be put upon him, that he shall deceive the nations no more, till the thousand years shall be fulfilled. And the saints shall live and reign with Christ a thousand years.—*From the Prophetic News.*

## Conference Minutes.

### CENTRAL MISSOURI.

Conference met with the Missouri River branch at the Nee's School-house, July 30th, 1887, Bro. W. T. Bozarth presiding. On motion all visiting brethren were invited to seats with us. Minutes of last conference were read and approved. Report of Branches:—Alma 32. Wakenda reorganized May 21st, 1887, with eighteen members, including 2 elders, 1 teacher, 2 deacons. The following elders were present: E. W. Cato, Sen., F. M. Miller, Geo. W. Carter, F. C. Warnky, David Frampton, W. T. Bozarth, Joseph Westwood, Emsley Curtis and M. A. Trotter; Teachers Brn. Hockings and Henry Manning; Deacons Morris H. Stone and H. T. Curtis. Bro. David Frampton was sustained president of the district, Geo. W. Carter vice president, and M. A. Trotter secretary. The report of the Missouri River branch was received. The Bishop's Agent made the following report: On hand last report \$10.35; received since \$1; paid out \$9; balance on hand \$2.35. Bro. F. M. Miller, Geo. W. Carter and M. A. Trotter were appointed to audit the Agent's account, who reported it correct. Bro. Cato was sustained Bishop's Agent. The spiritual authorities of the church were sustained in righteousness. The conference endorsed the labors of Bro. Bozarth in this district. Bro. F. C. Warnky was invited to labor in the district. A cordial invitation was extended to Bro. H. C. Bronson to labor in this district. Bro. F. C. Warnky preached Saturday evening; prayer and testimony meeting Sunday morning presided over by Bro. Frampton assisted by Bro. Hockings; preaching by Bro. Bozarth Sunday a. m., Sunday evening by Bro. Frampton, after which conference adjourned to meet with the Wakenda branch the last Saturday in October, 1887, at ten o'clock a. m.

### TEXAS CENTRAL.

The above conference convened with the Central branch, July 1st, 1887, at eight o'clock p. m., Bro. E. W. Nunley in the chair, and Bro. E. Land secretary. On motion the business of the conference was deferred to ten o'clock a. m. tomorrow, and Bro. Nunley was requested to preach, which he did, from Gal. 1: 8. Met, ten a. m., the 2d. Minutes of last conference were read and approved. Elders reports: E. W. Nunley, I. N. Roberts, (baptized 2), Elias Land (baptized 1 and performed one marriage ceremony), S. W. Simmons. Priests S. R. Hay, C. C. Holcombe, and Ed. White. Teacher W. W. Wallies. The Bishop's Agent's report was read and approved: Due Agent last report, 35 cts.; received since, \$62.40; paid out, \$46; on hand, \$16.05. Bro. I. N. Roberts, on tent committee, reports that he had not collected any more than reported at last conference, and on motion the committee was continued. Branch reports: Texas Central 34, including 1 elder, 3 priests, 1 teacher; 3 expelled, 1 died. Elmwood 62, including 5 elders, 2 priests, 1 teacher and 1 deacon, 6 added by baptism. At 2 p. m., on motion the following resolution was adopted: Resolved that we hereby return our sincere thanks to Almighty God in choosing such good and wise brethren to the Quorum of the Twelve April 6th, 1887; and be it further resolved that we endorse the defense made by the *Herald* against the opposers of truth. Signed, I. N. Roberts, T. J. Norwood. Bro. Elias Land requests that his name be recorded as not voting for or against the resolution above, he not being fully prepared to vote intelligently upon such a resolution. On motion all church authorities were sustained in righteousness. On motion Bro. Nunley was sustained president of the district, Bro. Land secretary, and Bro. Wm.

Sherrill Bishop's Agent. At 7:30 p. m. preaching by I. N. Roberts assisted by S. W. Simmons. 11 a. m., preaching by I. N. Roberts, assisted by C. C. Holcombe. At 3 p. m., sacrament meeting in charge of S. W. Simmons. At 7:30 p. m., preaching by I. N. Roberts, assisted by C. C. Holcombe. Adjourned to meet at Cook's Point on call of the president.

#### NORTH-EAST MISSOURI.

Conference convened at Bevier, Missouri, August 27th, 1887, at two o'clock p. m. By invitation Bro. Joseph R. Lambert presided, and Bro. John Taylor, district president, acted as clerk *pro tem*. Branch reports.—Bevier 118, including 5 elders, 4 priests, 4 teachers, 2 deacons; 7 removed by letter, 1 died; Ephraim Rowland president, John Richards clerk. Hannibal branch 24; including 2 elders, 1 priest, 1 teacher; 1 expelled; John Taylor president, Edward L. Page clerk. Salt River branch 20,—nine of them scattered; 2 died, 1 child blessed; Edward Moss clerk. Renick branch 24; including 4 elders, 1 teacher, 1 deacon; William Vincent president and clerk. Report of Bishop's agent, John T. Richards: on hand at last report \$18.06, received since \$42.50; paid out \$42.03, on hand \$20.53. The auditing committee found fifty cents more on hand than appeared in the report. Elders reported.—Brethren Perry, Reed, Ephraim Rowland and John Taylor; Priest, Mark Surridge; Teacher, John T. Richards. Saturday evening, preaching by Bro. J. R. Lambert. Sunday, 28th, met for prayer at nine a. m. Preaching at 10:30 by Bro. John Taylor. Sacrament and testimony meeting at two p. m. Three children were blessed. Preaching at seven p. m. by Bro. J. R. Lambert to a full house, with good liberty. The attendance during conference was very good, and the preaching of the word was instructive and edifying. Adjourned to meet at call of president.

#### FAR WEST.

This conference convened at the German Stewartville branch August 27th and 28th, 1887. J. T. Kinneman president, C. P. Faul clerk. Brn. George Best, J. M. Terry and Thomas Worrall, were appointed a committee on credentials. Branch reports: St. Joseph 116 members; Pleasant Grove no change; German Stewartville no change; Delano no change; DeKalb 69; Stewartville, no change; Center Prairie referred back to branch for correction. Elders reports: H. C. Bronson, (by proxy), had preached in St. Joseph, DeKalb and German Stewartville branches also in Kingston, and in Central Missouri District. J. T. Kinneman had done about what he could in the last quarter. Wm. Summerfield had preached in Platte county, Missouri, baptized 2, confirmed 1. Committee on order of business reported, and the report was adopted and committee discharged. Bro. Henry Islieb asked for an appeal from the action of the St. Joseph branch in severing him from the church. The president appointed Brn. J. M. Terry, T. T. Hinderks and Wm. Summerfield to examine into the merits of the claims for an appeal. The committee, after examining the record and merits of the case reported that in their judgment Bro. Islieb be granted an appeal. The report on motion was received, the yeas and nays were called, 46 were for the adoption and 36 against. The conference appointed Brn. L. L. Babbitt, H. C. Bronson and James Drown as a court of elders to hear the above case. Priests reports: Bro. A. W. Head had superintended a Sabbath School in which there was good interest manifested. Bro. L. Neidorp reports he is a teacher in the Sabbath School in St. Joseph, is trying to do what he can to advance the cause. Be it resolved that we are in hearty sympathy with the Sabbath School cause; and that we foster the work and urge the establishment of schools where practicable. Carried. Motioned the Bishop of the church be asked, by his agent, (Bro. W. Lewis), to grant the Pleasant Grove branch the privilege of moving the Starfield church, now unoccupied, to the branch, that they may worship therein. Carried. Bishop's Agent report for six months: money on hand last report \$189.59; received since \$590.30; expenditures \$495.25; balance on hand 95.05. The

report was adopted. Moved, that we ask the Central Missouri district to relinquish the claim they may have on Platte county, and add it to the Far West district. Carried. The present officers of the district were sustained by the yeas and nays for next quarter. Sunday, prayer meeting 9 a. m.; preaching by Bro. W. T. Bozarth at 11 a. m.; social meeting at 2½ p. m.; preaching in the evening by W. T. Bozarth. Never was the German church so crowded with people as at this conference; and the best of attention was given while Bro. Bozarth delivered two fine discourses. A vote of thanks was tendered the German Saints for their kindness in entertaining the Saints while at conference. Also a vote of thanks was tendered Rev. Mr. Dorsey for the use of his organ, and his services as organist during conference.

### Miscellaneous.

#### REUNION NOTICE.

THOSE attending the Reunion at Harlan, September 24th, will not need to load their wagons down with articles that they have to buy at home, for they can buy as cheap at Harlan, and possibly some things cheaper.

Small sheet-iron camp stoves can be bought here, which will take very little fuel, thus insuring saving in fuel to those using stoves.

Delivery wagons will be run between the town and camp, by which groceries and supplies will be delivered on the ground free.

Those using stoves burning oil, or fluid will be handy, bring them; the material to burn can be had here, delivered in camp.

Enquire for Chatburn's Mills. Application has been made for trains on the Rock Island road to stop at the crossing near the grounds.

Those coming by the North-Western Rail Road will come to Kirkman. They should drop a card to J. W. Chatburn, stating time of arrival at Kirkman, giving plenty of time for teams to meet them for passengers and baggage. Arrangements have been made for reduced rates on the "Hack," for passengers; wagons will be sent for baggage.

Trains for Harlan leave Avoca, on the Rock Island, main line, at 11 a. m., and at 6 p. m.; connecting with all trains, excepting the passenger from Council Bluffs about 3 or 3:30 in the afternoon. Passengers on this train will have to wait at Avoca until evening. All coming from the south by Carson will connect.

Every effort will be made to secure the comfort, convenience and pleasure of all who shall attend.

J. W. CHATBURN,  
In behalf of Committee.

#### SECOND NOTICE. ANNUAL REUNION.

Arrangements have been made for holding the Annual Reunion at Harlan as shown below:

Persons coming by the Chicago and North Western Ry will purchase tickets from any station on the line of that road in Iowa, paying full fare for same to Kirkman, and at the same time get a certificate from agent at such starting point that full fare has been paid.

Persons coming by the Chicago, Rock Island & Pacific Ry will purchase tickets and procure certificates as in the case of the C. & N. W. Ry from Chicago and intervening points or from other stations on the line of that road in Iowa to Harlan.

Persons coming by the Chicago, Milwaukee and St. Paul Ry will purchase tickets and procure certificates as in the case of the C. & N. W. Ry from stations on the line of that road in Iowa to Manning, changing cars there for Kirkman over the C. & N. W. Ry.

Persons coming by the Chicago Burlington and Quincy Ry will purchase tickets and procure certificates as in the case of the C. & N. W. Ry from stations on the line of that road in Iowa to Council Bluffs, changing cars there for Harlan over the C. R. I. & P. Ry.

Persons coming by the Kansas City St. Jo. & Council Bluffs Ry will purchase tickets and procure certificate from Kansas City and interven-

ing points to Council Bluffs, changing cars there for Harlan over the C. R. & P. Ry.

Persons coming by the Sioux City & Pacific Ry will purchase tickets and procure certificates as in the case of the C. & N. W. Ry from stations on the line of that road in Iowa to Council Bluffs, changing cars there for Harlan over the C. R. I. & P. Ry.

Be sure and get your certificates showing the payment of full fare going when you get your tickets at starting point, and when changing cars at Council Bluffs and Manning. Carefully preserve these certificates and present these to the secretary of the Reunion to be countersigned in order that reduced fare may be obtained on the return trip.

Teams will be in waiting at Kirkman to convey visitors from that point to Harlan, seven miles distant.

It is confidently believed that such arrangements have been made with the Western States' Passenger Association, as will insure to all paying full fare going to the Reunion over the above named roads a return rate of one-third in all cases where directions given above shall have been carefully followed.

The Saints and friends at Harlan are fully prepared to give to all visitors a royal greeting, and to make their stay both pleasant and profitable.

Remember the date, September 24th to October 2d.

Committee.

#### VOICE OF WARNING.

To Those Who Circulate the Voice of Warning:—I have just mailed a memorandum book to each of you. Should any of you fail to receive it, please write me, giving your full name and address, and I will mail you another one. The little slips addressed "To the reader," which accompany the memorandum books, are intended for you to write your name and address on, then stick them on the first white page of the Voice of Warning as fast as they come into your hands. I hope each one will observe the instructions in the fore part of the memorandum books, as near as practicable.

Your brother in Christ,

J. H. PETERS.

EAST LAKE, Mich., August 31st, 1887.

#### BORN.

PRATHER.—Audubon, Iowa, April 18th, 1886, to Mr. Charles and Sr. Edith Prather a son. Blessed at the Plum Hollow Campmeeting, September 3d, 1887, by Elder Henry Kemp, and named Harry Nathaniel.

GRAYBILL.—At Dawsonburg, Iowa, August 10th, 1887, to Bro. John and Sr. Fanny Graybill, a son. Blessed at the Plum Hollow Campmeeting, September 3d, 1887, by Elder Robt. M. Elvin, and named Leslie Gould.

#### MARRIED.

NEEDHAM—HILLS.—On the Camp Ground, Pottawattamie Reunion, Plum Hollow, near Leeka's Mills, Fremont county, Iowa, August 30th, 1887, by Pres. Joseph Smith, Bro. Emsley H. Needham, of Wheeler's Grove, and Sr. Julia F. Hills, of Red Oak, Iowa.

#### CONFERENCE NOTICES.

The conference of the Fremont district is postponed until Saturday, October 8th, at ten a. m., and will convene with the Keystone branch.

HENRY KEMP, *Dist. Pres.*

Massachusetts district conference will meet in Unity Temple Hall, 275 High Street, Providence, Rhode Island, on Saturday, September 24th, 1887, at 2:30 p. m. Brethren Briggs, Sheehy and others of the active ministry will be present.

JOHN SMITH, *Dist. Pres.*

The Decatur Conference will be held at Lucas, October 1st and 2d, beginning at ten o'clock on Saturday. The annual election of officers will take place at this session. The branches are expected to send statistical reports, and the elders and Saints who can attend are urged to do so.

H. A. STEBBINS, *Dist. Pres.*

Alexander H. Smith, Andover, Harrison Co., Missouri.

## NOTICES.

To the Saints in the Rocky Mountain Mission, Greeting:—This is to certify that Charles E. Malmstrom has been silenced and his license demanded, he declaring himself not in harmony with the faith and doctrine of the church. We therefore warn the Saints against any official acts by him. R. J. Anthony, in charge of Mission, Peter Andersen, president of district.

Wanted to know the whereabouts of Caleb, Hyrum, or Alexander Blodgett. Any person knowing where they are will confer a favor to the Church by letting me know by card. Address, David A. Frampton, Richmond, Missouri.

THE police court judge at Brockton has held in \$1000 for the grand jury the two union labor men, McLaughlin and O'Brien, who were charged with conspiracy to injure the business of W. L. Douglas, the shoe manufacturer. There seems to be no question as to the facts in the case. The men acted as pickets about the factory to persuade non-union men to keep away. It does not appear that there was any intimidation or violence used by them, although such a thing might easily be supposed from the past doings of union labor men. If threats of violence were employed to keep away outsiders then the case of conspiracy becomes good, but otherwise not. The affair freshly illustrates how anything akin to the boycott has come to be regarded in the courts of the state.

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The Sisters' Aid Society of Independence branch have for sale for the benefit of the new church, two Cabinet Photographs: one of the THREE WITNESSES, with views of the HILL CUMORAH and the ANGEL delivering the PLATES; the other of the OLD LIBERTY JAIL as it now stands, for 25 cts each. Those desiring to purchase can address Mrs. B. C. Smith, box 61, Independence, Missouri. 23jul3m

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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 749.

Lamoni, Iowa, September 24, 1887.

No. 39.

## THE SAINTS' HERALD:

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

Published at Lamoni, Decatur Co., Iowa,

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Sept. 24, 1887.

### TRUTH AGAINST MR. CANNON.

THE *Juvenile Instructor*, published in Salt Lake City, Utah, and of which George Q. Cannon is the editor, has in its issue for August 15th the following editorial:

"A dispatch was lately sent from Carthage, Illinois, to the *Louisville Courier-Journal*, to the effect that the Prophet Joseph's son Joseph, the head of what is called the Reorganized Church of Latter Day Saints, residing at Lamoni, Iowa, was intending to come out to our Territory to offer himself as a candidate for President of the church. There may not be a word of truth in the dispatch, though it would not be surprising to hear of such a move on the part of that *aspiring* individual.

"There is great potency in the name of Joseph Smith among the Latter Day Saints. Many sacred recollections and feelings cluster around it. It occupies a tender place in their memories; and nothing would delight our people more than to have the sons of the Prophet Joseph honor their father by obeying the commandments which God gave through him. It is a cause of unceasing regret to all the thinking people of the Church that they should have assumed the attitude they have towards the work which he was the instrument in the hands of God of founding. It seemed an unnatural thing that the children of the Prophet Joseph should array themselves in antagonism against the men who were his companions and devoted friends and followers through the heat and conflict of his eventful life. By their labors and the blessing of the Lord his name has been made famous throughout the world and the greatness of the work which he performed was impressed upon the attention of mankind.

"President Brigham Young, through his long administration of the affairs of the Church, only added to the lustre of the Prophet Joseph's fame. His labors and achievements, admirable as they undoubtedly were, were a contribution to the greatness of the man whom he always revered and honored as the instrument chosen of God to

lay the foundation and to hold the keys of this great latter day work. He did all in his power to magnify the Prophet Joseph Smith in the eyes of the church and of the world, and counted himself honored in holding the keys on the earth, under and subject to his beloved leader.

"Not only were these his feelings, but they were the feelings of all the Twelve Apostles, and were pre-eminently those of our lately deceased President, whose blood mingled with that of the two martyrs in Carthage Jail. He esteemed it the greatest honor of his life to have the privilege of being a friend of the Prophet Joseph, and to have been his companion in the dreadful scene which terminated in the martyrdom of himself and his brother, the Patriarch."

"It is wonderful the effect that falsehood, oft repeated, has upon the human mind. It would seem impossible that the sons of the Prophet could have thought themselves justified in viewing the Twelve Apostles as the enemies of their father. Yet, strange as it appears, it is nevertheless true that they held this view, and this, doubtless, because of the oft-repeated falsehoods which they heard concerning them.

"I visited Nauvoo early in the year 1860 and stopped at the Mansion House, then occupied by Mr. Bidaman and his wife, Emma, who had been the wife of the Prophet. Her children lived with her. Frederick Smith, the second son of the Prophet, whom I had known as a boy in Nauvoo before our exodus, and who has since died, told me that the Twelve had conspired against his father, and were the means of his death. I was astounded that he should have such an idea. It seemed incredible that a young man of his intelligence, with the means of information that he had at his command, could be so imposed upon as to believe such an atrocious falsehood concerning his father's best friends! I reasoned with him upon the subject and showed him the folly of such a thought and how baseless it was, pointing out to him that there were two of the Twelve with his father and uncle in the jail at the time the attack was made upon it. But so firmly was this untruth imbedded in his mind that, though he was silenced, I doubt very much if he was convinced.

"It has always seemed to me a strange circumstance that the immediate family of the great Prophet whom God chose to be the founder of His work upon earth should stand in the relationship in which they now do to that work. If they could have their way, in their *blind ignorance*, they would destroy all that he did. But God will, as He has done in the past, *overrule their conduct* and their antagonism to His work for the glory of His name and the accomplishment of His purposes. He will make all they do contribute to His praise; and the day will come when we shall see how this almost *insane conduct of theirs* has been controlled for good.

"The promises of God to the Prophet Joseph are of such a character that *they can not fail*.

Some of them concern his *posterity*. There will be some of them yet come forth and receive all the blessings the promise of which he obtained from the Lord in their behalf. This will undoubtedly come to pass, and the world will yet see its fulfillment. But there is *little ground to believe that Joseph, the oldest son, will receive* these blessings. His *conduct* has been such as to furnish little room for hope that he will receive the fulfillment of these promises. Upon this point, however, I do not think it necessary to dwell, as he is, as well as all mankind, in the hands of the Lord.

"It is a cause of thankfulness, however, to know that we are not left to uncertainty and to doubt respecting *his claims* or the claims of others in regard to *leadership* in our church. God has placed the authority of the Holy Priesthood upon men whom He has chosen. He has given them *the Apostleship*. They have *all the power* that God has ever given to man in the flesh. It is a delightful reflection to know that these men are united.

"The President of the Twelve Apostles is a man whose life has been spent in the cause of God. He has been distinguished throughout his career for his unflinching integrity to the truth. He has never wavered in his faith nor failed to perform his duty as a servant of God. He stood by the Prophet Joseph, as his predecessors did, in the hours of trial. When many so-called friends faltered and shrank he exhibited unyielding firmness and undaunted courage. Though now past eighty years of age, he is of vigorous frame and full of healthful activity, with well-preserved mental faculties, and with the apparent promise of living yet for many years. Nearly all of our leading men come of long-lived ancestry. President Wilford Woodruff's great-grandfather lived to be over one hundred years of age. He, himself, and his brothers have been noted for the wonderful amount of hard work which they have performed; yet he has brothers who are older than himself, the older of the two being upwards of eighty-five years of age.

"Men of such ripe experience as President Woodruff are of exceeding value to us as a people, and we should prize their society and entertain feelings of gratitude to our Father in heaven for His kindness in preserving their lives and giving us the benefit of their wise counsels. The departure of one man of mature experience, who has passed through the various scenes and vicissitudes that the Church has witnessed, is a great loss to us as a people. God undoubtedly fully understands what His work needs, and He does not take His servants from their earthly labors without having others raised up to take their places. Nevertheless, we miss their society, their presence and the strength which their counsels have been wont to give us.

"Upon no point are our enemies more deceived than in the idea that the death of a leading man

like President Taylor is likely to result in the disruption of the Church or in any disaster to the people. God has given us such an organization that we are prepared, when His people are faithful, to meet all the exigencies that may arise. The work goes steadily forward, without interruption. It always has done so; it always will do so.

"If Joseph Smith, the son of the Prophet, were to come here, repent of his sins and be baptized, it would give great joy to the entire people of the Church. But for him to set up any claim to leadership, or to expect that the Latter Day Saints will look with favor upon him unless he changes his course, would be useless and would only result in confusion and shame to him."

It may not be necessary that we should reply to this article from the pen of George Q. Cannon, in the view that such reply will be read by the readers of the *Juvenile Instructor*; but, realizing how "wonderful the effect that falsehood, often repeated, has upon the human mind;" and how apparently strange it is to many that the sons of Joseph Smith are not arrayed among the Utah polygamic church, we think a good purpose may be served by reviewing Mr. Cannon's statements.

The dispatch referred to was not authorized by Joseph Smith, president of the Reorganized Church of Jesus Christ of Latter Day Saints; and he is in no sense responsible for it; nor does he contemplate offering himself as a candidate to preside over polygamists as such. That we are aspiring we do not deny; but are willing the nature of that aspiring shall be judged of God and good men, so far as the church is concerned.

That there was potency in the name of Joseph Smith among the Latter Day Saints who went to the west and founded the Utah church, is confessed. There was more potency in the command of Brigham Young and his word, however, or that same people would not now be where they are, morally, religiously, and politically. It might "delight" Mr. Cannon and his people, if the sons of the prophet were as George Q. Cannon and his compeers are; but we have ample reasons to know that if they were they would not be honoring their father, nor obeying "commandments which God gave through him." The commandments which God gave through the prophet, obedience to which can ennoble the sons and enable them to honor God, and at the same time honor the prophet through which they came, are found in the Bible, Book of Mormon and Doctrine and Covenants, the revelations of God's will to the church founded in 1830; from the faith of which church the sons of the prophet are not wandering, as George Q. Cannon ought to know.

Brigham Young used the "potency" of the name of Joseph Smith to very great disadvantage to its honor and fame, when by its use he foisted the doctrine of plural marriage upon the people of Utah against the plain and unmistakable words of Jesus Christ given to the church years before, thus running counter to the expressed will of God as found in the books of which God said, "Ye know that my law is written in my scriptures," "You

shall take the things which are written in the scriptures to be my law to govern my church."—Doctrine and Covenants. This was using the name of Joseph Smith to subvert the power of the name of Christ in the church. Thus saith Joseph Smith has been made to do duty against, Thus saith the Lord Jesus Christ.

It seemed an unnatural thing that Joseph Smith, the prophet, the father of the men of whom Mr. Cannon wrote should have assumed an attitude of entire and radical opposition to the faith of his father, mother, brothers and sisters, his neighbors and the rest of mankind, proclaiming himself one sent to reform the religious opinions of the Bible believing world, by virtue of a *command* from God; and whatever regret the thinking men of the Utah Church may be exercised by because the sons of this man have arrayed themselves against the men who were at one time with him in church relationship, they will do well if they think sufficiently deep and well to discover that the same Spirit in them that moved him to array himself against religious error, animated by a similar cause, has been the reason why they, the sons, have pitted themselves against Utah Mormonism, and against the men whose "labors" unblest of God, have not only made the father's name "famous," but have well nigh made it infamous.

Joseph Smith during the fourteen years that he was permitted to live and labor did more to build the church founded in 1830, than has been wrought by the men so praised by Mr. Cannon as his successors. The Church of Jesus Christ at Joseph Smith's death numbered from 150,000 to 200,000, the result of those fourteen years of his life; while the church represented by Mr. Cannon after forty-three years of "labor" and "achievement," numbers no more than the smaller number given above; and the United States and England are sown with apostates from the faith as taught by that church.

President Brigham Young added no lustre to the name or fame of Joseph; nor did he seek to do so. Mr. Cannon starts an unfortunate controversy when he thus challenges an array of Pres. Young's management of the affairs of the church. That he was shrewd, and cunning, and at times in a way wise none cares to dispute. That he was successful in the organization and control of the machinery of his temporal exaltation is conceded. And that he took remarkably good care of number one in so doing, the records of the courts in Utah and the facts known outside of the courts will abundantly testify. We have some reason to believe that the ambition of Pres. Young was to achieve for his name greater prominence in the church than should attach to the name of Smith. The memory of Joseph may have been very dear to Utah Saints, but it is Brigham's portrait, and Brigham's name that are hung in conspicuous places in the houses of worship in Utah, and from one end of Utah to the other the name of Brigham Young was heralded, and blazoned abroad by song and speech, until the ear could catch no other refrain when the praises of men were

sung. We do not object to men being ambitious in every legitimate object of human pursuit. But when ambition consorts with human vanity, it is selfish in its aims, and degrades. Will Mr. Cannon say that Pres. Brigham Young was without vanity. So far from Brigham Young doing all in his "power to magnify the prophet, Joseph Smith," or enhance the glory of his name, as is stated by Mr. Cannon, there are many who are of the opinion that Mr. Young was jealous of the name and did what he could to set his own name and work forward and let the other drop out of prominence; and it is to this sentiment that some peculiar teaching of his is traced.

Joseph Smith held himself subject to Christ; and taught the church that Christ was the Savior, and the only Savior, under God. If Brigham Young believed and taught responsibility to Adam alone, there was no thought in such teaching of subjection to Joseph Smith as a beloved leader. We do not know how thoroughly the responsibility to Adam as a God, permeated the mind of Pres. Young, for whatever he may have been, he was secretive and cunning; but with such a thought as a base we can easily conceive of much that is publicly known of him being possible, that with our understanding as to the teaching of Joseph Smith and the books would have been very improbable.

Before Mr. Cannon and his brethren can make good their statement that Pres. Young sought to magnify and honor the name of Joseph Smith, he will have to explain against rigid inquiry, the difference in the teaching of Pres. Young, H. C. Kimball, P. P. Pratt and others, in the fall of 1844 as published, and the teaching and actions of the same men in the winter of 1847. They will have to explain the reasons for the rebaptism of Pres. Young, and others on their arrival in Deseret, and the wholesale demand for rebaptism made upon all who crossed the plains "over the rim of the basin." They will have to explain the long silence in regard to plural marriage, and the reformation of 1856, with some other things connected therewith. And should Mr. Cannon, or others grow dignified and deny our right to inquiry, we have only to say, these things are of public note and proper subjects upon which the allegiance of hundreds besides the sons of the prophet may turn hereafter, in settling the controversy.

\* Mr. Cannon may have seen Frederick Smith, the second son of the prophet, and may have been told what he states. But why does Mr. Cannon not permit the other sons to state their convictions for themselves. Why did he not state what Joseph the oldest son of the prophet told him. Why does he not give the statements of the living, acting sons of the prophet as to the matter in hand. He knows that Frederick Smith is dead, and can not explain why he should have said what he is reported to have done. The sons of the prophet who are living are prepared to give their reasons for their opinion concerning the Twelve, in office at their father's death. They are prepared to state

their convictions concerning the work of their father, the work of Pres. Young, John Taylor and the church in Utah, unto Mr. George Q. Cannon and the church in Utah—Will Mr. Cannon and the church hear these men!

We are glad that it does seem a "strange circumstance" that the "immediate family" of Joseph Smith, "the great prophet, should stand as they do toward the work done by him. The very strangeness of this circumstance should long since have challenged more attention from the polygamists than it has done. There should have been among them a more determined and careful inquiry as to the reasons why that family stood so affected. This inquiry should have been made of them and not from others. The statements of President Young concerning them, based upon no personal inquiry by him, should not have passed current as the truth upon the matter in inquiry. That family would not "destroy all that he did." Mr. Cannon misstates them when he writes that they would. Nor are they so ignorant of the prophet and the work that he did, as Mr. Cannon presumes. They are quite well informed of that work from 1830 to 1844, and on this information have acted. They propose to save what of the work is savable, and feel no hesitancy in saying that should there have been any work done by him that can not abide the light, that work must fall; nor can the false bolstering given it by supposed friends save it from ruin. That the opposition of the sons of the prophet Joseph Smith to work done and being done in Utah, as contradistinguished from that done up to 1844, of which public record is made, will receive the divine aid of God unto the making it to conserve the interest of God's work upon the earth we most fully believe; and we concur in Mr. Cannon's statement that God "will make all that they do contribute to his praise;" and that Mr. Cannon and those to whom he wrote, "shall see how" their "conduct has been controlled for good."

We feel thankful that promises made to Joseph Smith are to be fulfilled; and whether "Joseph, the oldest son" shall be the recipient of any of them, other than he now has an assurance of remains in the providence of God and we are content.

Joseph Smith, the son of the prophet, was *baptized and confirmed* a member of the Church of Jesus Christ in the days of his father, by as competent authority as was, or has ever been in that church on earth. He has never been divested of that membership. Whatever sins he may have committed since he received a remission of sins in baptism he has "an advocate with the Father, even Jesus Christ the righteous," and has no need to go to Utah to be *baptized*. Indeed, unless he were desirous of being baptized out of the Spirit and fellowship of the church built up by his father; and into the bonds and thralldom of that institution fastened upon that church organized by Brigham Young in 1847, and into which he required all to be baptized who came to Utah, including the baptism of the Reformation of 1856, he

could in no wise consent to the baptism offered by George Q. Cannon.

#### PERSECUTION AND ITS CAUSES.

(Continued from page 608.)

It is not surprising, that in a work of such character and magnitude as was committed to Joseph the seer and the first elders of the church, that the motives and methods and intentions and doings of its chief men, and especially of Joseph, should be misunderstood, misrepresented and denounced by those not of the church, and even by some within it. We read that Christ's own brethren did not believe in him, (John 7:5), also that many of his followers turned away from him, (John 6:66), and, furthermore, that many turned against the apostles, (2 Tim. 1:15; Gal. 2:4; 2 Cor. 11:26, etc.), some of them "teaching perverse things to draw away disciples after them," (Acts 20:30), and so "brought in damnable heresies," many following "their pernicious ways," causing "the way of truth" to "be evil spoken of."—2 Peter 2:1, 2.

Joseph was basely persecuted by many enemies of the church; he was envied by some of his brethren who thought they had equal if not superior authority and wisdom to manage and direct the affairs of the church, they being older, better educated, or more experienced in worldly wisdom. Others aspired to leadership in an indirect way; for while these outwardly allowed that Joseph was "the first elder" of the church, they at heart desired to *lead him*, and were unhappy, offended, and resentful, when he would not submit to their personal views and ambitions. Evil surmisings, heartburnings, jealousies, whisperings and evil-speaking found place with some, and in certain instances these became so prominent and harmful that official notice was taken of them, the facts in the case laid bare, and the offending parties brought before the church tribunals to answer. In these matters there were those who took sides with the offenders, regardless of "the law and the testimony" in the case, and that class have not been without influence, *secretly exerted*, from that time forward, casting dark shadows over the name and work of those whom God called and appointed and blessed to open up the glorious dispensation of the fulness of times. These parties claimed, in effect, that they were wiser and worthier than God's chosen Seer, to counsel, arrange and direct the affairs of the church, and they suffered themselves to get affronted, vexed, and resentful when Joseph would not be governed by their judgment instead of his own and that of the church.

To such an extent had false statements been made against Joseph, and to such a degree had they affected the vital interests of the church up to August 23d, 1834, that a conference of the elders was called on that date to inquire into the matter and have it properly adjusted. And in the following account of it we discover that Joseph, like Paul and others, distinguished servants of God, suffered shamefully at the hands of "false brethren." Here is the

record of that transaction, taken from the *Evening and Morning Star*, pages 366-7, edited and published by Oliver Cowdery, Kirtland, Ohio:

#### "CONFERENCE MINUTES.

"Of the elders of the church of the Latter Day Saints, assembled in Kirtland, August 23d, 1834. After the usual form the conference came to order, and was opened by prayer, when the following preamble and resolutions were read, and ordered to be printed in the *Evening and Morning Star* and sent as a circular to the churches abroad:

"Whereas a report having come to the knowledge of the church in this place censuring the conduct of Bro. Joseph Smith, Jr., relative to his proceedings during his late journey to and from Missouri; and whereas said report was calculated to create unfavorable influence as regards the moral character and honesty of our brother, it becomes necessary for us to investigate the matter and report the same to our brethren abroad:— Therefore,

*Resolved*, That after hearing from the mouths of some, that a suspicion rested upon their minds relative to the conduct of our brother, as regards his honesty and godly walk, we have investigated his whole proceedings by calling upon those who accompanied him to and from Missouri, and are happy to have it in our power to say to our brethren abroad, one and all, that we are satisfied with his conduct, having learned from the clearest evidence, that he has acted in every respect worthy his high and responsible station in this church, and has prudently and cautiously preserved the good of this society at large, and is still worthy our esteem and fellowship; and that those reports could have originated in the minds of none except such as, either from a misunderstanding or natural *jealousy*, are easily led to conceive of evils where none exist.

"*Resolved*, That we say to our brethren, that while we are surrounded by thousands eager to grasp at a shadow if they have a hope of turning it into the semblance of a falsehood for the injury of the gospel, we exhort them to be steadfast and immovable in the truth, resting assured, that while they continue to walk in the holy covenant they have professed to embrace, that nothing can, in the end, operate against their good; and that while wickedness abounds, as in days of old, the characters of those seeking the greatest good for their fellow men will be shamefully traduced, and every act of their lives misrepresented, and a false shade thrown over their worthy deeds, calculated to create an evil prejudice in the minds of community, to prevent, if possible, the increase of light, the better to effect their own purposes and keep men in error. We say, dear brethren, may peace and the blessings of our Lord Jesus be multiplied unto you through the knowledge of the truth forever.

"*Resolved*, That these minutes be signed by the Moderator and Clerk, and published to the churches in the *Evening and Morning Star*.

"REYNOLDS CAHOON, *Moderator*.

"OLIVER COWDERY, *Clerk*.

"We, the undersigned, member of the above named conference, for the satisfaction of our brethren abroad, feel it to be our duty to say to those with whom we have a personal acquaintance, that we were present during the foregoing investigation and cheerfully concur in the spirit

of the above minutes, and join in saying, that we are perfectly satisfied that, whatever impressions may have gone abroad, or whatever may yet remain with any in this vicinity relative to the conduct of our brother, Joseph Smith, Jr., we are certain, (from evidence), that he conducted himself in all respects as set forth in the Resolutions of this conference. We are induced to make these statements that the innocent may not suffer wrongfully, and that the minds of our brethren may be satisfied that every appearance of evil is, in this place, searched out, and that nothing unbecoming a society of people professing godliness, suffered to exist among them.

"J. B. BOZWORTH, from Norton, Ohio.

"JOHN SMITH, Pottsdam, N. Y.

"ORSON JOHNSON, Bath, N. H.

"ROSWELL EVANS, Waterford, Vt.

"WILLIAM BURGESS, Bolton, N. Y.

"ALMAN SHERMAN, Pomfret, N. Y.

"JONAS PUTNAM, Bolton, N. Y.

"IRA AMES, Benson, Vt.

"ASA LYMAN, Parishville, N. Y.

"JOHN RUDD, Springfield, Pa.

"ISAAC STORY, Warsaw, N. Y.

"OLIVER HIGLEY, Jamestown, N. Y.

"JACOB BUMP, Silver Creek, N. Y.

"ISAAC HILL, East Liverpool, Ohio.

"LORENZO YOUNG, do.

"We, the undersigned, members of this conference, being personally acquainted with Bro. J. Smith, Jr., and having accompanied him to Missouri, certify that the foregoing is correct.

"HEBER C. KIMBALL,  
"LYMAN JOHNSON."

In October following, one of those who had circulated harmful reports concerning Joseph, bringing grief and persecution, made a full and free acknowledgment and requested that it be published in the *Messenger and Advocate*, which we find in that paper for October, 1834, pages 10 and 11, as follows:

"Dear Brother:—Having heard that certain reports are circulating abroad, prejudicial to the character of brother Joseph Smith, Jr., and that said reports purport to have come from me, I have thought proper to give the public a plain statement of the fact concerning this matter. It is true, that some difficulties arose between brother J. Smith, Jr., and myself, in our travels the past summer to Missouri; and that on our return to this place I laid my grievances before a general council, where they were investigated in full, in an examination which lasted several days; and the result showed to the satisfaction of all present, I believe, but especially to myself, that in all things brother J. S., jr., had conducted worthily, and adorned his profession as a man of God, while journeying to and from Missouri. And it is no more than just that I should confess my faults by saying unto all people, so far as your valuable and instructive paper has circulation, that the things that I accused brother S. of were without foundation, as was most clearly proven by the evidence which was called, to my satisfaction. And in fact, I have not at any time withdrawn my confidence and fellowship from brother J. S., jr., but thought that he had inadvertently erred, being but flesh and blood like the rest of Adam's family. But I am now perfectly satisfied that the errors of which I accused him before the council, did not exist, and were never committed by him; and my contrition has been and still continues to be deep, because I admitted thoughts into my heart which were not right concerning him, and because that I have been

the means of giving rise to reports which have gone abroad censuring the conduct of brother J. S. jr., which reports are without foundation. And I hope that this disclosure of the truth, written by my own hand, and sent abroad into the world through the medium of the *Messenger and Advocate*, will put a final end to all evil reports and censurings which have sprung out of any thing that I have said or done.

"I wish still further to state, for the better relief of my own feelings which, you must be sensible, are deeply wounded in consequence of what has happened, that I know for myself, because I have received testimony from the heavens, that the work of the Lord brought forth by means of the Book of Mormon, in our day, through the instrumentality of brother Joseph Smith, jr., is eternal truth, and must stand, though the heavens and the earth pass away.

"Please give publicity to the above and oblige a lover of righteousness and truth.

"Yours in the testimony of Jesus.

"SYLVESTER SMITH.

To O. Cowdery.

"KIRTLAND, October 28th, 1834."

Had all Joseph's evil-minded and "false brethren" confessed as did Sylvester Smith, and then remained steadfast and faithful in the work of the Lord, his reputation would have suffered far less calumny, and they and their kind would have found no difficulty in believing that Joseph was "great" in the eyes of the Lord, and that he would be found worthy of being "esteemed highly" by the millions of Joseph's seed as predicted in 2 Nephi 2.

#### HARLAN REUNION.

BRO. J. W. Chatburn writes under date of the 14th, saying that an accomodation train leaves Council Bluffs, at 2:15, p. m., on the R. I. & P. R. R., which connects with the Harlan train at Avoca.

ELDER W. P. BROWN, of the Church of Christ, (D. Whitmer's), has written "Pamphlet No. 2," dated at Newton, Kansas, August 1st, and is circulating them. It is a review of the HERALD upon the claims and statements of Elder D. Whitmer. Some of the things in it we may notice hereafter; but at present call attention to the fact that the spirit by which Elder Brown wrote, and which he states on page 9 of this second pamphlet to be the "Spirit of God," has attributed the authorship of the later articles in HERALD reviewing Elder Whitmer to associate W. W. Blair, when they were written by the senior editor. He berates Elder Blair, instead of Joseph Smith. It is convenient to have a scape-goat at times; but we do not choose that another shall suffer for our acts. Elder Brown made a mistake, that is all.

Elder Brown referring to our statement concerning his first pamphlet, and Elder Whitmer's letter concerning him, in HERALD for June 11th, states that we misstated when we wrote that he left Canada "in consequence" of the letter of Elder Whitmer, published in HERALD last winter; he states that he did not leave Canada in consequence of that letter, or its publication. We ask Elder Brown's pardon for so

stating; but it was so much like what our own action would have been under similar circumstances, and the departure from Canada, and the publishing of the letter were so near in point of time, we naturally concluded that the one was a result of the other; or of a letter of similar import received by Elder Brown, from Elder Whitmer, or Elders Whitmer and Snyder.

Elder Brown's pamphlets can be had by addressing W. P. Brown, Newton, Kansas.

#### REVELATION ON THE LATE REBELLION.

A BROTHER asks us to state in what publications the Revelation given through Joseph Smith, December 25th, 1832, was printed. It was printed first in "The Pearl of Great Price," in 1850 at Liverpool, England; then in 1857, in the "Compendium," at the same place; also in "The Seer," in 1853 in Washington, D. C. It was, printed in "The Saints' Herald," at Cincinnati, Ohio, November, 1860; it was, referred to in "Mormonism" by John Hyde, issued in New York, by Fetridge & Co., in 1857; and was printed in Beadle's work against the Mormons, in 1870, where he states that he copied it from the "Pearl of Great Price."

We deposited some years ago a copy of the latter work—pamphlet—with the Historical Society at Burlington, Iowa. The "Herald" containing it was deposited with two or more Societies in Cincinnati. Copies of the "Herald" for 1860 containing it may be seen at this office.

#### EDITORIAL ITEMS.

THE Saints at Lamoni are having an increase of spiritual gifts and graces of late. Their prayer meetings and other gatherings of a religious character are made joyful and edifying by the help and guidance of the Holy Spirit in a somewhat notable degree.

Bro. Wm. S. McMullin wrote from Independence, Missouri, of late, that the Saints there were highly blessed, their meetings being graced by the light and gladness and power of the Spirit in an eminent degree.

Bro. Joseph Clapp baptized two at Deer Lodge, Montana, September 4th; and thinks there are others likely to follow.

We have received from Bro. Thomas Job, of Goshen, Utah, a small pamphlet entitled "A New Discovery in Magnetism," written by Bro. Job, in which he offers a new theory to account for the variation of the magnetic needle. Those interested in the study of mathematics, astronomy and the magnetism of the earth, will do well to obtain the pamphlet. Address Thomas Job, Goshen, Utah.

Bro. J. J. Cornish reports from Reed City, Michigan, September 6th saying, "I find the work is moving on grand."

President Joseph Smith started with his family and others for the Harlan Reunion, the 16th, going over the country with teams, and will probably be gone twenty days on the trip.

Bro. H. A. Stebbins writes us from Centerville, Iowa, that he preached there the 11th instant, baptized two, and solemnized the marriage of Bro. Geo. T. Angell and Sr. Maggie Archibald. They go to live in Crawford county, Kansas.

Bro. S. Beaver writes from Shermanville, Kansas, that there is an opening there for an elder who is not afraid of the so-called orthodoxy.

Refreshing rains for the last five weeks have wrought pleasing changes in the aspect of the country. The fields are clothed in beauty, the weather is delightful, good health abounds, business is reviving, and the people feel hopeful and encouraged.

#### JOSEPH THE SEER CASTS OUT A DEVIL.

"GATH," in a late *Cincinnati Enquirer*, relates an interview he had recently with John Willard Young, "the youngest son of the first wife of Brigham Young," in which we find this:

"Are you aware, Mr. Young, that President Garfield lived close by Kirtland and was acquainted with Joseph Smith?"

"Yes, Garfield talked to me frequently on that subject. He told me that there was not the least doubt that Joseph Smith had the power to perform miracles, and related that he cast a devil out of a man. Garfield explained it on the ground that Smith was a man of great magnetism. Some of the neighbors claim that Garfield had serious intentions of joining the Mormon faith in his youth. He was a Campbellite preacher. After he had taken so much interest in our people and was sincerely liked by them, we felt it hard that he should have yielded to the intolerance of his official circle and have given us little more chance than any of the other presidents."

Of what Garfield had said of this occurrence "Gath" states further:

"What Mr. Young relates about Garfield was true. He told me with considerable animation that once in Kirtland a person seemed possessed with a devil and had some kind of lunacy. Joseph Smith, Garfield said, was a splendid looking man, young and hale and strong, and he commanded this evil spirit to leave the person. Garfield said that there was almost a visible issuing of the demon from the man. He, however, put the whole thing on the ground of a strong will."

#### QUESTIONS AND ANSWERS.

*Ques.*—Is it right for an elder to officiate in the ordinances of the Lord's house, to partake of the sacrament, who casts distrust on the character of his brother without cause?

*Ans.*—No. The law of the Lord says: "Thou shalt not speak evil of thy neighbor, nor do him any harm."—Doc. & Cov. 42:7. A member violating this law should confess, and make amends so far as in his power, as contemplated in the teaching of Jesus, (Matt. 5:23, 24), which closes with these words: "First be reconciled to thy brother, and then come and offer thy gift."

*Q.*—Is it not better for a member of the body to be cut off that can't be healed?

*A.*—Yes; and No. If such a member can never be healed, and endangers the life or destroys the well being of other members, let such be cut off. But if such may be healed in time to come,

or if cutting it off destroys or seriously afflicts others, it may be found best to let it remain.

*Q.*—What should be done with members who fail to attend their meetings, but attends others?

*A.*—They should be labored with, to reform them, so long as there is hope of recovery. But if they will not reform after patient effort to recover them, then the church is authorized to suspend or cut them off by a legal course.

*Q.*—When an offended brother will not go to the offender, but rather to the world and claim to be no more a Saint, or demand his name taken off the record, what should be done with him?

*A.*—Labor with as the law of the Lord directs, and then "if he neglect to hear the church, let him become unto thee as a heathen man and a publican."—Matt. 18:15-17.

#### EXTRACTS FROM LETTERS.

Bro. R. C. Evans wrote September 5th from St. Mary's Ontario, sending orders for church publications and says:

"The work is moving on and we feel encouraged with the prospects, reports from all parts being good. I am going into a new place to preach."

#### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Time is hastening on, and we  
What our fathers are shall be,—  
Shadow-shapes of memory!  
Joined to that vast multitude  
Where the great are but the good."

#### "WHERE HAST THOU GLEANED TO-DAY?"

THE evening hour lay with holy calm upon the earth. The sun, weary with his long journey through the unclouded heavens had sunk to rest; while the pale stars came twinkling forth, looking with loving eyes upon the silent earth. Fit time, the Spirit said, for man to commune with his own heart, as he feels himself a pilgrim in this world, and knows that to-night "he pitches his tent one day's journey nearer home." One day the less for him to reap or glean in life's harvest-field! One day the less in which to gather up the stars for his crown up yonder! I stood beside the river's brink at this still hour, counting the little waves as they broke one by one against the pebbles at my feet. The peaceful hush of nature gathered round my brain, soothing its warring powers. Feeling weary, I sank at last upon a mossy seat, and must have slept. I say, "I must have slept," for there passed before my mind things not seen by waking eyes, though they were in strange harmony with waking thoughts.

I thought, while I was standing there, an angel came and stood beside me. I did not fear his presence, for it seemed to me that I had been waiting for his coming; and when he bade me follow him, I asked not where, but went.

We passed along some time in silence, when turning his radiant face to mine, he asked: "Do you not wish to know where we are going, and what is my mission?" Answering that I did, he said to me:

"In heaven a book of remembrance is kept by our loving master, and I am sent forth each day to gather up material for this record. I am going now to those who have professed to love the

Master, and shall know from each where they have gleaned to-day. Many bright gems, many full sheaves, I shall this night find; but, alas! from many I shall be able to gather nothing but *corruption*. Their crowns are in the Master's mansion; but oh! how few the gems which have been set therein! Their treasury is also there, but instead of pure silver and gold, cankering rust and blighting mildew is found."

I trembled as those solemn words fell on my ear; for I realized how many there were who had passed the day in toil, in care and busy strife. Had they once thought of the coming of this unseen messenger to bear to heaven the record of the earth? Had they thought! and if they had not, was it eternally too late?

"It is too late," the angel said, "too late! The record of this day is closed, and though the Master may forgive to man his sins—may save him by fire, He never sets one star within his crown,—never adds to his treasury one grain of gold. Man is his own free agent.—God has placed him here to win the honor he would wear. Each day it is within his power to conquer in the Master's name, to lay up treasure there.—But alas! (and the angel turned away his pitying face), how many in that last great day shall find themselves beggars, who might have been the richest there!"

Passing on, we stood beside a hovel, where bare unrelieved poverty set its mark upon all, both within and without. Upon a scanty bed of straw reposed a woman's wasted form and faded face. Two children, scarcely more than babes, nestled close by the mother's side, and sleep embraced them all. What shall the angel find here? I said. I knew the mother and her babes, and knew that soon perchance her quiet slumber might be broken by a drunken husband's tread; and cruel blows might fall upon that fragile, wasted form. I knew that for the barest needs of life they often found no other help than that extended by their wealthy neighbor whom the world called "generous," and passed with bows of reverence, because these helpless ones were kept from starving by his bounty. My heart was filled with pity for these lonely ones, and tears fell freely from my eyes. I could but weep.

"Why do you weep?" the angel said.

"Why do I weep? In pity for a suffering friend," I answered.

"Yes; she has suffered," said the angel, "but you need not weep for her. Look, and see what I shall carry hence. I know where she has gleaned to-day."

I looked, and in his hand there gleamed a shining star. Its radiance lit the dimmest corner of the room, imparting to it the splendor of a lovely palace. In his other hand he held uncounted wealth ready to bear away.

"How came this here?" I asked. "Where did you find it?"

"Look," said the angel, "on that sleeping form, and tell me to whom she is related?"

"She has no kindred left," I said.

"No kindred! Inasmuch as ye have done it unto one of these the least of my brethren, ye have done it unto me." Christ is her elder brother,—God her Father, for she is of His fold. To-day her patient, uncomplaining love, her fortitude in dark trials, has won to God another soul—has constrained one of His wandering ones to see and own the beauty of a christian life. This is the star—this soul redeemed which I

shall bear away to place within her crown. And richer still (if that could be) is the treasure I shall carry home for her."

"Whence came the treasure?" I asked.

"Look forth at those broad fields," the angel said, "those fertile acres covered with bending grain. Whose are they? They are held in trust for God, and he who holds this *deed of trust*, is in the sight of God a beggar. Day after day, at this still hour my unheard feet have sought his door; but I have gone empty away. The world calls him her benefactor, for out of his plenty he has given enough to keep starvation from her door. What else! One word of hope or comfort? No, not one! But instead thereof so grudgingly has he doled out the miserable pittance, that to her wounded, suffering heart, but for her children's sake, and that life was the gift of God, she would have chosen death. But tonight, into the Master's ear there came a voice of prayer. 'Father, forgive and bless him, for he did not mean to wound me so.' Pitying angels heard and tuned their lyres afresh to see the perfect work by Christ the Mediator wrought. This is the treasure I shall take away, nor this alone; for gathering round her knee, her little ones—God's lambs—have learned of her the way of life. 'Her children shall rise up and call her blessed.'"

My heart swelled within me for very joy as I listened to the angel's words of promise for earth's faithful but tried ones, and contemplated the terrible ordeal of scrutiny through which men, whose apparent charity is but a mask, must pass. The angel continued:

"I am going on my way, but shall leave you here, for I know you could not bear to witness that which you would have to look upon if you accompanied me. Take home the lesson to your heart, and never forget that each night the Silent Messenger will pause upon the threshold of your door, and bear to heaven the gleanings of the day. Here you have seen one borne down with sorrow, feeble in body, poor and unknown. Could I but draw aside the veil, and suffer you to look for one moment upon the spotless robes, the crown of glory awaiting here, your soul would overflow with unutterable joy. There I might show one standing erect in manhood's prime. Sickness and sorrow seldom enter his abode. How vast his means for usefulness—how almost boundless his influence for good might be. He has reaped and gleaned his fields to-day,—but into his own treasury gathered it all! Could I show you that treasury, and you view it as God and His angels view it, your soul would sicken at the very sight. Loathsome worms riot in undisturbed revel. Cankering rust is there. The silver and gold which it so gladdens his eyes to look upon are stained with the tears of the poor—dark, grievous stains—stains upon which God never looks but with a reckoning eye. A crown—a starless crown—awaits him there; for he has heard and has obeyed the truth. But that pure love, without which faith is vain, has never had its perfect work. Ah! I have a weary mission to perform, and there are times when my soul cries out, 'Father, give me power to show to them, for one brief moment, just what they are treasuring up,' 'They have Moses and the prophets, if they hear not them, neither will they believe though one should rise from the dead.'"

"I shall gather to-night, many a pearl of pa-

tience, where weary feet have gone their daily rounds. Where a mother's hand has ministered to the wants of father and children. Many a diamond of truth, where the honest ones, brave in spirit, have not been ashamed to contend for the right. Rubies of virtue, garnets of grace, I shall carry home. But from many a door I shall bear but the record of blighting mildew, and cankering rust."

No longer able to restrain the feelings of my overcharged heart, I bust forth into weeping, when the bright angel tuned his harp and sang in thrilling melody:

"Aye, weep, daughter weep; but not for the poor,  
Who are rich in the Spirit; but let your tears fall  
Over those who desire God's riches, and yet  
Into their own garner, are gathering all.  
Look, daughter, look! see the world as it is  
In ignorance bound, the gospel unheard;  
Hark; hark to the cry from the north and the south,  
The east and the west, 'Oh! send us the word!'"

God's messengers wait, they would gladly be gone,  
But who shall provide for their little ones bread?  
The husband, the father, those wants will supply;  
But absent, who then will provide in his stead?  
God hears the young ravens and sends them their food  
By the diligent search of their own mother bird;  
So the church must supply, each member his part,  
And soon will the notes of her conquest be heard?"

#### HOME COLUMN MISSIONARY FUND.

Sr. C. A. Johnson, Nebo, Ill. ....	1	00
Sr. Mary Struthers, New Boston, Iowa ....	2	00
Sr. Catharine Nutt, Wilber, Neb. ....	1	50
Sr. Emma Jane Brolihar, Wilber, Neb. ....	50	
Sr. Sarah Jane White, Wilber, Neb. ....	50	
Sr. Pauline Park, Ford, Ia. ....	50	
Sr. Rebecca J. Jamison, Ford, Ia. ....	40	
Sr. Emma Park, Ford, Ia. ....	27	
Sr. Hattie Bayer, Ford, Ia. ....	26	
Sr. Clara Brockett, Ford, Ia. ....	24	
Sr. Hettie Doty, Peakville, Mo. ....	1	00
Sr. Eliza Newberry, Montrose, Ia. ....	1	00
Sr. S. Bourguoin, St. Joseph, Mo. ....	1	00
Sr. N. A. Brooks, Wray, Cal. ....	1	00
Sr. Belle Bullard, Wray, Cal. ....	25	
Sr. Sadie Bullard, Wray, Cal. ....	25	
Sr. Mary E. Bullard, Wray, Cal. ....	50	
Sr. Hattie, Burnside, Cal. ....	40	

[Will Sr. Hattie please send us her name in full.—Ed.]

LAMONT, IOWA, September 15th.

SILVER HILL, Ark., Aug. 27th.

Dear Sisters:—Hoping you will spend a few of your precious moments perusing this brief letter from one who has never written to the loved *Herald* before, I will add a few words to the Home Column. I was baptized into this church the 6th of February, 1887, and must say that I am fully satisfied, and know it to be the work of God. The only thing I have to regret is that I did not join even sooner than I did. The first of our elders I ever heard preach was Bro. M. T. Short, at Seligman, Missouri, which was then my home. I attended church regularly and believed every thing he preached, still I remained obstinate, not desiring to be called a Mormon. This was in 1884, I believe; and during the same year, if I am not mistaken, Brn. Heman C. Smith and I. N. Roberts preached a series of discourses there. We have no church established at Seligman and but very little preaching. There are six members there, but what preaching they have (except when a traveling elder stops and preaches for them awhile) is by reading the good old *Herald*, which comes to them each week laden with good tidings. As we are traveling much of our time we do not get it sometimes for many weeks. We were near Conway, in Faulk-

ner county, Arkansas, where my husband preached many times during our two months stay; during which time we never saw our dear *Herald* and heard but very little from the church. We made many friends there who earnestly solicited us to return as soon as practicable. We arrived at Silver Hill August 19th where we met with a warm reception.

I do love to read the Mothers' Home Column where is imparted so much valuable information. My name should have appeared in the Column ere this, but thinking I could not tell the readers any thing interesting have thus far been silent. But, dear sisters, pray for me that I may be strengthened and fully able to perform the great work which is for me to do, and none can do for me.

Yours with love,

MAGGIE CATO.

August 29th.

Dear Sisters of the Home Column: That letter from sister Eleanor was well and timely written, for in our own hearts, surely, we can tell when pride is there; and true though it is that some are proud in dressing finer than they ought according to their means, some are proud in being clean and tidy, while others give way to dirty, untidy habits, and are proud in thinking that their surroundings prove that they are not proud; so we do not, and I fear will not, see eye to eye in this matter; but we can all try to live so that our lives will be an honor and not a discredit to the church of God; meanwhile, sisters, send in your letters of comfort and cheer, bearing tidings of God's goodness, the blessings he has poured out upon you. Oh! send them in, dear sisters; it feeds, strengthens, and upholds us weak, scattered members. The *Herald* is not large enough for very much upon opinions of dress; let us have what will edify the soul and help fit and prepare us to fill the places of those that are taken home. Many are going, one by one. Oh, that we and our little ones may be getting ready, that there be no lack of soldiers of the cross.

In love,

SISTER HATTY.

[We earnestly commend to the careful reading of all who have written on "Pride," the selection by "Sister May," in *Zion's Hope* of September 10th, 1887.—Ed.]

MERLIN, Ont., August 17th.

Dear Sisters in Christ:—Although young in experience of life, yet I have a duty to perform. Sister Eleanor wrote a word to the young Saints, full of instruction. I also would like to see more letters from the young sisters; not thinking they are better able to instruct, but it would be encouraging to both old and young. I feel thankful for the spiritual strength I have received from the Home Column. Let us not be hearers of the word only, but go on to perfection; and having heard the word keep it and bring forth fruit with patience.

Dear sisters, I can not help wishing to meet every Sabbath with the Saints in Sabbath School and meeting, for this is my delight; but I will strive to be content in my own humble corner of the vineyard, knowing that a brighter day is coming if we are faithful, yielding obedience to his commands and overcoming the world, daily studying his words and praying without ceasing; remembering the words of the Spirit to "be cheerful in our warfare, that we may be glad in our triumph." Is it not worth living for?

I shall try sister Maggie Campbell's plan of saving unnecessary trimming of my clothes, and give it to the cause. I think if the young sisters would adopt this plan we would, in doing so, be more blessed. Praying God to bless you in your field of labor, and all the Israel of God, I remain your sister in Christ,

MARY WRIGHT.

GALIEN, Michigan, Aug. 7th.

*Dear Sister Frances:*—It is a great pleasure for me to use the pen in favor of the immortal truths of Christianity, truths which are eternal, and the groundwork of salvation. I am satisfied that the work in which we are engaged is true and that the power of Jehovah hath brought it into existence, and that his Spirit pervades it and will continue to move it along until the restitution of all things spoken of by the mouths of all the holy prophets since the world began; and I feel proud to say that by the help of God I shall ever strive to walk in the good and right way, and emulate our heavenly pattern, that when he comes in clouds of glory, I may be among the satisfied ones. In the blessed hope,

CYNTHIA O. SCOTT.

AKRON, Iowa, August 21st.

*Dear Readers of the Home Column:*—In reading sister Emma's letter I rejoiced; I wept and I prayed. I rejoiced that such as she are the ones that are proved by the Master, and stand the fiery trial which separates the gold from the dross; and when he has found the pure gold, how great is the use he can make of it; and so he must have purposed in trying sister Emma, to bring her to willingly sacrifice all to follow Christ. I have wept and prayed that every one that bears the name of Saint may be willing to follow him. That by our good example we may win the weak, lift up the fallen, reach the honest, and bring them into the fold. I often think if the *Herald* had always been so freighted with such good reading as it has been for the two last years or more, we poor, short-sighted mothers might have been able to have more properly instructed our children. As yet I have none in the fold, much as I desire it. I have tried the best I knew how to teach them the truth, and lead them in the narrow way; and I have so often wondered why none of them, or my husband either, have any desire to obey the truth. They all seem to love me, and are kind, but do not seem willing to obey this gospel that I so much love. It does not seem as though it is because I do not talk it and live it, for that is my meat and drink. I thought dear sister Emma found it such a trial to part with her children, but doubtless they were all in the fold, and she left them with the gospel refuge to be a wall of partition between them and the world, with all its allurements. This is what I have so longed to throw around my own dear ones, who are out in a sin-tossed world without any safe refuge to shield them from the tempter's snare. Pray for me, dear sisters, when it is well with you, that I may hold on to the rod of iron and not faint by the way side. I have asked God to spare me until my children were all raised, for I always have a dread and pity for children that are left orphans; but I have often thought if God would make me an instrument in his hands of leading my own as well as others into his fold, that I would give him all the praise, and I would be doubly rewarded. I do pray that

the teaching and anxious pleadings shall not have been in vain, that they may be as bread cast upon the waters, that they may return ere many days.

I ask the prayers of all God's people, that I may move on in this good work and labor of love unto the end; and if I can never see the little good I may have done, that it may be said, like of Mary of old, "She has done what she could." Ever praying for God to hasten his work in his time, I am your sister,

M. A. CHRISTY.

OMAHA, Neb., Aug. 26th.

*Dear Sister Frances:*—I can not find words to express my appreciation of the truths contained in the "Mothers Home Column." The letters are cheering; the advice on various topics of interest to those seeking a higher and purer moral and spiritual plane, is excellent. I have read with much interest the various articles on Pride, and especially those by Sister Eleanor and Bro. J. W. Dumbauld.

The following incident occurred during a visit to one of the families of the Saints, by one of our brethren: One of the members asked the brother how it was he always had good clothes. He replied, "The amount you spend for tobacco is sufficient to keep me in clothing." Which one's conduct did God approve, the one who was clean in person and wore good clothes and kept that law which says, "tobacco is not good for man," or the one who was filthy in person and poor in clothing and a violator of God's law?

I am glad to know that the mothers in Zion comprehend the great responsibility of moulding the characters and destinies of the young. My prayers shall be for God to bless them in their work of love.

Your sister in Christ,

M. H. R. RANNIE.

HAY SPRINGS, Neb., September 3d.

*Sister Frances:*—As I have not seen anything from this part, I feel it a duty to write a line. There are quite a number of saints here, but no branch, and many of us so careless it pains my heart to think that we can not do more. I long for the time to come when saints will awake to duty, and each one try to do something for the cause. If I never do any good, I pray I may never do anything to bring reproach upon the cause we love. Brother Caffall was here last winter, and did some able preaching. Since then we have had to be satisfied with reading the *Herald*, which is a good preacher.

JULIA SHEPARD.

VICTORIA, Ills., August 30th.

*Sister Frances:*—When the Home Missionary Fund was started my heart responded gladly, for I thought there would be a chance for the sisters who had great love for the work; but, as a rule, little means, to do what they could; and when, at the April conference, I heard read the amount that had been sent in, I thought the sisters had done what they could; but since then, as I have seen the column grow less each week, I can but think it is owing more to the difficulty, or lack of opportunity to write, than lack of interest in the cause. Yet I feel we must join our faith and works or they will not avail.

Now, dear sisters, let us profit by our experience in the past, and by the teachings in the *Herald* which are given us for our instruction. I think the sixth of August number so full of

good instruction it might be read once a week with profit, the year round, and especially the letter of sister Emma B. Farrar, of California. I think could the sisters all have seen the thoughtful, anxious, careful expression of brother Joseph and his counsellor when presiding over the conference, they would not grow weary in doing all they could to strengthen their hands and lighten the burdens of those who are called to spend their all, as it were, in the work.

SUSAN E. COOK.

## Correspondence.

INDEPENDENCE, Mo., Sept. 11th.

*Editors Herald:*—I was reading to-day's *Herald*, and thought it was the best I had read yet, as it had so many encouraging reports from our brethren in the ministry. It seems as though the work was making faster progress now than ever before. I love the work and I feel as though with my limited means I can't do enough for its advancement, nevertheless I am putting in my mite occasionally to help it along.

Our new Church building has come to a standstill for want of means. There will be a meeting Monday night to consider measures for its completion. It would appear by the way the Saints have been blessed here, there ought to be sufficient means right here at home to complete it; still I may be mistaken in my conjectures. I would say, brethren, let us put our shoulders to the wheel and push on the work to completion. I will try and do my share. The Saints are getting along finely here, considering everything. Brethren, let us have more love for one another, not taking any undue advantage, for we have been admonished by the Spirit to be honorable towards each other. If one has committed an offense, it is between him and God. The Lord says, "Woe unto him by whom offenses come." We should be humble and prayerful, never forgetting our daily worship, and be brothers in very deed.

I feel like striving more each day to make advancement in the cause we are engaged in. For what shall it profit us if we gain the whole world and lose our souls?

Your brother in Christ,

WM. C. CUMMINGS.

CANTON, Ill., Aug. 29th.

Three score years ago "another angel," referred to by Zechariah 2:3, and Revelations 14:6, administered to "this young man," of the first above named chapter, verse 4. Joseph Smith, the subject of prophetic ken, and angelic care, had only fairly gained his majority when "The book is delivered to him that is not learned, saying, 'Read this I pray thee; and he saith, I am not learned.'" In the incipency and early rise of this "marvelous work and a wonder," the founder, under God, of this latter day dispensation was not versed in scholastic divinity, belles-lettres, astronomy, geology, chemistry, the occult sciences, history, geography, physiology, or even the fundamental principles of rhetoric, composition, capitalization, punctuation, or the rudiments of English grammar.

Again the Supreme and unchangeable Ruler of the universe was pleased to "condescend to men of low estate," for "God hath chosen the foolish things of the world to confound the wise." In the

vision of the mind we can behold Jesus, with sandals on his feet, touching tenderness in his deportment, authority in his tone, justice and mercy in his accent, and divinity within the sacred heart of Mary's child. Lo! he descends to the sea of Tiberias, or the lake of Galilee, and calls Peter and Andrew, James and John, from their menial avocation. They were untutored at the first, but readily became his disciples and learned of him eagerly. They were subsequently called to the apostleship; and we cheerfully infer that they studied and greatly improved upon their respective abilities, or talents. Their energy, piety and devotion; their toil, sacrifice and martyrdom have lit up the dark caverns, nooks and corners of creation. The whole galaxy of the illustrious, immortal dead speak to us by and through their examples of diligence, constancy, patience, and faith. God said, (more especially for the last age of the world's temporal existence), "I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—Acts 13: 41.

A man of God, with the sure testimonies of the Lord like Noah the preacher, ship-wright and mariner, can condemn an ungodly world. If Daniel the Hebrew captain was a "man greatly beloved," think you that the great prophet, seer, revelator and translator of our day and time, would not receive the sanctifying influence, co-operating power, and infinite blessing of the eternal and ever blessed Spirit! Men are supposed to be at their physical prime between the years of twenty-eight and forty, and their literary maximum, acme, or glory, falls betwixt forty and sixty. Ere a double score of tempest tossed years had graced the devoted life of the American prophet, his pulse was stilled in death; his bullet riddled body was mouldering, and his precious memory was enwreathed with a martyr's crown. He sought the bowers of nature for the purpose of secret prayer, according to the injunction of the Apostle James, in the vernal time of 1820. The lyric poet of the elect nation had cried,— "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock." Adventurers and romancers may judge that, if he was the chosen of the Lord, the ordained of the Most High, and the anointed of the Almighty, his life would have been prolonged, or he would not have met such a cruel fate. He began his public career when he was younger than Jesus Christ's ministerial beginning, and was an object of priestly hate four fold longer than his dear Lord; but each did the work assigned him of the Father. Eight full years, and more, had rolled away from the assassination of the Smith brothers, ere the apostates of Utah publicly proclaimed their own guilt and shame under the delectable dogma of polygamy. As I pen these lines I am reminded I do so on the thirty-fifth anniversary of that outgrowth of lust, variously styled "celestial marriage," "patriarchal order," "plurality," "spiritual wifery," polygamy," &c., &c. Brigham Young saw the workings of this heresy, a quarter of a century to a day. That licentious system brought about by men and women departing from "the faith," has rendered the name, and fair fame of the true, pure, sole and only Church of God odious all over the realms of civilization. A decade of years today since "the lion" roared, at least within the land of the living, and now "John" has gone to his bosom. Orson Pratt lies low with the un-

circumcised, and the system that he tried to champion will soon go down to the pit where it is very dry.

The church presided over by the noble son of the honored dead will redeem the profession from undeserved, unmerited odium. Yea, more; she must save mankind from blind unbelief, aggressive skepticism, withering spiritualism, and forlorn atheism. She must, in due time, overthrow the pagodas of paganism, revolutionize the temple of human reason, pulverize the fast decaying walls of sectarian Babylon, and reconstruct the empires of the world when King Jesus comes all radiant in ineffable glory.

I thought, when seating myself, to say a few words to my wide spread acquaintances and friends about myself. Somehow I have not the patience to tell the Saints, in detail, of my operations at home or abroad, on land or sea. Deep anxiety, painful solicitude, bitter disappointments, complicated toil, social ostracism, and cruel persecution from without, and a lack of sympathy and active support from within appears to be my lot. I do not ask of any that are trembling under ponderous burdens to shoulder aught that belongs on my back; nor do I feel like I could carry much more, lest I falter and faint on the road. I believe the Great I Am will not suffer the weakest to fail if they strive lawfully, earnestly, and ever. The reservoir of grace is adequate, and accessible to the humble, prayerful, persistent, consistent, devoted inmate of the holy covenant; and it is God's delight, honor, power, and glory to have it so. Thank the triune Deity, look forward, renew your diligence, press on and obtain the celestial reward.

However, on the 8th inst. I began a series of meetings in the Tolbert Creek Christian Church, seven miles due west of Galesburg. The chapel is situated in a community of well-to-do farmers. The minister in charge, B. C. Stephens, I was informed, occupies the parsonage and has horse and buggy at his service, and gets, in addition, \$68 per month. I heard that he was a shepherd of no ordinary attainments, and should I come within his spiritual jurisdiction I would surely have to defend my cause, or pack my traveling bag. Sure enough, at the close of the second service the Rev. wished to know of me, if I would affirm that the Holy Ghost was never given only by, or through the "laying on of hands." I told him, smilingly, that I was not spoiling for a fight, but I thought our avowed faith would bear a rigid examination, or words to that effect. When Mr. Stephens found that the time, place, and in fine, all the preliminaries for the debate could be arranged, his alternative was to eat his words, shift responsibility, and back down and out. I drafted the first four propositions, and read them in public, and then the man asked to take them home with him. I consented, and he returned the paper with the subjoined changes. When I told him I was quite familiar with the questions he submitted, that they were canvassed in 1884, in Kirtland, Ohio, that the arguments pro and con were published in a large book, printed and sold by the Christian publishing Co. 913 Pine St. St Louis; that I had perused carefully this, the Braden and Kelley debate, several times, and that I kept it on sale; he looked a trifle nonplussed. His plagiarism was nipped in the bud, nor did he get to disgorge Braden's gush, which elder E. L. Kelley so ably and completely refuted. I accepted of the document as

amended, but his guardians prevented him, his word to the contrary; but doubtless he gave them the whip lest I would use the rod. Audiences were from fair to large, and immense. Please publish all, and oblige a cheerful, patient, hopeful, forgiving, happy toiler for God.

M. T. SHORT.

#### PROPOSITIONS BY SHORT.

Prop. 1st. The Book of Mormon is of Divine Authenticity.

2d. The Christian Church is the sole and only true church.

3d. "The laying on of hands" is a fundamental principle of the doctrine of Christ.

4th. The signs, miracles, spiritual gifts, and supernatural blessings of the gospel are done away, by divine direction, for all time, because they are no longer needed.

I will affirm the 1st, and third propositions, and negative the 2d and fourth.

M. T. SHORT.

#### PROPOSITIONS BY STEPHENS.

The above questions are too narrow, so I will suggest the following changes.

1st. Is the Book of Mormon of divine origin, and are its teachings entitled to the respect and belief of all Christian people?

2d. Is the church of which I, B. C. Stephens am a member, the Church of Christ, and identical in faith, organization, ordinances, worship and practice, with the Church of Christ as it was left perfected by the Apostles of Christ?

3d. Is the Reorganized Church of Jesus Christ of Latter Day Saints in fact the Church of God, and accepted with him?

We will furnish a man who will affirm the 2d and negative the 1st and 3d.

B. C. STEPHENS.

*Mr. Short:* The above offer was made by one of the Trustees of the Church and one member of the Official Board of the Church and myself. Last Monday evening, August 8th, 1887, at which meeting you was present, and after making some remarks you withdrew from the meeting, we took the matter up officially and the Board would not sustain our offer. Therefore I am requested by them to notify you of the fact; also the Trustees, with the Official Board of the church, express the sentiment of the membership, and influenced by it will not permit you or your friends to use their house for preaching. Final.

Respectfully,

In behalf of the Official Board of T. C. Church.

B. C. STEPHENS.

Cameron, Ill., Aug. 10th, 1887.

P. S. As I had no chance of sending this as you requested, so I will mail it to your address.

B. C. S.

RAYMOND CENTER, Wis., Sep. 5th.

*Dear Herald:*—I have been reading your pages this blessed Sabbath day and have had to say in my heart, Precious pages! I find so much good, soul cheering reading in them. I often wonder how any one can do without the *Herald*. But there has been times when I thought I would have to give up taking it, not knowing sometimes how or when I could pay for it, but, God helping me, I mean to pay up all I owe, and, thanks be to the editors, they always send the *Herald* to me. I can appreciate it highly, not having brother or sister in the flesh or spirit here to talk to, but have the Bible and *Herald*, and the

blessed Father is a friend at all times when we come humbly before him. I am thankful to him that he has ever called me out of darkness into this great light. I can truly say this latter day work is of God. I have had testimonies to its truthfulness by the Holy Spirit. There have been many times, when I and my little children have been sick, I have knelt down and asked him to heal us and restore us to health if it was his will; and, praise be to his holy name, he has done it, and blessed us in more ways than we ever can repay. The best we can do we can never praise him enough for his goodness to us. Pray for me, brothers and sisters, that I may be faithful unto the end. This is my desire and prayer.

Your sister in Christ,

MRS. SARAH ELVA OLSON.

JEFFERSON CITY, Sept. 8th.

*Bro. Joseph Smith:* When I was in Utah at the time of President Garfield's death, many of the Mormons seemed to think they would have no more trouble; but I told them their trouble was but beginning, and that they would never be admitted as a State while polygamy was practiced or believed in; and all has come true. I was welcomed to a great many old friends' houses, and I spoke to them freely as a friend. I am old and have spent my best days in working for the world. I have a desire to do all I can in my old age. My whole soul is in this latter day work; but I can not go away from home, for I can not put my way.

I have noted with care the Gurley and Whitmer efforts to cause division, and I am pleased to find they have done so little harm, and that their names and influence have failed to draw away the Saints from the Reorganized Church. The past and present of the church has been well defined and ably defended. God has never found a people who were wholly righteous and obedient. He has to make them so by "line upon line and precept upon precept." When we look at God's long suffering and patience with the people who covenanted to serve him from the beginning of this latter day work, we find that many of them have been self-willed and rebellious, just as Israel was in days of old. And if at times he has hid his face from us and allowed our sins of unbelief and our enemies to trouble us, it has been to work out in us repentance and obedience. He shapes his people to his own ends, and impresses His own likeness upon them by a continual moral guidance which refuses to be frustrated by the people's shortcomings and sins. He chastises to work penitence, and it is only to the penitent that he can extend forgiveness. If we draw near to him in love and obedience, he will draw near to us and open the way for us to work his great work in this dispensation of the fulness of times. The people are awaking out of a long sleep, and are calling for light and knowledge, something that they can depend upon in this time of trouble. And God is calling unto us now: "Hearken unto me, ye that know righteousness, the people in whose heart I have written my law; fear ye not the reproach of men, neither be ye afraid of their reviling. . . . And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion: Behold, thou art my people."—Isa. 51:7-16.

The "Mothers' Home Column" is doing a great and good work in the church. God help with intelligence and power from above, the sisters who are doing his work so well.

"Persecution and Its Causes" has given me light upon many things that I knew nothing of before. I had thought I knew the history of the church well. It ought to be printed in pamphlet form and given to the thoughtful to read. I am willing to do all I can, and to go where the Spirit leads and the church sends; but I do not want to take one step in my own strength.

Yours truly,

JOHN MCKENZIE.

35 Armach Road, North Bow

London, Eng., Sept. 2d.

*Bro. Joseph:*—The work of God is slowly onward here in England. But I thank God that we baptized eight persons into the kingdom of God since June, and opened a Sunday School, which, thank God, is very well attended. I have been a member of the Church of Christ for fifteen years, and during that time I have seen many changes in the work. But I am not tired of it yet. The first thing that made me strong in the work was to see my child healed by the power of God after it had been given up by two doctors. She is now a member of the Church. The next thing was to have my stammering tongue made loose; for when I came into the church I could not speak five words plain. But, thank God, I can speak plain now, for I have spoken two hours without a falter, when in discussion of the truth of the gospel. Besides this, I have seen many other blessings, which has enabled me to say that this work is the work of God.

We hail with joy the morning  
That rolls the Sabbath round;  
Then in the courts of Zion  
Strive ever to be found.  
Our place among the brethren,  
We ever gladly fill,  
And strives by pure devotion,  
To do the Master's will.

Yours in Christ,

ELDER JAMES GERRARD.

DOW CITY, Iowa, Sept. 12th.

*Bro. Blair:* We have of late been visited by Bro. J. F. McDowell and his estimable wife. The elder has done some excellent preaching. His sermons are full of good instruction for all, the tendency thereof being to lead the Saints not only to sing, but to live "Nearer, my God, to thee." Bro. W. E. Peak and his excellent bride are with us at present. He has preached nine times at Dow City since his return from Kansas, with good effect. Yesterday the writer led two precious souls into the waters of baptism: both of them were formerly members of the Baptist church of this place. One of these sisters has been very much afflicted for a year or two past, losing one of her hands with bone cancer, something over a year ago. Of late the same disease (so stated by the physician) has made its appearance in other parts of her person, so that for days she has been unable to do any work. Sunday week she sent for the elders to administer to her, which they did, and repeated the administration two or three times during the week, from which she received so much relief that she desired baptism. Yesterday she was able to attend two services and ride over a mile and back to be baptized. When she arose from the water she shouted:

"Glory to God! Praise his holy name! Glory to God! Peace on earth; good will to man!"

Please remember her when you approach the throne of grace in prayer, that the disease (if not already) may be fully stayed by the power of God, and that she may be enabled to continue faithful to the end, and receive the crown of eternal life.

At the confirmation in the afternoon the church was well filled, and an excellent prayer and testimony meeting was had; the Spirit of God being present in a very remarkable degree, manifesting itself in the gifts of the gospel, gladdening the hearts of the Saints and bringing tears to the eyes of some—both members and non-members.

While there is room for improvement, yet we believe we can truthfully say that the Boyer Valley branch is in a prospering condition.

Yours in bonds,

C. E. BUTTERWORTH.

BOSTON, Mass., Sep., 11th.

*Dear Herald:*—As I read so much to encourage from week to week in your valuable columns, from the different branches, fields of labor, and many "sowers and reapers of life's harvest," who are bearing the burdens and heat of the day, and learn the decided success their efforts are being crowned with, I rejoice that Israel's God is remembering his covenant, and that the hunters and fishers are finding some honest ones willing to be caught in the old gospel net. And although some have gone forth weeping, they will doubtless return rejoicing, bringing precious sheaves with them.

I am thankful that a great deal of the filth and rubbish that has so long retarded the work of God's faithful servants, through the apostacy, is being cleared away, and that our non-association with the practices, people, or doctrine of the inhabitants of the salt land is becoming an undeniable fact to those outside. Thus it makes it easier for our claims to be presented, and brings confusion to many of these sanctified hypocrites, these "whited sepulchres," "blind leaders of the blind," garnishers of the tombs of those who have been slain for the sake of the same gospel we present, whom their forefathers persecuted and put to death; yea, and would put the thumb screws on to-day if they had the power. We have quite a number of that kind in this city; but in the face of all opposition, we as a people, are finding favor in the eyes of the honest people, in fulfillment of the promise given through the "choice Seer."

May I be among those who have taken the Holy Spirit for their guide, and have not been deceived by the many spirits abroad in the world, and earnestly seek and obtain that wisdom which cometh from the foundation of all true wisdom, God himself; is my constant prayer.

The work in this place is looking somewhat brighter than hitherto, but there has been a vast deal of work done that our Master can not approve of, and has done more to retard the work than assist it; hence we need men to labor here that have been called of God and ordained by the power of the Holy Spirit, men of wisdom who can take in the situation by the spirit of wisdom and discernment, and who have the authority and moral courage to remove the cause, where a chain of evidence indisputable demands it. When this is done, and we remove from us those things offensive to God, and make proper restitution as the law of Christ and his church demand for all

transgression of said laws, then, and not till then, shall we as a branch, as a district, yea, as a church, receive the outpourings of heaven's blessing as we need them, and shall in the near future need them more, to meet the trials we as Saints of God shall have to meet.

I have much to thank and praise my heavenly Father for. The testimony he has given me of this work passes all explanation; but with all who have obeyed this gospel of the kingdom from the heart, I can say I *know* it is the Lord's work; and no one can rob me of this. I desire to come off conqueror.

Bro. E. C. Briggs has been in this city, but is gone to Nova Scotia. I pray he may have the spirit of wisdom to set in order those things that need his attention here, and not do as some of the western brethren have done, looked the ground over and departed frightened. I trust you won't think me a confirmed growler.

Yours in the faith,

P. BULLARD.

VALLEY VIEW, Iowa, Sept. 7th.

*Bro. Dancer:*—Please admit this name (Valentine Spanswick) to the list for *Autumn Leaves*. I wish I could get more names, as it is what every one stands in need of. I am much pleased with the good instructions we receive weekly from the *Herald* and *Hope*, and would not be without them for all other books and papers outside of the Church. We look for their coming with much joy and pleasure, and are much pleased with the many letters from the dear sisters; hope they will always continue, and that we may all prove faithful to the work that is given us to do in these latter days, which I know is the true work of God,  
Your sister in Christ,

THIRZA CHAPMAN.

PRAIRIE VIEW, Kansas, Sept. 5th.

*Dear Herald:*—I left Kearney county, Nebraska, to (as per request) attend the North-west Kansas district conference, so as to make a brief stay at Wilber and deliver a few discourses at Fairbury, Nebraska, arriving at the latter place Saturday, 27th ultimo. Assisted by Bro. L. Anthony, I delivered seven discourses in private houses, at two different points; the first effort at Fairbury, I think, had a good hearing. Sunday evening our audience in two rooms and outside, numbered near one hundred. More labor ought to be had there. A pelting rain on Thursday night prevented the possibility of a grove meeting on Sunday as contemplated at the above place. The attendance at the conference was small—travel cut off through rivers swelling and washing away bridges, and thus some of the Kansas brethren were prevented attending conference, probably. The best of order prevailed, and the effects of union and fellowship felt to a great extent. Bro. H. A. Richardson, who migrated from Michigan, locating in Smith county, Kansas, was present and was ordained an elder, who we believe under God's guidance, will become a useful and efficient representative of the faith. The ordination was made a special order for Sunday morning, nor was the invocation for the guidance and evidence of the Spirit's power in vain, as all know who were present. And when, after ordination, Bro. R. declared the ordination was in accordance with the Spirit manifestations in answer to prayer prior to his coming to conference, the pleasure was more intensified,

and proof of God's recognition seemed doubly sure. Bro. R. for the time being will travel and preach as his circumstances admit, which the general law makes obligatory upon all elders, and justification follows the honoring of this as well as all other recognized laws. And a desire for a change in duty or labor should only be evinced when evidence develops of the charge being legitimately thought of, or made. Desires prompted by a love for the work will not lead to efforts to hinder or prevent needed or proffered help, which may and can be legitimately obtained, or create timidity in a proper display of discretion. The offering with advice to accept God's divine economy is within the range of possibility; so is the subjugation of our dear self so as to abide by all its provisions, but more difficult than offering it to others, and yet self government evinced by the subjugation of self is highly essential to our spiritual development.

The cessation from ordaining because the effects of hasty ordinations are visible, would not be compatible with the existing legitimate demands; yet the former should be avoided. Would a lay member be justified if requested in a private or public capacity to explain or tell the belief of the church where no official resided, was requested in the form of a question, and being requested to answer, I did so affirmatively. For I verily believe it would be proper for a brother or sister under the circumstances. Why not? We are having proof of the ability of the honored wives and mothers in the church to express and tell their thoughts in the instruction that burdens the "Mothers Home Column," and I can but think the sentiment of all the *Herald* readers, if solicited, would be to let the good work go on. In watching for the outcome of the topic of dress, etc., one hardly knew but reason would exist for some foreboding felt by the possibility that a conclusion would be reached to distinguish the sisters by the cut of their dress, shape of bonnets, etc. But as the good work goes on one breathes more free in the development of evidence that extremes will be avoided and a love for the beautiful without catering to silly forms will be cherished, with the observance of an economy compatible with our profession.

To avoid a misunderstanding of the above question and answer I would say that to my mind the above procedure, and a member assuming authority to make and fill appointments to preach, or officiating in the administration of gospel ordinances, would be different—the latter not permissible. Nor do I think that refusing through timidity, to comply with such a request would be condemnatory.

I remain here until Friday, then accompany Bro. A. H. Parsons to Glen Elder, where he, as per arrangement, is to meet the Rev. H. R. Kendall of the Christian Church, on the public rostrum, to discuss the merits of our holy religion on the 12th instant. Bro. Parsons is making commendable progress in his ministerial career. Bro. G. W. Chute, of Blue Rapids, Kansas, so long and favorably known, has been active, doing good service in the latter day work, and expects to continue. I know of no others actively engaged in the vast north-western Kansas district as general conference appointees where Bro. A. H. Parsons says there is room for forty elders.

It may be proper to state that a motion appearing in minutes of the above district conference as published in *Herald*, July 2d to the effect that

the officers of branches be authorized to visit the members of the respective branches, inquire into their standing and desires to remain members of the church, and such members as do not signify their intention to retain their membership, that their names be dropped from the record, was by some of the brethren questioned, and said that either a mistake of the secretary or the composers must have occurred; but for as much as neither the record or secretary were present, the matter of necessity was deferred. The claim was made that the motion was lost. It will therefore be proper for all to consider the motion inoperative until a definite conclusion is reached. With not a remote desire to impute improper motives, in my understanding there is not a shadow of jurisdiction for such a motion. Indeed I believe it to be radically wrong. In the first place branch officials are authorized to visit by the recognized laws of the church, and efforts by a district conference culminating in creating the impression that its legislative enactment is authorization for branch officials to move in law prescribed duties, is a grave error. But to advise, request, etc., would evince a desire for a proper co-operation, which is always permissible. And in the second place, the interrogation, by branch officials, viz: "Do you desire to remain in the church?" and the dropping of names from the record if an affirmative answer was not given, would work disastrously, evincing a desire to discourage or destroy, rather than encourage and save. The declaration that Bro. A., B., C. or D., is expelled from the church is the ultimatum of a law prescribed work, viz: visiting to labor, citation trial, etc., etc., the sole purpose of which should be to vindicate the innocent, punish the guilty, and maintain the fair fame and dignity of the church. Nor should officials ever overlook the solemn fact that zealous labor to prevent evil and trouble is their imperative duty; or if trouble exists, not to fail to labor to effect a reconciliation without a trial, if possible. Blundering to honor and abide by law is bad; but more preferable than intrigue or chicanery to evade it. Deliverance from the former is probable, while a step in the latter often opens the way for a more fatal leap. The withholding of a declaration that A. or B. is expelled until a trial is held, I would not oppose. But experience has taught me the impracticability of enforcing this in all cases. Nor can I see a necessity for it in the event of an individual being persistent in withdrawing, against whom no charge of wrong could be brought. And yet a permit to withdraw, if such a withdrawal would compromise the church without a trial and a declaration of expulsion, presents another feature. Hence, while the church is merciful to others, she should be just to herself.

Districts may be brought into being by two or more branches agreeing to make the compact, the ostensible purpose of such a compact being for the more effectual spread of the gospel, and therefore legitimate. But it can not be thought that governments or organizations which exists through exigencies can give or take from organizations recognized in the law. The body existing by integral parts not only renders co-operation permissible, but makes it imperative, while exigencies, making interference to regulate, etc., a necessity, must be authoritative, as no unauthorized act is recognized by God. And Latter Day Saints ought to be the last to question this, as

the same time avoiding assumption, officiousness and priestly domination.

I think I am responding to calls as fast as possible, but of necessity some remain unheeded, and I can't avoid it, yet I hope none will refrain from reporting on all matters of importance.

In bonds,

J. CAFFALL.

PROVIDENCE, R. I., Sept. 12th.

*Editors of Herald:*—I thought I would like to say a few words on the sacrament. I have seen the Saints partake of it with gloves on. Where is the person that will sit down at a friend's table to eat with gloves on? Again, I have seen some take it with their left hand; again I would ask if a friend offer us anything do we take it with our left hand, or our right? Now, if we use our right hand in temporal things, let us pay due respect to the things of God.

Your brother in Christ,

T. H. MOORE.

PARIS, Tenn., Aug. 9th.

*Bro. Joseph:* The work is onward here. Prejudice is fast giving way, and we are making openings in many new places, and I feel greatly encouraged to press on to the mark of the high calling.

P. B. SEATON.

NEBRASKA CITY, Sept. 13th.

*Dear Herald:*—Upon the close of our pleasant and interesting camp-meeting at Plum Pollow, Iowa, I returned home, rested a day or two, and with my family and a host of others, attended the brilliant wedding of Miss Rena, the eldest daughter of J. W. Waldsmith, our mutual and worthy gospel brother.

The successors of the Rev. L. L. Luse, have never become reconciled to the labors of love and works of righteousness of the saints at Wilber. There has been kept up a piquant flinging at our faith. Here is an example,—“We have such fools living here, that are so fanatical as to think, that by putting *grease* upon people, and lay their hands on them, the sick can be healed.” The same M. E. minister that got off the above ignoble peroration, also said, that if a “Mormon” was allowed to preach from his pulpit, he would never enter the church again. The last onslaught was upon the doctrine of baptism, several propositions upon the subject being submitted. On the 9th I went to Wilber, and upon consultation with the president of the branch and the brethren, I submitted the following: “Resolved: That the Holy Scriptures teach baptism; 1, that the mode thereof is immersion; 2, that it is for the remission of sins; 3, that infants and unbelievers are not proper subjects thereunto; and, 4, that it is an essential means unto salvation.”

I also requested that they affirm some theory of their own teaching. Rev. H. Presson, is to be the M. E. champion. Can not say that there will be a debate; but one thing I am sure of, after they have done so much brag and blow, they shall now have the choice of debating or “eating crow.”

I preached five times in the tent, which is used by the Saints as a place of worship. Rain, dark nights and sickness considered, the attendance and interest were good.

I have received “Pamphlet No. 2,” bearing the name of W. P. Brown. Strange that some are

so zealous as to use the brains and hands of others over their own name to fight the truth. But he and his like are as bats in sunlight, or as snakes in “dog-days.” I wish it were possible that all who have entered the fold since 1830, could stand as a unit in good works and the hope of eternal life, nevertheless the actions of others will never help or hurt my opportunity to make sure my election in the kingdom of God.

In gospel bonds,

RORT. M. ELVIN.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### WAS IT NECESSARY THAT CHRIST SHOULD DIE?

In order to understand the above question it will be necessary to understand how the fall affected mankind. When man was created he was placed in the beautiful garden of Eden, where we may suppose fruit grew in abundance to satisfy the appetite; where flowers of every hue flourished in all their beauty to please the eye; and where the birds warbled forth in sweetest melody the praises of their Maker, the tree of life just within man's reach, all to gladden the heart and rejoice the soul, and he was permitted to walk and talk with God face to face.

O, how grand then was man's condition! But in order that man might know how to appreciate the goodness of his Creator and be man in the truest sense of the word, and not be a mere machine to be acted upon, he was given the power of choice, thus making him a free moral agent.

An opportunity to exercise upon this power of choice must be had, and it was given him in the following commandment: “And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.”—Gen. 2: 16, 17.

Shortly after this, another personage of power presented himself to the woman in the form of a serpent, which was no other than Satan, telling her in the following words that God had deceived them: “And the serpent said unto the woman, ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that the tree was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and they did eat.”—Gen. 3: 4-6.

As a result of this disobedience, man was driven from the garden of Eden, to eat his bread by the sweat of his face. No longer could he enjoy the grandeur and blessings of that place. Nor could he eat of the tree of life and live forever, or walk and talk with his God face to face as he had done; for he then had died a spiritual

death, and he must also die a temporal death.

But before this temporal death should take effect, he was to be made acquainted with the plan of redemption by which he could be brought back into the presence of God, and live forever. But how was it to be brought about? Could man prepare a way or devise a means by which he could be brought back into the presence of his Maker and live forever, after he had become lost, fallen, carnal, sensual and devilish? Let us see:

“And now we see by this, that our first parents were cut off, both temporally and spiritually from the presence of the Lord; and thus we see they became subject to follow after their own will. Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness; therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; it was expedient that mankind should be reclaimed from this spiritual death; as they had been carnal, sensual and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.”—Book of Mormon p. 314.

“For as death hath passed upon all men, to fulfill the merciful plan of the great Creator there must needs be a power of resurrection, and the resurrection must needs come unto man by reason [because of] the fall; and the fall came by reason [because] of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore, it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment [death] which came upon man, must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.”—Book of Mormon p. 70.

“Now Aaron began to open [explain] the Scriptures unto them concerning the coming of Christ, and also concerning the resurrection of the dead, and that there could be no redemption for mankind save it were through the death and sufferings of Christ, and the atonement of his blood.”—Book of Mormon p. 263.

The promise made to our mother Eve was, that of her seed one should arise who would have power to crush the power of him who had deceived her, in these words: “it shall bruise thy head.”

This promise was renewed to Abraham as follows: “And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”—Gen. 22: 18. The Apostle Paul confirms this thought thus: “Now to Abraham and his seed were the promises made. He saith not, and to seeds, as to many; but as of one, and to thy seed, which is Christ.”—Gal. 3: 16. See also Heb. 2: 16.

It seems then, that the love of God for fallen man was so great the he was willing to give his son (which means more than

merely sending) that man might be redeemed. Yes, to bring the human and divine together, "so making peace." "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1:35.

Was not this indeed a bringing together of the human and divine! While in the garden of Gethsemane the human cried, "O my Father, if it is possible, let this cup pass from me." But the divine,—"Thy will be done." And while upon the cross in the agony of death the human cried, "My God, my God, why hast thou forsaken me?" But the divine,—"Father, into thy hands I commend my spirit." Why should any laugh at the idea of this miraculous conception of the Son of God? Did it require any more power, or was it any more a miracle, than it was to create man in the beginning?

If it was possible that man could have been redeemed without the shedding of Christ's blood, why did not the Father excuse him when he prayed so earnestly, sweating great drops of blood, that the cup might pass from him? Ah! it was not possible.

God sent an angel to stay the hand of Abraham when the life of his son was in danger. Did God have less love for his Son Jesus than he did for Isaac? No, no. We can not believe that! Hear what the Son of God says:

"Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?" [To deliver him from the mob]. "But how then shall the Scriptures be fulfilled, that thus it must be?"—Matt. 26:53, 54.

It is sometimes urged against this view of the subject, that if God made it necessary that Christ's blood should be shed, he therefore compelled Judas to betray, the mob to arrest, the council to condemn, and the soldiers to execute him, and then condemned their souls for so doing, thus making God unjust. To this we reply: God gave his law to them, as to all others, and the power to obey or disobey. If they *chose* to obey, he would lead them to do right; but if they *chose* to disobey, then they would become subject to the power of the devil who would cause them to oppose the work of God and try to overthrow it by deception, bearing false witness against the innocent, and by finally shedding the blood of the innocent Son of God. For all this they will be condemned.

But the offering of the Son of God as a ransom for the sins of the world was done by and through the eternal Spirit. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God."—Heb. 9:14.

Christ being the great High Priest, as such he made the last sacrifice for sin, not in 1844, as is sometimes claimed by Adventists, but when he expired upon the cross. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." "Who gave himself

a ransom for all." "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."—Heb. 10:10; 1 Tim. 2:6; Heb. 10:12.

"Nor yet that he should offer himself often, as the High Priest entered into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world."—Heb. 9:25, 26. "Therefore there can be nothing, which is short of an infinite atonement, which will suffice for the sins of the world; therefore it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall all be fulfilled; every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name."—Book of Mormon, page 297.

That "the most holy place" into which the great High Priest, Christ, entered, is heaven itself. See Heb. 1:3; Eph. 1:20; 1 Peter 3:22; also the following:

"But Christ being come a High Priest of good things to come, by the greater and more perfect tabernacle, [heaven itself] not made with hands, that is to say, not of this building. For Christ is not entered into the holy place made with hands, [that made by Moses] which are the figure of the true; [heaven]; but into heaven itself, now to appear in the presence of God for us."—Heb. 9:11, 24.

From verses 15 to 17 we learn that Christ was the mediator of the new testament and that the testament could not be in full force until after the death of the testator. The 18th, 19th and 20th read as follows:—"Wherefore neither the first testament was dedicated without blood." "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, this is the blood of the testament which God hath enjoined unto you."

From this we learn, that the covenant made through Moses was not dedicated with blood until every precept of law, of that covenant, had been declared to the people. So after Christ had set everything in order, and taught every precept of the gospel law, which was the new and everlasting covenant, it was necessary that it should be dedicated by the shedding of his own blood. Therefore, as this was the everlasting covenant, the perfect law, it was the last one dedicated by blood, all claims to the contrary notwithstanding.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was a hus-

band unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people."—Jer. 31:31-33. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant."—Heb. 13:20.

The Apostle Paul taught the church in his day, that faith in the efficacy of the blood of Christ was essential to the remission of sins, as follows:—"Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in *his blood*, to declare his [not our] righteousness for the remission of sins that are past, through the forbearance of God."—Romans 3:24, 25. See also Eph. 1:7; Col. 1:12-15; Rev. 1:5.

Many have thought, because of these passages, baptism was not for the remission of sins, and that therefore, all that was necessary was to have faith in Christ and his blood would cleanse us from all sins, without being baptized.

The Apostle John did not so understand, for he wrote: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. Christ walked in the light and had fellowship with God because he kept the commandments received of the Father. Hear him: "The Father which sent me, he gave me a commandment, what I should say, and what I should speak." "And I know that his commandment is life everlasting." "He that hath my commandments and keepeth [obeyeth] them, he it is that loveth me; and he that me shall be loved of my Father, and I will love him, and will manifest myself to him." "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; [have fellowship one with another] as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 12:49, 50; 14:21; 17:20, 21.

"For ye all the children of God by faith in Christ Jesus." "For as many of you as have been baptized into Christ have put on Christ." "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:26, 27, 29.

The foregoing ought to convince us that salvation can only be had by the offering of Christ upon the cross, and that a belief in and obedience to the gospel of Christ is the only promised means by which the blood of Christ can be efficacious to the remission of our sins.

By this we can see how "the seed of the woman" overcame the power of him who deceived her, conquered the powers of death, hell, and the grave, and will finally overcome all things and reign as king of kings and Lord of Lords. Yes; we can see how we become "heirs of God and joint heirs with Jesus Christ." All the glories of heaven and earth are Christ's, and we

are joined with him in that heirship, and therefore can understand the words of Paul, "All things are yours."

CHAS. E. BUTTERWORTH.

DOW CITY, IOWA, Aug. 31st, 1887.

## Selections.

### MUMMIES WITHOUT END.

HUNDREDS OF MILLIONS IN EGYPT AND MANY OF THEM USED AS FERTILIZERS.

A LARGE amount of money has been appropriated to carry on the excavations in Egypt which are being made at several places, and thus far the results have exceeded the most sanguine expectations. The tombs of many of the ancient rulers have been found, and their sarcophagi, funeral canopies, burial and mummy cases, and things found in the tombs, have been moved to the Boolak Museum, and are now on exhibition there. Ranged according to families and dynasties can be seen row after row of these royal personages, and the people of to-day are thus brought face to face with some of the mightiest rulers that the world has ever produced. There is but little difference in their funeral outfits, but there is a vast difference in the appearance and expressions of the mummies themselves, for so perfect were these ancients in the art of preservation by embalming that one's features are as well marked as on the day that he died.

Among the most noted is that of Ramesses I., the great Pharaoh of Biblical fame, who made it so uncomfortable for Moses and his followers over 3,000 years ago. There he is to-day, in a perfect state of preservation, more like one asleep than a body that has been dead for thirty centuries, and one can form an excellent idea of what he was like when alive. He was a man of about five feet ten inches in height, commanding figure, broad shouldered, large, well-shaped head, bald, with a fringe of light-curly hair; large mouth, with white, regular teeth, straight nose, and with an expression of great determination stamped upon his features. On each side of him lay his family, both before and after him, and I could but think of his surprise and wonder could he but awake and see his kingdom as it stands to-day.

It would take months of study to fully appreciate and understand all that is shown to the public in this museum, and even then but a faint idea would be formed of all that must follow in the course of time. It is a science which requires deep study and a great deal of deep thought. Here are mummies, burial cases, vases, carvings in wood and stone, pottery, tools, cooking and household utensils, weapons, toys, jewelry, preserved fruits, fowls, animals, vegetables and hundreds of other things; the list could be carried out indefinitely. To understand more fully what an extensive field Egypt must be for the relic hunter, we should remember that every one who died in the land, rich or poor, alien or stranger, adults or children, no matter, what their condition in life may have been. All were mummified, and with them in their tombs were placed preserved food

and something that had been used by them during life. It has been estimated by eminent scholars that, during the period when this process was carried on, not less than 731,000,000 mummies were embalmed, yet only a very small per centage have ever been found. So numerous were the remains, some years ago, in the desert bordering the Nile valley, that the natives actually disinterred them, carried them to their lands and used them as fertilizers! A well-preserved mummy can be bought for \$5, one of some person of note for \$50, but those of the ancient royalty are worth thousands of dollars and can not be bought for any price.—*Selected.*

### THE NOBILITY OF APOLOGIZING.

THERE are few surer tests of nobility of personal character, few surer proofs of refinement of personal nature and of thoroughness of personal culture, than an unvarying readiness to apologize freely and heartily on any and every occasion where one has failed—through a lack of self-control, or of thoughtfulness, or of skill, or of gracefulness—in coming up to his own highest ideal of attainment in his conduct or bearing toward another. To an ignoble mind, the thought of apologizing suggests the idea of being in some sense humiliated, if not indeed degraded,—through the confession of having failed to do as well as one should have done. To a noble mind, the thought of apologizing suggests the idea of an uplift of personality,—through claiming a superior standard of ordinary performance to that which was indicated in the occurrence apologized for.

The English word "apology" is, by its etymology, the doing away, or the putting away, by a word—by a spoken or a written word. In the German language, there is a corresponding phrase which means the taking one's self away from the act—the "getting out of it"—by a statement. The essence of an apology, as the word is understood in its ordinary English sense, is an expression of regret for some performance, or for some omission, unworthy of the best and truest self of the actor. The word is not commonly employed for a formal request for forgiveness, where an *intentional* offense has been committed; but rather for an explicit assurance that the real or the seeming slight or failure was an unfortunate slip on the part of the apologizer; and for an expression of one's desire to be excused for not coming up to his own ideal performance. In this sense, the apologizer asks the privilege of putting away the offense by a word, or of taking himself away from the offense, and of being himself recognized as one to whom such an offense does not properly belong. Thus it is that the higher the man's personal standard, the keener is his sense of occasions of apology, and the prompter and the heartier are his apologetic expressions.

A man, stepping into or out of a street car, accidentally treads on the foot of another. If he is a man of coarse grain, and of coarse manners, he is likely to say to himself, if he does not actually speak his

thoughts aloud: "That man's foot oughtn't to have been in my way. I was in my place; but he wasn't in his." If, on the contrary, he is a man of refinement of feeling, he will reproach himself for failing to guard against such a misstep; and he will stop and raise his hat and say in all heartiness, and say in a tone of voice that proves his sincerity of regret, "I beg you pardon, sir. That was very clumsy on my part. I am very sorry for it." Just in proportion to his superiority of character and of cultivation will a man be explicit and profuse in his formal apologies in a case like this. Similarly will one man be more prompt and more hearty than another in his words of apology, as disclosing his measure of nobleness and of refinement, when he has jostled against another in a crowded passage-way, or has spilled or dropped something he was handing to another as an act of courtesy, or has failed to recognize another's need of special attention or of helpful service in an emergency. So, also, will it be when he discovers that he has neglected to acknowledge promptly some service rendered to himself, or that he has been infelicitous in his words of acknowledgment, through absence of mind, or through embarrassment of manner. And this is not because the man reproaches himself for any lack of good purpose, or for any unkind thought or intent; nor yet because he fears that he may be suspected of purposing a slight or failure; but because he sees that he could have done better; and for his own sake—even if there were no other cause of regret—he wishes to express his sorrow that he came in any other way short of his best possible attainment.

The word "apology" has undoubtedly suffered, as has the word "honor," with which it is so often associated, through its misuse in connection with the craving of pardon, at the point of a pistol or at the threat of a bludgeon, for a direct or an implied insult. But an "apology" in its best sense is not an enforced call for pardon, but rather is a volunteered expression of regret for one's recognized unintentional short-comings. Just here is the difference between the ignoble man's idea of an apology of *servility*, and the noble-minded man's idea of the apology of *civility*. An apology of *servility* is a slavish apology in recognition of one's inferiority to the person to whom he apologizes. An apology of *civility* is an independent citizen's recognition of the inferiority of his accidental performance to his own high conception of what is correct and desirable in the premises.

A beautiful illustration of noble-mindedness in an apology was given in an incident in our American civil war. In an hour of intensest excitement in one of the great historic battles of that war, the commanding general—one of the greatest of our generals—took exception to the disposition of the forces of a general officer under his command. Deeming the issue of the contest to be involved in that disposition of forces, the commander gave loud and emphatic expression to his disapproval. The result of the battle proved that the

subordinate was correct in his judgment, and that the commander was in error. The commander had, however, done only that which was the prompting of his best judgment, in the light which he had at the moment of his outburst of disapproval; nor had he overstepped the bounds of a commander's absolute right in such an emergency. Yet he regretted that his own judgment had not served him better in his observation of the true state of affairs; and he reproached himself for falling short of his own high standard of absolute accuracy. The battle being over he sent for the subordinate whom he had publicly censured, and, summoning his own staff-officers into his presence, he informed his subordinate, in their hearing, that, as he had been in error in censuring him for his conduct, he now apologized to him thus publicly. Nor was that all. On the following day he rode over to that division commander's headquarters, and asked to have the entire division called out in line. Then, in the presence of the division, he stated that he had done the division a wrong through giving an undeserved censure to its commander, and that he now desired to apologize to the commander and to the division in this public manner. Who will question that such an act as that proved the exceptional nobleness of that great-hearted commander?

If, indeed, the offense or the failure be an obvious one,—as in clumsiness of action, in sharpness of speech, or in seeming rudeness of neglect,—it is comparatively easy for a person of very moderate refinement and cultivation to be prompt and outspoken in apologies. But when the transgression or the short coming is not so obvious, even though its effect may be all the more disastrous,—as when one has imagined a slight that was not intended, or has suspected a wrong that did not exist, or has given way to an unkind thought through an entire misunderstanding, or has failed to perceive a generous spirit that ought to have been honored,—it is not so easy to make confession of personal error, and to apologize for the lack of conformity to one's best ideal of character and of conduct. And here it is that pre-eminence nobleness of nature, and admirableness of self control, are surest of being shown in the fullness and the freeness of explicit apologies.

It requires greater nobleness to have a high standard for one's self than to have it for some one else. It requires greater nobleness to perceive and to emphasize one's own shortcomings than to give prominence to the shortcomings of others. Hence, he who is noblest-minded, and whose nature is most refined, and whose training in well-doing is completest, is ever quickest to see his own mistake, and promptest to apologize for his error, out of regard for the personal ideal he has fallen short of. If, for example, when there were two possible explanations of another's course, he saw only the more unfavorable one of these, and was suspicious accordingly,—on discovering his error he owes it to himself to apologize for his unfairness of judgment, and for his ill-

grounded suspicion. It does not satisfy him to know that he was sincere at the time in his erroneous opinion, and that he saw no ground for another judgment; he blames himself for not seeing the true state of the case, and for not being swayed by a more charitable conception. He is sorry for his own failure, and he wants to say so to the one who knows of his failure, for his own sake, if for no other reason, he must evidence his consciousness of failure as widely as he disclosed that failure. So all the way along in the every-day relations of life; he whose personal standard is highest, is promptest and most explicit in apologizing for every known lack of conformity to that standard; and every added instance of such apologizing on his part gives him an increase of power in his effort to conform to that standard.

This is a truth that has its special importance in the home training of children. Every child ought to be taught the nobleness of apologizing, and he ought to be practiced in its spirit and in its methods. And the true standard of home training is, perhaps, as clearly shown in the readiness and the heartiness of a child's apologies on every occasion of his recognized fault or failure, as in any one thing observable in a child's course. If he shrinks from making an apology, when he has either erred or seemed to err, in propriety, in courtesy, or in gracefulness, he not only shows himself at a disadvantage, but he reflects discredit upon those who have instructed him. And if he shows a foremost readiness to apologize on any and every such occasion, he indicates the nobleness of nature which is in him, and which was back of him.

Frequency and fullness in apologizing, in child or in man, is a proof of one's unmistakable possession of a conscious high ideal than his own constant attainment. An unreadiness to apologize is an indication of one's lack of any higher standard than his own immediate performance. And here is a line which distinguishes the noble from the ignoble.

## Conference Minutes.

### LONDON, ONTARIO.

This district conference convened in Egremont, June, 18th, 19th, and 20th. Elder J. H. Lake, president, Elder W. J. Smith, secretary, *pro tem*. Had a prayer and testimony meeting. Elder Richard C. Evans preached in the evening. Sunday morning met for prayer and testimony, and also partook of the sacrament. An address in the forenoon by Elder J. H. Lake on tithing; R. C. Evans preached in the afternoon, after which four were baptized. Elder W. J. Smith preached in the evening. It was resolved that the Riverview branch be not disorganized, but remain as it is until the next conference. Resolved, that visiting brethren have the privileges of this conference. The following branches reported:—Proton, 48, Alliston, removed by letter, 8, 1 died, present number, 11, 2 scattered. Masonville, referred back for correction. Elders reports:—J. A. McIntosh, reported by letter, baptized 27, blessed 5 children, ordained 1 elder and 1 deacon, solemnized 3 marriages. Samuel Brown, solemnized 1 marriage, organized 1 branch, baptized 4. R. C. Evans, baptized 20 or 25, held 1 debate. Walter Morrison, ordained 1

deacon, and has acted as president of the Egremont branch. J. H. Lake reported labor in various parts of the mission. W. J. Smith ordained 1 elder, 1 priest, 1 teacher, 1 deacon, baptized 49, held 1 discussion. Resolved, that we sustain Elder S. Brown, bishop's agent. Resolved, that we release Bro. Brown from the office of president of district. Resolved, that we tender Bro. S. Brown a vote of thanks for his labor of love. Resolved, that Elder R. C. Evans be the president of the London district. Resolved that Elder W. J. Smith be vice president of the district. Resolved that Bro. Samuel Brown be released from the office of secretary of district. Resolved, that elder A. E. Mortimer be secretary of district. Resolved, that we sustain Bro. J. H. Lake president of the Canda Mission. Resolved, that we tender the Egremont branch a vote of thanks for the kindly way in which they have cared for us. Resolved, that we tender to Mrs. J. Adams a vote of thanks for the use of her organ during conference. Resolved, that we tender Miss V. S. King a vote of thanks for her service as organist. Resolved, that we sustain all the authorities of the church in righteousness. Brn. John Wilson and James McLean were ordained elders. Bro. Wm. McMurdo was ordained a priest. Adjourned to meet with the Masonville branch on the 15th and 16th of October.

### SOUTHERN INDIANA.

The conference of the above district convened at Union, Jefferson county, September 3d, 4th and 5th. Jas. G. Scott in the chair, M. R. Scott secretary. The forenoon of the 3d was devoted to prayer and testimony, in which the oneness of the Spirit was enjoyed and the Saints encouraged. At 2 p. m., minutes of last conference were read. Bishop's Agent reported: Received from the Eden branch \$7 70, offering; New Trenton \$8, offering; Union \$10, tithing; total \$25 70. Paid out \$14 50; on hand \$11 20. J. M. Scott, Agent. M. R. Scott and J. Ford were appointed to audit Agent's books and report to the next session. Elders reports: James M. Scott labored at French Town, the Akers school house, and at or near the Out Let school house in Washington county, also at my branch. D. Scott had loaned his books to those that would read. James G. Scott had done what he could, visited Hall's Ridge and Union branches, also Crawford county, desires to visit all the branches in the district at as early day as possible. M. R. Scott had spoke at the points referred to by Bro. James M. Scott, also at Salem, Cook's Mills and Union chapel. These are new points, and so is French Town and the Akers school house, have assisted in administering the ordinances of the Lord's house, and can truly say he never enjoyed the Spirit's power to such a degree as I have of late in defense of this latter day work. V. D. Baggerly had preached at Speed's school house, Wright's school house, Bogard's church, Greenbrier, Wisner's school house, held two joint meetings, blessed six children, married three couples, administered to the sick, spoke also at Derby, Perry county, and desired to do what he could to spread the work. Priest Wm. H. Burton had done the best he could according to his surroundings, had visited the Olive branch in company with brethren Ford and Fewell. Had a good time. Priest Wm. Foster and teacher Wm. Winscott reported. Deacon John Fewell had done what he could, and if he had one desire above another it was to see the great work prosper. Resolved that Bro. James Ferguson be ordained an elder and Bro. Wm. Marshall a teacher. At 7:30 p. m. preaching by Bro. V. D. Baggerly assisted by Bro. D. Scott. Sunday, the 4th, at 10:30 a. m., preaching by James G. Scott, assisted by D. Scott; at 1:30 p. m. sacrament meeting in charge of M. R. Scott assisted by Wm. Burton. At 7:30 p. m. preaching by M. R. Scott assisted by James M. Scott. Monday, the 5th, at 8:30 a. m., met for business. Branch reports: Union branch 36, including 1 priest, 1 teacher, 1 deacon; disfellow-shipped 1; Wm. H. Burton president, Mary A. Ford clerk. Eden branch 19, including 4 elders; 3 added by baptism, 3 removed by letter, 6 dropped from record; James M. Scott president, T. F. Wheeler clerk. West Fork branch 24, includ-

ing 1 elder, 1 priest, 1 teacher; V. D. Baggerly president, Clarinda Lobe clerk. Olive branch 18, 1 deacon; 2 removed by letter; Margaret P. Thompson clerk. Committee on Bishop's Agent's books reported and report received and committee released. Wm. C. Marshall was ordained to the office of teacher by James G. and M. R. Scott and V. D. Baggerly. Two children were blessed by James A. and M. R. Scott. Conference sustained M. R. and James G. Scott as general appointees in this district, and sustained all the authorities of the church in righteousness. James G. Scott was sustained as president of the district and M. R. Scott as secretary. At 7:30 p. m., preaching by James M. Scott, assisted by David Scott. Adjourned to meet near Derby, Perry county, at the call of the president. Thus ended one of the best conferences, as said by many, that ever was held in Southern Indiana. Peace and harmony prevailed. Meetings were largely attended.

#### FLORIDA.

Conference convened at the Hinote branch, September 2d, at eleven a. m. J. W. Scogin in the chair. Branch reports.—Eureka 20 members, including 1 Elder, 1 Teacher, 1 Deacon. Hinote branch 18, 1 Priest, 1 Teacher. No report from the other branches. Elders reports.—J. W. Scogin had confined his labor mostly to the district, organized a branch of 15. E. Powell had baptised 4 and blessed 2 children. J. J. Cooper had not done much. Branch in bad condition. J. Hawkins had labored most of his time in the district. Sister Williams was restored to membership. A committee—E. Powell, J. Peterson and J. J. Cooper—were appointed to wait on delinquent members and report next conference. Committee on finances reported: J. W. Scogin had received \$4 20. During the last three months three children were blessed. Preaching Saturday night by E. Powell, Sunday morning at eleven and at three p. m. by J. W. Scogin, and Sunday night by E. Powell. Adjourned to meet with the Eureka branch, Saturday before the first Sunday in December, 1887.

#### WEST TENNESSEE AND KENTUCKY.

The above conference convened at the Saint's chapel in the Farmington branch, August 6th, 1887, at 10:30 a. m. Bro. W. H. Griffin was chosen to preside, with Bro. P. B. Seaton assistant, and W. J. Seaton clerk *pro tem*. Reports of branches: Farmington 18; 1 died. Foundry 15; 1 elder, 1 deacon. Eagle Creek 20; including 1 elder 1 teacher, 1 deacon. Elders report: P. B. Seaton (baptized 2), W. H. Griffin (baptized 2). At 6:30 p. m. the Farmington branch was organized with J. H. Adair ordained elder, W. Clark priest, G. P. Snow deacon. A good spirit prevailed. Preaching Saturday and Sunday by W. H. Griffin and P. B. Seaton. The conference was one of interest and encouragement, the pleasure of the Master being signally manifested during the sessions. Adjourned to meet with the Foundry branch, Saturday before the fourth Sunday in March, 1888, at 10:30 a. m.

### Miscellaneous.

#### CONFERENCE NOTICES.

The Texas Central district is hereby notified that on Friday evening October 28th next, they are requested to convene at Cook's Point, Burleson county. I hope to meet a full delegation from all the branches, also would be glad to meet any of the Saints that can attend, and also as many of the citizens as desire to come.

The semi-annual conference of the Southern California district will convene at Newport church, near Santa Ana, Friday, September 30th, at ten a. m., and continue four days. The district tent will be set adjacent to the chapel, affording ample room for all. Come, Saints, one and all. Let each one bring a portion of the Spirit of God and enjoy a feast long to be remembered. Bring your sick and afflicted, that they may be healed by the power of God, that all may return home

rejoicing. Let us truly contend for and exercise the faith once delivered to the Saints, bless mankind and glorify the name of our Father in heaven.

D. S. MILLS, *Dist. Pres.*

Conference for the Northern Illinois and Southern Wisconsin district will convene the 1st and 2d days of October, at Mission, LaSalle county, Illinois. A full report of branches throughout the district is solicited; also reports from the ministry in the district are expected, either by person or letter. Brethren of the general ministry who can make it convenient to be present are kindly invited to do so.

F. M. COOPER, *Dist. Pres.*

The conference of Northern Indiana and Michigan district will convene at Galien, Berrien county, Michigan, Saturday, October 22d, 1887, at ten a. m. Clerks of branches will please have their branch reports fully made out and duly signed to present to conference. A large attendance and a good time is anticipated. Saints, please attend in the interest of the work. Visitors from adjoining districts are cordially invited. We will be thankful for the aid of any of the traveling ministry who can meet with us. Elders and other officers in the district will please remember their obligations to be at the conference with their reports, and for the transaction of all necessary business.

C. SCOTT, *Dist. Pres.*

#### MARRIED.

WELD—SMITH.—At the residence of Pres. Joseph Smith, the bride's father, Lamoni, Iowa, September 14th, 1887, Bro. Francis M. Weld and Sr. Carrie L. Smith, Elder Asa S. Cochran officiating.

GEORGE—GILL.—At the home of the bride's parents, 830 South Fourth street, St. Joseph, Missouri, June 7th, 1887, Mr. Edward George and Miss Lottie Gill; Elder Senterlow Butler officiating.

#### DIED.

GARRETT.—At Greenville, Pa., August 23d, 1887, of diphtheria, Anna Mary, second daughter of William H. and Emma Garrett, aged 12 years, 3 months and 13 days. She possessed a sweet, affectionate disposition; was baptized at Pittsburgh, Pennsylvania, January 31st, 1886, by Elder G. T. Griffiths, and lived true to her covenant. She rests in the paradise of God. Her body was laid away August 24th, surrounded with the flowers she so dearly loved, the offerings of kindred and friends. Services conducted by Elder Griffiths.

COTTON.—At Newton, Iowa, August 2d, 1887, Sr. Charlotte Cotton. Sr. Cotton was born in Ardsley, England, November 12th, 1812, and at her death was nearly seventy-five years old. She was convinced of the truthfulness of the gospel in England, and with other relatives started for America in 1869; joined the Reorganization, July 31st, 1871, and has been a faithful Saint ever since, and died with the hope of coming forth when the first trumpet sounds.

May we be prepared as was she  
To take part in the jubilee;  
And sing praises to Him above  
The perfect, Infinite God of love.

PRITCHET.—Alvah, infant son of J. and S. Pritchett, April 17th, 1887, near Macedonia, Iowa. He was born November 28th, 1886; aged 4 months and 19 days when called home. Also, Alma, a little daughter, July 11th, 1887. She was also born on November 28th, 1886; aged 7 months and 13 days when called home. Funeral sermons by D. Hougas.

Darling babies, we are lonely  
Since your forms we see no more;  
But we know that you are joyful,  
With angel bands on yon bright shore.

HARTELL.—At Pomona, Los Angeles county, California, August 18th, 1887, Sr. Priscilla Hartell, wife of Mr. J. E. Hartell, and daughter of Bro. Ithamar and Sr. Martha Judson, aged 21 years and 27 days. She was sick nine days, and suffered much, but said she was happy, and wanted to go and be with her sister of the same age who had gone before. She gave strong evidence of a bright hope of a glorious resurrection. Thus

passed away our dear sister, leaving a father, mother, brother and sister, and many relatives and friends, to mourn their loss. Funeral sermon, August 28th, by Elder S. L. Crain.

HUTCHERSON.—At Green's Landing, Maine, July 22d, 1887, George W., son of Bro. Alonzo and Cynthia Hutcherson, aged 2 years, 5 months and 15 days.

VAN CLEEVE.—At Turkey Creek, Saline county, Nebraska, September 9th, 1887, of whooping cough, William R., son of Mr. and Mrs. Geo. VanCleeve, aged 1 year, 8 months and 27 days. Had song and prayer at the house, and funeral sermon at "Tent" in Wilber, the 11th, by Elder Robt. M. Elvin

JEREMIAH.—At his home in Cleveland, Lucas county, Iowa, John, a son of the late Jeremiah Jeremiah, aged 18 years, 3 months and 7 days. He was born May 10th, 1869, at Canton, Illinois, and was killed in the coal mines by a fall of slate. His father was a member of the quorum of Seventy, and accompanied Jason W. Briggs on a mission to Wales in 1863. His father died in May, 1878, and Johnnie being then only nine years old, came and lived with his uncle John Watkins, Sr., until he was able to work, when his mother moved here. Since that time he has been the main support of the family, consisting of his mother and five children. It is a severe trial on his mother, and we sincerely sympathise with her in her sad bereavement. He was a promising son, just on the verge of manhood, when hope seemed to point him to a prosperous and bright future. He was a kind, dutiful, and loving son, a good companion, loved by all, his loss is sincerely mourned by all who knew him. Funeral services were conducted by E. B. Morgan.

BEEMER.—At Fremont, Nebraska, September 1st, 1887, Bro. Daniel R. Beemer, aged 50 years, 4 months and 21 days. He leaves a wife and seven children to mourn his death. He was a faithful companion, a kind father, and a worthy citizen. Funeral services were conducted by Bro. M. Sampson.

MCINTOSH.—Near Crescent City, Iowa, July 23d, 1887, Bro. W. C. McIntosh. He was born February 1st, 1816. Joined the church in an early day, and united with the Reorganized Church in May, 1860, being baptized by his brother J. A. McIntosh. The funeral discourse was preached by Elder D. K. Dodson, to a large congregation of relatives and friends.

#### TWO DAY MEETING.

There will be a two days' meeting held in the Platte Valley branch, of the Northern Nebraska district, October 1st and 2d. All are invited to attend. There will be conveyance to and from the station free of charge. Come one, come all, and let us have a good time. Brethren James Caffall, William Rumel, R. M. Elvin and others are expected to be present. By order of

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#### HARVEST EXCURSION.

The Burlington Route, C. B. & Q. R. R., will sell, on September 20th and October 11th, Harvest Excursion Tickets at one fare for the round trip to principal points in Nebraska, Kansas, Minnesota and Dakota. Limit, thirty days. For tickets and further information concerning these excursions, call on the nearest C. B. & Q. Ticket Agent.

#### B A Z A A R .

The Sisters Aid Society, of the Independence branch, will hold their Bazaar in the latter part of October; the exact day can not now be given. They are now ready to receive contributions of all kinds from those who wish to help build the new church. We are soliciting articles of every description; so if any good brother, sister or friend wishes to send us a sack of potatoes or a barrel of apples in good condition for winter use, we shall be more than pleased with them. We have already received a good deal of encouragement and help, and we are very thankful for it. We think we can make use of all that may be sent us. Address all packages and donations to me, at Independence, Jackson county, Missouri, P. O. box 61. Yours very truly,

MRS. B. C. SMITH.

## LITERARY NOTES.

The tendency of New York publishers of books and monthlies to group their offices between Astor Place and Union Square, has its most recent illustration in the removal of *The American Magazine* from down-town to commodious quarters at 749 Broadway.

An ascent of Popocatepetl gives opportunity for all the usual experiences in high mountain climbing, and will be described in an illustrated article by Arthur Howard Noll in the forthcoming number of *The American Magazine*.

The famous edict of Judge Hilton against the Jews, proclaimed a few years ago at Saratoga, has had the results so familiar to students of history. The Jews have multiplied at Saratoga at an astonishing rate. Over half of the hotel population this summer at that resort are Jews, an increase certainly of one hundred per cent since the edict. Several of the hotels are now owned by Jews, which is an innovation; and there is a rumor that a Jewish syndicate is waiting to buy in Hilton's own hotel, the Grand Union, when it goes under the hammer next year with other property of the Stewart estate. A battle in the auction-room between Hilton and a son of Israel would be a fructifying spectacle; and if Hilton should receive notice to quit the premises,—but the subject is too painful to contemplate.

## Welsh Hymn Book.

We have on hand about 100 copies of a book, entitled "Llyfr Hymnau at Wasanaeth Egiwys Iesu Grist, Ad-Reoleiddig Saint y Dydd Diweddaf." There are 393 hymns in Welsh and 33 in English. It is published by the church in Wales, and sent here for sale. Sixty cents each, free of postage; bound in full leather, marbled edges.

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The Sisters' Aid Society of Independence branch have for sale for the benefit of the new church, two Cabinet Photographs: one of the THREE WITNESSES, with views of the HILL CUMORAH and the ANGEL delivering the PLATES; the other of the OLD LIBERTY JAIL as it now stands, for 25 cts each. Those desiring to purchase can address Mrs. B. C. Smith, box 61, Independence, Missouri. 23jul3m

## Foreign Money Orders.

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## "Manuscript Found."

We have for sale at this office the notorious "Manuscript Found," written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief ground work and material from which to write the Book of Mormon. Has 144 pages 8 mo.; single copies, in cloth, 25 cents; 10 copies or more to one address, 20 cents each; in paper, single copies 15 cents; 10 copies or more, to one address, 13 cents each.

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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, October 1, 1887.

No. 40.

## THE SAINTS' HERALD:

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

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.

W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, October 1, 1887.

### AARONIC PRIESTHOOD—D. WHITMER.

IN our letter department for this issue will be found Bro. F. C. Warnky's account of a late call on David Whitmer, from which it appears the latter "denied that the Aaronic priesthood was conferred upon" Joseph Smith and Oliver Cowdery. Mr. Whitmer may not now know, and may never have known, that it was conferred; but when he denies that it was, he simply asserts what he does not know, and he thereby proves what we have held from the first, namely, that he is and has been itchingly anxious to meddle in matters to which God nor the church ever called him. The pathway of God's church in all ages has been and is marked with the skeletons of ambitious, self-conceited intermeddlers, who have thought themselves more competent, more worthy and reliable than those whom God, by manifest and very great evidences called to perform specified works in carrying out his purposes. The attitude of David Whitmer on this matter adds another painful evidence of the blindness peculiar to self-willed, self-appointed leaders, and confirms anew the fateful promise of God, that "they that seek to destroy him" ["the choice Seer"—Joseph] whom God repeatedly said in the Book of Mormon He would "bless," "shall be confounded!" It is a perilous and very harmful thing for men to seek authority, place, and power to which they have never been rightfully called, and the folly and evil of such will surely be brought to light.

Joseph and Oliver were the first and chief officers of the church. Joseph translated and Oliver wrote the Book of Mormon, they were the first and chief organizers of the church and its priesthood in these latter days, and having been called and qualified of God to do that work, their recorded testimony concerning those things are most reliable and authoritative. Let

us now hear what they say touching their ordination to the Aaronic priesthood.

Joseph the Seer, in his history of the church, mentions the fact that the angel Moroni, which appeared to him the evening of September 21st, 1823, quoted to him on that occasion, Malachi 4: 5, as follows: "Behold I will reveal unto you the priesthood by the hand of Elijah the prophet before the great and dreadful day of the Lord." And in May, 1829, six years afterwards, John the Baptist, (whom Christ called the Elias, Matt. 11: 11-15; 17: 3-13. Mark 9: 13. Luke 1: 17; 9: 30), appeared and conferred the Aaronic priesthood, as is stated in the following:

"We still continued the work of translation, when in the ensuing month, (May, eighteen hundred and twenty-nine), we, on a certain day, went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

"Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

"The messenger who visited us on this occasion, and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the priesthood of Melchisedeck, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty nine, that we were baptized and ordained under the hand of the messenger.

"Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he

stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation."—*Times and Seasons*, vol. 3: 865-6.

Of this transaction Oliver Cowdery said in the *Messenger and Advocate*, September 7th, 1834, published at Kirtland, Ohio, pages 15, 16:

"To notice, in even few words, the interesting account given by Mormon, and his faithful son Moroni, of a people once beloved and favored of heaven, would supersede my present design: I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

"No men in their sober senses could translate and write the directions given to the Nephites from the mouth of the Savior, of the precise manner in which men should build up his church, and especially, when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a 'good conscience by the resurrection of Jesus Christ.'

"After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easy to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further, it was as easy to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the question might be asked, have men authority to administer in the name of Christ, who deny revelation? when his testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelation in all ages of the world, when he has had a people on earth? If these facts were buried and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, 'Arise and be baptized.'

"This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of

the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance!—What joy! what wonder! what amazement! While the world were racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard, as in the 'blaze of day,' yes, more—above the glitter of the May sun beam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? No where; uncertainty had fled; doubt had sunk, no more to rise, while fiction and deception had fled forever!

"But, dear brother think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, 'Upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!'"

If the priesthood had not been restored in the opening up of this last dispensation, then there would have been ample grounds for complaint, for the prophecies teach that it would be then established of God, as may be seen from the following texts: Malachi 3: 1-3; 4: 5, 6. Isa. 61: 6; 66: 21. Jer. 31: 14. Exodus 40: 15. Ezek. 42: 13; 44: 10, 11, 15; 45: 4; 48: 10, 13. Joel 2: 17. Rev. 5: 10; 20: 6; etc. The claims of Joseph and Oliver harmonize with these promises, therefore they are entitled to credence. Their claims and their work were scriptural, agreeing with both its history and predictions, and is therefore credible. The Aaronic priesthood was first in preparing the way for the Messiah's first advent, and why should it not be first in preparing the way for the second advent?

Oliver Cowdery, when addressing the first Twelve, February 21st, 1835, said to them:—"You have been ordained to the holy priesthood; you have received it from those who have their power and authority from an angel." And Joseph the Seer addressed a conference April 21st, 1834 and "gave a relation of obtaining and translating the Book of Mormon, the revelation of the priesthood of Aaron, the organization of the church in 1830, the revelation of the high priesthood, and the gift of the holy Spirit poured out upon the church, &c."—*Mill. Star*. vol. 15: 50.

We now have presented the repeated testimonies of the men whom God chose to found, organize and build up his church in these last days, and we see that their claims and works are in harmony with the provisions of the Scriptures. Who, then, will be moved or troubled by the

unscriptural, unhistorical objections and unbelief of men who had no immediate connection with the affairs which they reject? Who are we to believe? Those who knew of, and were chief actors in these matters, or those who were not? "Wisdom is justified of her children."

#### R. B. YOUNG'S GOSPEL.

ELDER R. B. YOUNG, a polygamous son of the late Brigham Young, preached in the Tabernacle at Salt Lake City, May 1st, 1887, and uttered the following remarks, which are of the essence of Brighamism:

"The speaker had been asked many times, by Gentile friends, regarding these things, and they seemed to consider it marvelous that a man could believe in the Bible and be a 'Mormon.' This term and polygamy seemed to be synonymous in many minds. But if the speaker were converted from this belief in plural marriage, he must be converted from the Bible. The Saints declared, and could prove that those who believed in the Bible must believe in a plurality of wives. When people, or the nation, assail and denounce polygamy, they assail and denounce the Bible. It is impossible for a man to say truthfully that he is a believer in the divinity of the Bible and at the same time say he does not believe in plural marriage. The speaker had been born and reared in that order. He had embraced it, and had suffered imprisonment therefor—for obeying what he knew to be a law of the gospel of Christ."

How did it happen, Mr. Young, if polygamy was ordained and justified of God as you claim, that God commanded Abraham to put his polygamy away, as we find in Gen. 21: 12? And if it was appointed of God, why was it that Jacob was deluded into it by fraud and violence, and that deceit, falsehood, and theft followed it, as is described in Genesis, chapters 29, 30, and 31? And if it was ordained of God, why did not the twelve sons of Jacob practice it? If ordained of God, as you claim, why is it said of David, before he went into polygamy, that he was "a man after his [the Lord's] own heart" (1 Sam. 13: 14); and, that after he became a polygamist, David himself confessed, saying, "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me?"—Ps. 40: 12. And why was it that God blessed and honored Solomon before he went into polygamy, and condemned his conduct after he adopted it? (1 Kings, chapter 11; also Book of Mormon, Jacob, chapters 1 and 2.) If ordained of God, why did Jesus say that he who had two wives at the same time (even though one had been put away, but not legally), "committeth adultery?" (Matt. 19: 9.) And why did Paul say, "Let every man have *his own* wife, and let every woman have *her own* [not another woman's] husband?" (1 Cor. 7: 2.) And finally, if polygamy was ordained of God and taught in the Bible as either a duty or a privilege, why did not Adam, and Seth, and Enoch, and Noah and his sons, and Isaac, and Joseph, and Lot, and Job, and Daniel, and Jesus, and John the Baptist, and the Apos-

ties, and hosts of others of God's worthies, most of whom were without any reproach or condemnation—why did not these practice or teach polygamy?

And, Mr. Young, when you say that plural marriage is "a law of the gospel," you flatly contradict all history, whether sacred or profane; for the Bible tells us that the apostles preached "the gospel"—"the power of God unto salvation to every one that believeth" (Rom. 1: 16); but they never advocated polygamy, but directly the contrary.

The Inspired Translation of the Scriptures by Joseph Smith the Seer informs us that Adam taught the gospel (Gen. chapter 6), but Adam did not teach nor practice polygamy. The Book of Mormon, which you profess to believe, contains "the fulness of the gospel;" and it not only does not teach polygamy, but, to the contrary, it mentions it only to condemn it or anything like it.

We think none the less of you because of your parentage, but we detest and denounce your false teachings.

WE take the following from the Independence, (Missouri) *Sentinel* for September 17th. The *Progress*, of the same city curtly notified the *News* in a late issue that there was no occasion for its attack upon the Latter Day Saints at Independence. It says:

"The Kansas City *Evening News* made a raid in its columns this week, on the Latter Day Saints of this city, which was not called for by any of our Gentile citizens. No charges of immoral nature have ever been brought against this sect which numbers between five and six hundred members in Independence and vicinity, and we are of the opinion that the *News* has been very badly informed."

We are glad to know there is manliness and honor yet with newspaper men to resent and denounce the dishonorable methods to which some of their fraternity occasionally stoop. Here is what the *Sentinel* says:

#### A CORRECTION.

To the Editor of the Kansas City *News*:—In your issue of yesterday you give place in the first column to an article reflecting seriously upon the character of the members of the Church of Jesus Christ of Latter Day Saints in Independence. So vile and unjustifiable were the statements therein, that your reporter here hunted up a prominent citizen and sent him to an official of said church to inform him that he had nothing to do with it, and hoped no blame would be attached to him by the church.

We confess to having our share of trouble in keeping an occasional weak and erring member in condition justifying his or her retention in the church, but we unhesitatingly pronounce some of the statements in your article as infamously false and cruel to-wit:

1st. The statement that next Monday, or any other time, has been set for the trial of members of the church, is without foundation in truth or fact.

2d. Your statement that twenty members of the church have been charged with immorality is equally false.

3d. The statement the presiding elder announc-

ed a week ago, or at any other time, that two packages of letters had been found, the contents of which implicated a score of members in immoralities, is a contemptible falsehood. No letters were ever named; no immorality was even hinted at; no time was named for trial of anyone.

4th. Your statement, as follows, "The best that can be said of the Mormon girls is that they, individually and as a class, bear no good reputation," is a base slander, flung without cause upon a community of young ladies, whose conduct will compare well with that of the same number in any other community or church.

What motive led to such a malicious statement can only be discerned by those of like mind—whose depravity of soul and heart causes every object upon which they look to mirror their own condition.

Our membership in Independence is about 600, over 500 of whom are enrolled on the branch record. All our general business meetings are open to the world, and it is to be regretted that your special reporter did not take pains to acquaint himself with our standing and character, and thus save himself from the disgrace that must ever attach to him in the minds of all who learn of his glaring misrepresentation of a people whose record for devotion to virtue and rigidity of discipline is unsurpassed.

The presiding elder at our last business meeting did say that about twenty cases required attention, some trivial and some serious. This statement was chiefly based upon the fact that several persons had been guilty of visiting saloons contrary to church rule, and (without naming the offense) insisted that the practice must be stopped or the guilty ones severed from church fellowship. No mention of immorality among the young or old—no hint regarding the discovery of a letter or letters. No reference to another business meeting at which to try sinful members.

It is to be presumed that your reporter in order to henceforth pose as a sensationalist and a caterer to the morbid tastes of the baser class, has been consorting with those who are wonderfully economical with the truth but lavish in lying, and who have, therefore, no religious fellowship for the Latter Day Saints.

The church of Latter Day Saints in Independence has suffered from evils within, and opposition without. It has had to deal with such matters as we have above referred to. But what church has not had similar experiences?

We invite the public to our business meetings where the results of all church trials are openly declared, and where your reporter can learn the truth and furnish only the facts for public information, if a change so radical in his inclination shall ever occur.

F. G. PITT, Presiding Elder.

#### BISHOP SIMPSON'S ORATORY.

THE late Mathew Simpson, Bishop of the M. E. Church, on being asked by a fellow-minister how he gained his power as an orator, replied:

"It cost me unspeakable effort to bring myself to attempt speaking, and I was invariably mortified at my failures. At length, having felt called to the ministry, I sought to forget myself so far as possible, and, abandoning all thoughts of oratory, to give myself absolutely to the task of saying things so that people could readily

understand them. Then followed an increasing effort to impress the truth upon them, and by that means I have gained whatever power I possess as a public speaker."

Every successful public speaker has found, as did Bishop Simpson, that he *must forget self* and think only of the matter he would present to his hearers; also that his next effort should be to reach, in a plain, clear, easy, attractive manner, the understanding of those he addresses. The public speaker should be the public *teacher*; and to be the latter in an effective way he must have the matter within him to teach, and then he must communicate it in such a way that his hearers can see and sense it as he does. Brain should speak to brain, heart to heart, soul to soul, and that attractively.

#### EDITORIAL ITEMS.

THE associate editor spent Sunday the 18th in St. Joseph, Missouri, preached twice, and baptized five, among them his two youngest sons, David H. and Frederick B. The Saints in that branch are gaining steadily in members and otherwise. Prospects are good for further additions there at an early time. Elders H. C. Bronson and J. T. Kinneman, whom we met there, are in excellent spirits, and report well of the interests of the church in that district. Both of them are capable, devoted ministers, who will work as they best can.

Bro. L. C. Donaldson wrote from River-ton, Iowa, of late, that he finds some of his old soldier comrades who wish to investigate the latter day work, and he intends to help them what he can to essential facts. He takes firm grounds against the use or manufacture of intoxicating beverages. He desires some elder to labor with him in Atchison county, Missouri.

We can not say just when the Cowdery letters will be ready for sale, nor what the price for them will be.

As to "Persecution and its Causes," it will be some time yet before that article will be concluded. And as to whether it will be published in book form soon, we are not able yet to decide.

Sister Catherine Salisbury, the only surviving sister of Joseph the Seer, has been visiting kindred and friends at Lamoni the past few days. We called on her the evening of the 21st of September at the residence of Bro. Wm. H. Deam and found she was visiting Sr. Julia Marks, the widow of the late Bro. William Marks, who like herself passed through the mobbing and drivings of the Saints in Missouri and Illinois. Sister Salisbury is now past 74 years of age, yet she is active and vigorous in mind and body, and bids fair to see many happy useful years. She left on the 23d for the Reunion at Harlan, intending to return here before going to her home in Illinois. Her experiences in the latter day work are very interesting, instructive and confirming.

Bro. J. C. Clapp, in a late letter, reports "good meetings and troubling of the waters occasionally."

Bro. William T. Maitland wrote from Canton, Iowa, September 13th, that he had baptized one of late, and that four or more were ready for that ordinance. He also says our elders will be kindly received at Mr. William Cochrane's, Morris, Grundy county, Illinois.

Sr. Mary Struthers, of New Boston, Iowa, says she is seventy-two years old, is joyful in her hope, and she knows this church is blessed and owned of God.

Bro. J. J. Cornish wrote of late that he "baptized four at Freesoil, the 13th September, two on the 14th, and left several others believing."

Bro. Chatburn wrote of late that arrangements are made for the trains to stop near the camp ground at Harlan, and that teams will be in readiness to take passengers and baggage directly to the camp. Plenty of well and river water are convenient to the grounds.

THE SYNOPSIS.—In this issue Bro. J. J. Cornish advertises his "Synopsis" at reduced rates, in order to close out the edition, pay off indebtedness, and prepare his family affairs so that he can prosecute active campaign work for the Master in the gospel field this fall and winter. We need not tell our readers that Bro. Cornish is a wise, persistent, spiritual worker, for his record in the past speaks for itself in terms easy to be understood. All those needing such a work as the "Synopsis" will do well to help by sending for one.

#### HAZY "STAR"-LIGHT.

WE notice in the Grant City (Missouri) *Star* for September 17th that the editor endorses all that "Miss Snow" and "Aunt Zinah" states in the *Globe-Democrat* as to the origin of polygamy, and in the next breath he rejects and denounces as unreliable their statements against "Ann Eliza" and the purity of their own polygamous lives! If he believes them falsifiers in matters of but comparatively little import when they speak against "Ann Eliza" and in favor of their polygamous character, how can he believe them reliable when they contradict the recorded facts of the authorized books and papers of the church up to 1844? Has he not learned that,

"Tis slander;  
Whose edge is sharper than the sword; whose tongue  
Out-venoms all the worms of Nile; whose breath  
Rides on the posting winds, and doth belie  
All corners of the world: kings, queens, and states,  
Maids, matrons—nay, the secrets of the grave  
This viperous slander enters."

And can he not see that, if they slander "Ann Eliza," and by falsehood seek to exalt their own polygamous doctrine and conduct, which he claims they do, that they thereby prove themselves totally unfit witnesses when seeking to excuse their own follies and crimes! Consistency is a jewel; and those who sit in judgment on the character of others should hold the scales with an equal hand, free from malice or prejudice, and bear in mind the patent fact that,

"There is a lust in man no charm can tame,  
Of loudly publishing his neighbor's shame;  
On eagle's wings immortal scandals fly,  
While virtuous actions are but born and die."

MRS. C. L. SMITH-WELD.

IN our issue for September 24th was printed a very terse notice of the marriage of Sr. Carrie L. Smith, daughter of Pres. Joseph Smith, and Bro. F. M. Weld; and now the employes of the HERALD office deem it a duty and a pleasure to offer words of regret and commendation in parting with one who had so thoroughly endeared herself to them. Sr. Carrie has been associated with the HERALD Office for more than eight years past, and by her uniform gentle demeanor, intelligent deportment and womanly grace has won the highest place in their esteem, and commands their best wishes and sincerest regards for her present and future welfare. May the Spirit of our dear Master Jesus dwell richly in the home of herself and husband, and many his tender, prospering care fill their hearts with gladness, their garners with plenty, until they shall have seen long and joyful lives in the land, and then be gathered with the Church of the First Born and inherit all things in Christ Jesus our Lord.

#### EXTRACTS FROM LETTERS.

The editor of the Holdredge (Nebraska) *Progress*, Mr. J. J. Phare, wrote us of late as follows:

"In looking over the 'Encyclopedia Britannica' on Mormons, the other day, I found the statement that all of the 'Three Witnesses' [to the Book of Mormon] mentioning them by name, renounced the faith and denied their own testimony. I consider this, from what I have been able to learn of the matter, very inappropriate for a work which should give unbiased facts, and think it but due, in justice and equity, that David Whitmer's late statement should be submitted to the publishers, and at least give them a chance to correct an error, if it is one."

Bro. Robt. Oehring wrote from Newark, Dakota, September 12th, saying:

"We have baptized six into the church, and we have healings, tongues, interpretations and prophecies, for which we thank God."

Bro. E. Day Bennett wrote the 17th of September from Santa Clara, Dakota:

"The Lord is with us. We have a branch now of seventeen members. I have had the pleasure of baptizing six, one of them my father, who had been a Methodist for thirty-three years. He was healed in the waters of baptism."

#### QUESTIONS AND ANSWERS.

*Ques.*—Is a timid spirit a true or false one?

*Ans.*—This depends entirely on surrounding conditions, and the causes that lead thereto. Timidity arising from the fear of God is proper and right. But timidity arising through fear to do good, and be good, such is not true in the sense of being justifiable and praise worthy.

WE take the following from the Holden (Missouri) *Herald* of last August 18th, and feel pleased to see such fairness as it exhibits:

"Mr. Atherton's building on the corner of Second and Olive streets has been fitted up for a place of worship by the Latter Day Saints. It has been furnished with chairs and other appointments for a convenient meeting place, and Elder F. C. Warnky of Independence came down last Saturday and dedicated it. He spoke Saturday on 'Christ's Re-appearance' on earth. Said that He would come in person and a church would be prepared to receive him. On Sunday his theme was the 'Gospel and its Power,' that all who believe and obey the gospel would receive evidence

by miraculous manifestation that their names were recorded in heaven. Sunday evening in his discourse on the 'Condition after Death' he said that there were more than two places in eternity for men. But that every one would be saved and receive a reward according to his works except those who had sinned against the Holy Ghost. Monday evening his subject was the 'Kingdom of God.' The attendance has so far been good.

"Elder Warnky's manner is such that he is making friends both for himself and his church."

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Fair First-Day mornings steeped in summer calm,  
Warm, tender, restful, sweet with woodland balm,  
Come to him, like some mother-hallowed psalm  
To tired grinder at the noisy wheel of labor,"

#### RESERVE YOUR NERVES.

TOO MANY women work just to finish this or that, long after fatigue has set in. Their bodies may not feel much more tired than they were an hour or two earlier; but instead of cheerful physical fatigue, when it is a real comfort to sit down and rest, and laugh and talk perhaps, or read something pleasant, instead of this good feeling has come nervous fatigue, a very different matter; the least word irritates us, and when we finally cease, it is not to rest with cheerful talk or reading, or a delicious sense of work done and repose earned, but we sink down too tired to rest, feeling worn out, ill, and ready to cry rather than laugh.

We may get over such abuse two or three times, but by degrees this nervous irritability will become, not a rare experience consequent rare fatigue, but will follow even very little exertion, and will be the shattered, pallid woman; faded and the result worn out long before life's prime. And probably the time will then have come for her, when she not only is not able to do very much, but is unable to refrain from trying to do. Therefore, I say, if the work that seems so necessary causes more than a healthy fatigue, let it go. Keep the house "broom clean;" do just what must be done; and reserve you nerves for your husband and children; it is your duty.—*Sel.*

#### "TIRED MOTHERS."

"A little elbow leans upon your knee,  
Your tired knee that has so much to bear;  
A child's dear eyes are looking lovingly  
From underneath a thatch of tangled hair.  
Perhaps you do not heed the velvet touch  
Of warm, moist fingers, folding yours so tight;  
You do not prize the blessing overmuch,  
You are almost too tired to pray to-night."

Dear young mothers, let Sister Frances tell you she has been right there, "too tired to pray;" but oh, could we turn backward and unravel the threads woven into the tangled skein of our life, we would lay aside any part of the toil which made life so full of worry and care, and give our time to the heaven appointed task of taking our little ones in our arms, answering every question in our power to answer, and striving by every way to imprint upon their tender souls the image of their Creator as it has been revealed to us in the life of his Son.

"But it is blessedness! A year ago  
I did not see it as I do to-day;  
We are so dull and thankless—and too slow  
To catch the sunshine till it slips away.  
And now it seems surpassing strange to me,  
That while I wore the badge of motherhood,  
I did not kiss more oft and tenderly,  
The little child that brought me only good."

You who give so much time to the adorning of the little bodies, often to the disadvantage and discomfort of your little one, oh, stop and think for a moment and say to yourself, What am I doing day by day that the spirit may be clothed and fed—the immortal soul which God created and entrusted only to the care of a mother; I know the way of righteousness; God has brought me to a knowledge of his truth, and am I so striving to train my little ones that they shall inherit the place Christ has gone to prepare for those who love him?

"And if, some night, when you sit down to rest,  
You miss this elbow from your tired knee,  
This restless curly head from your breast,  
This lisping tongue that chatters constantly;  
If from your own the dimpled hands have slipped,  
And ne'er would nestle in your hands again,  
If the white feet into their grave had slipped,  
I would not blame you for your heartache then.

I wonder so that mothers ever fret  
At little children clinging to their gown;  
Or, that the footprints when the days are wet  
Are ever black enough to make them frown.  
If I could find a little muddy boot,  
Or cap, or jacket, on my chamber floor;  
If I could kiss a rosy, restless foot,  
And hear its patter in the house once more;

If I could mend a broken cart to-day,  
To-morrow make a kite to reach the sky,  
There is no woman in God's world would say  
She was more blissfully content than I.  
But, oh! the dainty pillow next my own  
Is never ruffled by a shining head:  
My singing birdling from its nest has flown,  
The little boy I used to kiss is dead."

Ah, this is sad—to sit in the twilight with an aching heart, listening for the patter of little feet which will never make music in the home again; but sad and lonely as that mother's heart may be, hers is a blissful lot compared with that wretched being who waits into the small hours of the night, listening for a step which will make her shudder when she hears it, and the sound of a voice which will send the blood curdling around her heart. She takes to her sleepless pillow this gnawing pain,—it never leaves her even in sleep, and from troubled dreams she wakes only to the thought of the long hours of sleepless agony before her. When blighting misery comes like this, God help that mother who to this must add the bitterest of all other thoughts: "But for my own careless neglect, this cup might never have been pressed to my lips."

Duties never conflict. God sends us our children, and with them comes the duty to train them up for him, and whatever conflicts with this is not our duty.

#### HOME COLUMN MISSIONARY FUND.

Lottie E. Hamilton, Bozeman, Mont. . . . .	50
Vivan, Audra & Lena Hamilton, Bozeman, . . .	10
Bro. Charles A. Coombs, Plainville, Mass. . .	50
Bro. Arthur B. Pierce, " " " " . . .	50
Bro. Samuel G. Robbins, " " " " . . .	25
Sr. Annie F. Lewis, " " " " . . .	25
Sr. Susie E. Coombs, " " " " . . .	25
Sr. Sarah Coombs, " " " " . . .	50
Sr. Emily Downes, " " " " . . .	25
Sr. Harriett Coombs, " " " " . . .	25
Sr. Hattie Staples, " " " " . . .	50
Sr. Carrie Coombs, " " " " . . .	25
Sr. Idella Staples, " " " " . . .	50
Sr. Isabel Staples, " " " " . . .	50
Sr. Jane Campbell, Proton, Ont. . . . .	2 60
Sr. Maggie Campbell, Proton, Ont. . . . .	1 40
Sr. Laura Church, Lamoni, Iowa . . . . .	24
Bro. R. T. Elvin, Nebraska City, Neb. . . . .	50
Sr. M. E. Benedict, McPaul, Iowa . . . . .	50
Sr. C. M. Ashley, Lower Lake, Cal. . . . .	50
Sr. Margaret Whiteside, Lower Lake, Cal. . .	1 00
Little Ada E. Hopkins, Lamoni, Iowa . . . .	10

LAMONI, Iowa, September 23d.

## EXTRACTS FROM LETTERS.

Sister Ruth A. Turner, Montrose, Iowa, writes:—"While reading the letter of Sister Pinkerton, the Spirit bore witness to me of the truthfulness of her testimony, and I rejoice that God testifies to his acceptance of the labors of such noble men as Bro. H. A. Stebbins." She also relates a dream (too lengthy for insertion) in which she was shown that God was preparing a work for her, and she saw its fulfillment when three motherless children come to her to be cared for. She asks an interest in the prayers of the Saints that she may discharge her duty faithfully.

Sister Mary Dawson, Stuart, Neb., writes:—"I am thankful that I was not too proud to accept the gospel when and as I did, and I have had many evidences of its truth." She relates that upon one occasion, being very anxious to know the tune of a certain hymn, she made it the subject of prayer, and upon her continuing to implore, the air was given her by the Spirit, and at the same time her soul was filled with praise and thanksgiving.

Sister Frances Hall, Lake View, Ohio, writes:—"I am thankful that God ever brought me to a knowledge of his plan of salvation. I struggled a long time against it, every chapter I read of God's word condemning me. I belonged to the Methodist Episcopal church and was a regular attendant at service every Sabbath Day, but although I enjoyed a portion of the Spirit, I was not satisfied. Now I am glad that I followed my blessed Lord and Master into the waters of baptism. I was baptised by Bro. G. T. Griffith a few months ago. Some told me it would cost me my life, as it was in the winter time, but I was willing to trust the Lord. I am the mother of four children and I hope the Lord will help me to bring them up in his fear. There are a few Saints here, and we have some good meetings. May the Lord help me to stand fast in the liberty wherewith Christ hath made me free."

ST. JOSEPH, Mo., September 13th.

Dear Sister Frances:—My birthday makes me remember my promise, so I enclose a dollar; and how thankful I am that the Lord has spared me, in his goodness and mercy; that my faith is strong in the gospel of these latter days yet. And oh, how I rejoice in those grand testimonies of the dear Saints of God. It does my soul good. A good many things I have gone through myself, so I can understand how and what it is; but it is all for the best. Go on, dear Saints, in the narrow way; with the help of the Lord we will overcome in all our struggles. I can not boast of great faith; but what I have is sound. I have learned this by experience.

About 1872, I think it was, I was taken very sick with that dreadful disease, bowel complaint, and got so bad that I was told by the doctor, (who had given me a good deal of poison): "If you have anything to say, say it, for you can not live twenty-four hours; your inside is gone, and it is impossible to live without bowels." O, how it struck me. I was atremble all over. Then it came to me—"Where is your faith in God?" Is it possible! Then I felt the spirit of prayer come upon me, and oh, how I prayed to the Lord! It was a wonder to myself how I could pray so, because I had lain dormant for six weeks from the pain; but that death warrant aroused me all over.

We had no branch here then, so I could not call on the elders. There were one or two, but I did not know where to find them. And when I prayed, I told the Lord if he would spare me, I would do my best to keep in the narrow way of Christ, and do all I could in my poor way to help along the gospel; and it came to me through the Spirit: "Believe, and you shall live." I said, Lord, once more, and the same word came to me again. I was so sure in my faith, that same morning I got out of the bed; and in the afternoon there came a buggy to the house, with two brethren in it. It was brother A. Bishop and brother Forscutt; and in the evening they held a meeting at one of the brethren's, and there blessed the first oil that was blessed here. They took me to the meeting; I could hardly stand on my feet; and they put me in a big chair between two pillows. There I sat, more dead than alive; but the words: Believe only, and you shall live, were not off my tongue, for fear it would slip, because there was another voice knocking at that same door: "Won't do you any good; your bowels are all gone." But "believe only," got the victory. When all prayed, then I followed in prayer. Bro. Forscutt anointed me. Oh, how solemn it was; I never have felt so in my life. Then brethren Forscutt and Bishop laid hands on me. I can not tell the feeling; but this I can tell, that I was whole, and did my work the next day, and do to this day. And once when my arm was lame; I was healed of that. My eyesight failed, and I was healed of that.

O, dear Saints, I could not write it in a week—all the goodness of God unto me. Is it a wonder we stick to our Redeemer? O, glory to the God we love! Let us all strive to be faithful to the end.

My kind love to Sr. Helen Smith. You are welcome again, Sr. Helen. I want to see a letter from Aunt Patience. Come along Fanny, it will do good. S. BOURGOIN.

WRAY, Colorado, Sept. 10th.

Dear Sister Frances:—The Column is very interesting to me; some of the letters I have re-read several times. They give me new strength, also help me to see some of my own faults. Let us each take heed that we may be the better and wiser for the counsel and warnings given us by those that are certainly worthy the name which they bear. It is my prayer that we will eat of the "bread of life," for Jesus said, "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." Therefore, let us "watch and pray always, that we may be accounted worthy to escape all things that shall come to pass, and to stand before the Son of man." Sometimes, amid the cares and trials of life I feel weary, and long for the "evergreen shore;" but, when I think of those that leave their homes and go into foreign lands to spread the gospel, and the dear sisters that have to be separated from their companions, it seems that my trials are nothing compared with theirs. We shall reap as we have sown. I often think, "What will my harvest be?" May we ever be willing to "pay the price," and be led by the Spirit into the ways of truth and righteousness.

I do feel to thank God that my life has been spared: that I was entrusted with the responsibility of wife and motherhood, if for a few brief years only. When I think of the form of my

angel child, I feel that I was not competent to perform the duty of a mother, and perhaps that was the reason she was called home. May God give me strength and patience for responsibilities still resting upon me, that I may be enabled to discharge every duty, and be prepared to enter into his kingdom, is my prayer.

N. A. BROOKS.

LIBERTY, Kansas, Aug. 18th.

Dear Sisters of the Home Column:—In reading your many interesting letters, I feel it my duty to write a few lines to the Column. I love to read your letters from time to time. I am striving to live as becomes a Saint. We are living eight miles from our branch, and don't get to meet with the Saints often, as we have no team and live in town, and it costs from three to four dollars a day for a team; but I thank God, for he don't forget us if we are alone among worldly people, for he has blessed us at many times. When I read your letters on training children it makes me think of the good advice my mother used to give, and gives me yet. She always said of those that didn't have children, that the Lord did not love them. Some women say they don't know what they would do if they had two little children, like me; I don't know what I would do without them, they are so much comfort.

Your sister in Christ,

ALICE RYAN.

MONTROSE, Iowa, Sep. 9th.

Sister Frances:—By request of my mother I write a few lines. She is ninety-two years old the 5th of September, and has belonged to the church since 1833. She has been in peril by land if not by sea, and among false brethren. Was in Missouri during the troubles; believes in all the books; has never doubted the work since she first believed. She has seen the power of God manifested in many ways. She is now living away from the church, almost helpless and alone, and desires the prayers of the Saints. The *Herald* is all the preaching she hears. She sends one dollar for the missionary fund. She lives in Peakville, Missouri; her name is Hettie Duty.

I will also send one dollar for the Missionary Fund, only wishing it was one thousand instead of one. I also have a true testimony to bare. I have belonged to the church over fifty years and could as well doubt my own existence as doubt the truth of this work. I have been restored to health by the prayer and faith of the church, when given up by doctors to die; have seen many healed by the power of God; have seen all the gifts and blessings of the gospel manifested in this church; how could I doubt?

Your sister in gospel bonds,

ELIZA NEWBERRY.

It is becoming apparent that absence of liquor selling and drinking will enrich a State.

The *Times*, Portland, Maine, says Neal Dow's latest utterance on the Maine law is this: "Many years ago the people of Maine consumed more strong drink than any other state in the Union. Blaine writing on the subject said that at one time no people in the country used such enormous quantities of liquor as did the people of this state. To-day we can say that no state in the whole Union uses so little, and Blaine has also said that no state has prospered so remarkably during the past twenty years as Maine. There is cause for all the change. Temptation for

strong drink has been put out of the way. When Blaine said Maine is the most prosperous state in the Union, he spoke truth. Dilapidated buildings are being repaired or replaced by new ones, handsome in architecture and substantial in structure, and almost hopeless poverty is giving way to vigorous industry, intelligence and wealth. By careful estimates this state saves directly and indirectly \$24,000,000 yearly.

## Correspondence.

SALT LAKE CITY, Utah, Sep. 15th.

*Bro. W. W. Blair:*—Bro. R. J. Anthony will probably be in the city by the 6th of October, when the semi-annual conference of the Utah Saints be held. I received a letter from J. C. Clapp saying that he will give us a call on the first of next month as he goes east to Kentucky. I wrote him to make it convenient to be here during the conference and have evening meetings in the chapel. We anticipate a large attendance, and may expect something will be done by way of reorganizing the Utah Church.

As to the enlarging of the pamphlet "Mormon Portraits," with the letters and interview of Wm. Law, there is nothing said or hinted that it will be very soon. Your idea as to who Investigator is, I think to be correct. Doctor Wyl has not been here since his book was published. I suppose he is in pursuit of more carrion and falsehood, as I told him when he was here. He then acknowledged that the truth about the church and Joseph Smith was already published; but he wanted to make a book of entirely new material, something that has never been compiled in a book before. I suppose that he in his zeal is still hunting material to enlarge it.

Why William Law should cast his animosity now at Joseph and Emma, I have but one conclusion. I have no doubt that he states the truth when he says he with others established the *Ensign* in Nauvoo and issued one number when it was destroyed, which, he says, resulted in the death of the two Smiths, Joseph and Hyrum; so that by his own confession the blood of the prophets is on his skirts. No wonder that he retired to a place where he was not known and where the word "Mormon" would not be heard. Now with all his animus, he can not, or has not produced any proof that Joseph had anything to do with polygamy; but we find in the interview any amount of insinuation and slander which none would listen to but an enemy.

But here is a key and the turning point. I remember well of hearing President Joseph Smith make the remark publicly, that William Law received a commandment to publish the inspired Translation of the Holy Scriptures, and that he had disregarded that commandment, and had gone into speculation with his money and was under condemnation for it, and that his money would go from him, etc., etc. "The way of the transgressor is hard." Gen. Wilson Law, his brother, was never in the church, so says William Law. But when we read the verses composed by him on the 8th of August, 1843, on Lake Huron, printed in *Times and Seasons*, vol. 5, p. 412, we find he professed to have more spirit and interest in the work than you will find in any writing that is on record by William Law in his exalted position in spiritual matters in the church. Who can contemplate the two martyrs in Nauvoo, (as the developments

then and recent history shows that they were in the midst of traitors to them and apostates to the principles of the gospel of Jesus Christ), of whom the world was not worthy, and then reflect for a moment on the sorrow, the anguish, the sore affliction, the desolations and deaths that have come upon latter day Israel in consequence!

KENT, Ills., Sept. 12th.

*Bro. David Dancer:* I have taken the *Herald* from volume sixteen, and haven't missed but one number; have them all now; have volumes sixteen to twenty-two bound. Have taken the *Hope* from the start. They are all the preachers I have, as I am the only member of our church nearer than Pecatonica, that I know of. I wish some elder would come and stay long enough to build up a branch here. I have been expecting brethren Joseph and Blakeslee to come and see me, but I have not seen them yet. I would like to sell out now, and hope to, as we have a new railroad nearly done through Kent. I would like to sell and move out west, where my two little girls could go to Saints' Sunday School and church.

Yours in bonds,

LEVI CHENEY.

OUGH, Neb., Sep. 8th.

*Dear Herald:*—It has been many long years since I attempted to write a word for your sacred pages; but thinking, probably, that some of the Saints who knew me in days ago, would be pleased to hear from me again, to know of my whereabouts, welfare, faith, and intentions, and how the great battle for immortality and eternal life is drifting, I essay the task of penning a few lines.

From my long silence in the work I once professed to esteem so highly, some may have concluded that I am wandering in faith, recreant to my first love, and incontinent to my covenants made at the waters of baptism. Should there be any such persons I am only too happy to inform them differently; and am free to say, that, notwithstanding I may not have given these important matters that attention and interest I should have done, and at times may have outwardly appeared indifferent to them, yet far down in the great deep of my soul there burns a sacred love and reverence for them that Satan's power can never extinguish, and which can only be forgotten—if ever forgotten at all—by a full realization of those ecstatic joys prepared alone for the righteous in the mansions of eternal glory. Like the knowledge the noted Job had of his Redeemer, it is "lead in the rock forever;" and no matter what may be my circumstances and surroundings in life, be they for weal, or be they for woe, like the stary emblem of our country's glory, "*It is still there!*"

When I seriously ponder over these sacred and blissful thoughts I can not refrain from exclaiming, "What an evidence to the diving calling, the complete mission and final triumph of that individual through whom God set up this great latter day work." There are those who would have us believe that he was false to his sacred trust, that through transgression and the trusting to "an arm of flesh" the great sunlight that God revealed through him to the world, died out in shame and disgrace! But, Oh, how different the testimony of my heart! Over fifty years have elapsed since he has been called "a fallen prophet," and yet, to-day, the individual who will re-

ceive and obey the gospel covenant as revealed through him, can testify before men and angels that "they know their Redeemer liveth," and that, too, with the same zeal and assurance that characterized the Saints before that event is said to have taken place. The light still shines! And we know as long as that is the case, the sun is not obscured.

My object in coming out here, and my labors for the last seven years, have been to situate myself and family so that I could devote my entire time to the preaching of the gospel; for this is the one and ruling desire of my heart; and I sincerely hope and pray that the time is near at hand when it can be fully realized. This is a beautiful country, and I am satisfied it is as good as it is beautiful. Government land is all gone, but good quarter sections can be brought for from \$300 to \$600.

Should any of the Saints desire to find homes in this part of the "Lord's vineyard," I would be very happy to assist them in any way that I could. Should there be any of them living near here I would be pleased to correspond with them; for it is very lonesome out here without the association of those we love. Ever praying for your final triumph, I am, dear *Herald*, your constant well-wisher.

THOMAS J. SMITH.

SACRAMENTO, Cal., Sept. 9th.

*Dear Herald:*—It has been some time since I have written to you, longer than it should have been; and this is not because of the loss of any interest in the great work, but I have been waiting till I became more actively engaged in the work. My hopes were never brighter, my faith never stronger, nor my love greater than at the present time. During the past six months I have labored continually, as circumstances have permitted, having given two months to the active field, baptized one, administered often to the sick, and assisted in the great work whenever I could. I have received some money from our beloved Bishop, which I hold as sacred as though received from the literal hand of the Lord.

Had it not been that I lost my Summer's work by crippling my arm—and other causes—I should probably have been in the active field, where I desire to be by this time. But my debts are now nearly paid, and the way before me is looking brighter. So I believe I can soon have the high privilege and blessing of working in the great harvest field of the Lord.

As ever yours,

J. R. COOK.

LAMONI, September 25th.

*Bro. Blair:*—By request of Bro. H. A. Stebbins, our district president, I and Bro. T. J. Bell, have taken charge of two two-days meetings, one at Wirt, where some I think will soon obey the gospel, the other at Davis City last Saturday and Sunday. This was the best one I have attended in Iowa. I spoke Saturday at half past two in the Union Church; had good liberty. Bro. Bell preached in the evening at 7:30 to a full church; good attention. Sunday at 9:30, had prayer and testimony meeting in Saints Hall, Brn. O. Bailey and J. P. Dillon in charge. The Spirit of God was with us in the gifts, Saints were refreshed and comforted. By request, Sunday, at eleven o'clock, I preached on the immortality of the soul, to a large congregation; had good liberty. At

2: 30, Bro. Bell preached with good liberty. At 7: 30 I preached to a full house; had good attention. On Monday, at 9, a. m., we met and I baptized three. At our confirmation the Spirit's influence was visibly felt. Three children were blessed. I believe much good was done during our meetings; may the good work roll on, is the prayer of your brother in Christ. The Davis City Branch is now said to be in the best condition it has ever enjoyed. JOHN SHIPPY.

No. 6, Lea Terrace, Glyn Rd.,  
Clampton Park, London, Eng.,  
August 29th, 1887.

*Dear Herald:*—Far away in the remote past it was one of Greece's wisest sages who laid down the undying axiom, that "No evil is so unmitigated but it produces some good." Or we might thus paraphrase it, to ensure it a readier reception into the storehouse of memory, (as poetry is almost invariably easier to commit to mind than prose)—

"There is no evil under the sun,  
But out of it *some* good must come."

I never saw this axiom more fully exemplified than in the case of the recent acrimonious and unchristian attack upon the Church and Kingdom of God by Bro. David Whitmer. It is no paradox to say that, whatever may have been that brother's design, so far from doing any damage or injury to our dear Redeemer's name and cause in this country, or in this city of 4,500,000 inhabitants, nothing could have more emphatically and effectually strengthened our faith in the work.

The Lord's little flock in the midst of London, (the Babylon of the Eastern Hemisphere), received a most striking and consoling testimony to the truth of the work in connection with this very attack of alien powers to uproot it. For during the hour of divine worship one Thursday evening a few weeks ago, the Lord was pleased to intimate by the gift of prophecy, through one in our midst, (Bro. Wm. Kendrick), that He (the Lord), had "suffered a trial to come upon this his true Church, and not many days shall pass before thou shall hear of this. And it shall be in print, sent forth by the hand of one who was one of my witnesses to the book, even the Book of Mormon. Moreover, this that thine eyes shall read in print, shall cause a shaking of the faith of many in this my Church and Kingdom; but *stand thou firm*, my children, neither be moved to the right hand or to the left; for I, the Lord, have suffered this for a wise purpose; for I have already decreed that that which *can* be shaken *shall* be shaken; the time whereof is now nigh at hand. I have told you before it cometh to pass, that when it is come to pass ye might believe that I, the Lord, have spoken unto you. Thus saith the Lord."

This was the language of the revelation, so far, at least, as my memory is accurate in the matter; and, as before stated, the warning was delivered at our Thursday evening meeting in the hall during divine service.

On our way towards home, Bro. Kendrick asked me what I thought it would be which, circulated in a printed form, would be a disturbing cause in the church, as the Lord had just said. I replied that from the fact of it having to come from one of the witnesses alluded to by the Spirit, it was probably an emanation from the pen of Bro. D. Whitmer; otherwise I should have con-

cluded it would have been another of those one-sided (or lop-sided) newspaper effusions to which we are occasionally treated in this country, (a little Country with a big C). Greatly was my faith strengthened in the precious gift of prophecy in this the Lord's true Church, when upon opening my beloved *Herald*, on its arrival the following Saturday, to find among the editorials an announcement to the effect that the editor had received a pamphlet, or Address in printed form, against the Reorganization, published by D. Whitmer; giving the same D. Whitmer's address, and (*mirabile dictu*), exhorting all the elders and friends of this latter day work to procure the said work, and to read it for themselves. I could not help thinking when I read the editorial exhortation for us to read a bitter and acrimonious attack upon our own faith: "Well, that is impartiality with a vengeance!" I suppose you Americans partake in the largeness and laxity of your ideas from the largeness and liberality of your country, (with a big C); for the Bishop of Exeter or the Arch-bishop of Canterbury would as soon think of having Canterbury Cathedral razed to the ground, and the congregation scattered like sheep, as to exhort them to read a book written by some enemy of his church to ridicule the doctrines and "reform" the church from off the face of the earth.

However, I am truly grateful to the great Director of all destinies, to be able to say that, what with the Revelation before alluded to, and the masterly articles in the *Herald* which so completely tore the life and soul out of the poor "Address," that it only now awaits a decent funeral to bury it—and I am sure it will be more missed than mourned, I say, what with the brief and ephemeral existence it has had, and the violent and tragic death it has met with, the "Address" has been so mercifully overruled to the good of our beloved cause, that not even the weakest and feeblest of the Saints in London have been shaken by it, let alone stunned. Not being a Seer or a diviner, I can not say that I altogether see the motive of Mr. Whitmer and his co-adjutors, (if any), in the present unintentional and unpremeditated attack upon the Lord's work. Perhaps they are our friends! Very much so! If so, then I beg respectfully to re-echo the prayer of a learned man in this country—"Save us from our friends." A certain gentleman upon being asked how many friends he had, replied that to the best of his belief he had about 150, but he would just as soon have 300 downright enemies; for they could certainly not do him any more harm in five years than his friends had done him in as many days! This is a genus known to human naturalists as the "Amicus candida," (or candid friend), but if your peace and comfort is of value to you, avoid him. The work of our good Lord is, however, rapidly rising in spite of open enemies and injudicious friends; and the weekly numbers of our valued *Herald* increase in encouragement and interest because the dear Lord is increasing his power and blessing upon the hearts of the elders, and through them, to the Saints and anxious enquirers of every shade and denomination.

The Mother's Home Column is a jewel, (and a brilliant one too), in the *Herald's* crown; and may its lustre never grow dim. There is much in the letters of the various sisters that an elder can read and re-read with profit and pleasure. As

the majority of us in London are young, and as there are doubtless in every branch (as in ours), young and unmarried sisters, also married ones who are not mothers, are they welcome to write to the column? If so, might not the title be extended from "mothers" to "sisters" Home Column, so as to embrace all such also; for while all mothers are sisters, all sisters are not mothers. The *Herald* is doing great good in this land, but would do infinitely more if only the letters and articles of a purely controversial and contradictory character sent by some of the church "friends," could be excluded. Not that I would willingly see anything good or useful excluded, but as it now is, one can not place the *Herald* in a stranger's or enquirer's hands in this country; for, being unaccustomed to American ways and ideas, they naturally suppose that, being our official organ, the *Herald* contains nothing but what we officially believe and accept as a church, which is far from being the case. However, it is far from an easy task to suggest a remedy for this state of things; and I can fully sympathize with the editorial staff in this matter. One comfort is left to us, and that is that the name and editorship of sister Walker is sufficient guarantee that while the new Magazine, "Autumn Leaves," will contain a full and ample exposition of our faith and doctrine, contradictory and polemical articles and letters will doubtless be so uniformly and impartially excluded, that the Magazine can be placed freely and fearlessly in the hands of any stranger or enquirer. Perhaps articles of a scientific character, embracing the latest wonderful discoveries in Astronomy, Chemistry, Electricity, &c., would now and then prove acceptable to its readers?

You will be rejoiced to hear that the Lord has certainly been working powerfully of late in this remote portion of his vineyard. During the past month, nine precious souls have been added to this lonely branch of the church; (lonely though in the midst of a city whose population is reckoned by millions!) Three of the new converts are relatives of one of the most zealous and faithful workers in the branch, viz., elder William Kendrick. It was in reference to these three, (his own sister and two nieces), that the following interesting incident occurred, illustrative of the heavenly Father's loving interest in all that concerns his true church here below.

During the Thursday evening prior to the Sabbath upon which the baptism of these three ladies took place, Bro. William Kendrick arose and said that upon the front of the baptismal font in the hall, he could see, in vision, a beautiful plant, bearing three pure white blossoms with six green leaves upon the one stem. Underneath this beauteous plant appeared the two following lines, placed one beneath the other thus, as in poetry:

"The first shall be last,  
And the last shall be first."

The brother then proceeded to say that the green plant bearing three white blossoms represented the three sisters who were so soon to receive the white robe of purity from the Lord, by being baptized for the remission of sins. The six leaves denoted the six distinct and cardinal principles of the gospel of Christ, in which three sisters were about to participate, viz, (1) Repentance from dead works, (2) Faith toward God, (3) The doctrine of baptisms, (4) Laying on of hands, (5) Resurrection of the dead, (6) Eternal judgment;

(Heb. 6: 1, 2); all of which points the Lord said that the elders were to faithfully proclaim. But, in conclusion, Bro. Kendrick said he felt doubtful as to the signification of the two lines which he saw inscribed at the bottom of the baptistry, "The first shall be last, and the last first." The brother having enquired if any present had received the interpretation or meaning of these lines, and finding that no reply was elicited betook himself to silent prayer, being also joined in spirit by many of us present. Soon Bro. Kendrick again arose, saying that in front of him appeared a vision in which he saw himself arrayed in the baptismal garments, while the three candidates also stood in their white robes, ready for the sacred rite of baptism. But what astonished the brother was, that the lady standing nearest him in the vision, and, therefore, first to be baptized was his own sister, who had been the last to give in her name for baptism; while the last of the three was the one whose name was the first given in. Then the angel or Spirit of the Lord said to him, as in prophecy, "This is that which I showed unto thee in the former vision; for, behold, this is how thou shalt baptize them, even "The first shall be last, and the last shall be first." This is precisely how, therefore, the brother immersed them; and I think I am strictly within the bounds of accuracy in declaring that never have I seen so great an outpouring of the Divine afflatus before; for even entire strangers who had come from a distance to witness the ceremony were unable to restrain the tears which would course unbidden down their cheeks. The elder sister of the three, (not far short of seventy years of age), is rapidly losing all trace and pain of the chronic rheumatism, which has been her affliction even from birth.

Many who were once hostile have now (I am thankful to say) become friends to the cause; but you will readily understand that preaching in a vast central town like London is attended with comparatively small success, owing to the absorbing interest in political matters, incidental to the larger towns.

For instance, at the time of present writing, London is shaken to its political centre owing to the recent passage of the great "Coercion Act," for the government of Ireland; and (without entering into the merits of the question at issue), I fully expect it will end in the downfall of the present Conservative Cabinet; which, indeed but for the assistance of the Liberal Unionists under Lord Hartington, would long ago have fallen both from place and power. But not desiring to enter in the least upon political subjects, dear *Herald*, I simply allude to this matter to illustrate one phase (only), of the difficulties attendant upon the propagation of the Lord's work in this vast city; for so great is the excitement of the public mind upon the above and cognate political questions, that to gain their ear upon subjects of infinitely higher importance, as everlasting life and eternal companionship with God and the heavenly host, is next to a physical impossibility.

I am sorry to add that with barely a single exception, the clergy and ministers of the various churches, finding that we are not Mormons, (as Mormons are believers in polygamy), and finding also, that they are totally unable to grapple with our arguments, which are based exclusively upon God's word, they go from house to house while

the husbands are away at work, exhorting the women folks to refrain from coming to our meetings, and to exert their utmost influence with the husbands to ensure their absence also. What a startling commentary upon and fulfillment of 2 Tim. 3: 6. This I should be loth to pen, were it not confirmed by not only the Choir and Sunday School children, but from the parents of many whom I have seen and conversed with, and this without the least animosity on our part toward the ministers, as we are at all times ready and willing to aid them all to the best of our power and ability. Kindly excuse the length of this epistle, as I have not written for so long a time.

Your brother in Christ,  
F. TUBB.

JUNIATA, Mich., Sept. 17th

*Bro. Joseph*:—On the 31st ult. Bro. J. A. Carpenter came here to assist in holding a series of meetings, and last Sunday he baptized three, one of them his companion in life, which will be good news to many of the Saints, as she had many friends among them. The interest here is good, and seems to be increasing. We have a good sized building in which we hold our meetings, and last Sunday evening so many came that all were not able to get in. Bro. Carpenter is an able speaker, is well liked here, and is also a pleasant associate.

This is a good field to labor in, and I wish that I could devote all my time to it; but as I have my family to provide for I am not able to spend much time in this great work. I am doing all I can for its advancement on Sundays.

Yours in Christ,  
LEVI PHELPS.

CANTON, Iowa, Sept. 12th.

*Dear Herald*: With a deep sense of gratitude to the "Father of lights" do I look back to my appointment to this field (Eastern Iowa district), and call to mind the word of promise by the Spirit, that if diligent, humble and faithful, honor, fruit and blessing should be given unto me. By his grace I have been enabled to reap, and share in the joy, love and peace known only to those who "turn" men unto the righteousness revealed in the gospel of Christ.

To Bro. W. T. Bozarth I desire to say by way of testimony, I have never been left *alone*; my tongue has been loosed, my heart has swelled wide as eternity with unspeakable yearning toward my fellow man, while the Spirit of Jehovah has burned even as a "fire shut up in my bones," pointing the arrows of truth with the virtues of "conviction" hurled with an unsparing hand into the strongholds of sin, superstition and iniquity. Truly, the harvest is great, but laborers scarce. At times I am made to realize in whose employ I am. Oh the magnitude and grandeur of His works, the wisdom of His ways! How all things human pale and fade as mists in comparison with the things that "continue."

Our Master is true to his word and faithful to his promise. 'Tis worth all the sacrifice it costs to minister this precious word, to see the holy, joyous light beam out from hearts and faces of dear ones born into the kingdom through my humble ministrations.

In company with Bro. J. S. Roth I have rejoiced with the little band in the vicinity of Iron Hill, where one dear Saint has long stood alone, stemming the flood with undaunted faith, and

consistent, holy life; whose influence has been, though still as the dew, potent as the fragrance of the wood-violet; a continual rebuke to the tale of slander, foiling reproach, and as bread cast upon the waters have been her faithful testimonies, holy life, and trusting prayers. The "appearing" after many weary days brings the grateful tear, unbidden, to the glad eyes of many in Israel. To isolated, almost discouraged Saints, let this be a lesson—go thou and do likewise; preach the gospel by the "beauty of holiness." Let that be the chief beauty of your adornment, not the "apparel" that perisheth.

Sister Eleanor: may God never stay the flow of that spirit which prompted your article on Dress. God has set the seal of his acceptance upon the instituted "helps," the least of which is not the Mothers' Home Column. "Ye shall shine as the morning, his bright crown adorning." Hoping to share the commendatory plaudit, I remain yours in the "sweet servitude."

WM. T. MAITLAND.

INDEPENDENCE, Mo., Sept. 1st.

*Bro. Joseph*:—I have just returned from Ray county, Missouri, where I held sixteen meetings, and was ably assisted by Bro. H. C. Bronson. The meetings were arranged for by Bro. Eri Mullin. He had built a nice bowery in his pasture, and seated it well. He had done a good deal of work and incurred expense to fix up, and I was glad that the effort was a success notwithstanding the rainy days we had. The last Sunday the congregations were estimated at 400. Much prejudice was removed, three were baptized, and quite a number stand at the door of the kingdom, also one man that united with the church in 1833, and moved in 1837 to the north east part of Ray county, and has lived there ever since. He made himself known, and now rejoices in the truth.

While at Richmond I called on elder David Whitmer, and had a pleasant talk with him in regard to that which he knows. His testimony of the divinity of the Book of Mormon is unshaken. He related to me how the angel appeared, what he looked like, also the plates and all that he saw. It was edifying to me to talk with him. But there was one thing that was plainly manifest, and that was that his heart seemed to be filled with bitterness towards those with whom he labored in the early days, [of the church], and and who continued firm and labored till they were called home. In his bitterness toward Joseph and Oliver, he denied that the Aaronic priesthood was conferred upon them by the angel. But of this he knows no more than I do, and that is what others have said. I told him I could not endorse his statement, because he was not only denying the testimony of Joseph and Oliver, but also that of John the Revelator, Rev. 14: 6, 7. John said that the gospel (hence authority to preach it) should be restored through or by an angel. Joseph and Oliver testified that the angel came and laid his hands upon them, saying, (calling them by name), "Upon you my fellow servants, I confer the authority to preach the gospel and baptize with water," &c. I was made to realize the sayings of Jesus, "If that light which is in you be darkened, how great is that darkness?"

I have many calls for preaching—more than I can fill. Our branch is getting along well, and we all rejoice in the truth. The street cars be-

tween Kansas City and here are running and pass in front of our new church building. We are making every effort we can to have our church complete by next conference; but we need help from the Saints abroad. It will be the best building in the city.

Yours in bonds,  
F. C. WARNKEY.

LAMONI, Iowa, Sept. 16th.

*Editors Herald:*—About August 16th all at once I felt better and stronger than I had felt for sometime, so I sent word to St. Joseph, Missouri, that I would try and spend the following Sunday with the Saints and friends of that place. When the time came for my departure I was feeling much worse again and was sick all the way there. Sunday, August 21st, was rainy in the morning, and the attendance at the Saints' Hall, at eleven a. m., was very small. I spoke with some degree of liberty. At half-past seven p. m. I spoke to a well filled house of attentive listeners. I should not hesitate a moment to place a suitable man in St. Joseph, to spend all his time in the city, if I had such a one at command, and could spare him without neglecting other important demands.

Tuesday, August 23d, I went to Cameron. I remained in the Delana branch till Friday morning, laboring to adjust difficulties which had disturbed and divided the Saints. The dark cloud began to scatter from the first, and we left the Saints feeling much better, and, we believe, with a clearer comprehension of duty and prerogative. From Cameron I went to Bevier, where I attended the district conference on the 27th and 28th. The North East Missouri district is very weak; no missionary laboring there, and but very little local labor done. They need help.

Tuesday, August 30th, found me on hands at Clarksdale, with a view to assist in conducting the reunion services at that place. During the progress of the meetings I spoke eight times. I presume those in charge have made arrangements to report to the *Herald*. Brn. Bronson, Bozarth and Terry were the other preachers; and, when all things are considered, we had a good time, and friends were made to the cause. The meetings closed on Monday, September 5th.

Wednesday, September 7th, found me in Cameron where I remained till Monday the 12th, preaching four times in the old Christian church, in the city. Two of these meetings were quite well attended, and the Saints in the country manifested such an interest in the meetings that it was a pleasure to labor there. Bro. Bozarth assisted me. He had previously spoken several times in this same house with good success. Arrangements were made for Brn. Bozarth and Terry to keep up appointments in Cameron every two weeks. Monday, September 12th, I started home, spending one day in St. Joseph.

I recognize with gladness the blessing of God enjoyed while on this tour. Grace and strength to remain quiet and submit, when expedient to do so, and the blessing of the Holy Spirit in preaching the word, and in other necessary work, I try to learn as I pass along, and to-day finds me firmer, than ever in the conviction that *God's ways are the best*; and that it is very unsafe to indulge in one-sided and superficial views, or to allow the "tradition of the elders" alone, jealousy, envy, on any kind of bias, to, in any degree, mould our course.

Flagler's, Iowa, Monday, September 19th. Left home Saturday afternoon. Had to lay over at Albia till Sunday at 11:30. Had my usual luck in getting found out, which caused me the trouble (?) of a long talk with the landlord. Saturday evening I attend the last session of a debate between a Christian minister and a Seventh Day Adventist on the Sabbath question.

Spoke here last evening in the school-house, to a full and attentive house, with more than my usual liberty. I remain here till Thursday, speaking each evening; then, if the Lord will, on to the Reunion *via* Des Moines.

How shall the present great and increasing demand for preaching and labor be met? How very difficult it is to get away from the Saints and friends who are so earnestly calling for help! The elders should make an earnest effort to improve their time well. I trust that none will show such a poor appreciation of the situation, and such a terrible lack of faith, as to slacken their efforts in the field because the missionary in charge has been compelled to be at home considerable of his time, (on account of sickness), or gauge the amount of labor performed by the size of the allowance made for family support. Any such course as this would be altogether out of harmony with the Spirit and genius of God's work. May the good Lord keep us from evil.

Your brother,  
JOSEPH R. LAMBERT.

SAN FRANCISCO, Cal., Sept. 14th.

*Bro. Joseph:*—All is going nicely in our branch, with few exceptions. We are having splendid meetings, quite well attended, and much interest taken. We enjoy much of the Spirit, and are learning to do the Master's will more perfectly. Strangers are present at all our services, and we strive to sow the good seed to their understanding. Satan tries to uproot it as fast as we plant, but we are getting the better of him, so all he does is to annoy us a little occasionally. I had the pleasure of baptizing one more on the 4th, inst.; a very good appearing young man of thirty, named Judson Jennings, who promises well to become an honor to our cause. He was confirmed at the evening sacrament meeting, and many beautiful promises were made him by the Spirit through the mouth of Bro. John Parson. The meeting was a most excellent one and much enjoyed, nearly all the Saints taking part. Bro. C. A. Parkin and I were called upon one day last week to administer to young sister Ashman, who had been sick for some time; we went and officiated for her, and also partook of the sacrament with her. We, and her mother, and sister T. J. Andrews, were the only ones present; but we all united in our desires and wishes, and God heard our prayers and gave us His Spirit in great measure. I have never attended a meeting, of any kind, where there was more of the good Spirit present. I have not heard from the sister since to know whether she was healed or not, but I know that our prayers in her behalf were heard, and we were all made exceeding happy. How overpowering and melting is the Spirit of God! And how our eyes filled with tears as we felt the sweet, hallowed influence thrilling and burning within us, witnessing unto us that He heard our prayers, and that we were still accepted of Him. Accepted of God! O, how the thought causes us to form new resolutions to

serve Him better and avoid all the weakness and errors we so often yield to. And how we do then desire to live as a Saint should and overcome all our evil ways, that this same Spirit may ever abide with us. God grant that we may now continue to walk in a way that is pleasing to Him, that the Spirit may never leave us. And may this be the good fortune of all who are trying to be Saints. Be of good courage, brothers and sisters; for our heavenly Father is very near unto us, and He hears and answers our prayers when we are united, and approach Him in faith. The future for our cause looks cheerful and bright; the dark clouds are passing away. We are preparing for the great work just commencing, and by God's help we intend to assist it along and see it through.

Yours in the faith,  
GEO. S. LINCOLN.

LONE ROCK, Mo., Sept. 11th.

*Bro. Joseph Smith:*—I seem to be impressed to write to the *Herald*, and bear my testimony to this great latter day work, for I know it is the only true church on earth. God made this known to me by a dream that this church was true and also the Book of Mormon and Book of Doctrine and Covenants, and told me to trust in the two books. I am trying in my weakness to live faithful unto the Lord that when he comes to make up his jewels I may be counted worthy to enter into his kingdom where there will be no complaints, but all will be at peace. I had a testimony of this latter day work before I ever embraced it. I was told that if I did not embrace it I would be cast out with the wicked. To God be the glory and honor and praise for sparing my life to embrace the everlasting gospel.

We find in the Scriptures these words; "If you will do the will of the Father you shall know of the doctrine whether it be of God or whether I speak of myself." Every one may know for himself whether this church is of God, for he says, "If you will do the will of the Father you shall know of the doctrine." This reaches to one and all. I love to read the *Herald*, for it gives me strength to endure. I would be at a loss to do without it, for it is food to a hungry soul.

EDWARD MARSHALL.

AVENUE CITY, Mo., Sep. 13th.

*Bro. Blair:*—Bro. A. J. Moore and myself commenced holding meeting August 25th in Maitland, Holt county, Missouri. Infidelity is about to capture the place, but our noble sister Black entered a protest and told the people to wait until they heard our elders preach. Mr. and Sr. Black are well spoken of by all at that place. We held meetings every night for one week; the Infidels attacked our first effort, but we realized the saying of Paul that, "if God be for us who can be against us." We also realized the strength of this great latter day work, that it will stand the very severest test that man can put it to.

Then a Mr. Parish challenged us to debate the difference between us and the Christian Church; but they did not come to time. The Infidels turned to be our friends and wished us all the good possible. One was baptized and more are believing. From there we went to Ross Grove and held meetings over Sunday and baptized four more. Mr. and sister Black, Bro. Joseph Flory and family, Bro. R. K. Ross and family, and Bro. and sister Knowles, not only fed and cared for

us while we were there, but gave us money to help us on our way to Forest City where we held meetings last Sunday; and there Bro. and sister Rasmusson, and Bro. and Sr. Dixson gave us some more to help us on to this place where we are holding forth. Yours truly,

JAMES THOMAS.

LAKE CITY, Ark., Sept. 16th.

*Brother Joseph.*—We need an elder here the worst kind; there is a good opening here for the Church of Christ. The people say they will go to hear a Latter Day Saint preach, so I wish and pray for one to come shortly so they can hear the gospel preached in its purity. I know that one will do good and save several souls by coming. There are no Saints here, except myself and wife. We joined the church last Spring in Crawford county, Iowa. Oh, how I desire to hear an elder preach now. Yours in Christ,

HENRY DANIEL.

WEST UNION, W. Va., Sept. 17th.

*Bro. Joseph.*—I am still on the war path, have not taken any prisoners on this raid, but the courage of the army has been revived, and we feel like prosecuting the war. Have delivered twenty-nine discourses since the 14th of August.

L. R. DEVORE.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

CAMERON, Ont., Sep. 5th.

MR. JOSEPH SMITH, *Dear Brother*:—I herewith send you a letter taken from a little book entitled "Cobbett's Legacy to Parsons." It is composed of six letters, this being the 1st one, the following five are entitled as follows:

2d. "How came there to be a people called Dissenters?"

3d. "What is the foundation of the denomination of the former over the latter?"

4th. "Does the establishment conduce to religious instruction?"

5th. "What is the state of the establishment? and is it possible to reform it?"

6th. "What is that compound thing called Church and State? and what would be the effects of a separation of them?"

In reading those letters I found them to be interesting, and found historical evidence relative to the established church that will be hardly found elsewhere. I have therefore copied the first letter verbatim and send it to you for inspection; and if in the event of your consideration you find it worthy of a place in the *Herald*, I would be glad to see it there.

WILLARD J. SMITH.

### "HOW CAME THERE TO BE AN ESTABLISHED CHURCH?"

PARSONS, This question ought to be clearly answered; because on it must turn the great practical question now at issue, namely: Has the Parliament the rightful power to assume, to take possession of, and to dispose of, the tithes and all other property commonly called Church-property, in whatever manner it may think proper?

You and your partisans contend that it has not this rightful power; I contend that it has. As to the justice and the expediency we shall have to consider this further on; we have first to settle the question of right; and this question will be settled at once, when we have seen how this church came to be.

The following facts are undeniable; namely, that the Roman Catholic religion was the religion of all Christian countries and governments until about the year 1520, when Henry the Eighth was King of England, that the Roman Catholics contended that the church was established by Christ and the Apostles; that they ordained that there should be one flock, one fold, and one shepherd; that the church was built on a rock, the name of St. Peter being synonymous with that of stone or rock; that St. Peter was appointed by this divine authority to be the first head of the church, after Christ himself; that the Popes have been, and are the true successors of St. Peter by divine appointment; that the Pope is the one shepherd, to whom all Christians owe spiritual obedience. The religion was called the Roman Catholic religion, because the see (that is to say, seat) of St. Peter was at Rome, and because his authority was universal, that being the meaning of the word Catholic.

No matter as to the truth or error of these opinions and assertions, they prevailed—with here and there an exception; all Christians held these opinions, and when the Christian religion was introduced into England, which was effectually done about six hundred years after the death of Christ, these opinions prevailed in England as well as in other Christian countries. The Pope was the head of the church here, as well as elsewhere; his spiritual authority he exercised without any co-partnership with, or dependence upon the state; the tithes and oblations were claimed by him and the clergy as things belonging to God, and held by them solely by divine authority. Whatever was given to the church by anybody, whatever endowment of any description, was held to belong to the church, independent of all temporal or secular power. The church claimed to hold its possessions independent of all written laws, they claimed a prescriptive right to all their possessions; they allowed no time to work injury to their rights; in short, they claimed to hold their possessions immediately from God himself, as a man claims the right to the possession of his life and his limbs; and, of course, they denied that any legislator, or any body of legislators, possessed, or could possibly possess the rightful power to take from them, or to interfere with the management of any part of those possessions. As I said before, no matter as to the soundness or unsoundness of the doctrines on which these pretensions were founded: such were the doctrines, and such the pretensions; and during their prevalence in England arose our churches, our parishes (our priestships), our cathedrals, and bishops' sees; all those monasteries which have since been suppressed and destroyed; and along with the rest, our universities and their colleges,

For a Parliament to meddle with a church like this; to question the rightful power of a Parliament, consisting of laymen, to meddle with the possessions of a Church like this, having its Head totally separate from the temporal sovereignty of the country; to question the rightful power of a body of laymen to meddle with the property of a Church like this, whose Divine origin, and Divine mission and authority have been universally acknowledged for about twelve hundred years; to question the rightful power of a parliament, in such a case, was not a thing so very unreasonable; but, on the contrary, the questioners had reason on their side, especially as these doctrines had prevailed during so long a period; and as the country had been so free, and so happy, during the greater part of that period.

But, Parsons, has your Church any such pretensions? I have a high opinion of that quality in you, which is usually denominated "brass," but, do you pretend that this establishment was founded by Jesus Christ and his Apostles? Do you pretend to hold your possessions immediately by a grant from God; and that they are as much yours as my life and my limbs are mine? Why, yes, you are, at this time (very curious to relate), endeavoring to set up a something savoring of these pretension; and are positively asserting that you hold your possessions, and to the exclusion too of all other Christian sects, by a right of prescription; that is to say, a right which existed before all written laws. This was distinctly stated by Sir Robert Peel, during the discussion of the question relative to the admission of Dissenters, to take degrees in the Universities. Quite enough had been written and published by me, long before, to shew that it was rapine, on the part of those who took the Church property from Catholics and gave it to Protestants; that that was an act of rapine, and not an act of rightful power, on the part of the Parliament of that day, unless the present Parliament had the rightful power to take property from the present possessors and dispose of it at pleasure. Perceiving the irresistible force of this argument, Sir Robert Peel, forgetting all about the lay-impropriations, discovered that the Catholic Church had prescriptive right to its possessions; and that the Parliament had never meddled with that prescriptive right; that the Established Church was still in fact the Catholic Church, and was merely reformed; and that it was in the possession of all the prescriptive rights which had ever belonged to "Holy Church!"

If this were so; if you were merely a reformed Catholic Church, and the regular successors of the bishops and priests of the Roman Catholic religion; then all the lay-estates, in tithes, or in lands, which were formerly possessed by your predecessors, are wholly destitute of a title; and the owners may, any day, be legally ejected by the King's Attorney-General; and the king may order the estates to be returned to you. However, we are now going to look at the reality; we are now

going to see, that, to tithes, to oblations, to bishop's lands, to college lands, to anything that you possess, as clergy of the Church, you have no prescriptive right, any more than the Duke of Wellington has to his estate of Strathfieldsaye, which he possesses in virtue of an Act of Parliament. Indeed, what are the names, style, and title of your Church? Why, "The Protestant Church of England as by law established;" not as by Christ established; not as established by the Apostles. The King's coronation oath binds him to support the Protestant Church "as by law established;" and this description was invented, too, for the express purpose of distinguishing the tenure of your church from that of the Roman Catholic Church; the tenure of which was by prescription, independent of all written law. In short, yours is a Church founded solely on Acts of the Parliament, sitting at Westminster; and we are now going to see what those Acts of Parliament were; under what circumstances they were passed; and the sort of men by whom they were passed; together with the manifest motives and objects of those men.

The Roman Catholic Church had begun to have its authority disputed, in some parts of Christendom, about the year 1520. At this time Henry the Eighth, for the purpose of gratifying his own wicked passions, joined those who had begun to deny the authority of the Pope as head of the church, though he had before written a book in defence of that authority, for which he had received the title of "Defender of the Faith," which our kings retain to this day, though by their coronation-oath they solemnly protest against that very faith, of which Henry the Eighth was the defender! This monster of cruelty proclaimed himself to be the supreme head of Christ's Church in England; and he put to death hundreds of the most virtuous and excellent persons, because they would not take an oath recognizing his spiritual supremacy. Finding his most strenuous opponents to be in the monasteries, and, at the same time, eager to get hold of the possessions of those monasteries, as the means of binding over to his side the most powerful men in the country, he suppressed; that is to say, he confiscated, and took possession of all the monasteries and all their immense estates. This was not done without Acts of Parliament. Two Acts were passed; one in the 27th year of his reign, and in the year 1535; the other in the 31st year of his reign, and in the year 1539. These Acts of the Parliament granted to him all this great mass of possessions; and granted to him, also, a very considerable part of the great tithes of the parishes; because the monasteries had, in many cases, become both the patrons and the incumbents of the benefices of the parishes. Thus, more than a third part of the whole of the real property of the kingdom was granted to him by the Parliament, with power to give it away to whom he pleased; to sell it, or to exchange it. Those who passed these Acts knew very well that they should have the chief share of the spoil. He was com-

pelled to divide this spoil amongst the noblemen, gentlemen, and all persons of great power and influence in the country; in order to bind them up in the same girdle with himself. This he did, without loss of time, and we are now going to see the prodigious effect of this division of the spoil; and especially we are going to see its great effect in the producing of this present Church of England, "as by law established."

Amid such assaults as these, it was impossible that the Roman Catholic Church should remain unshaken. When men saw these monstrous acts of what had hitherto been deemed sacrilege, committed, not only with impunity, but under the sanction of law; when they saw a mere layman assume the supremacy of the Church of Christ; when they saw innumerable persons put to death for refusing to swear, that they believed that which they had always taught to disbelieve; when they heard this new head of the church proclaiming one sort of a creed one day, and another sort of creed another day; when they saw him burning Protestants and Catholics at the same stake; and still heard him call himself a Catholic king, and a spiritual head of the church at the same time; amidst all these things, it was impossible that men could retain anything like a unity of faith; it was impossible that the nation should not be split up into a diversity of sects; that each man should not claim a right to think and decide for himself in religious matters; and this actually was the state of England, in this respect, at the time of the death of this merciless tyrant, which took place in the year 1547, when he expired, in the fifty-sixth year of his age, and in the thirty-eighth of his reign, the most unjust, hard-hearted, mean, and most sanguinary tyrant that the world had ever beheld, whether Christian or Heathen. As long as this tyrant existed, the holders of confiscated church-property, which was also the patrimony of the poor at the same time, were safe in their possessions, under his sort of mongrel Catholic Church; but when his son, Edward the Sixth, (a mere boy), succeeded him, and the government was to be carried on by guardians and trustees, there was great danger that the people would resume their rights at any rate; that the Pope would, in a short time, resume his power in England, where the parish-priests were still Catholic; and, if he resumed his power, the shares in the plunder were in a perilous state, as far as related to that plunder. Therefore, in order to obviate this danger, it was necessary to abrogate, to put down by Act of Parliament, to efface forever, if possible, the Catholic religion in England. And, Parsons, look at the thing well; for here you will find the first, the great, the all-powerful motive for making the Protestant Church, "as by law established." If men had been left without any law to compel them to submit to any particular church, they who have never had an idea of tithes, oblations, or church-land rents, payable to mere laymen, never could have long submitted to such payment. Nothing but the

axes and the halters, and the fires of Henry the Eighth, could have induced them to submit to this. It was therefore necessary to make another church; and to give to that church all the powers, all the exclusive benefits, all the protection, and all the advantages necessary to make it a valuable thing to those who would necessarily have its patronage exclusively in their hands.

With these motives in their minds, and these objects before them, the powerful gentry, to name them by one word, the aristocracy, having got rid of the old tyrant, and his mongrel Catholic religion, resolved to make a new church, by law, and a Protestant Church, in order that the Pope might never come and instigate the people to make them restore the landed estates and the tithes, which they had got into their possession by grants from the barbarous old tyrant. In their execution of this design, this nation witnessed scenes never before witnessed in the world; such insincerity; such barefaced apostasy; such greediness; such injustice; such defiance of every sentiment of morality, and every sentiment of religion; such prostration of character; as can not be described by tongue, or pen, except in faithfully revealing the facts; and it would be wise in you, Parsons, never to direct our eyes back to the origin of this church, as by law established. The Catholics assert that their church originated with Christ and his apostles; yours originated with the aristocracy of England, whose conduct, in the making of this church, we have now to survey; we have now to look at it in its true colours, be the effect on our minds what they may.

The motives for making the church, I have described; and now we have to see something of the manner of making it. The first step was by Act of Parliament, 1st year of Edward the Sixth, chapter one; and in the year 1547. This is an act to punish people for speaking irreverently against the sacrament, taken in both kinds, which was contrary to the practice of the Catholic Church. The preamble of the Act tells us, that this new practice had been ridiculed by the people, "in dialogues, rhymes, songs, plays, and jests." The sharers of the spoil of the church and the poor were by no means disposed to suffer songs and jests upon the subject. They, therefore, enacted that these rhymsters and singers should suffer "imprisonment" of their bodies, and fines, at the king's will and pleasure. Though this was wholly a new thing; quite contrary to the faith and practice of the people and of their forefathers for nine hundred years; a new invention, overthrowing the main pillar of their faith. This monstrous severity was followed by an enactment, giving a new interpretation to the Holy Scriptures, and containing an assertion, laid down by mere laymen that both the bread and the wine were necessary to be taken. But this was only a foretaste of that which was to come; it was a preparing of the way for the making of this church, the fate of which is now to be decided.

In the second year of this boy-king (who was now only eleven years old), who was,

at once supreme spiritual head of the church, and secular sovereign of the state, this Protestant Church and religion were established. The Roman Catholic religion had been abrogated; having been protested against, and declared to be idolatrous and damnable, all men were let loose to choose for themselves, each having the bible in his hands. One sect had as much right to the churches and the tithes as another sect; but this would never have done for the aristocracy. The remaining titles, the oblations, the bishops' lands, the college lands; these were too valuable to be suffered to be scrambled for; and although the aristocracy had protested against that church to which they had belonged, and for the support of which they had been given, still they had no quarrel with the things themselves; they had not protested against the tithes, and the lands, and the oblations; they had only protested against their being in hands other than their own. The Catholic religion was idolatrous and damnable; but they saw nothing either idolatrous or damnable, in the lands, the tithes, and the oblations. These, therefore, they resolved to keep; but, to keep them they must have another church; and to that church all must yield tithes and oblations, however contrary its creeds might be to the faith which the scriptures taught them to adopt, or which they had been taught by their fathers from generation to generation. The preamble of the Act of Parliament (1st and 2d Edward the Sixth) tells us that "the king, in his great goodness, has appointed the archbishop of Canterbury (Cranmer), and others, to draw, and make, one meet order, rite, and fashion, of Common and open prayer, and Administration of sacraments, to be had, and used, in his Majesty's realm of England and Wales; the which at this time, by the aid of the Holy Ghost, with one uniform agreement, is of them concluded, set forth, and delivered to his Highness [eleven years of age] to his great comfort and quietness of mind, entitled, 'The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church after the use of the Church of England.' Wherefore, the Lords spiritual and temporal in this present Parliament assembled, considering as well the most godly travel of the kings righteousness (eleven years of age), of the Lord Protector, and of other his Highness' council, in gathering and collecting the said Arch-bishop and learned men together, as the godly prayers, rites and ceremonies in the said book mentioned; and the considerations of altering those things he altered, and retaining those things which he retained in the said book, but also the honor of God and great quietness, which, by the grace of God, shall ensue, do give his Highness most hearty and lowly thanks for the same."

Bearing in mind this assertion about the aid of the Holy Ghost in this work, let us now come to the enactments. You, Parsons, found the church's prescriptive rights upon the assertion, that there never was any Act of Parliament for taking the ben-

efices away from the Catholics and giving them to Protestants; that the Catholic parish-priests were never ousted from their benefices by Act of Parliament; that they became converted in their several parishes, or continued to exercise their functions as before, till the day of their death; or that they went away from their benefices without force; so that as they had unquestionably a prescriptive right to their benefices, the present parsons stand fairly in their shoes, and have a prescriptive right too. Now, then, let us see how this matter stands. The king had put forth a Book of Homilies and a Catechism. Priests had been permitted to marry; and an act was soon after passed (2d and 3d Edward the Sixth, chap. 21) to allow Priests to marry. Every inducement had been offered to withdraw the parish-priests from their religion; but still, with very few scandalous exceptions, they remained firm in their faith and their practice, at the time of the passing of this act. The act, therefore, provided that if any rector, vicar, perpetual curate, or other priest, with benefice, should in future say mass in the usual manner, and not use the common prayer book, he should forfeit to the king one year's revenue of his benefice, and be imprisoned for six months; that for a second offense he should be deprived of his benefice, and of all his spiritual promotions, and be imprisoned for one whole year; for a third offense, imprisonment during his natural life; that if the priest had no benefice, he should be imprisoned for six months for the first offense; and for the second offense, should be imprisoned for his natural life! Thus did this gentle Christian Church begin; thus did the angel of charity, humility, and humanity, preside at her birth. But the act did not stop here, it went on to the laity; and it enacted, that if any one should by interludes, plays, songs, rhymes, or by other open words, declare or speak anything in derogation, depraving, or despising the said Book of Common Prayer, penalty after penalty were to follow, till at last came forfeiture of goods and chattels to the king, and imprisonment during the natural life of the party!

Here we have a faithful account of the birth of this famous church which simply put it to the priests and the people: "Here is this church, take it; or, take pecuniary ruin and imprisonment for life;" and in the face of these undeniable facts, is there any one base enough to say, that the Catholic priests were not ousted by force, and by Act of Parliament? The act provides for the depriving of the party of his benefice, and of all spiritual promotion whatever, unless he apostatize from the Catholic religion; and it authorizes patrons to appoint Protestant ministers to succeed him, in just the same manner as if he were dead. Will Sir Robert Peel call this "a reformed Catholic church," then? Will he again say, that the Protestant parsons stand in the prescriptive shoes of the Catholic priests?

But the reader will say, did this Common Prayer Book always continue in use, after this Act was passed? Oh no! And now we have to see what sort of men

those were who made this new Church, and to see well what their motives were. For very much depends upon this, when we are estimating the character of this Church.

This church-making king died at the end of about seven years, and was succeeded on the throne by his sister Mary, who was a Catholic; and who, proceeding upon the settled constitution and laws of the country, resolved upon restoring the Catholic religion. The Common-Prayer-Book aristocracy, exceedingly alarmed at this prospect; not so much alarmed, however, for the almost certain loss of the Common Prayer Book and the new Church as for the possible, and even probable, loss of that immense mass of property of the church and the poor, which they had got into their possession, by the means before mentioned, entered into a negotiation with the queen, agreeing to give up their Common Prayer Book and their Protestant religion; agreeing to bring back the Catholic religion into the country, and to punish parsons for not being Catholics, as they had punished them for not being Protestants; agreeing to confess themselves to have been schismatic; agreeing to receive absolution from the Pope, for having rebelled against his authority; agreeing to reinstate him in all his power in England, which they before designated as abominable usurpations; agreeing, above all things, to abrogate as schismatical that very Common Prayer Book which they had before declared, in the preamble to an Act of Parliament, to have been composed by the "Aid of the Holy Ghost," and which was, they said, made "to the honor of God;" agreeing to all this, if the Queen would obtain the consent of the Pope, and give her own consent, to suffer them to keep the immense masses of property in land and in tithes, which, during the two preceding reigns, they had grasped from the Church and the poor! This is something so monstrous, that I would venture to state it upon no authority short of that of an Act of Parliament; and yet it is by no means the worst we have to behold on the part of these men who have called themselves noblemen and gentlemen, and whose descendants coolly assume the same appellations!

As a sort of prelude to the monstrous acts which they were about to perform, they passed, almost as soon as Mary was upon the throne, an Act to repeal the whole of the famous act making the Common Prayer Book, and that too upon the ground that it was contrary to the true religion; though they alleged that they had been assisted by the Holy Ghost, in the making of that Book of Common Prayer! They abolished all the penalties for persons acting plays, singing songs, ridiculing the new religion; they repealed the law for preventing images being put up in churches; they repealed the law permitting priests to marry; they swept away, by this Act of Parliament, every vestige of the Protestant Church service, and reinstated the service of the Catholic religion; brought in again the singing of

the mass in all the churches and chapels: and this too upon the express ground that they had been for years wandering in error and in schism; though never forget that they asserted that the Holy Ghost had assisted them in making their Common Prayer Book!

This, however, was only a beginning. Having made their bargain to keep the lands and the tithes, which they had taken from the church and the poor, they petitioned the Queen to intercede with the Pope to forgive them for all the sins they had committed against him, and against the Catholic faith; to "assail, discharge, and deliver them from all ecclesiastical excommunications, interdictions, and censures, hanging over their heads, for their faults during the schism: and to take them again into the bosom of Holy Church." The Queen, detesting the monsters in her heart, no doubt consented, and obtained the Pope's consent, to let them keep the lands and tithes; not because it was right, but because it was thought to be an evil less than that of a civil war, which might have been produced by a rejection of the terms of this agreement. Having obtained the security, Cardinal Pole was sent over by the Pope, as his legate, authorized to give them pardon and absolution. To work they went, instantly, to repeal every Act made after Henry the Eighth began his rebellion against the Pope; every Act at all trenching on the papal authority; but taking special care in the same Act to secure to themselves the safe possession of all the property of the church and the poor, which they had grasped during the reigns of Henry and Edward. Though, I say, I am referring to Acts of Parliament, and though the reader will, upon reflection, know that I should not dare to state the substance of those Acts untruly, still I can not give an adequate idea of the character of these Protestant church-makers, without taking their own words, as I find them in the preamble to this Act, 1st and 2d of Mary, chapter 8; and when I read it, I always wonder that some scheme or other has not been invented for the obliterating, for the erasing, from the statute-book words so dishonorable, so indelibly infamous.

Continued.

#### JUSTIFICATION BY FAITH.

"WHEREFORE being justified by faith we have peace with God, through our Lord Jesus Christ."—Rom. 5: 1.

This statement of the apostle, with similar texts taken abstractly from the Scriptures without any regard to the context, has been made the foundation of the theory of man's being saved by faith alone.

The word "therefore," signifies that the apostle, from a process of reasoning, had arrived at a conclusion; had demonstrated a position assumed. If we turn to the third chapter we will find that he is reasoning with the Jews, showing the difference between two laws, one the law of works, (which may be applied to the Mosaic law, as the Jews were great sticklers for that), and the other the law of faith. And in the 27th verse he asks the ques-

tion: "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith."

The next verse is used with strong emphasis by the supporters of the above theory—"Therefore we conclude that a man is justified by faith alone, without the deeds of the law." They say that the word of the apostle is positive here, that a man is saved by faith alone, without *any* works. Suppose we place another saying of the apostle found in chapter 2d in juxtaposition with this, and there appears to the superficial thinker a paradox—a contradiction,—“For not the hearers of the law are just before God, but the doers of the law are justified.” If there was only one law spoken of in his reasoning in the 2d, 3d, and 4th chapters, then here is a pointed contradiction. But if the reader will read the context preceding this assertion in the 2d chapter he will find that “the law” Paul refers to, (that, to be justified, men are to do the deeds of), is that “law of faith,” by which boasting was excluded, which he and the rest of his brethren in the ministry were sent to preach to the world as having superseded the law of Jewish works, by the deeds of which no flesh could be justified, because it was “done away” in Christ. Commencing at the 6th verse, he says: “Who (God) will render to every man according to his deeds. To them who by patient continuance in *well doing* seek for glory, and honor, and immortality, eternal life. But unto them that are contentious, and do not *obey the truth*, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace to every man that *worketh good*. . . . For not the hearers of the law are just before God, but the doers of the law are justified.” This is in keeping with the statement of James 1: “But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a *doer of the work*, this man shall be blessed in his deeds.” Here then is the perfect law spoken of, by the deeds of which a man is to be justified, or blessed; and that law is “the law of faith,” as before quoted. Therefore when we read that man is saved, or justified, it is by “the law of faith,” and by this law alone; for, “He that believeth and is baptized shall be saved, but he that believeth not shall be damned,” says the “Author of eternal salvation unto all them that *obey Him*.”

Law, which is defined as a “rule of action,” implies conditions to be observed, the non-observance of which brings punishment, but the obedience to which secures the blessings accruing therefrom. “Go ye into all the world, and preach the gospel to every creature. He that believeth [the gospel I send you to preach] and is baptized, shall be saved, but he that believeth not [therefore will not attempt to be baptized] shall be damned.” We here perceive that the law of faith by which a man is justified, the perfect law of liberty, by obedience to which a man is to be

blessed in his deed, and the gospel by which we secure salvation, are one and the same.

Paul in making the statement—“Therefore we conclude that a man is justified by [the law of] faith alone,” is consistent with himself in Galatians 1: 8, “But though we or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed.”

Why was Paul so emphatic in his anathema upon any man, yea even upon an angel from heaven, for preaching any other gospel? Because that that gospel, and it alone, would save men. He says in another place, “There is one Lord, one faith, and one baptism; one God and Father of all, who is above all, and in you all.” If there had been more than one God, one Lord etc., then we might have had more than one plan of salvation. But there being one, a perfect God, infinite in wisdom, knowledge and power, truth and goodness, He could devise a perfect plan, needing no addition or diminution, even from himself; [let alone from poor frail man whose breath is in his nostrils, whose judgment is very limited and exceedingly faulty]; and any one teaching contrary to it, would secure the disfavor of heaven, and bring upon himself the curse of God, because he would be leading souls astray, causing them to lose their salvation. The apostle might well say that we are saved by this faith (or gospel) alone, and not by the deeds of the law of Moses; for that law being fulfilled in Christ, its deeds would avail nothing, and the gospel alone must be observed.

This faith spoken of in our text has “steps,” as we read in Romans 4: 12, speaking of Abraham, “And the father of circumcision to them who are not of the circumcision only, but who also walk in the *steps of that faith* of our father Abraham, which he had being yet uncircumcised.” This is the same faith the apostle is reasoning about in these chapters of his Roman letter, the faith that he was preaching for life and salvation; and he says Abraham was partaker of this same faith *before* he was circumcised. Paul says in Gal. 3d that the gospel was preached to Abraham, and this faith, or gospel, had steps. Infinite wisdom knew that human nature was so constituted that it would have to learn things even of a temporal nature by stages or steps. From infancy to old age this is so, first creep, then walk, then run in physical training; first a, b, c, then a-b ab, etc., in mental training. And whatever any man essays to learn, he has to begin at initial principles and follow on through the various steps, and progress until he becomes perfect, so far as human wisdom attains, either in art, science, or any other thing. Man being thus constituted with regard to the things of earth, how can it be expected of him otherwise with regard to heavenly things, the things of that life to come which are of so much greater moment than those of this life? Man must learn the initial work of that faith, or gospel, and proceed by stages, or steps; and the author of that faith knowing this, has adapted it to man's situation, to his powers

of thought, and his condition to act. Says the apostle: "He that cometh to God must believe that He is, and that He is a rewarder of all who diligently seek him."

This coming to God implies that man is at a distance from Him; estranged from Him; and that in coming to God he has to walk, take steps, and must perforce begin with the first step. It also suggests a preparation to dwell in the presence of that God which suggests progression, advancement to that state of perfection that we can dwell with a perfect Being; and steps are suggested all the way through. When he essays to come to God, it is very reasonable to suppose that man would have to believe in the existence of such a Being. And as all well directed, virtuous, honest labor brings its reward in this natural life, it is also reasonable that man, before moving in this spiritual labor would want to know what he should receive as a reward when that task is accomplished. It is worthy of note that the reward is obtained through diligence in seeking God, and this implies continuous labor. Faith, a belief in God being the first step, is brought about (as well as every other step) by hearing the word of God through the preacher, or one that is sent of God with that word to declare. "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? As it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! So then faith cometh by hearing, by the word of God."—Rom. 10: 14-16. To the logical mind, Paul is very sound in his reasoning here, for a man that never heard of God would never essay to keep his commandments. And he must hear from a preacher, one sent from God, (who knows that of which he affirms), before belief is begotten in his heart.

Here is a man who believes that there is a God; wants to come to Him to receive the great reward; enquires very naturally the way that he must walk to find Him. This is a very proper inquiry, and places the man in the same condition as those three thousand were on the day of Pentecost who exclaimed, "Men and brethren what shall we do?"

They had been listening to Peter's preaching which convinced them of the truth of what he said, he having demonstrated that God the Father had raised up Jesus, and made him both Lord and Christ; and believing what he said they were pricked in their hearts, and uttered the foregoing exclamation. Peter needed no other proof than the question asked, to convince him that they believed in God and in Jesus whom he preceeded; and hence, seeing they had taken the first step—faith in God—told them the next steps to take, viz: repentance and then baptism for the remission of sins, and gave them the promise of the Holy Ghost: "Repent and be baptized ever one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy

Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." We see here that Peter was living up to what his Master had commanded him to do in all the world—"Preach the gospel to every creature." How emphatically he taught that "every one" of them were to obey the conditions; for by "the law of faith," or gospel, alone, should men be justified or saved. There was no other plan given among men.

We perceive by the record that these three steps were taken by those three thousand on that memorable day. They had obeyed the law of adoption, and were eligible to receive the promised Spirit of adoption whereby they could cry Abba, Father. They would then be the children of God, heirs of God and joint heirs with Jesus Christ, "If so be that we suffer with Him, that we may be also glorified together."—Rom. 8: 7.

If Peter made mention of the step by which the Holy Ghost was received on that day, the historian overlooked it, but made amends in the 8th and 19th chapters of Acts, by stating these that repentant, baptized believers, by the imposition of hands of those authorized to officiate in that ordinance, received the gift of the Holy Ghost. The law of adoption, to be valid in the sight of God, must be administered by the authority of God, whether in His own person, or when conferred upon His creature, man, to act in His name. In earthly governments none but those who are authorized by those governments can adopt foreigners into citizenship; and men attempting to act in that capacity without being authorized, would expect, if caught, to suffer punishment as offenders against the law. If men expect to be punished for acting without authority in earthly governments, how much more should they expect it for assuming to act for the government of heaven in adopting citizens into that government? For, "No man taketh this honor unto himself but he that is called of God as was Aaron."—Heb. 5: 4. We here perceive that four steps have been taken before a man receives the Spirit of adoption, whereby he knows of his sonship, so that he can call God his Father. Man through the fall had lost his relationship with God, became an alien and a stranger to Him, and it was the mission of Christ to restore man to that sonship, which he proposed to do (after cancelling the original sin through the atonement) by the plan of mercy, the law of faith, which law in every age, whenever preached by the authority of the living God, had steps in it by which a man could be reinstated in favor with God. Having become a son of God by adoption, having entered the narrow gate, his feet are placed in the "narrow way" which leadeth to God, to enjoy a fulness of that life he has now entered upon as an adopted son of God, even eternal life. A narrow way to walk suggests steps to be taken, and they must be taken in that way in order to advance and obtain the prize, for it lies at the end of that way. Paul said he had fought the good fight, he had finished his course, he

had kept the faith, and that there was a crown laid up for him, and not for him only, but for all those who longed for His (Christ's) appearing.

He had kept the faith, the same faith that Abraham had, (which had steps in it), and pursuing these steps to the end he finished his course and was ready to depart.

In the opinion of the writer it is called the narrow way because we are not allowed any latitude to walk in only that which God has prescribed. We must walk single file, we can not save any other but ourselves; we can not keep the commandments of God for any but ourselves; we can encourage, assist, and cheer each other on to patient continuance in the narrow way, and by such encouragement the faint may pluck up courage and renew their diligence to keep on unto the end and thus secure the prize, but it is an individual work to secure salvation.

The Book of Mormon represents the tree of life to be at the end of a very narrow path which runs by the side of a fountain of filthy water, and there is an iron rod that leadeth to the tree of life; (it is called the word of God); and those essaying to go to the tree of life must lay hold of this iron rod, and by so doing their feet remain in the narrow path and they are made partakers, at the end of the path of that choice fruit that the tree bears, interpreted the love of God. Those who do not cling to the rod are apt to fall into the filthy stream and lose their souls. When people have entered through the gate, or law of adoption, they then have to make themselves acquainted with the revealed word of God to learn his will made known in his commandments, live by every word that proceedeth out of the mouth of God for our observance, and if we do this we have the promise that the Spirit shall guide us into all truth. "For they that are led by the Spirit of God, they are the sons of God." The sons of God are heirs to their Father's estate, or glory, which they receive if faithful to the end. For it is written: "Blessed are the meek, for they shall inherit the earth." That inheritance will not be confined to a thousand years reign on the earth with Christ in the great millennium, when the devil is bound; but it will extend to the new earth whereon there is no sea, as described by the Revelator in chapter 21. Upon this new earth the Father will dwell with his people who have overcome. When the inheritance of the earth by the meek commences, it is at the beginning of Christ's reign, and His dominion is to be "from sea to sea, and from the rivers to the ends of the earth."

We perceive that there is a sea on the earth through the thousand years reign; and through the little season after that reign there is also a sea; for at the end of that season, at the great day of judgment, in which the dead both small and great shall stand to be judged of God, the sea is to give up its dead, as well as death and hell. But immediately *after this*, the apostle saw a new heaven and a new earth, and declares that the first heaven and the first earth had, with its sea, passed away; and not till this change takes place

will God the Father deign to take up his abode with men on earth. And on this new earth where the Father (and the Son) dwells, it is promised, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." If he inherits *all things*, the new earth will be contained in that number, and the writer would like to know how much more he could inherit. His glory will be full; his happiness complete, nothing can be lacking. And he arrives at this state by continued steps from adoption as a child of God, on through this probation, on through the Millennium he progresses under the teachings of his Lord and Savior, until he is prepared to dwell in the presence of the Father, with the Son, on the new earth, to "inherit all things." And thus mote it be, dear reader, with you and I, is the prayer of yours,

E. STAFFORD.

## Miscellaneous.

### NOTICES.

To all whom it may concern: About four years ago one Nathaniel Dunaho left this, the Santa Rosa county, Florida, and I would warn the Saints against him. He was a member of the Eureka branch, and was ordained a priest. He has been discarded from that branch. The last heard from he was in Vernon, Washington county, Florida.

G. R. SCOGIN, Pres. Florida Dist.

Will the person who has "Cornish's Bible Synopsis," belonging to the Church Library, please return the same. It was taken months ago.

JOHN SCOTT, Librarian.

### MARRIED.

MASTERS—ANDREW.—At the residence of the bride, Bro. George Masters of Sharrotsville, Ohio, and Sr. Mary Ann Andrew of Washingtonville, Ohio, September 13th, 1887. The ceremony was performed by Elder John J. Morgan in the presence of a large concourse of Saints and friends. A sumptuous supper was served.

### DIED.

STRONG.—In Harrison county, Missouri, September 17th, 1887, of lung fever, Zenos H. Strong, aged 18 years and 9 days. He was born in Mercer county, Illinois, August 29th, 1869; was blessed at Buffalo Prairie conference by father Z. H. Gurley; was baptized at Lamoni, Decatur county, Iowa, June 4th, 1881, by brother Asa S. Cochran, and confirmed under the hands of brother J. M. Harvey. He was the son of Daniel W. Strong and grandson of Harvey Strong, who will be remembered by many of the old-time Saints. This promising youth, cut down in the morning of life leaves a widowed mother, two sisters and two brothers to mourn their loss. Winning and gentle, loyal and kind; he was beloved by all who knew him.

RUBY.—September 13th, 1887, Phebe Ruby, of congestion of the brain. She was 62 years old, leaves 5 children to mourn their loss, all members of the church but one. She was an old member of the church. She was willing to go, and died very easy—like going to sleep.

MILLIGAN.—At Wilmott, Ray county, Missouri, Bro. Sherman Milligan. He was born in Ray county, Missouri, September 8th, 1865; was baptized by elder L. Booker August 1st, 1887, and died August 11th, 1887. He was a good man, leaves a wife, a widowed mother, brothers and sisters, and many friends to mourn his death. Funeral sermon by elder F. C. Warnky. Text, Job. 14: 14.

CLARKE.—In Chambersburg, Pa., on the 11th of September, Alexander, son of William and A. M. Clarke, aged 5 months. Bro. B. O. Herbert conducted the funeral service.

## Conference Minutes.

### PITTSBURG AND KIRTLAND.

The semi-annual conference of the above district met at the new chapel of the Blakes Mills branch, New Philadelphia, Ohio, Saturday and Sunday, September 10th and 11th, 1887. G. T. Griffiths president, R. S. Salyards secretary. Branch reports: Pittsburg 147; 2 baptized, 5 received, 3 removed, 1 died. Fairview 40; 9 baptized, 2 died. Kirtland 27; 4 baptized, 4 received by letter. Washington 23; 4 baptized. Blakes Mills 24; 7 baptized. Church Hill 25; 6 baptized, 6 received by letter. Lakeview, no change. Conneaut Township (new branch) 17 members. No reports from Wheeling, Lampsville, Belmont and Mansfield branches. Report of F. Criley, Bishop's Agent, was read, and after being audited by Brn. E. L. Kelley, James Brown and John Cramer was adopted: On hand last report \$199 91, received (for six months ending June 30th) \$371 64, total \$571 55; expenditures \$491 93, on hand \$79 62. The Bishop's Agent in his report made an urgent appeal that the Saints make a greater effort to observe the temporal law in order to carry on the work, stating that he had not been properly sustained in the financial department. Reports of ministry: G. T. Griffiths (baptized 18 or 20), E. L. Kelley (baptized 3), James Brown (baptized 11), R. S. Salyards (baptized 3), W. H. Garrett (baptized 2), organized a new branch called the Conneaut Township branch, composed of 17 members. Reports by letter: W. H. Kelley, David M. Strachan (baptized 6). All the reports of the ministry were encouraging, showing that the harvest is greater than can be possibly supplied by the few laborers. Other baptisms not reported show a gain of 50 or 60 new members since last conference. Attention was called to the necessity of all Saints in the district being prompt in aiding Sr. "Frances" in her efforts to establish "Autumn Leaves" as a publication that will supply the demand of the youth of the church for suitable literature. Brn. Kelley and Garrett were upon motion appointed a committee to consider the matter. They presented the following which was unanimously adopted. Whereas, we look with favor upon the efforts now being made by Sr. M. F. Walker to furnish a periodical suitable for the youth of the church, and recognizing that unity of action on the part of the membership is necessary to ensure success in the undertaking; therefore, be it Resolved, that as a conference we request the traveling ministry of this district and especially the presidents of branches to take up the matter in their respective charges, and solicit names (and moneys when called for) and forward the same to Sr. Walker. President Griffiths called attention to many of the elders in the district who failed to labor, or to report although he and others had repeatedly urged them to be active. Resolved, that all elders in the district, who are not officers in branches, be again notified to report to the district and that in case of failure to do so at the next district conference that the president and secretary be hereby instructed to demand their licenses. Resolved, that all branches be instructed to send delegates to the district conferences as provided for in the law (D. & C. sec. 17) and that it be understood that said delegates shall not prevent any other members who may attend from said branches from participating in the business sessions. Resolved, that we commend the work of Bro. J. H. Peters in furnishing copies of the Voice of Warning for free circulation, and that we recommend to all scattered members in the district, and all those in branches, who can use them that they write to Bro. Peters and obtain them, and thus assist in spreading the truth and in making openings for the elders. Brn. W. H. Kelley, G. T. Griffiths and E. C. Briggs, were sustained as ministers in charge, and R. S. Salyards and James Brown as traveling ministers in the district. Resolved, that we sustain Bro. Frank Criley as Bishop's Agent, and that we appreciate his past energetic efforts to build up the financial system of the district. Resolved, that all collectors of the general

church funds who are appointed in the various branches be instructed to send to Bishop G. A. Blakeslee at Galien, Berrien county, Michigan, and obtain subscription books for the raising of and keeping account of such funds. R. S. Salyards was continued as secretary. By his own request Bro. A. M. Teagarden was released as assistant secretary, and W. H. Garrett appointed as such. G. T. Griffiths was continued as district president. John J. Morgans was sustained as a minister in the district. Services: Preaching Saturday evening by James Brown. Social meeting Sunday morning in charge of Brn. Griffiths and Morgan. Preaching in the forenoon by E. L. Kelley; in the afternoon by W. H. Garrett; in the evening by E. L. Kelley. Branches who have not reported will please send in reports of any changes on their records to the secretary at Kirtland, Ohio. Adjourned to meet at Wheeling, West Virginia, first Saturday and Sunday in March, (3d and 4th), 1888.

### KEWANEE.

The Kewanee district conference convened at Buffalo Prairie, September 10th, elder James W. Terry presiding, John Chisnall, secretary. In prayer and testimony meeting A. H. Smith led the Saints in fervent prayer, was followed by a good number participating in the exercises of the meeting, with a strong manifest degree of God's Spirit, while the countenances of the Saints beamed with joy at the privilege enjoyed of meeting together again under such favorable circumstances. Branch reports.—Buffalo Prairie 62; Millersburg 43; Henderson Grove 43; Kewanee 70. Bishop's Agent, R. J. Benjamin, reported received for six months ending September 5th, \$15.80, disbursed \$15; in hand 80 cts. Elder's Reports.—A. H. Smith, James McKiernan, M. T. Short, T. F. Stafford, J. A. Robinson, E. T. Bryant, John Chisnall, J. T. Adams; priest L. Tryon, H. Williams, teacher J. W. Terry; all of which showed much interest in the work, and the good being done. By request, elder A. H. Smith explained points of interest in the Epistle of the Twelve, as he understood it; thought with a proper understanding there could be no clash of interests arising from it. Elders Short and McKiernan supporting the views advanced. Elder J. W. Terry president, and John Chisnall secretary, for the ensuing six months. Elder Robinson called attention of the conference to the small amount of contributions in the district to the Bishop's Agent; thought that some action should be taken to stimulate collections. Elder Short spoke in the same line of thought. Preaching Saturday evening by Elder T. F. Stafford, assisted by Bro. Chisnall. On Sunday morning the Saints met for prayer and testimony meeting. Preaching Sunday morning by elder A. H. Smith, and in the afternoon by elder J. H. Robinson. Six new baptized members were confirmed. Adjourned to Kewanee, Illinois, on the second Saturday in December [10th] 1887.

### NAUVOO AND STRING PRAIRIE.

Conference convened at Burlington, Iowa, September 3d, 1887, Bro. James McKeirnan in the chair. Rock Creek, Keokuk, and Farmington branches reported no change; Burlington an addition of three by baptism, and Montrose a loss of four by removal. J. H. Lambert, Bishop's Agent, reported, on hand last report \$33 21, received since \$12 50, total \$45 71; paid out \$30, balance \$15 71. Report was received. All visiting brethren were invited to take part in the deliberations of the conference. Bro. James McKeirnan, president of the district, had been hindered some by sickness in his family; had baptized three. Bro. A. H. Smith had labored at Keokuk and Montrose. Bro. M. T. Short reported some of his labors. Brn. H. T. Pitt, J. H. Lambert, W. D. Morton and F. Johnson reported. Bro. Thomas Revel reported by proxy; had baptized one. Teacher O. Owen reported. The committee on affairs near Elveston reported that they had tried Alanson Wells and Margaret L. Wier and believed them to be guilty as charged. Moved that they be and are hereby expelled from the church. Carried. The district president was instructed to attend to ordinations recom-

mended by the Keokuk branch. Bro. McKiernan preached Saturday evening, Bro. A. H. Smith Sunday at 11 a. m., Bro. M. T. Short Sunday evening, and Brn. F. Johnson and H. T. Pitt were in charge of the afternoon social and sacrament meeting. The meetings for worship were fairly well attended, and the Saints were edified and strengthened. Conference adjourned to meet at Keokuk, Iowa, December 3d, 1887, at 10:30 a. m.

**CENTRAL NEBRASKA.**

This conference met with the Deer Creek branch the 3d and 4th of September, 1887, at 11 a. m., with Bro. Gammet in the chair. J. H. Jackson clerk. Elders Rumel, Kester, and Gammet reported in person, also Priest Cain, Teacher J. H. Jackson, and Deacon Holland; and Elders C. D. Stevens and James Caffall by letter. Branch reports: Clear Water 71, Deer Creek 35. Bro. Rumel was invited to take part in the conference. The Bishop's Agent's report was accepted. At three p. m., on the recommendation of the Clear Water branch, Bro. John C. Rogerson was ordained to the office of an elder, under the hands of Brn. Rumel and Gammet. Bro. Gammet was chosen president of the district, and Bro. J. H. Jackson clerk for the next six months. Brother Gammet was sustained as Bishop's Agent. Preaching Sunday morning by Bro. Kester, and in the afternoon by Bro. Rumel. The Saints felt renewed in the work and parted in good feeling. Adjourned to meet with the Clear Water branch the last Saturday in February, 1888.

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 751.

Lamoni, Iowa, October 8, 1887.

No. 41.

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, October 8, 1887.

### THE BRIGHAMITE SUCCESSION.

A UTAH exchange, the Provo *Enquirer*, says:

"The timely calling of the late President Brigham Young to the leadership of the Church of God, at the critical state of affairs in Nauvoo, did most certainly prove disastrous to the factions that were contending for the reins of government, but proved a blessing to the true followers of the martyred prophet."

The facts are, Brigham and some others of his quorum *usurped* authority in respect to leadership, and entered upon duties which did not pertain to them, and from which they were prohibited by the laws of the church and the published teachings of Joseph the Seer and President of the church.

It is plainly shown in the first revelation in this dispensation which speaks of the Twelve, that they were not to have authority over the local affairs of the church; but that they were to be traveling ministers, for it says: "They are called to go into all the world to preach my gospel unto every creature."—Doc. Cov. 16: 5; revelation June, 1829. To this agrees the revelation on priesthood, Doc. Cov. 104: 11:—"The twelve traveling counselors are called to be the twelve apostles or special witnesses of the name of Christ in all the world; thus differing from other officers in the church in the duties of their calling." Again: "The twelve are a traveling, presiding high council, to officiate in the name of the Lord, *under the direction* of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles and secondly unto the Jews."—*Ibid*, par. 12. And, to the president of the twelve the Lord said July 23d, 1837: "Thou art the man whom I have chosen to hold the keys of the kingdom (as pertaining to the twelve) *abroad* among all nations, that thou mayest be my servant, to unlock the

door of the kingdom in all *places where my servant Joseph, and my servant Sidney, and my servant Hyrum, can not come.*" \* \* \* Therefore, see to it that ye [twelve] trouble not yourselves concerning the affairs of my church in this place, [Kirtland], saith the Lord; but purify your hearts before me, and *then go ye into all the world and preach my gospel unto every creature who has not received it.*"—Doc. Cov. 106: 7, 11. Joseph the Seer said of the Twelve when chosen at Kirtland, February 14th, 1835, that they were to be "Apostles, to go to all nations, kindreds, tongues, and people."—*Mill. Star* 15: 205. And on the 27th of the same month, when instructing them he said: "They are the twelve apostles, who are called to the office of traveling high council, who are to preside over all the churches of the Saints among the Gentiles, where there is a presidency established; and they are to travel and preach among the Gentiles *until* the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the kingdom of heaven unto all nations, and to preach the gospel to every creature. This is the power, authority, and virtue of their apostleships."—*Ibid*, page 213.

May 2d, 1835, in a "Grand Council," held at Kirtland, Joseph the Seer further defined and directed in respect to the power and authority of the Twelve, saying: "The Twelve will have no right to go into Zion, or any of its stakes, and there undertake to regulate the affairs thereof, where there is a high council; but it is their duty to *go abroad* and regulate all matters relative to the different branches of the church. When the Twelve are together, or a quorum of them, in any church, [branch], they will have authority to act independently, [as a quorum], and make decisions, and those decisions will be valid. But where there is *not a quorum*, they will have to do business by the voice of the church. No standing high council has authority to go into the churches *abroad*, and regulate the affairs thereof, for this belongs to the Twelve."—*Ibid*, page 261. But, heedless or reckless of these uniform and consistent instructions, Brigham and eight of his fellows seized the reins of government in Nauvoo, a Stake of Zion, usurped the authority of the high council, of which William Marks was president, assumed to dictate, direct, and regulate the affairs of that Stake and of the whole church, at home and abroad, thereby invading the offices and exercising the powers and authorities which pertained alone to the First Presidency over the whole church, and to the high council of the church. This, Mr. "*Enquirer*," was the manner of the "calling of the late

President Brigham Young [and his fellows] to the leadership of the church" at Nauvoo, in 1844, and since. This was the first and chief step in introducing disorder and confusion. This done, and further departures from the order and faith of the church were easy and speedy.

Standing high councils were provided, in the law of the Lord, to regulate and set in order the affairs of Zion and her Stakes; and with their duties and authorities the Twelve should not have interfered, for they had no right to do so. But with Brigham and his fellows the law of the Lord, the teachings of Joseph the Seer, and the former usages of the church, were of no force or virtue. They determined to direct and regulate, in their own way, all the affairs of the church, both local and abroad, and they consequently degraded the high council and stripped it of its powers and prerogatives, vaulted into the seat of the First Presidency and exercised, so far as possible, the rights and authorities belonging to these leading quorums.

"The high council of the church was appointed by revelation," we are informed in Doctrine and Covenants 99:1, revelation February 17th, 1834, and its duties and rights are there defined. In Joseph's History we learn this also concerning its powers, for he says under date of July 7th, 1834: "I gave the council such instructions in relation to their high calling as would enable them to proceed to minister in their office agreeable to the pattern heretofore given; read the revelation on the subject, and told them that if I now should be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord; and that I had done my duty in organizing the high council, through which council the will of the Lord might be known on all important occasions in the building up of Zion and establishing truth in the earth."—*Times and Seasons* vol. 6, p. 1109, and *Mill. Star* vol. 15, p. 109.

Now this high council was fully organized, operative and efficient, at and after the death of Joseph the Seer; but, as we have before said, it was ignored and degraded by the Twelve, its rights and authorities were usurped by the latter, darkness and error wrought confusion and evil, and "great tribulation" has followed as a consequence. If the Utah Mormons would study the law and order of the church as it was had from the first under Joseph the Seer up to 1844, and then remember that God is "no respecter of persons," and that he says: "I am God! I change not," they then would see the need of returning to the foundations laid at the first, and from which they have been led since 1844. Inasmuch as the law

and order of the church established by Joseph the Seer from 1830 to 1844 is true and right, it follows that the leadership of Brigham and his fellows is wrong, for the latter contravenes and destroys the former.

The Brighamite apostle, Moses Thatcher, preaching of late said: "The mantle of Brigham Young fell upon John Taylor as the mantle of Joseph Smith fell upon Brigham Young." Well, suppose it did. What does that amount to when viewed in the light of God's word? Simply, and only, an assumption of place and power in direct violation of the law and order of God as laid down in the sacred books of the church, and in violation of the rules and usages of the church of God in the days of Joseph the Seer. By the way, the Utah leaders claimed soon after the death of Joseph the Seer, that his "mantle" had fallen upon "the Twelve." *Times and Seasons*, vol. 5: 637, 675, etc., etc. But in time this ridiculous pretension gave place to the equally false one, that "Joseph's mantle fell upon Brigham."

To make a show of acting within the law of the church, and to justify themselves in assuming the presidency over the whole church at the stakes of Zion and abroad among the branches, Brigham and his fellows quoted Doctrine and Covenants, Section 104, and construed it to mean that the Twelve, in the absence of the *quorum* of the First Presidency, had authority to "regulate all the affairs of" the church in Zion, her stakes, or abroad, and "to ordain and set in order all the other officers of the church," and they did this regardless of the qualifying clauses which say, "under the direction of the presidency of the church," (par. 12), and "agreeable to the revelation which says," (par. 30), which item of "revelation" ends with the words, "covenants and commandments of the church," on twelfth line of paragraph 31.

Brigham and his fellows said in this connection, August 15th, 1844, in "An epistle to the church . . . in Nauvoo and all the world," . . . "You are now without a prophet present with you in the flesh to guide you; but you are not without apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and to *preside over all the affairs* of the church in all the world."—*Times and Seasons*, vol. 5, p. 618. In this same epistle they introduced another lawless change when they ruled, that under and by virtue of their presidency, "Bishops will also be appointed in the larger branches;" (*Ibid*, 619); whereas *the law* of the church provided that bishops must be "appointed by," "set apart, and ordained unto this power, under the hands of the First Presidency of the Melchisedek priesthood."—Doc. Cov., 68: 2, rev. Nov., 1831; also Sec. 104: 8, 32.

After this manner, step by step, one change after another occurred in and by violation of the law and doctrine and order of the church, until July 1st, 1845, when Brigham proclaimed to the church and the world that Joseph the Seer and founder of the church was ignorant of some things pertaining to "the doctrine of redemption," but that these very things were to be

taught by those (the Twelve) who claimed to succeed him. This he said, undoubtedly, to prepare the Saints for further new and very strange doctrines and practices which Joseph neither taught nor knew of, as Brigham admits. Hear him: "Joseph, in his life-time did not receive everything connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the kingdom of God."—*Times and Seasons*, vol. 6, p. 955. Herein Brigham claimed that Joseph was ignorant of, and therefore never taught "everything connected with the doctrine of redemption," and therefore had not taught the Saints "all that is necessary for their salvation and exaltation in the celestial kingdom of God."

In view of these recorded facts which prove the heretical teachings and doings of Brigham Young and his fellows, (and these are but a few from among many of a similar sort), was not the HERALD thoroughly justified in saying, August 13th, that "the change from Joseph and Hyrum to Brigham was disastrous?"

What right had Brigham and his fellows to assume the presidency of the Church of Christ? What right had they for violating its laws and usages? What authority had they to teach contrary to its recorded doctrines and traditions? And what justifiable grounds had they for claiming that Joseph the Seer was ignorant of the plan of redemption, and that they could and would teach the Saints things "necessary for their salvation and exaltation in the celestial kingdom of God," that Joseph the Seer never knew? Will the *Enquirer* and its kind rise and explain!

#### MANY HIGH PRIESTS.

MAHAN, in his archaeological writings of the Sanhedrin and Talmuds, page 10, says: "The Jewish commonwealth was divided into districts, such as Palestine, Galilee, Judea, and so on. Each of these states had its courts and legislatures, presided over by a high priest. This is the reason we have so many high priests spoken of in the New Testament history. These states were subdivided into smaller divisions, each of which was presided over by a magistrate, who was an officiating priest. If any one will read the Mechilta he will see clearly the government of the United States of North America; and as the laws of the Jewish nation were all dictated by the God of heaven, we should appreciate them the more.

#### EDITORIAL ITEMS.

WE have a large number of important questions on hand from correspondents, many of which we shall answer as we find time and opportunity. Be patient.

A statement sent us from the "Bible and Foreign Bible Society" exhibits the fact that there are now 855,000,000 heathen, 170,000,000 Mahomedans, 190,000,000 Roman Catholics, 115,000,000 Protestants, 85,000,000 Greeks and Armenians, and 7,000,000 Jews. The Scriptures say of

the "Son," "Ask of me, and I shall give the heathen for thine inheritance, and the uttermost part of the earth for thy possessions." When?

Bro. E. T. Bryant, in a late letter, says the Saints had an excellent conference at Millersburg, and that six were baptized, four by Bro. J. L. Adams and two by Bro. James McKeirnan.

Bro. V. D. Baggerly wrote from West Fork, Indiana, September 22d, that his strength was renewed when laboring for Christ and his church, and he thinks all should put forth more vigorous efforts to spread the work, and should be ready to use their temporal means for that purpose. He has baptized two of late, blessed six children, and was about to enter on a discussion with a Campbellite preacher.

THE following is from the Council Bluffs, daily *Globe* for September 19th. The Saints will see that Bro. Forscutt, though he has not been abroad of late in the active ministry, is neither dead nor sleeping.

Probably Bro. Forscutt claimed that the Book of Mormon was translated correctly, but allowed that it might not be perfect and infallible in all its style and subject matter, for such imperfection the book itself allows is possible. (See 1 Nephi 5: 47; Book of Mormon 4: 2, 7, 8), etc.:

#### "A GRAND EFFORT."

"The discourse of Elder Mark H. Forscutt in the Latter Day Saints' church on Sunday forenoon was one of the most entertaining platform efforts that has ever been made in Council Bluffs. The proofs which he brought forth concerning the Book of Mormon were seemingly irresistible, as well as voluminous. The crude, empirical arguments of Rev. Lamb vanished like cobwebs before the profound proofs and illustrations which Mr. Forscutt poured forth in a torrent which resembled the Missouri river in its mighty power. All of the historical and critical arguments used by Rev. Lamb were undermined and blown into atoms. Mr. Forscutt cited the facts of scientific authors and investigators, to sustain the Mormon views concerning the early history of America, and showed that the Book of Mormon is literally correct concerning the races and the animals that previously occupied this continent. Even the alphabet of characters in which the Book of Mormon was written was shown to have existed (except three of them) in the past ages. He also proved that there were numerous varieties of horses on our western plains thousands of years ago, and likewise different varieties of sheep. He showed that the Book of Mormon did not pretend to be directly inspired by God, nor to be equal to the Bible in all respects—though he declared that it is just as true as the Bible. Mr. Forscutt has been collecting his facts and arguments on the early history of America, and its relation to the Book of Mormon, for many years, and they have a perfection and authenticity that is astounding. His proofs are not few or fanciful, but voluminous and overwhelming.

"Mr. Forscutt deserves the profoundest gratitude of the Saints of this city for his Websterian address yesterday. Why it is that such a man is not in charge of a first-class pulpit somewhere, is a serious conundrum. The Mormon doctrines

have done a great deal of good, especially in emancipating the western people out of the mere ruts of orthodoxy, and in teaching every man that he should aim to be a king instead of a mere follower. But probably the Mormons themselves do not recognize their real leaders."

THE COST OF SMOKING.

THE following figures shows the expense of smoking two cigars a day, at five cents each, from the age of twenty to the end of each period of five years up to the age of seventy, six per cent compound interest.

FROM THE AGE OF	Two Cigars a day at five cents each.	
	Principal	Prin. and Interest
20 to 25 years....	\$ 182 50	\$ 209 21
20 to 30 "....	365 00	480 39
20 to 35 "....	574 50	868 25
20 to 40 "....	730 00	1,376 08
20 to 45 "....	912 50	2,058 44
20 to 50 "....	1,090 00	3,094 99
20 to 55 "....	1,277 50	4,367 46
20 to 60 "....	1,460 00	6,078 78
20 to 65 "....	1,642 50	8,378 52
20 to 70 "....	1,825 00	11,469 25

These figures are simply astounding, though correct, as any one may demonstrate. But to this should be added loss of health induced by the tobacco habit, loss of time, loss of physical and mental energy, loss of moral purpose, spiritual purity and power. These items put together make tobacco using a huge and crushing evil, and yet its badness is not all told.

THE clipping below we take from the *Prophetic News* for September. It is valuable in showing the earnest and persistent efforts of the Jews to return and locate on the lands given to their fathers by covenant oath of the Lord:

THE JEWS IN PALESTINE.

Encouraging reports are sent home by Mr. D. C. Joseph, who is now in the Holy Land. He writes: "Although it is only a little more than a fortnight since the Lord brought me to the Holy Land, I have seen sufficient to enable me to fill a volume. It causes the heart to leap with joy to see the readiness of the Jews to listen to the preaching of the gospel. The bitter aversion against Christ has almost disappeared, and the open doors for the servant of God are an encouragement to expect greater things yet to come. Although it is not quite a year since I visited Jerusalem, the great change which we found is something surprising. Property is rising in price, for about a mile and a half on the Jaffa road very fine buildings are erected, and the spreads itself as far as the Damascus gate near 'Galgato.' Although there is now a great restriction in the emigration of the Jews, nevertheless the more the Turkish Government forbids the entrance of the Jews to Palestine, the more they flock to it. There is an anti-Semitic spirit, not only against the unconverted Jew, but also against the converted Israelite."

QUESTIONS AND ANSWERS.

*Ques.*—When a member of the church violates the laws of God and man, and then leaves for parts unknown before he or she can be dealt with, what course ought to be pursued by the branch officers so that justice may be done to the church and also to the offender?

*Ans.*—If the case is one of public notoriety, and is an extreme one, then the party should be noti-

fied through the *HERALD* to appear and answer and the church be warned against them. But if the offense be a private one, then he or she should be notified through the *HERALD* to appear at a given place and time to answer to the general charge of unchristian conduct. Publicity should not be given to the supposed or real misconduct of any one except when actually necessary.

*Q.*—Shall we understand Doctrine and Covenants 42:4 to apply now in the strictest sense?

*A.*—Yes; precisely.

*Q.*—Has the presiding elder of a branch, or one of the Twelve, the right and authority to go into a testimony or preaching meeting late, after the meeting has been opened, and is being conducted by a priest or teacher in good standing, to take charge of said meeting without the consent of said priest or teacher?

*A.*—The presiding elder has the supreme right to preside over the meetings of his own branch, as provided for in Doc. Cov. 17:9, 10, when he is present, he being the highest officer provided by the branch. Beyond this, it has been a custom, at times, for presiding elders to permit or solicit other officers to preside, even when thus continued present. But we know of no written law for it.

*Q.*—Has a district president the right to change the time and place of holding conferences?

*A.*—Unforeseen circumstances may arise which would justify a district president in making such changes. The authority to do this arises from the presiding duties imposed upon him by the choice of the district. Such has been the usage of the church, in extreme cases, and the needs in the case has been the grounds for its justification. Only when absolutely needful should such changes be made.

*Q.*—What is meant by the four beasts spoken of in Revelations 4:6?

*A.*—We answer this and some similar questions by inserting here "A key to the Revelations of St. John," by Joseph Smith the Seer:

*Q.*—What is the sea of Glass spoken of by John, 4th chapter, and 6th verse of Revelations?

*A.*—It is the Earth, in its sanctified, immortal, and eternal state.

*Q.*—What are we to understand by the four Beasts spoken of in the same verse?

*A.*—They are figurative expressions, used by the Revelator John, in describing heaven, the Paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that, which is spiritual, being in the likeness of that which is temporal; and that which is temporal, is in the likeness of that which is spiritual; the Spirit of Man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created.

*Q.*—Are the four beasts limited to individual beasts, or do they represent classes or orders?

*A.*—They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings, in their destined order or sphere of creation, in the enjoyment of their eternal felicity.

*Q.*—What are we, to understand by the eyes, and wings, which the beasts had?

*A.*—Their eyes are a representation of light, and knowledge; that is, they are full of knowledge; and their wings are a representation of power to move, to act, &c.

*Q.*—What are we to understand by the four and twenty Elders, spoken of by John?

*A.*—We are to understand that these Elders whom John saw, were Elders who had been faithful in the work of the ministry and were dead; who belonged to the seven churches,—and were then in the Paradise of God.

*Q.*—What are we to understand by the book which John saw, which was sealed on the back with seven seals?

*A.*—We are to understand that it contains the revealed will, mysteries, and works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

*Q.*—What are we to understand by the seven seals with which it was sealed?

*A.*—We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

*Q.*—What are we to understand by the four Angels spoken of in the 7th chap. and 1st verse of Revelations?

*A.*—We are to understand that they are four Angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting Gospel to commit to every Nation, Kindred, tongue and people; having power to to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness.

*Q.*—What are we to understand by the Angel ascending from the East, Revelations 7th chapter and 2d verse?

*A.*—We are to understand that the Angel ascending from the East, is he to whom is given the seal of the Living God, over the twelve tribes of Israel; wherefore he crieth unto the four Angels having the Everlasting Gospel, saying, hurt not the earth, neither the Sea, nor the Trees, till we have sealed the servants of our God in their foreheads; and if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things.

*Q.*—What time are the things spoken of in this chapter to be accomplished?

*A.*—They are to be accomplished in the sixth thousand year, or the opening of the sixth seal.

*Q.*—What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel; twelve thousand out of every tribe?

*A.*—We are to understand that those who are sealed are High Priests, ordained unto the Holy Order of God, to administer the Everlasting Gospel; for they are they who are ordained out of every Nation, Kindred, Tongue, and People, by the Angels to whom is given power over the Nations of the earth, to bring as many as will come, to the Church of the First Born.

*Q.*—What are we to understand by the sounding of the Trumpets, mentioned in the 8th chapter of Revelations?

*A.*—We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth; even so in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven Angels, are the preparing, and finishing of his work, in the begin-

ning of the seventh thousand years;—the preparing of the way before the time of his coming.

Q.—When are the things to be accomplished, which are written in the 9th chapter of Revelations?

A.—They are to be accomplished after the opening of the seventh seal, before the coming of Christ.

Q.—What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelations?

A.—We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias; who, as it is written, must come and restore all things.

Q.—What is to be understood by the two witnesses in the eleventh chapter of Revelations?

A.—They are two Prophets that are to be raised up to the Jewish Nation in the last days, at the time of the restoration, and to prophesy to the Jews, after they are gathered and build the city of Jerusalem in the land of their fathers.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Who gives and hides the giving hand,  
Nor counts on favor, fame, or praise,  
Shall find his smallest gift outweighs  
The burden of the sea and land."

### "FROM A MOTHER FOR HER TWO BOYS."

JUST say "From a mother for her two boys," she said to us, as she laid the two silver dollars in our hand and turned to go.

We stood where she left us—this glad-hearted, joyous mother—and memory was busy with the past. "Her two boys!" We had known those boys from the first hours of their infancy, even to the present time. This mother had borne them and brought them into the world while their father was traveling without purse or scrip to preach the gospel of the Son of God. Cheerfully she had bidden him go; early and late she had toiled, willing and ready to do anything in her power to do, that the work of the Lord might roll on and his gospel be preached to the nations of the earth. In her arms they had been carried many times to the house of God, and as the years passed on they had many times listened to her faithful testimonies; but still they were not in the fold of the Good Shepherd, and even when her soul was poured out before the Lord, the burden of her prayer had been, "Give me my children to walk with me in the way which leadeth to everlasting life." Youth and pleasure had its attractions, and her boys joined in the train of the world's light-hearted merry-makers, and the mother's heart was often sad; but still she trusted in the Lord, and ordered her case before him.

There came the time when they must leave the sheltering care of the roof tree and into the midst of the busy whirl of city life plunge in the race for place and wealth. Ah, trusting mother, gather up now thy strength, and let not thy faith in God forsake thee, for they have need of thy faith and prayers!

"Who hath first given unto the Lord and it shall not be recompensed against?" In the midst of folly and vain attractions upon every hand, the voice of God's Spirit whispered them: "Son, give me thy heart;" and memory brought out of her store-house and set in array before them the

many testimonies and lessons heard in the house of God, and they said: "We will arise and go unto our Father." Born into the kingdom of God, by the water and the Spirit—cleansed by the blood which maketh whiter than snow—adopted into the family of God, what more could the heart of any true mother desire for her children, save that they remain faithful to the end?

This we said is the recompense of her faith and trust, and when in the hereafter she shall gather around her the children whom God has given her, think you she will regret any good work done, any sacrifice she may have made that the gospel might be preached to others?

In joy as in grief, her heart turning ever to the giver of all good, she brings to the altar of God's love her thank-offering for the sons born again, and while we send the money upon its mission of love and truth, we feel in our souls that it will not be as ordinary dollars are. Far above and vastly outweighing its intrinsic value will be the faith and love which have consecrated it; and thus shall it possess a power for good, because it has become the expression of faith, love, and gratitude combined.

"Her two boys," oh, when in after years, her boys shall read those words, may they remember how true and faithful is a mother's love. There is nothing so pure or holy that her soul may not desire it for her children. It is not enough that she share with them all the joys of earth; but her soul will never know peace until they too are seeking another and a better country—a city which hath foundation, whose builder and maker is God.

Take courage then you weary, longing, praying mothers in Zion. "Trust in the Lord and he shall bring it to pass." "Cast thy bread upon the waters," and do with thy might what is in thy power to do, and the time will surely come when you too shall bring an offering to the Lord and praise his name for his loving kindness to you.

DEAR MOTHERS AND SISTERS:—From week to week, as we have seen, the list of names on the Missionary Fund grow shorter, our heart has been pained and we have waited eagerly for the next mail in hope that it would make up what the last one lacked, but it has not come. Still the Macedonian cry is heard from every quarter, "Come over and help us." Fifty needed in Australia alone, to say nothing of the thousands wanting in our own land! It has been suggested to us that some have not clearly understood us when we spoke of not wanting a free will offering while tithing remained unpaid. If you do not acknowledge the law of tithing we certainly do not want your free will offering; but if you recognize your indebtedness to God, but are not now in a position to meet that indebtedness and yet wish to do something for the cause, send in your offerings. If your husbands do not obey the law of tithing you can not help that and God will accept your offering if it be only a penny. This is but our individual view in the matter and we offer it as such. We believe that the Bishop will accept any offering sent him, whether the individual believes the law of tithing or not. Many have done nobly, and the testimony of all such is, that God has greatly blessed them in so doing. We are among the number who in the years gone by have "robbed God," both in tithes and offerings. Are we richer in this world's goods to-day?

Nay, but to the contrary we know that in more instances than one we can put our finger upon the time and place when and where God took from us the substance stolen from him. May the Lord in mercy deal with us ever in this way, should we in our blindness forget him!

To day we come to you, dear mothers and sisters who love the Lord, and ask you to enter into covenant with him, that from this time you will sustain this part of our "Column," not only with your substance but with your prayers. The arm of the Lord is not shortened, neither is his ear heavy and he will not turn away the prayer of his people. When you read this, will you not covenant with him, that if you have nothing else to give, you will pray the Lord of the harvest to open the hearts of those who have? As surely as you will do this, in faith, nothing doubting, just as surely will the means come in that the gospel may be preached, and it shall not be said of us, "Ye did run well, who did hinder you?"

### HOME COLUMN MISSIONARY FUND.

From a mother for her two boys, Lamoni.	2 00
Helen C. Westland, Denver, Col.	25
Sr. Emma Roseberry, Pope's Valley, Cal.	1 00
Sr. Sarah M. Nightengale, Stockton, Cal.	60
Sr. Mercy S. Kelley, Addison Point, Me.	1 00
Sr. Flora Kelley, Addison Point, Me.	13
Sr. M. Mansfield, Houlton, Me.	1 00
Sr. Nellie Neidorp, St. Joseph, Mo.	1 00
LAMONI, IOWA, September 29th.	

HASTINGS, Victoria, Aug. 10th.

Sister Frances:—I see by the *Herald* that the question of dress is being agitated, and no doubt will have been discussed and perhaps settled ere this reaches you: but my communications, like my part in conversation, (because of deafness) usually comes in, some time after the subject has gone out. And I am just now thinking perhaps I had better not write on the subject at all, for my views will differ some from most of those expressed, and may be understood to favor, or encourage pride, while I do not so intend. But we are emotional creatures, and, in seeking to avoid one extreme, often run to the other. It is a true level we wish to find, and perhaps we will be aided in doing so by taking a look at both sides of the question.

There are always some in all societies who are not troubled much with that sin—pride; at least it does not show itself in the form of "dressing up smart;" and when these hear pride and over-dressing condemned, accept it as justification for any kind of a slip-shod attire. This is what should be guarded against as much as sinful pride and extravagance. All may dress plainly and modestly, but I do not see how it is practicable, or why it should be expected, that the rich and the poor should dress alike, until all things are "in common," or equal, and there are no rich nor poor; but so long as there are such, their circumstances and surroundings will be different, and they are compelled, in a measure, to dress accordingly. For instance, a rich person may be dressed in a good serviceable cashmere of best quality, (which would be the cheapest for her) plainly and neatly made, free from all costly trimmings or ornamentation; which would be dressing very plain and humble according to her circumstances; while to a poor person whose surroundings were disadvantageous for preservation, it would be an extravagant dress, because beyond her means, would not compare with her

conditions in all things, and therefore unbecoming; not that they must not wear nice things simply because they are poor, but because a certain amount of money generally has to buy a certain number of articles, and to spend eight or ten dollars for a dress, when three or four would get one more suitable, would be extravagance.

I am not going to say what is right or what is not, but only what I think about it, and that is, that each should dress modestly and tastefully, according to their means and necessary associations.

"Costly apparel is sinful." That is true, but there are so many grades to that quotation, it is quite hard to know its exact meaning. For my own part I think it means the costly dresses (including the whole outfit) that are of a flimsy sort, not durable, and easily spoiled; and for the costly unnecessary trimmings, worn for ornament instead of use; and, worst of all, having the heart set on them. But another may understand it differently. I once bought a costly dress (and only once since I have been a Latter Day Saint); that was a little over five years ago. I was going on a long journey, where I should be constantly traveling and could not be encumbered with many changes; and according to the rules of society, I must be dressed presentable when I was among strangers of a well-dressed class. Well, that dress was my best for summer and winter, though I often wore it for a week at a time; the second year the same. The third year it was best and second best; the fourth year second best, and the fifth year third best, or afternoon dress. I have it on this moment, and am likely to wear it a year or two yet. During all this time I have only been to the additional expense of one dollar for fixing it over. Now surely that could not be the costly apparel that is sinful, for it was the cheapest dress, under the circumstances that I could buy; but it would not always be the cheapest to buy expensive dresses.

No doubt there is great need of laying aside much, very much, costly apparel, that is sinful in many ways; first, by the waste of money on articles not serviceable, that perhaps cost the husband hours of care and weariness, or hard labor to accumulate; and second the motive in wearing it, being to excel or outdo some one else; or using the money for unnecessary things, while bills for necessary things have to go unpaid. But, at the same time, I for one would not like to see the Saints in any way careless in regard to their personal appearance, or think it is sinful to take time to make themselves look neat and tidy especially at home. My motto is, keep ourselves and our homes looking as neat, tidy, and (shall I say it?) pretty as we can, in simplicity. I don't know as any one thinks it is sinful to take the time to cultivate flowers; so, would it be wrong to pluck one occasionally and place it somewhere near the neck or throat?

Now, if I was at hand when this was being read, I might hear the exclamation, O, you are proud! to which I plead guilty, but fortunately it is not an expensive pride. I have a pride that I would like to see in saints always, and that is, never to appear in a slatternly or ill-kept garment; to cultivate the habit of not considering one's self dressed in the morning without something clean and neat about the neck—a linen collar, or piece of netting, mul-muslin, or cheap lace ruffled in. None of these things are expensive, and can be worn and washed over and over

again for a long time. It makes the young people look more fresh and cheerful, and imparts an air of self-respect and dignity to the older ones that seems wanting without it. Is this a wrong pride? If so, I have been setting a wrong example, and using my influence (where needed) in a wrong direction. It has been said, "We have to dress in some fashion, and might as well select one that is becoming." But does it necessarily follow that one is sinfully proud because they have a few tucks or folds on their dress?

The manner of dress that is approved of in sacred writ was not the costly but the neat and comely, and their beauty the work of their own hands. I turn to the dictionary and find that comely means "handsome, graceful;" then that gracefulness or beauty should not consist of that which is expensive and sinful, but in the work of our own hands; (i. e., the hands of any of the saints,) in making up suitable material tastefully, and neatly, and becomingly, each in her station in life. We as saints do not live to ourselves; therefore, to assume a strictly plain or universal dress would, I think, be disadvantageous to the work and place before many an unnecessary barrier to entering the church. But as Sr. Eleanor has wisely said, in substance at least, get the saints alive to the work, and having the spirit of it in their hearts they will not have time or inclination to give undue attention to their dressing. We understand that Jesus wore a loose flowing garment, as was the custom in the east at that time; and that he also had one garment which he must have valued very highly (though may not have been very proud of it) because made with great care, and presented to him by saints whom he loved, and must have been something better than ordinary cloths, for the soldiers cast lots to see who should have the garment woven without seam. When we glance about, and see the beauty in which God has made everything, blending and harmonizing colors, we can not but think that he likes the beautiful, externally as well as internally. He did not confine the flowers to one sombre color, nor all the roses to a single row of petals.

Let us seek to be modest and unassuming, having our hearts right in the sight of God, and that will regulate our outward appearance.

I hope after this life to have inheritance on the earth. An inheritance is somewhere to live. We read of a beautiful city must consist of a number of beautiful buildings, residences; and if such, they must have occupants. If I should be so blessed as to have even the humblest of these dwelling places allotted to me, it would be beautiful, and I would wish to keep it as beautiful as when it was given me; and since I have begun to learn that death does not change us much, when we arrive in the next world we will be about what we were when we left this. I wish to learn, among all the other things that will fit us for the hereafter, how to keep my dwelling place clean, neat and nice, and myself in harmony with it.

The words of the prophet of God, when he once came among us was, "Beautify your homes." To do that (where he spoke the words) would take time, labor and money—to dig the ground, plant trees and flowers, and all that is necessary to make a home beautiful, and all to please the eye and thereby give happiness. Shall any one say it was sinful and ought not to

be, because that time might have been spent in a better way and the money given to the poor, or for the spread of the gospel? Let us think evenly about all these things, what is the sinful pride spoken of in the Scriptures, and what is not.

SISTER EMMA.

RIVERSIDE, Cal., Aug. 28th.

*Dear Sister Frances:*—As I read the welcome letters in the *Herald* it makes my heart glad to hear so many testify to the goodness of our heavenly Father, in manifesting himself to his children in these last days. I can testify to his goodness, and I know he has heard and answered prayer in my behalf; many times he has raised me up from sickness, eased pain and suffering in answer to prayer, and am still spared to do some good.

I wish to say a few words to the sisters in regard to the government of children. Don't let the children always have their own way. They need training just as a plant does. If you want a vine or a plant to grow gracefully, you must cut off here a little and there a little to make it more beautiful. Above all things, enforce obedience; teach them to mind the first time you speak to them. Be careful what you tell them to do, so it will not be too hard for them, and then see that they do it. It will save you many a heartache and many steps, and is so much better for the child. Commence when they are little things, not more than eight or ten months old, and by the time they are two or three years old their habits are formed, and there will be but little trouble for your children to do as you want them to. They will look to mamma and feel that she knows best, but if you let a child grow up until he is eight or ten years old without teaching him to make some sacrifice for others, and let him have his own way in all things, it will be almost impossible to bend his will to yours. A child who is taught to obey his parents will have more love and reverence for them. I do feel so much for the little ones, and if I can do or say a word that will help a poor mother and make the little ones more happy, I shall feel that I am more than repaid for this short letter.

I was through the troubles at Nauvoo, and have seen God's promises filled to the very letter. My heart is in the work of the latter days. Pray for me, sisters, that I may hold out faithful to the end.

SISTER HANNAH.

FORD, Iowa, Sept. 9th.

*Sister Frances:*—I think there is a great work for the sisters to perform in training the minds of the youth, and thus preparing them for the work of the great eventful future. I dreamed a short time ago of seeing the sisters, as well as the brothers, being trained and equipped for what appeared to be a great battle in the near future, and as they marched along in battle array, I wondered and asked the question, What can they do on the field of battle?

Dear sisters, we should not for one moment think there is not a work for us to do. We are just as responsible in the sight of God for the way we use our talent and spend our time as our brothers are. We can not stand behind the sacred desk and there proclaim the words of life to a lost and dying world, but we can lend a helping hand in various other ways. Those of us who are blessed with this world's goods can contribute of the same for to loosen the hands of

those elders who have to stay at home to work for the support of their families. We who are poor can do something by making a greater sacrifice than we do. We should use more economy in our manner of dress, and not be found following every vain and silly fashion; leave off costly trimmings from our dresses and bonnets, and yet dress in a manner that is graceful and pretty. I do love to see the Saints look neat and clean and dressed in a way that is becoming to those that have taken upon themselves the name of Christ.

Let us not be vain, dear sisters, but let us lift our thoughts higher, and strive to do something toward winning souls to Christ, preparing their minds and hearts that they may be fit subjects for his kingdom. Your sister,

REBECCA J. JAMISON.

*Sister Frances*:—I can truly say with others, the Mothers' Column is a benefit and comfort to me, but I have been thinking of late it was rather selfish to be continually receiving good from others without imparting good in return. Hoping it may comfort some tried or afflicted one of the Lord's people, I will tell you one of the Lord's good mercies to me, which happened a year ago. I was very poor in health at the time, burdened with the care of a large family, with the anxieties which come with the care of little children; worse than all the rest, my husband was bitterly opposing my belief, till it seemed as though my cup of trouble was full and running over. At the close of a Sabbath day I thought I would take a walk in the grove near the house; so with a sorrowful heart I took my little girl and went. I had had the Father's presence with me that day, but still I felt sad. Coming to a stump in the grove, I sat down on it, and my mind was led to bitter reflections; far from all my people, chastened by the heavenly Father, my husband bitterly opposing my belief, it seemed as though I could say with Jacob of old, "All these things are against me;" and I had left to live for but my little children. After sitting there awhile I feared my little babe in the house would require my care, so with a heavy heart I came towards the house. As I turned the corner of the house, my eye was attracted by a strange brilliancy about the sun. All the beautiful colors of the rainbow were displayed on its surface, curiously variegated and mingled together in lovely forms, while a wonderful radiance of light encircled the sun. My sorrows were turned to joy as I gazed at the sublime spectacle. This verse came to my mind: "There shall be signs in the heavens above and in the earth beneath" (before the coming of the Savior). I came in the house with a light heart, cheered and strengthened to go on in the narrow way, after receiving such a token of the Lord's love and care of me. I have not grown weary of his service yet, though I am afflicted still, and the way sometimes rough and stormy, as the Savior's was before me.

The loss of Bro. Hyde affected me keenly. I mourned his loss, for he seemed near by the ties of faith. Sister Hyde, do not mourn as those without hope; for they that sleep in Jesus, God will bring with him when he comes.

In that beautiful home where bright angels stay,

All our sorrow and pain will be o'er;

Then all tears from our eyes shall the Lord wipe away,  
And death shall afflict us no more."

Bro. Roth, we do not see you here yet; my christian virtue of patience has been sadly tried

by your non-appearance; please come here as soon as you can. Dear Saints, let us be faithful, and our reward will be as great as our sufferings have been.

Love to all Saints. Your sister,

ELLA M. FUHR.

COUNCIL BLUFFS, Iowa, Sept. 11th.

*Dear Sister Frances*:—My husband wishes me to write to you and confirm the statement he made to you last spring, that I would be a subscriber for "Autumn Leaves." I feel persuaded that this publication will fill the want so long felt for pleasant, profitable reading for our young folks. I hope that the church, both official and laity, will consider it their duty and privilege to assist in making it a powerful weapon for good, and that its pages will not only instruct but interest the youthful reader. I hope those who have had the benefit of traveling will forward articles describing the countries, the cities and towns through which they have passed. To the American youth, articles from our English, Welsh, Danish and German brothers and sisters would be very instructive.

Your sister in Christ,

EMMA C. D.

#### TO MOTHERS.

DEAR SISTERS:—It is often said that when we have nothing to say we should be silent. I have long been silent from the opposite cause—silent because I had so much to say; and the few "thought tracks" that I might put on paper could be no more to the great whole which I longed to lay before you, than the fossilized tracks of unknown birds found in rocky beds are to the great whole of the age in which they lived.

How is it with you all? Some have taken upon them new names, and are now written in the book of life as mothers. God bless the dear ones that nestle to your bosoms and draw from them their life? See to it, O my beloved, that there is no poison mingled with the draught, no bitter ingredient of unsubdued passion in your souls that shall infuse death into the life-tide of your offspring. They come to you for wisdom—interrogation points constantly, "wants to know." See to it that you never mislead, never give stones for bread, or serpents for fishes.

I hope that none of your children are sent to school to get them out of the way. The mother is the true teacher, and the child will learn more of her through its affections than a stranger can teach through his wisdom, be he ever so wise. If mothers knew how much of the time of children in school was spent in mere corrections of erroneous impressions derived from them, they would be convinced that the mother could not afford to be ignorant.

Ah, I hear you say, "Bricks without staw! Where is the time for all this fine culture? We pay our teachers; let them do the work." My friends, they can not do what God does not permit. They can not feel the strong maternal love which God gives to woman to stimulate her zeal and lead her on to duty. They can not know the innermost springs of thought and feeling that are so important in the education of the soul and intellect, nor can they impress with such yearning tenderness the lessons of wisdom.

"Lack of time," I hear the apology, and the great Father has heard it, and he has sent the

spirit of invention to give you a little respite from your labors, in the sewing machine. Thank God for it! It will give you many an hour for self-improvement and the culture of your children; and when you have used these hours as you ought, the Father's hand will be unclosed, dispensing wider benefits.

Not in vain the distance beckons,

Forward, forward, let us range—

Let the great world spin forever,

Down the ringing grooves of change.—*Sel.*

#### LOOK FOR THE GOOD.

CULTIVATE the habit of admiration, says the *Christian Union*; repress the habit of fault-finding. It is a great deal easier to see defects than excellencies; and a great deal healthier for your self, and happier and better for every one else, to see excellencies rather than defects. A critic is a necessary evil. We do not speak of uttering criticisms, but of thinking them. You can habituate yourself to look for the good or the evil: to exercise admiration or fault-finding. Some persons in a concert appear to hear nothing but the one poor song or infelicitous discord; in a drama to see only the supes and sticks; in a picture gallery to discover only the pictures of garish colors or defective perspective; in a book to find only the blunders in logic, fact, or rhetoric; in a preacher to see nothing but one awkward gesture; in their children to discern only some incidental fault or awkwardness.

If husbands would give their wives one-tenth the admiration after marriage they did before, married life would be sweetened, and wifely devotion not only lightened of its often heavy loads, but enriched with great enthusiasms. We do not urge a lavishing of praise; but there are very few persons who do not more good than evil; and a just criticism—to say nothing of a considerate or loving one—would strike the balance and show both profit and loss. The forcing process of artificial and deliberate praise is not good; but everything grows better in sunlight than frost; and admiration is sunlight, and fault-finding is frost.

The sure way to make yourself morbid is to fall into the habit of seeing faults large, and virtues little, or not at all. To be forever seeing when your boy yields to a temptation and never discovering when he resists one is the surest way to promote the faults and discourage the virtues. A general who should never issue a bulletin to his army except to announce their defeats would soon demoralize his troops.—*Sel.*

#### "The Ruins Revisited,"

Is the title of a neat, cloth-bound volume of 240 pages placed in our hands by Mr. S. F. Walker, its author and publisher. The work is the result of large reading and years of study and contemplation; and as a factor in the literature of the age, should receive its share of attention. The author traces the Universe from star-dust to its present situation, attempting to account scientifically for the varied and manifold phenomena of animal and vegetable life, deducting certain theological conclusions from scientific standpoints; seemingly endeavoring to avoid the extremes occupied by either scientific or religious bigots. The latter part of the work is devoted to the exploration of the "Ruins" of "Ancient America," as presented by those who have visited them; the last chapter being a collection of evidences intended to support the proposition that Christ was known and worshipped upon this continent by the ancient inhabitants. The book can be had of Mr. Walker. Price \$1.25.—*Lamoni Gazette.*

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Original Poetry.

### THE GOSPEL MESSENGER.

Go and teach the gospel message,  
To the sons of men you see;  
Tell them of the impending judgment,  
If they do not turn to me.

Tell them that these "signs" shall follow  
All of those who fear my name;  
Tell them of the Spirits comfort—  
All my matchless love proclaim.

Nations now are waiting yonder,  
Zion's light but dimly shines;  
Radiance from the gospel mirror,  
Scarce reflects upon their minds.

But the fullness of the gospel,  
Breaks the stillness of the night;  
Zion's sunlight now is shining,  
Bid them look with fond delight.

O, ye sons of men come hither;  
Marvel, "cry ye out, and cry."  
Fear and tremble all ye nations,  
Be repentant lest ye die.

For our God hath done His "wonder,"  
See Isaiah twenty-nine;  
Lebanon in verdure springing,  
Shows the hand of God in time.

Fear ye God and give him glory,  
Worship Him that made the seas;  
"Give to Cesar things of Cesar  
And to God those that are his."

G. S. HYDE.

COLTHARP'S, Houston County, Texas, July 23d, 1886.

## Correspondence.

BLAKE'S MILLS, Ohio, Sept. 20th.

*Bro. Blair*:—As so many are reporting such cheering and encouraging news in the *Herald* columns, I feel constrained to add my portion to the general summary of results that are following the efforts of those who are seeking to "establish the kingdom and its righteousness." Since the April Conference I have enjoyed excellent liberty and power in ministering the word of life, and in all my travels in this district and elsewhere, have been abundantly blessed and encouraged.

By request of Bro. W. H. Kelley, I paid a visit to northern Michigan, and while there was much impressed with the energy and zeal displayed by brethren Cornish, Carpenter, and others; also by the whole band of Saints there. While they are building rapidly, their work, as far as I was able to discover, appeared to be solidly done, and such as will abide. Converts were made fully acquainted with the general features of the faith before being admitted. I am told that our faith is already the leading one among the people of several counties, and that one can walk from the lower end of Lake Huron almost all around Saginaw bay, and take breakfast, dinner, or supper, with Latter Day Saints. Does not that exhibit a "missionary spirit" in the workers? Many local brethren are being raised up, who will become useful if they continue to apply themselves and keep humble. I was pleased to see them after being ordained as priests give out appointments for the following Sundays and try to do their duty—and preach. They are growing in usefulness.

Some say, "Make haste slowly;" but the trouble seems to be that there are so many local officials who make no haste at all—do not move—and I am afraid are so slow that they will never catch up to the onward march of God's great church, but fall far to the rear.

"The priest's duty is to preach;" but while there are many men who do great good in edifying the Saints and caring for them, yet let all who make no effort to preach scrutinize carefully the law as quoted above and be careful to have valid excuses, for "it is written": "Let no man deceive himself that he shall not account for his stewardship." Perhaps I am "counselling" too much; but I desire to stimulate to activity our local men in order that the traveling ministry may reach new openings oftener, and the sheep in branches be fed by the God-appointed "helps" in the kingdom. To such the statement is encouraging, that "my strength is made perfect in weakness;" and "my grace sufficient for thee." Let all believe that, and being not of little faith, try.

Since our district conference I have been greatly blessed in my labors. While I have hitherto enjoyed marked liberty and power in preaching, yet of late I seem to be changing altogether in method from rapid speaking to a clear, deliberate, calm, and forcible style of delivery. And subjects have been presented in such regular divisions, and with such a choice of language, that at times I have been amazed. These experiences of myself and others convince me that greater power has attended the church since the April conference.

The Saints here have built a nice new chapel, and have made a special effort, consequently when we met Sunday afternoon we had a special blessing, a regular Pentecost—the baptism of fire—the Lord remembering them according to their works, or as Sr. Burton described so beautifully in her recent letter, "All things are bought with a price."

I baptized two here, and they are not a tithe of those that will follow if Saints live their religion. Many believe the work and are defending it; and when a year or two ago we were met by frowns, now we receive a cordial and friendly reception. And at New Philadelphia, just across the river, the county seat, we have many friends, four different newspapers favoring us with kindly notices. This speaks for itself—"Comment unnecessary."

From here I expect to go to north-western Pennsylvania, to a town where the brethren have circulated the "Voice of Warning," which has been read by the ministers of the place, and I am informed that a discussion will probably result. As there is also a full fledged "Liberal League" there, things look promising for a warm time; but we feel well as to the result in that section.

It is to be hoped that Saints in the branches of our district will not complain if not often visited. But few are in the field and have more than they can possibly do. Be patient, and we will try to feed the sheep, as well as the world, when we can. Sustain us by your prayers and do not worry.

The time is an excellent one for efforts. I read in the margin of 2d Peter, 3: 12, "Hasten the coming of the day of God." This agrees with the statement of the Seer, as recently given in the "Home Column," the substance of which was that Christ would come when the Saints were prepared for him—when the bride hath

made herself ready. May God inspire all the faithful so to do.

Brethren of the Seventy have failed to send me their addresses in many instances. Please, brethren, send promptly for circular letter. Address me at Kirtland, Ohio.

In the faith, hopefully yours,

RICHARD S. SALYARDS.

GLEN ELDER, Kan., Sep. 19th.

*Dear Herald*:—The long contemplated discussion between Bro. A. H. Parsons and Elder Kendall, Christian—*alias* Advent minister—began Monday, 12th instant, and closing on Saturday night the 18th. It was arranged for sixteen sessions, three sessions per day. About last April Elder R. S. Knox, state evangelist of the First-day Adventist, and president of the state conference, said he had challenged the world on the kingdom question, Luke 16: 16. Bro. Parsons accepted; but subsequently the champion recanted, promising to furnish a man, which Bro. Parsons found to be H. R. Kendall, pastor of a branch of the Christian Church. But on Sunday preceding the day of discussion, meeting to perfect preliminaries, the said Elder Knox was appointed moderator for Elder Kendall, and the writer for Bro. Parsons; whereupon Elder Knox stated that the discussion would be between a Latter Day Saint and an Adventist. This aroused the suspicions of the unsuspecting Bro. Parsons, who drew from his pocket a letter received from his opponent declaring himself a Christian minister. This made a little breeze. Nor did the decision of Mr. Kendall serve to quell the feelings which appeared to be struggling in the interior of the stalwart Knox. And as the shades night appeared, Mr. Kendall read a license, informing us that he was an Advent minister, so that he who was a Christian minister at 1 p. m., had by 8 p. m., on the same day, grown to be a full First-day Advent; and thus a few hours before the debate began the fact burst upon Bro. Parsons that he had to meet a First-day Advent minister. This kind of double dealing, if Bro. Parsons had wished to have availed himself of the advantage, would have released him from the contract. But as he had done ministerial labor here, and had established a reputation, he did not wish to shun what his friends would think a duty. But doubtless Bro. P. will be more cautious, and not allow himself to be thus inveigled again. It seems that an Advent victory over the "Mormons" was very desirable. O, yes; we heard about the Goliath who had demolished a branch of 150 members of Latter Day Saints, but we could not learn the whereabouts of said branch, more than that Elder Parsons would hang his head and back down about the second or third session! But Elder Parsons is not of those who drawback, though his opponent had deceived him. He stood to the contract. And whatever decision may be reached by those who heard, as to the result, the few Saints that were present agree that, with the sober thinker, our cause has not suffered; and Bro. Parsons still lives in the affections of the Saints; and the noble young brother is still battling for the right. The ordeal was trying, but has proved very beneficial. I do not believe that our elders are bound to meet any but representative men; and they should know who they do meet, and not be too anxious for discussion, never challenging unless honor demands it,

I dislike to think evil of men, but the procedure which culminated in the above debate is evincive of intrigue and deception—or so it seems; for certainly expectation of meeting a Christian minister would not suggest the preparation for a blatant soul-sleeper and an advocate of the non-duality of man. Nor would a desire for an honorable procedure suggest leading an opponent to expect to meet a Christian minister until within a few hours of the debate, and then suddenly evolve into an Advent minister. No; such a procedure is despicable; and the claim that it makes no difference under the pretext of battling for truth, is but another effort to hide the deception. For the Christians and First-day Adventists are in doctrine as wide as the poles. But any thing to beat the Mormons.

I never saw orthodox ministers and a Catholic priest on one platform but once, and that was when considering measures against the Mormons. The question in substance was: Resolved that the doctrine taught by Joseph Smith, Sen., and Joseph Smith, Jun., is in harmony with the Bible. Bro. Parsons affirmed. It was a herculean task, for it was Bro. Parson's first debate. He is but a little past thirty years of age, and has had but about four years of ministerial experience. His opponent was a man on the shady side of life, who claims to have been in twenty-one discussions; very intellectual, a historian, a Greek scholar, a ready talker, has a good memory, with more than ordinary ability to cater to the popular feeling, never failing to exhibit a pertinacity evincing a determination to carry a point at all hazards, nor failing to embrace an opportunity to make his opponent appear little. The three days' session arrangement was very disadvantageous, as he poured forth his objections in a way so as to render it next to an impossibility to notice them. But the objections urged were of the Sheldon order, such as building a temple, baptism of John the Baptist, Joseph's inspiration, Doctrines and Covenants, Inspired Translation, shared the onslaught, and were blown upon by his Christian First-day Advent breath. The building of the temple by the Nephites was read, but he persisted that the inference might be drawn that it was like Solomon's temple in size. And such a yarn as he spun about a few building such a temple as Solomon's would have put Satan to shame. But this Christian *alias*, First-day Advent did it with the best kind of a grace. He declared that there was to be only three witnesses to the Book of Mormon, and when called upon to prove it, he read from Doctrine and Covenants, 65, and stopped so as to impress the hearers with the thought that he was correct. But when Bro. Parsons read it as it should be read, it proved that the eight additional witnesses made no conflict. But he made a second effort to carry his point, and failing, became more blatant about his opponent proving nothing, etc. His egotism in declaring his victory and his opponent's defeat knew no bounds. His main, and to him most fascinating theory was, man's non-duality. And all the rebutting proof Elder Parsons brought was ridiculed and treated as naught. The rich man and Lazarus were treated by him in a manner to keep the house in almost continuous roars of laughter. A clownish description of how Abraham would appear carrying dead carcasses around in his bosom, which he sought to justify by claiming that it was not his-

torical but figurative, Lazarus representing the Jews and the rich man the Gentiles. He has a most happy faculty in hiding the literality and making it figurative, and *vice versa*, of any man I ever heard.

The souls under the altar, or scripture description on them, came in for a full share of his ridicule. His closing speech consisted chiefly in telling the audience where he had succeeded and where his opponent had failed. His egotism was sickening. Many times he exultingly said he knew the man who wrote the Book of Mormon. And at the last session Bro. Parsons called his attention to it, and said if he had facts to prove what he said about the Book of Mormon, that our church paper would be open, and Bro. Joseph Smith would be as ready to hear such facts as he or any other member. This forced him to notice this invitation. And he said if the witnesses were living he could produce the facts; if they were not he could not. But, mark you, there was no "if" about it before, but a positive statement that he *knew* who wrote the Book of Mormon, and sneeringly styling it a romance.

If victory consists in ridicule, twisting, misapplying scripture and catering to the prejudices of the people, we cheerfully accord to Mr. Kendall, Christian, *alias* First day Advent, a complete victory, and can well afford to leave the result with God and the people. The question gave him a wide range. It was his own framing, as was the arranging and fixing the number of sessions. There is not an objection he urged but may be found and answered in "Joseph the Seer," a reply to Sheldon by Bro. W. W. Blair. We all feel splendid after the discussion, and glad for the privilege of laboring for a cause which, to bring rebutting arguments so taxes the skill of the cultured and cunning, and when brought forth, acts on them in a similar manner as spitting against the wind.

Three were added after the adjournment of the conference, which I reported in my last. Bro. A. H. Parsons has his hands full. I stay a few days to help him.

In bonds,

JAMES CAFFALL.

AZTEC, New Mexico, Sept. 18th.

*Dear Herald:*—You have been my counsel for many years, also my fireside companion and only friend that I could rely upon a great portion of the time. And to do without you would be almost like taking food from my mouth or tearing flesh from the bones.

Herewith I send you six names for *Autumn Leaves*, three of which I must account for myself. After the work is once introduced here I am satisfied that the church publications in general will be in good demand. The tracts sent me were readily accepted and I could find good use for more, for which I enclose some postage. There are several here who are anxiously watching for an encouraging notice from some source of God's choice to send a messenger to our relief. This heart would be gladdened by such news, and I am requested to speak for several others. Bear in mind, we have a new county under the name of San Juan, the center to remain very close here. The first session of District Court will be held next month, the 10th. There are splendid opportunities for Saints to secure homes here in a climate (for invalids) that can not be excelled, also for fruit growing. A great rush is expected next year, as there are large quantities

of capital to be expended in public improvements. Would it not be well to notice this?

Soliciting the prayers of all the Saints in behalf of our wants, and the speedy establishment of Zion, ever remaining in gospel bonds.

E. N. BEACH.

DEER LODGE, Mont., Sept. 19th.

*Dear Herald:*—In your issue for September 17th, in referring to my brief note I am made to say that our "chapel is finished." It should be "finished as far as we will finish at present." We have it so it is comfortable and neat to hold services in, but it is not finished as we intend to finish it. Elder Peter Anderson is here preaching in the Danish language, and I believe is well liked.

Yours,

J. C. CLAPP.

JEFFERSONVILLE, Ills., Sept. 23d.

*Editors Herald:*—We are still doing a little in spreading the truth. We have one elder in Southern Illinois, I. M. Smith, devoting his entire time to the ministry. He is an able preacher and an exemplary man. But the field is too large for one man to get over any considerable part of it. I have not heard from the missionary in charge this conference year. I suppose he is satisfied we will do the best we can. Our district conference is just past. We had a small attendance of elders, but a fair conference. Four were baptized in the Parrish branch, Franklin county, this week, and one more is to be baptized tomorrow. I left Bro. Smith there to continue the work till the last of the week.

The calls for preaching are more than can be responded to with our limited force and poor chances to go. Times are very hard and crops poor here. It continues very dry; water is getting scarce in places, and grass drying up so that stock must be fed soon. Feed will be scarce, and no sale for stock. The Saints here are generally poor, so we can do but little financially, therefore we must necessarily go slow. I am presiding in this district; but, having a large family of small children, my time is demanded at home. I do the best I can under the circumstances, (I being the judge), and I continually pray for the way to open up before me so I may do more.

A man by the name of Johnson who publishes a paper in Toledo, Ohio, called *The Stumbling Stone*, published in his paper that he was coming here to preach and have a controversy with the Mormons. Some had written for him. It was announced in the Methodist and Baptist meetings that he was coming to debate with me. But when he came he backed down and would not go into a debate at all, but said he would come and debate in November if they would pay his way. I don't think he will come. A Christian preacher is talking of debating with Bro. Smith in Crawford county. We don't know yet whether he will stand fire or not. Whenever one challenges us here, he has to debate or back down; for we are satisfied our foundation is good.

I have heard that Bro. Gillen is coming out to visit us. I hope he may. He is not far from us. We had a promise from Bro. E. L. Kelley last fall that he would come, but he has not put in an appearance yet. We need him to teach the temporal law. We have some faithful Saints, and some of us to all appearance are careless and cold. I don't see how any one in this church can afford to be careless or indifferent. My

health has been good, and I have generally been blest with fair liberty in preaching this year. In full hope of the final triumph of the work, I intend to continue to the end. Yours,

G. H. HILLIARD.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### "HOW CAME THERE TO BE AN ESTABLISHED CHURCH?"

(Concluded from last number).

"WHEREAS, since the twentieth year of King Henry the Eighth of famous memory, Father unto your Majesty our most natural Sovereign, and gracious lady and Queen, much false and erroneous doctrine hath been taught, preached and written, partly by divers the natural-born subjects of this Realm, and partly being brought in hither from sundry other foreign countries, hath been sown and spread abroad within the same; by reason whereof, as well the spirituality as the temporality of your Highness' Realms and Dominions have swerved from the obedience of the See Apostolick, and declined from the unity of Christ's Church, and so have continued, until such time as your Majesty being first raised up by God, and set in the seat Royal over us, and then by his divine and gracious Providence knit in marriage with the most noble and virtuous Prince the King, our sovereign Lord your husband, the Pope's holiness and the See Apostolick sent hither unto your Majesties (as unto persons undefiled, and by God's goodness preserved from common infection aforesaid) and to the whole Realm, the most Reverend Father in God the Lord Cardinal Pope, Legate *de laere*, to call us home again into the right way from whence we have all this long while wandered and strayed abroad; and we, after sundry long and grievous plagues and calamities, seeing by the goodness of God our own errors, have acknowledged the same unto the said most Reverend Father, and by him have been and are the rather at the contemplation of our Majesties, received and embraced unto the Unity and Bosom of Christ's Church, and upon our humble submission and promise made for a declaration of our repentance, to repeal and abrogate such Acts and Statutes as had been made in Parliament since the said twentieth year of the said King Henry the Eighth, against the supremacy of the See Apostolick, as in our submission exhibited to the said most Reverend Father in God by your Majesty appeareth; the tenor whereof ensueth.

"We the Lords, Spiritual and Temporal and the Commons, assembled in the present Parliament, representing the whole Body of the Realm of *England*, and the Dominions of the same, in the name of ourselves particularly, also of the said Body universally, in this our Supplication directed to your Majesties, with most humble suit, that it may be your Graces' Intercession and mean be exhibited to the Reverend Father in God, the Lord Cardinal

*Pole* Legate, sent especially hither from our most Holy Father Pope *Julian* the Third and the See Apostolick of *Rome*, do declare ourselves very sorry and repentant of the Schism and disobedience committed in this realm and Dominion aforesaid against the See Apostolick, either by making, agreeing, or executing any Laws, ordinances or commandments, against the Supremacy of the said See, or otherwise doing or speaking, that might impugn the same. Offering ourselves and promising by this our Supplication, that for a token and knowledge of our said repentance, we be, and shall be always ready, under and with the Authorities of your Majesties, to the uttermost of our powers, to do that shall lie in us for the Abrogation and Repealing of the said Laws and ordinances, in the present Parliament, as well for ourselves as for the whole Body whom we represent. Whereupon we most humbly desire your Majesties, as Personages undefiled in the Offence of this Body towards the said See, which nevertheless God by his Providence hath made subject to you, so to set forth this our humble suit, that we may obtain from the See Apostolick, by the said most Reverend Father, as well particularly and generally, Absolution, Release, and Discharge from all Danger of such Censures and Sentences, as by the Laws of the church we be fallen into; and that we may as Children repentant be received into the Bosom and unity of Christ's Church, so as this noble Realm, with all the members thereof, may in this unity and perfect obedience to the See Apostolick, and Popes for the time being, serve God and your Majesties, to the furtherance and advancement of his honor and glory. We are, at the intercession of your Majesties, by the authority of our Holy Father, Pope *Julian* the Third, and of the See Apostolick assoiled, discharged and delivered from the Excommunications, Interdictions, and other Censures Ecclesiastical, which hath hanged over our heads, for our said defaults, since the time of the said Schism mentioned in our supplication. It may now like your Majesties, that for the accomplishment of our Promise made in the said Supplication, that is, to repeal all the Laws and Statutes made contrary to the said Supremacy and See Apostolick, during the said Schism, the which is to be understood since the twentieth year of the reign of the said late King *Henry* the Eighth, and so the said Lord Legate doth accept and recognize the same."

After this most solemn recantation; after this appeal to God for the sincerity of their repentance, they proceeded to enact the repeal of every Act that had ever been passed to infringe upon the supremacy or authority of the Pope; they in the most express and solemn manner, enacted that no king or queen of England *was ever, or could be* the head of the Church, or had, or ever could have, any pretension to a right of supremacy in regard to the Church. But, in the same Act of Parliament, every sentence of which makes one shudder as one reads it, they took special care, while they acknowledged the act of plunder, to

secure to themselves, by clause upon clause, the uninterrupted possession of that third part of the property of the kingdom, which they had grasped from the Church and the poor!

But, at any rate, they were now Catholics again; they were once Roman Catholics. They had been born and bred Roman Catholics; they had apostatized, and protested against the faith of their fathers, for the purpose of getting possession of a large part of the property of the kingdom; but having now made safe the possession of this enormous mass of plunder; and having, nevertheless, been absolved of their sins, and taken back into the bosom of the Church, they, surely, now remained Roman Catholics to the end of their days? Not they, indeed; for the moment the death of Mary took place, which was in 1558, that is to say, at the end of five years, they undid all that they had done in the time of Mary; apostatized again, and declared their abhorrence of that Church, into the bosom of which they had so recently thanked the queen for having interceded with the Pope to receive them!

This would not, and could not, be believed, if it were not upon record in the Statute-Book, which can not lie, in this case; and which contains in this case, too, the law as we have now to obey it.

Elizabeth, the immediate successor of Mary, was a Catholic herself, by profession and public worship; she was crowned by a Catholic bishop; her manifest intention, at first, was to maintain the Catholic religion; but she was a *bastard*, according to the law, she having been born of another woman, while her father's first wife was still alive; besides which, an act had been passed in her father's life-time, declaring her to be a bastard. All this would not have signified much; but the Pope would not recognize her legitimacy; and of course would not acknowledge her right to reign as Queen of England. Finding this, she resolved to be a Protestant; and resolved that her people should be Protestant, too. The very first Act of Parliament of her reign, therefore, swept away the whole that had been done during the reign of Mary; and the Act (1st of Elizabeth, chapter 1) repealed the whole of the Act of which I have just quoted the memorable preamble, except only those parts of it which secured the plunder of the Church and the poor to those who had got possession of it; and those same men, who had so recently received absolution from the Pope, for having acknowledged the ecclesiastical supremacy to be in the king, now enacted that supremacy had always belonged to the king; that it never had belonged to the Pope; and that the Pope had usurped it; and they even went so far now as to exact an *oath* from every Englishman, if the Queen chose to require it, declaring a firm belief in this supremacy of the Queen! The oath (in use to this day) begins thus: "I, A. B., do utterly declare and testify in my conscience, that the Queen's highness is the only supreme governor of this realm, as well in all spiritual and ecclesiastical things, or causes, as temporal!" An oath was now to come to re-

assert, which these very men had supplicated pardon and absolution from the Pope, and prayed for forgiveness to God, for having asserted before!

But the second Act (1st Elizabeth, chapter 2) brought back the Prayer Book again. The horrible men, whose conduct we have been reviewing, had condemned their Prayer Book as schismatical; had abolished it by their Acts; and had reinstated Catholic Priests in the churches. They now, in the Act of which I am speaking, ousted them again; re-enacted the Common Prayer Book; and inflicted penalties upon the priests who should refuse to apostatize by becoming Protestants and using this book in their churches. For the first offence, such priest was to forfeit a year's revenue of his benefice, and be imprisoned for six months. For a second offence he was to lose all his ecclesiastical preferments and possessions, and was, besides to be imprisoned during the remainder of his life. If he were a priest without a benefice, he was to be imprisoned, for the first offence, during a whole year; for the second offence imprisoned during his whole life. For speaking in derogation of the Prayer Book; or to ridicule the new religion, by songs, plays, jests, of any sort, the offender was to forfeit a hundred marks for the first offence; four hundred marks for the second offence (equal to two thousand pounds of the money of this day); and, for the third offence, to forfeit to the Queen all his goods and chattels, and be imprisoned for life. Every person was compelled, on Sundays and holydays, to attend at the Church, to hear this common prayer, under various pecuniary penalties, and, in failure of paying the penalties, to be imprisoned. Bishops, Archdeacons, and other ordinaries, were to have power for inflicting these punishments. This Act of confiscation, of ruin, of stripes, of death, was enforced with all the rigor that imagination can conceive. The Queen reigned for forty-five years, and these forty-five years were spent in deeds of such cruelty, as the world had never heard of or read of before; and all for the purpose of compelling her people to submit to this established Church. With regard to the cruelties of this monster in woman's shape; her butcherings; her rippings-up; her tearing-out of the bowels of her subjects; her racks; her torments of every description, in which she was always cordially supported by the law-giving makers of the Prayer Book, I must refer the reader to my "*History of the Protestant Reformation*:" suffice it to say, that, in these forty-five years which were employed in the establishment of this Church, there were more cruelty, more bloodshed, more suffering, than ever were witnessed in the world, in any other country, in a like period of time.

The main thing, however, to be kept in view here, is the fact, which all these Acts of Parliament so fully confirm, that this Church was created by Acts of Parliament; that it has no existence as a church; that it has no rite, no ceremony, no creed, no article of faith, which has not sprung out of an Act of the Parliament; and that

there is nothing of prescription belonging to it, from its first being named amongst men, until the present hour.

It is not, by any means, when we are examining into the origin, and the pretended *unalienable* rights of this Church; it is not, by any means, unnecessary to look well at the conduct and character of those Parliaments, who passed the several Acts, by which the Church was made. It was manifestly not made by Christ and his Apostles. It is certain that it was made by Acts of Parliament; but, if those who composed those Parliaments had been men resembling the fathers of the Church; if they had been men of acknowledged piety and disinterestedness, their character would have thrown a sort of lustre over the thing that they had made; but when we find them begin by an act of plunder, so great as to be almost incredible; when we see them remain Catholics till this plunder became in danger, by the existence of that religion; when we see them turn Protestants, and make the Church and its Prayer Book, and ascribe the success of the undertaking to the aid given them by the Holy Ghost; when we afterwards see them abolishing this Prayer Book, declaring it to have been schismatical, supplicating a Catholic Queen to intercede with the Pope for pardon for having made it; when we see them actually receiving absolution from the Pope's legate, for having made this book, the making of which they had ascribed to the aid of the Holy Ghost; when we see them afterwards re-recant and re-apostatize; when we see them re-enact the Common Prayer Book, re-enforce it upon the people; and, especially, when we see this remarkable circumstance; that, when they had to suffer the Catholic religion to take its course; when the object of their enactments was to restore *that* religion, they had no penalties to inflict; no compulsion to exercise; no fines to impose, in order to drag the people to the Church; but that, when they had their Prayer Book Church to establish; then they had fines, forfeitures, imprisonment for life, to inflict; and every thing short of immediate death, in order to secure anything like compliance on the part of the people.

Thus was this Church established, not, as her defenders pretend, by the reasonableness of the institution itself; not by its own "*inherent beauty and simplicity*," as the fat and impudent pluralist tells us; not by the pretended "*reform of abuses*" which its institution effected; but solely by Acts of Parliament of the most severe and cruel character; and executed with the most savage barbarity. The authors of these Acts were triple apostates; by far the most shameless apostates, the most barefaced, the most unblushing, that the world has ever seen. The origin of this Church, then, is not only to be found in mere Acts of Parliament, but in Acts of Parliament causing sheer force, bodily coercion, pains and penalties, at every step, to be used; this is the main thing to keep in view, when the end of our enquiry is to be, whether it be not now proper to take from this Church the protection of the State.

These are the Acts of Parliament to be attended to in a particular manner; 1st, 2nd and 3rd Edward the Sixth, chapter 1; second, 1st of Elizabeth, chapter 12. The first relates to the making of the Common Prayer Book, by Cranmer and his associates; and here we must stop for a moment to inquire a little what this Cranmer was. We know that he was Archbishop of Canterbury at the time when he made this Prayer Book. The whole of the history of this man; of all his horrid deeds, and those of his associates, is to be found in my "*History of the Protestant Reformation*;" but as we are now speaking of that famous Church, of which he was the principal author, I must give, respecting him, an extract from that book; for, without knowing *who* and *what* he was, we shall not have all the merits of this Church fairly before us. "Black as many others are, they bleach the moment that Cranmer appears in his true colors. But, alas! where is the pen or tongue to give us those colors? Of the 65 years that he lived, and of the 35 years of his manhood, 29 years were spent in the commission of a series of acts, which, for wickedness in their nature, and for mischief in their consequences, are absolutely without anything approaching to a parallel in the annals of human infamy. Being a fellow of a college at Cambridge, and having, of course, made an engagement (as the fellows do to this day), not to marry while he was a fellow, he married *secretly*, and still enjoyed his fellowship. While a married man he became a priest, and took the *oath of celibacy*; and, going to Germany, he *married another* wife, the daughter of a Protestant; so that he had now two wives at one time, though his *oath* bound him to have no wife at all. He, as Archbishop, enforced the law of celibacy, while he himself secretly kept his German *frow* in the palace at Canterbury, having, as we have seen in paragraph 104, imported her in a chest. He, as ecclesiastical judge, divorced Henry VIII from *three wives*, the grounds of his decision in two of the cases being directly the contrary of those which he himself had laid down when he declared the marriage to be valid; and, in the case of Anne Boleyn, he, as ecclesiastical judge, pronounced, that Anne had never been the king's wife; while, as a member of the House of Peers, he voted for her death, as having been an *adulteress*, and, thereby guilty of *treason* to her *husband*. As Archbishop under Henry (which office he entered upon with a premeditated false oath on his lips), he sent men and women to the stake because they were not Catholics, and he sent Catholics to the stake, because they would not acknowledge the king's supremacy, and thereby perjure themselves as he had so often done. Become openly a Protestant, in Edward's reign, and openly professing those very principles for the professing of which he had burnt others, he now *burnt his fellow Protestants* because their Grounds for protesting were *different from his*. As executor of the will of his old master, Henry, which gave the crown (after Edward) to his daughters, Mary and Elizabeth, he conspired with others to rob those two

daughters of their right, and to give the crown to Lady Jane Grey, that Queen of nine days, whom he with others ordered to be proclaimed. Confined, notwithstanding his many monstrous crimes, merely to the palace of Lambeth, he, in requital of the Queen's lenity, plotted with traitors in the pay of France to overset the government. Brought, at last, to trial and to condemnation as a heretic, he professed himself ready to recant. He was respited for six weeks, during which time he signed *six different forms of recantation*, each more ample than the former. He declared that the Protestant religion was *false*; that the Catholic religion was the *only true one*; that he now believed in all the doctrines of the Catholic Church; that he had been a horrid blasphemer against the sacrament; that he was unworthy of forgiveness; that he prayed the people, the Queen, and the Pope, to have pity on, and to pray for, his wretched soul; and that he had made and signed this declaration without fear, and without hope of favor, and for the discharge of his conscience, and as a warning to others. It was a question in the Queen's council, whether he should be pardoned, as other recanters had been; but it was resolved, that his crimes were so enormous that it would be unjust to let him escape; to which might have been added, that it could have done the Catholic Church no honor to see reconciled to it a wretch covered with robberies, perjuries, treasons, and bloodshed. Brought, therefore, to the *public reading* of his recantation, on his way to the stake; seeing the pile ready; now *finding that he must die*, and carrying in his breast all his malignity undiminished, he *recanted his recantation*, thrust into *the fire the hand that had signed it*, and thus expired, protesting against that very religion in which, only nine hours before, he had called God to witness that he firmly believed!"

Now not one of these facts can be denied, but, at the very least, we know that he was an apostate, a perjurer, and a murderer; and we know that the Act, which enacted the Prayer Book, tells us that he was at the head of those persons who, "with the aid of the Holy Ghost, composed that Prayer Book.

The second of these Acts of Parliament is 1st Elizabeth, chapter 2, which re-enacts the former Act, and adds to the severity of its provisions. The third is 13th Elizabeth, chapter 12, relating to the *articles of religion*; and excluding from all share in the tithes, or any other Church-property, all persons who will not swear to, and subscribe, those articles.

These Acts of Parliament, having been read with due care, you see clearly, "how there came to be an Established Church;" and you are able to answer, at once, the question, whether this church have any rights, or can have any rights, other than those which is derived from Acts of the Parliament. This is now a matter of the greatest possible importance; for now, at the distance of two hundred and eighty-seven years from the time of passing the Act of Edward the Sixth, which first made the Church and the Prayer Book, the

Parliament (still sitting at Westminster) has to discuss the question; and is now actually, indeed, engaged in the discussion of the question; whether this church stands on prescription, or on Acts of Parliament. I have laid before you the Acts by which it was made; by which it was created; from which it entirely sprang, and had its being; and I defy any man to discover any circumstance which can give it a pretence for claiming any right not founded on these Acts of Parliament.

What a Parliament can *do*, a Parliament can *undo*. If there be property of any sort, that a Parliament can take from one description of persons, and give it to another description of persons, a parliament can take that same property again, and dispose of it in a similar, or in any other manner. This, Parsons, is what you are so much afraid of now! I, for instance, would take away the whole of the property from you, and dispose of it in another manner; others would not go so far; but you have cunning enough to perceive, that, if once a beginning be made, no one can tell where we are to end. Therefore, it is, that you and your partisans contend, that you have a right of prescription, such as a man has to an estate, purely private; that your right of possession is beyond all the inquiries of law, and that a Parliament must be tyrannical, and guilty of rapine, if, by its acts, it alienate any part of your property.

Those who hold this doctrine forget its inevitable effects on the titles of all the holders of abbey-lands, and all the lay-holders of tithes. There are, very frequently, lay-holders of oblations, too; but, for clearness and simplicity's sake, I will confine myself for the present, to the *lay-holders*. These tithes, which are now deemed private property, were taken from the Church, were taken from the parochial clergy; and granted to the king; and by him granted to private persons; and thus were totally alienated from the Church. Do you say, that this was an act of rapine? Do you say, that the Parliament had no rightful power to do this? Do you say, that this law was contrary to the rights of prescription, and the laws of God; and that, therefore, according to the maxims of our law, it was no law at all, but an act of rapine? So said the people of England, at the time; and the people actually refused to yield their tithes to laymen, pleading the law of God; denying that any Parliament had a right to pass a law authorizing laymen to receive tithes.

But those who had passed the laws which took the tithes from the Church and the poor, and put them into their own hands, soon found the means of compelling the people to submit to them, whether they were rapine or not. The Act 27th Henry the Eighth, chapter 20, after stating that "divers numbers of evil disposed persons 'inhabited in sundry counties, having no respect to their duties to Almighty God,' &c., had 'subtracted, or withheld parts or the whole, of their tithes, under pretence of their tithes being demanded by *lay-persons*,'" proceeds to enact various punishments for such subtracting, or withholding.

Five years afterwards, when the second great act of plundering the monasteries had taken place, another Act was passed, still more strictly enforcing the yielding of tithes to lay-persons. The accusation against the people was stated thus, in the preamble to this Act: "That the people, not regarding their duties to Almighty God, subtracted and withdrew the lawful and accustomed tithes of corn, hay, pasturage, and other sorts of tithes and oblations, due to the owners, proprietors, and possessors of parsonages, vicarages, and other ecclesiastical places; being the more encouraged thereto, for that divers of the owners of the said parsonages, vicarages, tithes, and oblations are lay-persons." Then the act goes on to give to these lay-persons all the rights of the clergy as to suing in the ecclesiastical courts, which they could not do without an Act for the purpose.

After the minor plunder of the chantries, of the guilds and fraternities and hospitals, it was necessary to pass another Act (2d and 3d Edward the Sixth, chapter 13) to enforce the Acts of Henry the Eighth, and to compel payment of tithes to laymen upon the footing of the clergy, as to the manner of suing for the same.

Here, then, are all these Acts of Parliament proving that in spite of the opposition of the people; that in spite of their deep sense of injustice; that in the face of all the former laws of the country, the Parliament had the rightful power to take away both the predial and personal tithes, and to give them to laymen, and to vest them, as an estate, in laymen.

Now then if this were not an act of rapine, if it were a thing that Parliament could rightfully do, what pretense have you for saying that this present Parliament can not rightfully deal with the remainder of the tithes in any manner that they think proper? And if it were an act of rapine, then all the laws relative to the abbey-lands; all the laws relative to the tithes; all the laws relative to this Church Establishment, are to be considered as no laws at all. If you plead that the Parliament has no right to take away, or alienate, that which is called Church-property, you must insist that no layman has a good title to tithes; but you can not do this without, at the same time, denying the validity of those Acts of Parliament, to which, and to which alone, you owe your own right of possession to tithes, to oblations, to any part, or particle, of that which you possess. So that it comes to this, at last; that, either all was rapine; all was directly contrary to the laws of God; and, therefore, null; or all your possessions and privileges have their foundation in Acts of Parliament alone, and may, therefore, be all taken away, by the rightful power of Parliament.

There are some persons who contend that the Parliament has the rightful power to make *regulations* with regard to the property of the Church; to make a *new distribution* of it amongst the bishops, deans, parsons, and so forth; but that though there may be too much property found lodged in certain hands, and though

the rightful power of the Parliament to make desirable distribution is undoubted; still that power does not extend so far as to the taking of it away from the Church altogether; and that, if it be taken from parsons, bishops, and so forth, it must be applied to some purpose or other, tending to the upholding and to the efficiency of the Established Church; and the purposes of education are generally named; which is about as curious a whim as ever entered into the head of mortal man. Why, what is the Established Church FOR? For what do its clergy swallow up from five to eight millions a year? If for anything of public benefit, it must be for the purpose of instructing the people in religion; that is to say, for educating the people in the principles of true-religion. Why, then, take the money away from the parsons and give it to somebody else, that they may teach the people? Besides, if the tithes be taken from the parsons, and their amount given to school masters, there is, in fact an alienation from the Church. It is, then, a mere matter of expediency; and the only question is: *Would it be good for the people; good for the people in general, of this kingdom, to take the whole of the property from the clergy, or would it not?* This is the only question to be entertained on the subject by rational men. I am of opinion that it would be good to do it; and, before I have done, I shall clearly and frankly state all my reasons for being of that opinion.

The first question: "*How came there to be an Established Church?*" I have now answered: I have stated, and clearly shown, the motives for the making of this Church; I have shown the manner in which it was made; I have given a true picture of the character and conduct of the makers of it; I have exhibited to the view of the reader the severities, the cruelties, the ferocious, the more than savage punishments, by which its introduction was enforced; I have, above all things, shown that it originated in Acts of Parliament; that it rests solely on Acts of Parliament for every fragment of possession that it has; and that it, and all that belongs to it, may now be disposed of by the rightful power of the Parliament, in any manner, and for any purpose that the Parliament may deem to be proper, and now I shall in the next letter, proceed to show "*How there came to be a people called Dissenters.*"

BE in time at church, friends, if only for department's sake. It is not well bred to sweep up a church aisle in rustling silk, nor to tiptoe nervously through the same in creaking boots, distracting the attention of the worshipers, attracting the attention of the vain and foolish to the glory of your attire. Better late than never, undoubtedly, but in the majority of instances you never need be late. The same care taken to reach church in time as to reach the railway train by which you travel, or to keep a business engagement will enable you to make a reputation for promptness.

#### ADDRESSES.

George A. Blakeslee, Presiding Bishop, Gallen, Berrien county, Michigan.

## Selections.

### THE HEADQUARTERS OF THE JOSEPHITE MORMON CHURCH.

LAMONI is a beautiful and thriving village of about five hundred inhabitants, situated in the south-western part of Decatur county, Iowa. It is about two and a half miles west of Bethany Junction, on the Grant City branch of the Chicago, Burlington and Quincy Railroad. It has through rail connection by way of Chariton with the north and east, and by way of Bethany Junction with Kansas City and the south-west. Its western outlet terminates at present at Grant City, Missouri, forty-two miles south-westerly; but there is strong talk, based on recent surveys and the probability of seeming necessity on the part of the railroad people, that at an early day an extension will be made westward from Lamoni or some point on this branch, by filling in several gaps between lines tending in this direction, forming a new line to connect with the Burlington and Missouri southern line to Denver by a crossing of the Missouri river at Rulo, Nebraska, or some river point near there.

The contiguous portions of Decatur and Ringgold counties are very rolling. Immediately surrounding Lamoni, and to the southward, the surface is smoother than it is to the northward. It is chiefly a prairie country; but there are considerable belts of timber along all the streams, which are numerous and large. The Grand River and its tributaries form the drainage of this section. The country is well watered. It is one of the finest natural stock countries in the west. The live stock interest has been well developed. The stock is nearly all high-bred and well kept. Many of the farmers of this section who were shrewd enough to see its natural advantages for stock raising at an early day, have grown rich in this industry. There are many enterprising and intelligent farmers hereabouts, who, by the introduction of superior methods of cultivation, have built up model farms, which are a delight to look upon, and which, with anything like favorable seasons, always produce of all the staple products bountiful crops of this country. But the best and most profitable crop of all is grass, and the favorite harvesters are the cow and the horse.

The town of Lamoni was laid out in 1879 under the auspices of the C. B. & Q. railroad company at the time their line was extended to this point. It is beautifully situated on gently rolling prairie land. Most points in the business and residence portions of the town command good views of the whole town and surrounding country. The history of the town has been marked by thrift, harmony of movement and solidity of growth, and its prospects for continued prosperity, growth and rise in importance are excellent. The ordinary mercantile lines are represented in the business of the town in about their just proportion, and in proper balance with the development with the country.

As a consequence, nearly all have prospered steadily, and the business of the town is in a very healthy condition. A cheese factory, lately established, and a good flouring mill, both prosperous institutions, are strong support.

#### ITS PECULIAR PEOPLE.

The largely predominating element of the population of Lamoni and vicinity is of the religious order commonly known as Josephite Mormons. Their organization is denominated by themselves "The Reorganized Church of Jesus Christ of Latter Day Saints." In common conversation among themselves, the members of their order are spoken of simply as the "Saints." A brief sketch of the history of this people and of their establishment at Lamoni, will doubtless form the most interesting feature of this article.

#### RISE OF THE CHURCH.

The origin of this church, according to its own records, was in the discovery and translation by Joseph Smith of certain writings, engraved in ancient workmanship upon some plates of metal which he found hidden in a stone box in a hill in Ontario county, New York. Joseph Smith and his witnesses testified, and his followers believe, that in this work he was guided by divine inspiration. These writings comprise a group of fifteen books—by name, Jacob, Enos, Jarom, Omni, Mosiah, Zeniff, Alma Helaman, Ether, Moroni, the two books of Mormon and the three books of Nephi—which are all printed in one volume, and are commonly called by the Saints "The Book of Mormon." It is often spoken of by outsiders as "The Mormon Bible." It is accepted by the Saints as a direct revelation from God; not displacing the orthodox Bible, but supplementing it. It contains the records of the wanderings and history of Israelites who are said to have left Palestine about six hundred years before Christ, together with the prophecies of a line of prophets among them.

These people believe that there can be only one true Church of Christ, as an organized body, with no divisions. They believe that His church, as a divinely authorized organization, had ceased to exist on earth before this new revelation, though they hold that God has had in the past, and that he still has, a people among all nations, those who fear Him and work righteousness according to the best light they have, who are still out of the visible church and fold on earth, and that He will judge and reward all the race according to their good works and righteous desires and intentions. They claim that their church is a revival and reorganization of His church—hence the name they have adopted for their organization. They believe that it, and it only, as a divinely organized body, is the true Church of Jesus Christ. Yet they proclaim tolerance of all sincere worship of God.

#### JOSEPH SMITH

was the founder of the church and its head until his death. He was and still is accepted by his people as a great prophet. The first permanent organization was at Man-

chester, New York, and a more complete organization was effected in Kirtland, Ohio, from 1831 to 1836. There a temple was erected between 1833 and 1836. The church grew rapidly in numbers. The religious and political views of its members were obnoxious to the people around them, and their life here was made uncomfortable.

#### PERSECUTIONS AND WANDERINGS.

They decided in 1831 to locate in western Missouri. The removal was carried into effect in the years from 1831 to 1838. Their settlement in Missouri was principally in Jackson and adjoining counties, both south and north of the Missouri river. In the latter part of 1833 they were driven with violence by a mob from Jackson county; in 1836 they were expelled from Clay, Ray, Carroll and other counties, and in the year 1838 they were forcibly removed from the State by a body of Missouri militia, under the command of Generals Clark and Lucas, by order of Governor Boggs. According to the statements of the Mormons the reasons for their removal were their well-known opposition to slavery and their aggressiveness in religious propagandizing. The action of the Missouri authorities was justified by charging various misdemeanors upon the Mormons. The number of persons expelled was about twelve thousand.

The next settlement was at Commerce, Hancock county, Illinois. This town was absorbed by Nauvoo, which became a flourishing city, the largest in Illinois, with a fine temple and other extensive works, both of a religious and an industrial character, whose remains are still objects of curiosity to the sightseer. The population of Nauvoo rose to the number of eighteen thousand. The church had an additional membership of about seven thousand in the immediate vicinity, and a total membership in the world of one hundred and fifty thousand. The presence of so large a body of people professing a peculiar faith was a constant and increasing source of irritation to the people about them. Frequent conflicts occurred. In the summer of 1844 Joseph Smith and his brother, Hyrum Smith, were arrested and thrown into jail at Carthage, Illinois. On the 27th of June the jail was surrounded by a mob of 150 or 200 armed men, by whom the two Smiths were assassinated. The building where this tragedy took place is still standing.

#### DISORGANIZATION.

Joseph Smith died at the age of thirty-nine. After his death the church was in a great measure disorganized. Sidney Rigdon, a man about fifty years of age, and one of the earliest converts, was for a short time recognized as the leader. Brigham Young had risen to prominence and popularity, by his being president of the quorum of twelve apostles, and by his activity and boldness and his success as a missionary, at home and abroad. He now assumed the leadership, and was readily followed by the bulk of the membership at Nauvoo. Strange doctrines and practices crept in. The Mormons had been

accused of teaching, and perhaps practicing polygamy, even before the death of Joseph Smith; but the Book of Mormon and the Book of Doctrine and Covenants, the church discipline expressly condemns it, and the evidence seems clear that all the teachings of Smith were against it. But both the doctrine and the practice were inseparably associated with the Mormon Church under Brigham Young from the beginning of his leadership. Doubtless nearly every settler who was brought in contact with the straggling Mormons in their temporary sojourn in Iowa and Missouri after the great hegira from Nauvoo can testify to this. Contentions with the neighboring people continued. Young's policy aggravated the difficulty. On the 1st of October, 1845, a convention of citizens of several adjacent counties was held at Carthage to take action in regard to the removal of the Mormons. Young entered into an agreement with this convention to remove from Illinois. The removal began in February, 1846. In 1847 the Mormons, under the leadership of Young, effected a settlement in Utah, which was then under the jurisdiction of Mexico, but was ceded to the United States the following year.

#### THE REORGANIZED CHURCH.

Joseph Smith's widow, his brother, William Smith, John E. Page, Lyman Wight, William Marks, and a very large majority of others had refused to subscribe to some of the new dogmas promulgated by Young, or to give allegiance to his authority. At the time of the removal from Nauvoo, this large majority did not go to Utah, but remained in various parts of the United States, the Canadas and in foreign lands, but principally in Illinois, Iowa and northern Missouri. A movement for the reorganization on the old line began in 1851. Jason W. Briggs, Zenas H. Gurley, David Powell, Cyrus and Reuben Newkirk, H. H. Deam and others were the active movers. A conference was held at Newark, Wisconsin, June 12th, 1852. It denounced the dogma of polygamy, then known to be secretly held by Young. At a special conference called at Salt Lake for this purpose, August 29th, 1852, Young first publicly promulgated this doctrine. The Newark conference made a general declaration of its principles in the following resolution:

*Resolved,* That this conference believe it the duty of the elders of the church (who have been legally ordained) to cry repentance and remission of sins to this generation through obedience to the gospel as revealed in the record of the Jews, the Book of Mormon and Book of Doctrine and Covenants; and not faint in the discharge of duty.

At another conference held October 6th, 1852, according to the church historian, "the gifts were abundantly enjoyed, and the Saints were greatly strengthened and assured of the triumph of the work of restoration to the old paths. Also, during these meetings, we were forewarned of the war between the south and the north, its sanguinary character and its extent; also, the success of the north was portrayed

in all the vivid exactness of the subsequent history of the civil war." A more complete organization was perfected at Yellowston, Wisconsin, April 6th, 1853.

#### THE SON OF THE PROPHET.

At an annual conference held at Amboy, Lee county, Illinois, April 6th, 1860, Joseph Smith, Jr., son of the prophet, was received into fellowship on a baptism performed by his father, and was unanimously chosen to preside. The historian of that occasion writes: "His coming and presence at the conference had been certified by the spirit and confidently predicted; and when he, with his mother, was presented to the assembly, great enthusiasm was manifest." The membership of the Reorganized Church was now about two hundred. A direct issue was raised between this and the Utah church; the one flourishing in almost open defiance of the law of the United States, the other teaching obedience; the one teaching and practicing polygamy, the other teaching monogamy and upholding the sacredness of the family relations. Both claimed the legal succession of the church organized April 6th, 1830. This matter was brought to a legal test in a suit brought before the district court of common pleas of Lake county, Ohio, in February, 1880, to perfect the title to the temple at Kirtland in the Reorganized Church. The suit was decided in favor of the Josephites. Recently a revival movement in behalf of the church has been set on foot in the neighborhood of Kirtland, its birthplace. Early in April a conference convened at the Kirtland temple, and held a lengthy and enthusiastic session. It was attended by leading members of the church from all parts of the country, and was presided over by President Joseph Smith.

#### PROSELYTING IN UTAH.

From the time of Joseph Smith's accession to the presidency of the Reorganized Church in 1860, the movement gained ground rapidly. Since 1863 an active missionary force has been kept in Utah, working to win the Mormons of that territory back from what the Josephites consider the dangerous heresy of polygamy and consequent disloyalty to the path of the original church. Joseph Smith and his associate in the presidency, W. W. Blair, have both made missionary visits to Utah. In this field of work the Josephites have met with considerable success, especially in late years. Teaching, as they do, the scriptural doctrine of obedience to the laws of the land, and working, as they are, to detach the polygamous Mormons from their illegal practices and association, they are becoming effective allies of the United States government in its efforts to suppress, not a religious faith, but an immoral association and a law-defying power. Their missionaries have sometimes been obliged to appeal to the representatives of the government's authority in the territory for protection in their work of preaching their gospel among the Brighamites of Utah. They now have congregations established at Salt Lake, Pleasant Grove, Provo, Plain City, Springville, Salem,

Richfield, Beaver and other points in Utah; at Malad, Oxford and Soda Springs, Idaho; at Willow Creek, Reese Creek and Deer Lodge, Montana; and at other places in districts where the polygamous Mormons are numerous.

#### GROWTH OF THE CHURCH.

They have also carried on active and successful missionary work abroad. There are over four hundred branches of the church in the United States and territories, over one thousand members in the Society Islands, and a considerable membership constantly increasing in England, Wales, Australia, Switzerland and Denmark. The total number of baptized communicants, as shown by the church records at Lamoni and exhibited in a report made to the recent conference at Kirtland, is nearly twenty thousand. The church is more flourishing in Iowa than in any other part of the world. The membership in this state is about 4,500. Churches, or branches as they are called, are located at the following points in Iowa: Lamoni, Pleasanton, Davis City, Greenville, Lucas, Wirt, Des Moines, Rhodes, Newton, Boonsboro, Sonora, Davenport, New Buffalo, Clinton, Shenandoah, Tabor, Glenwood, Plum Hollow, Hamburg, Henderson, Council Bluffs, Crescent City, Wheeler's Grove, Weston, Logan, Magnolia, Little Sioux, Sioux City, Moorhead, Panama, Persia, Unionburg, Galland's Grove, Deloit, Harlan, Centerville, What Cheer, Burlington, Keokuk, Montrose, Vincennes and Farmington. The membership is large in Missouri, Minnesota, California, Illinois, Michigan, Ohio, Massachusetts, Canada, Nebraska and Kansas and nearly every state and territory is represented.

[Here follows the Epitome of faith].

A few facts illustrating these articles of faith and doctrine: The Saints use an edition of the Bible translated by Joseph Smith, senior, as they believe, under the influence of inspiration. They solemnize marriages in the same way as other churches. They recognize the validity of civil marriages. They allow divorce for only the one scriptural cause. They recognize the validity of legal divorces, on the assumption that the civil authorities have kept themselves in accord with the divine law as to the cause for which divorce may be granted.

#### THE REORGANIZATION

Of the church is as follows: Joseph Smith, president, born at Kirtland, Ohio, November 6th, 1832; chosen president April 6th, 1860. W. W. Blair, councillor. Their polity provides for two councillors, who are associates with the president, and are called members of the presidency. The presidency is elective [sustained] in annual terms. A. S. Cochran, secretary of board of publication; H. A. Stebbins, recorder and secretary of church. These officers all reside at Lamoni. There are twelve apostles, whose office is to preside over the general missionary work. According to their belief, these apostles can only enter upon their work as they are called; consequently the number may not always be full. The quorum of seventy, who act on

the call of the church, as missionaries, wherever their work is needed. The quorum of high priests have charge of home [local] work, like the conferences, synods, &c., of other churches. The elders, priests, teachers and deacons, have charge of the "branch" or local church work. The elders are the body of the church workers; they are local preachers.

#### THE ESTABLISHMENT AT LAMONI.

The first of the Saints who settled in the vicinity of Lamoni was a man named Walker. In the year 1870 a local business organization known as the "Order of Enoch" was formed. Under the direction of this organization a quantity of land was bought in the vicinity, and a settlement of the Saints begun here.

A branch of the church was organized here in 1871. The present membership is 584. Its place of worship is a two-story brick building, 50 x 90 feet, with a seating capacity of one thousand. Some very fine work has been expended upon its interior. The publication of a church organ called *The Saints' Herald*, was commenced at Cincinnati in 1860. It was removed to Plano, Illinois, in 1863. In 1881, it was removed to Lamoni. The printing and publication office occupy a brick building of two stories, of 30 x 70 feet. Occupying a commanding position, this building is the most conspicuous object in the town. The publication office is a very complete one, except for the lack of bindery, which will doubtless soon be added. The plant of the printing office is worth about \$20,000. It includes two cylinder book and job presses, a Gordon jobber, an eight-horse-power Ames engine, a stereotyping apparatus, a complete outfit of book, news and job type, and a full set of plates of all the permanent publications issued from the office. These plates and the books and other valuables of the establishment are kept in a fire-proof vault. John Scott, the superintendent of the printing office, has occupied that position since 1868. The *Herald* circulates in every state and territory in the union except South Carolina, and considerably abroad. Its weekly circulation is about four thousand. There is also issued from this office a Sunday School paper, *Zion's Hope*, with a weekly circulation of over four thousand; also a Danish paper, *Sandhedens Banner*. All the church papers (except the *Expositor* and *Vindicator*) books and tracts, are issued from this office. Lamoni is the headquarters of the church. The principal offices and the church records are in the Herald building. The counting room, on the first floor, is a kind of bank, through which not only the business connected with the publication office, but all business of a financial character connected with the church is transacted. The annual clearances amount to two hundred thousand dollars. The president's office, the editorial room and a fine general library, are all connected on the second floor.

#### CONCLUDING REMARKS.

As a matter of course, in a community where all have equal rights, privileges and advantages, the population is not wholly made up of one class. The Methodists

have a good church building here. It was built in the country two or three miles away, and was removed to Lamoni in 1881, after the town had grown up.

The public school building is a good, two-story frame, built in 1882.

A local secular newspaper, the *Lamoni Gazette*, is published by Dr. J. H. Hansen and D. F. Lambert, both Saints.

One of the cardinal doctrines of the Latter Day Saints is obedience to law, and Lamoni is one of the most orderly communities of Iowa.—*Burlington Hawkeye*.

## Miscellaneous.

#### CONFERENCE NOTICES.

The Southern Nebraska conference will convene at Wilber, Saline county, October 23d, at eleven o'clock. Let all the branches have their reports and delegates on the ground.

J. B. GOULDSMITH, *Dist. Sec'y*.

The Kent and Elgin district conference will be held in Bright's Opera House, Chatham. The Chatham branch has selected a committee to care for and billet the Saints to the different places provided by the branch. We therefore hope the Saints will try and be subject to said committee, and thus prevent all confusion as far as possible.

THOMAS MILLER, *Pres. of Branch*.  
ARTHUR LEVERTON, *Pres. of Dist*.

Conference of the North Michigan district will convene in Bay Port, October 29th and 30th. As it is expected that there will be a large number who will gather on the 28th, there will be preaching that evening. We hope to see Bro. W. H. Kelley there, with as many of the traveling ministry as can possibly attend. Let the branches make out full reports.

J. J. CORNISH, *Dist. Pres*.

#### TWO DAY MEETING.

There will be a two days' meeting held at Blue Rapids, Kansas, commencing Friday evening, October 7th. Every scattered member of the Blue Rapids branch are requested to be present. The following elders are specially invited, namely, Alma Kent, H. R. Harder, J. D. Bennett, and G. W. Bebee. Bro. James Caffall will be in attendance on Friday and Saturday.

By order of Blue Rapids Branch.

MAHLON SMITH, *Pastor*.

#### DIED.

BRYANT.—Near Buffalo Prairie, Mercer county, Illinois, September 13th, 1887, of membranous croup, Cyrus Victor, youngest son of Ezra T. and Sarah J. Bryant, aged 4 years, 1 month and 8 days. Funeral sermon by J. F. Adams.

"Parents, weep not for your little boy,  
That lit your home and heart with joy;  
Remember, God, who reigns above,  
Deals only with a hand of love.  
God called him home, he knew 'twas best;  
You'll meet your treasure with the blest;  
Then onward press till the race is run,  
Saying ever, 'Lord, thy will be done.'"

GILLESPIE.—At her home in Allegheny, Pennsylvania, Margaret Alice, daughter of Bro. Alexander and Sr. Mary Ann Gillespie; born March 5th, 1885; died July 27th, 1887. Funeral service conducted by Elder Ephraim Thomas.

Bereft of our child by the Master's will;  
No one on earth its place can fill.  
Our home seems void, our hearts still burn,  
And wait in hope for thy return.

To earth again, with blooming joy,  
Where sin and sorrow will not annoy.  
May God prepare our hearts through grace,  
That we our child may yet embrace.

HUTCHINSON.—At Independence, Missouri, August 18th, 1887, Susan R. Hutchinson, aged 16 years. Funeral service by Elder John C. Foss assisted by F. C. Warnky.

HILLIARD.—September 10th, 1887, of old age and paralysis of the cyst, Bro. George B. Hilliard. He was baptized October, 1862, by Elder

T. P. Green, and ordained a deacon in August, 1867, by Elder M. H. Forscutt. He continued firm in the faith until the Master called him home, and died in the hope of a glorious resurrection, at the age of 93 years, 5 months, and 23 days. We hope to meet him "in the sweet by and by."

**GIBBS.**—Sister Mary, the beloved wife of Bro. John R. Gibbs, of Morrision, Wales, August 21st, 1887. Born January 20th, 1840; baptized by Elder John Harry, in 1865. She leaves a loving husband and five daughters (all in the church) to mourn her loss. Funeral sermon by Elder Thos. E. Jenkins. She may well be termed (as she is by all that knew her) one of the "noble" women of all Wales. Hence we with affection say:—

Fond nature weep the silent tear,  
Alas! to lose our sister dear,  
Say, echo, do you term us wise,  
To say she's entered Paradise.  
Echo—Entered Paradise.

Fearless of all the scoffs of man,  
She loved, obeyed Christ's gospel plan,  
And in each trying scene on earth,  
She lived and proved a Saint till death.  
Echo—Till death.

Like Mary true of ancient date,  
Low at the Master's feet did wait;  
Upright and honest, pure in heart;  
So wisely chose the better part.  
Echo—The better part.

When Christ the Lord again appear,  
With his dear Saints immortal here;  
Say—will she with that number rise,  
And joyful meet Him in the skies.  
Echo—Him in the skies.

These happy thoughts then we desire,  
With wisdom zeal our soul's inspire;  
Here live for Christ each day with care,  
Our sister meet—Lord answer prayer.  
Echo—Lord answer prayer.

Fond nature, then, O cease thy weep,  
Sow to the spirit, so you'll reap;  
Like Mary, while behind you dwell,  
Still trust in God, and all is well.  
Echo—And all is well.

## Conference Minutes.

### WESTERN WALES.

The above conference was held Sunday September 4th, 1887; D. Lewis, president; J. D. Jones, secretary *pro tem*. The morning assembly was convened as a prayer meeting—desiring God's blessings to rest upon us in the whole of the day's proceeding. In the afternoon good advice was given by the president and others, touching the importance of the work assigned us, as well as the right manner in the prosecution of the same. The following branches reported:—Llanely, 43; James Collins, deacon; 1 removed to Aberaman branch; David Williams, president, Thomas Williams, secretary. Lansamlet, 23, one, Mary Gibbs having died August 21st; David Lewis, president and secretary. Elders present reported. Resolved, that a permit be granted the Llanely branch to ordain Adolphus Edwards to the office of deacon. Resolved, that we uphold in righteousness, through our faith, prayers and means, all the spiritual and temporal authorities of the church, throughout the entire world. Resolved, that when this conference adjourns, it do so to meet at Llanely the first Sunday in December next. Testimonies were given in Welsh and English, while the Holy Spirit spoke, warning all to faithfulness, that some would desert the faith if they were not careful. Preaching in the evening, short and pithy discourses, by J. R. Gibbs, John D. Jones, and D. Williams.

### EASTERN WALES.

This conference was held in the Cobden Coffee Tavern Room, Merthyr Tydvil, Wales, September 11th, 1887. William Morris president, John D. Jones secretary *pro tem*. At the morning session John D. Jones addressed the assemblage, teaching the importance of having the Holy Spirit, especially in the teaching of spiritual things; that some claimed to go to conference to get the Holy Spirit. This was good, but better far was it for each to bring his portion with him to conference. The following brethren reported labors: D. Meredith, E. Morgan, Thomas Gould;

a letter was read from Bro. Cope, showing his activity and condition of the Cardiff branch, including the labors of John D. Jones there, seemingly very satisfactory. Thomas E. Jenkins read a letter from a young man by the name of Rees Jenkins, reporting his labors and expecting success; after which he exhorted the officers to be sure and call oft to mind the resolution passed in our last conference, never to ordain to office without the consent of this district when in conference session. Reports continued: John Jenkins, David Thomas, John Lewis, John Prosser; priests James Griffiths, jr., James Griffiths, sen., and John D. Jones. Branches reported: Merthyr 14; John Morgan president, Thomas E. Jenkins secretary. Ogmore 20; baptized 3; E. Morgan president, John Jones clerk. Cardiff 12; George Cope president and secretary. Bro. E. Morgan desired to know what had best be done with one, a very delinquent priest in the branch. Resolved that John D. Jones and John Jones labor with him and report next conference. The committee appointed last conference reported success in restoring those mentioned. Resolved that when this conference adjourns it does so to meet in Aberaman, the second Sunday in March, 1888. The afternoon and evening meetings were very successful and cheering in testimonies, prophecy, exhorting and preaching. God be praised; peace having reigned throughout.

### DES MOINES.

This conference convened September 4th, in the Valley branch. W. C. Nirk president, H. A. McCoy secretary. Branch reports: Des Moines Valley, no change. Edenville, 2 baptized. Sheridan, 2 baptized, 2 received by letter, 1 ordination. Boonesborough, 1 baptized, 1 received by letter, 5 removed by letter, 2 expelled, 1 died. Newton, 4 baptized, 1 received by letter, 1 expelled, 1 died, 1 marriage. Des Moines, 1 received by certificate of baptism, 9 by letter, 12 removed by letter, 1 expelled. What Cheer, organized March 17th, 1887, 1 elder, 1 priest, 1 teacher, 1 deacon, 5 received by letter, 1 ordination; Nathaniel Miller president, Maggie Thomas clerk. Reports: Elder J. S. Roth had been in the field most of the time; had organized one branch, baptized 14, confirmed 17. John X. Davis had baptized 4, confirmed 4, blessed 3 children, preached two funeral sermons and ministered to the sick 8 times, married one couple. N. A. Baker had preached 45 times, baptized 3, confirmed 3. E. C. Brand had traveled and labored with the president of the district. Had preached 59 times, attended 3 two-days' meetings, confirmed 1, blessed 1 child, and administered to some afflicted ones; thinks the work in some places has been retarded and injured by lack of proper labor by branch officers and by neglect of the duties set forth in sec. 118, par. 3, of Doctrine and Covenants. G. Shimmel reported by letter; had done all he could for the cause. W. N. Ray had tried to do what he could. S. Longbottom had labored in his branch. James Allen had preached a few times in the Des Moines district, in the town of Vanmeter, with good results. W. Thompson had labored in Boone, Dallas and Green counties, preached 48 times, held 1 debate, baptized 8, confirmed 6, blessed 3 children, sat on 1 elders' court, married 1 couple, and expects to continue in the field. N. Stamm had preached 42 times, confirmed two, and administered to the sick. W. McBurney had been busy in his branch labors. W. C. Nirk had devoted all his time in the district, visiting the different branches and attending to his official duty; found it unpleasant at times, but tried to do the best he could for the cause. Priest G. M. Jamison reported, and also teachers Freed and Craycroft. Bishop's Agent's report: On hand last report, \$55.53; collected since, \$130.70; paid out, \$92; balance on hand, \$94.23. An auditing committee found report correct. The appeal of Samuel McBirnie against the action of Boonesborough branch was submitted to a court of elders who reversed the decision of the branch, on the grounds of hasty action. The appeal of G. E. Merrill against the action of the Des Moines branch was left to a court of elders, who sustained the decision of the former court, and the action of the branch. Resolution No. 2, passed at the

December conference, was rescinded. W. C. Nirk was sustained president for the next term; E. C. Brand vice president; J. S. Roth Bishop's and book agent, H. A. McCoy secretary. N. A. Baker and Geo. Shimmel were elected district missionaries for next term. Preaching Saturday evening by J. S. Roth. Preaching on Sunday forenoon by E. C. Brand assisted by S. McBirnie. Sacramental meeting in the afternoon, led by J. X. Davis. Preaching in the evening by J. S. Roth. A collection was taken up to defray district expenses of \$4.67. Adjourned to meet with the Edenville branch at the call of the district president.

### WESTERN MAINE.

This conference convened with the Green's Landing branch, September 17th and 18th, 1887; W. G. Pert presiding, U. W. Greene, clerk, *pro tem*. Reports:—Elders G. W. Eaton (baptized 1), W. G. Pert, S. S. Eaton; priest's J. B. Knowlton, U. W. Greene (baptized 2); teachers, V. G. Cunningham, P. Eaton, H. Robbins; deacons J. Eaton, and J. Harvey. Branch reports:—Bray's Mountain, no change; Brooksville, 4 added by baptism, 1 teacher ordained; Green's Landing, 1 added by baptism. On hand by Bishop's agent last report \$19.87, received since \$8.25, expended \$12.24; balance on hand \$15.88. The following preamble and resolution was adopted: Whereas the growing demands of the church call for a more united effort on our part to spread the saving truths of the gospel; therefore, be it resolved, That we, the Western Maine district of the Church of Jesus Christ of Latter Day Saints, believe that an annual or semi-annual New England conference, to be held alternately in each district, would conduce to the spread of the work; therefore, be it resolved, That we urge the consideration of these resolutions to the Massachusetts and Eastern Maine districts at their next conference, and the advisability of appointing committees in each to confer and make arrangements; Brn. F. M. Sheehy, W. G. Pert and U. W. Greene to represent this district. Two days meetings were arranged for on the arrival of Brn. E. C. Briggs and John Smith in the district. All the authorities of the church were sustained. W. G. Pert as district president, Edwin Pert as secretary. The following preamble and resolution was adopted: Whereas, the church teaches that branches and districts duly consider all persons recommended to office in the priesthood; therefore be it resolved, That to avoid all mistakes in ordination, we recognize the ordination of no man to the office of elder or priest without the branch in a regular business meeting recommend him to conference for their acceptance, they to act with the advice and consent of the missionaries in charge of district. U. W. Greene preached Sunday morning, afternoon and evening to large audiences; in the evening many could not gain admittance to the chapel. During the conference, the chapel was presented with a beautiful Bible, costing \$14, by Mr. and Mrs. Benjamin Knowlton. One was baptized and three confirmed through the day. Nearly \$20 were raised towards seating the chapel with settees. Adjourned to meet at call of president.

The *Atlantic Monthly* has this to say of the liquor traffic:

It is a business which is opposed by every clergyman in the country.

It is a business which every merchant and business man hates and detests.

It is a business which is the standing dread of every mother.

It is a business which makes ninety per cent. of the pauperism for which the tax-payer has to pay.

It is a business which makes ninety per cent. of the business of the criminal courts.

It is a business which keeps employed an army of policemen in the cities.

It is a business which puts out the fire on the hearth and condemns wives and children to hunger, cold and rags.

It is a business which fosters vice for profit and educates in wickedness for gain.

Drunkennes comprises all other vices. It is

the dictionary for vice, for it includes every vice.

Drunkness means peculation, theft, robbery, arson, forgery, murder, for it leads to all these crimes.

The great reform of the century in this country has to do with the drink evil.

To think of political reform with the influence of the saloon in politics what it is seems almost fatuous. To discuss the subject of political reform without taking this weighty factor into consideration seems puerile. To belittle the importance of the saloon is most dangerous. To essay compromise with it is a fatal mistake. In the nature of the case it must be eliminated, or it must dominate everything. Full freedom having been accorded it thus far, it has made a long stride toward dominion. Even among those who clearly recognize the perils of the situation, it has become an axiomatic statement that it is useless to oppose the saloon in the cities. If that were true, the prospect would be dark. It is, in fact, an undemonstrated assertion and really signifies no more than a conviction that such an undertaking must be attended with great difficulties. But we can afford to make so disastrous an admission, for the future of the country depends largely upon the possibility of abolishing this gigantic evil.

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The remainder of my "Bible Synopsis" will be sold at \$1.25 each, and 25 cents less to all ministers of the gospel, free of postage. Every family should have one. The Synopsis is an arrangement of Scriptures under different headings. The principal passages treating on each subject are arranged to read in connection, with book, chapter and verse. Over sixty subjects are thus arranged, with portrait of the author. I want agents in every branch. Send money by Post Office Money Order, or for single book a \$1 bill and 25 cents in stamps. Good profits to agents. Address,

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#### Welsh Hymn Book.

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**The Sisters' Aid Society of Independence** branch have for sale for the benefit of the new church, two Cabinet Photographs: one of the THREE WITNESSES, with views of the HILL CUMORAH and the ANGEL delivering the PLATES; the other of the OLD LIBERTY JAIL as it now stands, for 25 cts each. Those desiring to purchase can address Mrs. B. C. Smith, box 61, Independence, Missouri. 23jul3m

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, October 15, 1887.

No. 42.

## THE SAINTS' HERALD:

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

Published at Lamoni, Decatur Co., Iowa,  
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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, October 15, 1887.

### "PRESS FORWARD!"

SUCH was the voice of God's Spirit given by prophecy to the ministry and membership of the saints at our late reunion. Will they heed it and rally to the work with willing, trusting, cheerful hearts, making the will of God their good pleasure and chief duty! The privileges and duties of God's people were never greater than now. In our late reunion meetings his spirit manifested in power and much assurance that he was blessing his priesthood and people, and that he would continue to bless and sustain the humble, faithful ones with increasing grace and gifts. By his Spirit he told us that the experiences and trials of the past and present he suffered to come upon the saints to develop, educate and purify them for present work and future glory, and that he held the reins in his own hands to lead and govern his people according to his own will and purposes and designs in view of the salvation of souls and the glorious triumph of the redeemed, and that the saints should trust him and fear not, but "Press forward! Press forward!" assuring them that the angels were anxiously watching over them and working with them in their humble and faithful labors.

The ministry are bound by every consideration of love, of duty, of salvation, and of present and future honor and glory, to spare no effort, waste no time, let slip no opportunity to seek, and work, and strive with mind and soul and spirit and worldly wealth to build up and beautify "the ways of the Lord" committed to their trust. God condemns the idler, Nature abhors idleness. The church must not tolerate such evils in either its ministry or membership. Work! work! work! wisely and well, in the love of Christ and in the love of souls, in the hope of God's present help and coming glory; and this, too, in the manner God has ordained in his written word, and as he leads and teaches by

his unerring Spirit. For be it remembered, that "he that learns not his duty and shows himself not approved, shall not be accounted worthy to stand;" and that "God is no respecter of persons." Then, let all Israel "press forward!" And especially let all the priesthood "press forward" to assured support and power and honor and victory!

Satan may rage; but keep off his grounds and all is safe. He will move ambitious, aspiring souls both in and out of the church to annoy, vex and mislead the Saints of God; but heed them not, lest by dallying with them you lose "first love," "grieve the Spirit of God," lose faith in God's "marvellous work and a wonder," "wander off from the rod of iron," become "darkened in mind," "call evil good and good evil," rail at and reject those whom God has called, chosen and approved by prophecy and by his Spirit, and thus "lose your own soul." Earnestly, actively "press forward."

### HARLAN REUNION.

WE have seldom seen such unity, spirituality and joyful communion as we witnessed at our Annual Reunion at Harlan, Iowa, which held from September 24th to October 2d, inclusive. The weather was good, the arrangements and management first-class, the order and interest unsurpassed, the sermons timely, wise and edifying, while the prayer and social meetings were "heavenly places" in Christ Jesus. The gifts of the Spirit were enjoyed in a large degree, and the grace and power of God attended the sermons, exhortations, and administrations of the ordinances in a large and confirming measure. The manifest increase in divine wisdom, spiritual harmony and power, in all the exercises of the occasion, were matters freely and pleasingly commented on and compared to the best days the church has ever seen. There were heavy rains in many places all around and not far away; but in the kind providence of God the tented "City of Zion" had only rain enough to fairly lay the dust and clear the atmosphere, though a storm seemed at hand the last Sunday morning. There were twenty-three received by baptism, one on her membership in the days of the Seer, and some others gave their names for baptism in the near future, at or near their homes.

The attendance was full, but not so large as last year, for the grounds were not so central to the large bodies of the Saints in Iowa and Nebraska; yet on the two Sundays there were perhaps quite three times as many persons on the grounds as could be seated in the large tent. The most of those outside the tent, by their

patient, orderly demeanor, could hear and enjoy the exercises fairly well.

It seemed to be the universal sentiment that a much larger tent should be secured at once to fill the growing demands of these reunions.

The committee of arrangements are worthy of all praise for their care and toil and unremitting attention in preparing for and carrying forward to a successful issue this excellent meeting.

A committee of five were selected to arrange for and locate the annual reunion at some suitable place for the next five years, an account of which will appear in due time in the *Herald*. Thus the kingdom is surmounting difficulties, subduing fears and prejudices, and rolling on in majesty and power.

### EDITORIAL ITEMS.

BRO. STEBBINS has been at Fontanelle, Iowa, had preached in the Christian Chapel, and left the people having a good interest in the latter day work. After that he preached in the Park and in the Opera Hall at Osceola, Clark county, having good attendance and most respectful hearing. He expects to return there soon. He writes that their late conference at Lucas, Iowa, was a most profitable one.

Brethren A. S. Cochran and Thomas J. Bell also report cheerfully of the Lucas conference, and state that spirituality, unity and gladness prevailed gloriously.

Sr. Nancy Brown, of Sublette, Illinois, requests the prayers of the Saints in behalf of her aged and afflicted husband.

Bro. J. C. Clapp writing from Deer Lodge, Montana, September 27th, said he "baptized one more last Saturday."

Bro. A. B. Pierce of Plainville, Massachusetts, writes September 27th, that the late conference at Providence, Rhode Island, was a most excellent one, and that "all were abundantly blessed by God's Holy Spirit."

Sr. Margaret Quaintance, Kent Bridge, Ontario, wishes Sr. Susan Pinkerton to write her and give her address. She says they now have a thriving branch at Kent Bridge, that some able, spiritual ministers have labored there of late with excellent success, and she testifies that God has healed her of a heart affliction.

Sr. Cynthia Cato writes from Eureka, Kansas, that they are much pleased with the *HERALD*, and that they expecting *Autumn Leaves* soon. She relates that God gave her a beautiful vision two years ago in which she saw a personage come into and pass from her room, whose head and shoulders were encircled with the colors of the rainbow, and whose words were uttered "in a low soft tone."

Those who attended the late conference at Lucas, Iowa, report a very united and spiritual session.

Bishop George A. Blakeslee, returning from the Harlan Reunion, called at Lamoni the 5th of October, to remain for a few days on business.

Bro. and Sr. A. H. Smith attended the Harlan Reunion and returned home October 4th, and on the evening of the 5th instant their daughter Emma B. was united in marriage at their residence, five miles south east of Lamoni, with a promising young gentleman, William F. Kennedy, of Independence, Missouri, where they will make their home. Bro. Alexander intends to proceed at once to Minnesota and prosecute his mission work as best he can.

President Joseph Smith folded his tent on Monday the 3d of October, to start home from Harlan with his family by carriage, and is expected in Lamoni the 8th instant. His correspondents will please make a note of this fact, as it will account for any delays occurring.

The plentiful rains and fair weather for the past eight weeks has clothed the landscape about Lamoni in variegated robes of most excellent promise and beauty, and she summer of "our discontent" has been transformed into a pleasant, prosperous autumn. God is our trust.

THE following items furnished by the Utah Commission are of interest to the Saints, and they are probably quite reliable, for they are reported officially.

If "the names of sixty-seven men have been reported to the Commission as having entered into polygamy" during the past year, we may conclude that many times that number have entered into that "crime" and "abomination," (so termed by the Book of Mormon) in that time, for the Utah polygamists and their friends do all they can to cover and keep secret such deeds.

#### POLYGAMIC FACTS.

WASHINGTON, Oct. 3d.—G. L. Godfrey, A. B. Williams, and Arthur L. Thomas, constituting a majority of the Utah Commission have filed with the Secretary of the Interior the annual report of the commission on the affairs of that territory. A memorandum at the close of the document states that Commissioners Carlton and McClermand, dissenting from many of the views expressed therein, do not sign the report. The population of the territory is estimated at 200,000, a gain of nearly 60,000 since 1880. The valuation of the property assessed in the several counties of the territory is given as \$35,665,802. The prosperity of the past seven years, says the report, has been equal to that of any former period in the history of the territory.

On April 1st of the present year the total Mormon population in the territory of Utah, Idaho, Arizona, Wyoming, and New Mexico, and the states of Nevada and Colorado was 162,383, officially classed as follows: Three first presidents; 11 apostles; 65 patriarchs; 6,445 seventies; 3,723 high priests; 12,411 elders; 2,423 priests; 2,497 teachers; 6,854 deacons; 81,283 members, and 46,639 children under 8 years of age. The total church population of Utah was 132,297.

The tithings for 1880 were \$540,000. The strength of the non-Mormon element is estimated at 55,000. This element now owns of the assessed property of the territory nearly one-third, exclusive of railroad property. The different religious denominations have now in Utah sixty-two churches. These churches have established and control eighty-seven schools, with an aggregate of 6,668 pupils and 230 teachers.

Since the passage of the Edmunds Law in 1882, 541 persons have been indicted for unlawful cohabitation, and 239 of these were convicted. The number convicted of polygamy was 14. Many of the persons indicted have fled to escape arrest. In the enforcement of the law, the report says, the officers of the federal Courts in Utah are entitled to special commendation. The national laws relating to bigamy and polygamy have been in effective operation for about three years. The Mormon leaders and their obedient followers have made no concession to its supremacy, and the issue is squarely maintained between assumed revelation and the laws of the land.

The report then cites the already published results of the election under the registry law on the 1st of August last, and of the convention in June and the subsequent election participated in by Mormons only, in which a constitution was adopted with a view to application to Congress for admission as a state.

The Commission regards this statement as an effort to free the Mormon church from the toils which the firm attitude of the government and the energetic course of the federal officers have thrown around it, and opposes its consummation.

During the past year the names of sixty-seven men have been reported to the Commission as having entered into polygamy. The Commission renews its recommendations of last year except such as were enacted into laws at the last session of Congress. The Commission also recommends that authority be conferred upon the Governor of the territory to appoint the following county officers: Selectmen, clerks, assessors, recorders, and superintendents of district schools.

In conclusion, the Commission submits that, in its opinion, the results which have followed from the passage of the Edmunds act have been very beneficial to the Territory. It has provided a fair, honest, and orderly system of elections, and it is universally conceded by Mormons and non-Mormons that there has been no charge nor even rumor of fraud in connection with the registration of votes and the conduct of elections since the Commission first commenced its work.

THE clipping below we take from the San Francisco, (California,) *Chronicle* or August 22d.

"An interesting discourse was delivered by Elder John Parsons of Oakland last evening before the Reorganized Church of Jesus Christ of Latter Day Saints, he having chosen for his theme, 'The Coming Kingdom of God.'

"Mr. Parsons is what might properly be termed a missionary of the Mormon Church, branches of which are being planted in all parts of the world, and argued his subject from the standpoint of the Mormon faith. The faith of this branch of the Church of the Latter Day Saints is not in any way associated with the polygamous Church of Utah. Polygamy is no part of their religion and they have so strongly dis-

proved of it as to cause a division in the original Mormon Church.

"The position taken by Mr. Parsons in support of his theme was that the signs of the times all tend to verify what the Mormon faith and its apostles have prophesied for years—that the kingdom of God, as prayed for in the Lord's prayer, "Thy kingdom come," is rapidly nearing, and that the coming of Christ is not a great way in the future. Man has been told by revelation what a great many of these signs are. The Lord promised to appear unto his own people again in the same spot—Jerusalem—and it is now flaming on the bulletins of the world that its coffers are in the possession of Jews, and they are gradually drifting toward Palestine. Time was when the sword was the arbiter of all differences; now a great power moves only by the consent of other powers. There will be great convulsions in the coming era, but instead of a warlike crusade of any one power, it will be the crash and final dissolution of all the great powers, the survivors of which will be the people of Christ.

"The world is now, the speaker claimed, just taking the initiatory steps toward the coming kingdom; the world is approaching a new birth in great travail, as it were, and about to be delivered of a son, the Son of the living God.

"This doctrine is advanced by the Church of the Latter Day Saints, and is believed by them to be true, because their faith, more nearly than all others, patterns after the Apostolic Church, which prophesied these things."

THE Sidney, Iowa, *Union*, for January 13th, 1887, has the following confession of faith of one branch of the Holiness Church, which we presume is closely allied to the faith of the whole body. We give it that the elders may examine it and know what the faith is. Some parts of it are very commendable.

#### STATEMENT OF FAITH

By the Church at West Grove, Fremont county, Iowa, December 29th, 1886.

The following articles state in brief the views of bible teaching on the subjects mentioned, and were adopted by the Holiness Church organized at West Grove, in Sidney township, December 29th, 1886. It will be seen that many of the articles are those written by J. Newton Brown, and are only modified on the subjects of communion, holiness by faith, the laying on of hands according to former usage, and the omission of those on regeneration and election, which are amply included in those retained.

#### DECLARATION OF FAITH

Adopted by the Church at West Grove, Fremont county, Iowa, December 29th, 1886.

#### I.—OF THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

## II.—OF THE TRUE GOD.

We believe that there is one, and only one living and true God, an infinite, intelligent Spirit, whose name is **JEHOVAH**, the Maker and Supreme Ruler of Heaven and Earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct offices in the great work of redemption.

## III.—OF THE FALL OF MAN.

We believe that Man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defence or excuse.

## IV.—OF THE WAY OF SALVATION.

We believe that the salvation of sinners is wholly of grace; through the Mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin, honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

## V.—OF JUSTIFICATION.

We believe that the great Gospel blessing which Christ secures to such as believe in him is Justification; that Justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

## VI.—OF THE FREENESS OF SALVATION.

We believe that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.

## VII.—OF REPENTANCE AND FAITH.

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on him alone as the only and all-sufficient Savior.

## VIII.—OF SANCTIFICATION.

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the heart of believers by

the presence and power of the Holy Spirit; the Sealer and Comforter, in the continual use of the appointed means—especially, the word of God, self-examination, self-denial, watchfulness, and prayer; that it is wrought by the Holy Spirit, according to our faith, and is complete at his will.

## IX.—OF THE PERSEVERANCE OF SAINTS.

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

## X.—OF THE HARMONY OF THE LAW AND THE GOSPEL.

We believe that the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the Means of Grace connected with the establishment of the visible church.

## XI.—OF A GOSPEL CHURCH.

We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his word; that its only scriptural officers are Bishops or Pastors and Deacons, whose qualifications, claims and duties, are defined in the Epistles to Timothy and Titus.

## XII.—OF BAPTISM AND THE LORD'S SUPPER.

We believe that Christian Baptism is the immersion in water of a believer, into the name of the Father, the Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with the effect in our death to sin and resurrection to a new life; that it is pre-requisite to the privileges of a church relation; and that all true lovers of Christ abiding with the church should be invited to partake the emblems of the Lord's Supper with them; in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

## XIII.—OF THE CHRISTIAN SABBATH.

We believe that the first day of the week is the Lord's Day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

## XIV.—OF CIVIL GOVERNMENT.

We believe that Civil Government is of Divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of earth.

## XV.—OF THE RIGHTEOUS AND THE WICKED.

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the

Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse, and this distinction holds among men both in and after death.

## XVI.—OF THE WORLD TO COME.

We believe that the end of the world is approaching; that at the Last Day, Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

## XVII.

That believers should be baptized, as was Jesus our Savior, and walk in newness of life; that prayer and laying on of hands for the gift of the Holy Spirit should follow water baptism; that it is expedient and scriptural that the local and organized church should conform to the one outward baptism in water, and by faith receive the baptism of the Holy Spirit, as taught in the word.

That all saved persons should when present and having enjoyed the blessing of the Holy Spirit baptism, entire sanctification or earnestly pressing to perfect love to God and man, should partake of the Lord's Supper served by the church of our Lord Jesus Christ.

## XVIII.

That parents should consecrate their young children to God from birth, and that it is wise to ask the prayers of faithful men and women to be united at suitable times with the prayers of the parents, and by the reverent laying on of hands, to make an open dedication at home or in the church to God, and claim all of God's promises, and do all of his will for their early and eternal salvation.

That as we are Christ's, being bought by the precious blood of Christ, not less than one-tenth of our earnings should be applied to the relief of those suffering or in want, and to the spread of the gospel in the whole world.

## XIX.

That temperance should be practiced in indulgence of bodily appetites, even in proper directions, while the indulgence of harmful things, as of tobacco, ardent spirits, adornment for vanity or pride, should be totally put away.

That stated daily prayer in our respective families should always be maintained, with the regular reading of the Holy Scripture, at which all should be present.

That we should lay aside jesting and all evil words which are not convenient; but making our conversation to be for the good of all, and their building up in the most holy faith.

That we should not be yoked together with unbelievers in marriage, business or society, so that our liberty of conscience should be in any wise restrained.

## TO HOPE SUBSCRIBERS.

On and after January 1st, 1887, the *Hope* will be sent to subscribers as follows:

Single copies, per year . . . . . 50c.  
Over 4 copies and under 10, to one address, each . . . . . 40c.  
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## ZION'S HOPE

Is published every Saturday by the Church of Christ, at Lamoni, Iowa. Single copies, per year, 50c; packages of four to ten 40c; packages of over ten 35c.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Not vainly did old poets tell,  
Nor vainly did old genius paint  
God's great and crowning miracle,—  
The hero and the saint!  
For even in a faithless day,  
Can we our sainted ones discern;  
And feel, while with them on the way,  
Our hearts within us burn."

### "STONES OF MEMORIAL."

FAIR and bright, just across the river of Jordan, lay the land of promise; but Moses was dead. Dead in the prime of life, while his eye was not dim, neither his physical strength abated; but he had laid his hands upon Joshua, and Joshua was full of the spirit of wisdom, and to him God said: "Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel."

Then Joshua commanded his officers to pass through all the encampment of the children of Israel, and say to them, "Prepare for crossing the Jordan and entering into the promised land within three days." History records that this crossing occurred during the "annual swelling of the Jordan," which occurs in the spring, when not only do the waters rise high within the banks, but often overflow the banks themselves, spreading out into the country. Again, upon the third day the officers went through the host and commanded the people: "When you see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place and go after it."

Then Joshua commanded them saying: "Take twelve men out of the tribes of Israel, out of every tribe a man; and it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap." Then the priests took up the ark of the covenant, and as soon as their feet touched the waters at the brink of the smooth river, the waters of the river parted, and those which were above them stood up like a high wall, and those below them flowed on to the sea, leaving the dry ground upon which all the people of Israel passed over, while the priests with the ark remained in the middle of the bed of the river, with their feet on dry ground.

And now the people are all over, and from the green borders of the river they turn back to watch the ark and the priests which bear it. But they are still standing in the midst of Jordan, and the ark with them. Then while they watch and wait, the command of the Lord comes to Joshua, saying: "Take you twelve men out of the people, out of every tribe a man, and command ye them, saying: Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones; and ye shall carry them over with you, and leave them in the lodging place where ye shall lodge this night."

Then Joshua called the twelve men whom he had prepared, out of every tribe a man, and told

them to pass over before the ark of the Lord, and take up every man a stone upon his shoulder, according to the number of the tribes of Israel, and they took them to the place where they lodged the first night, and these stones were for a memorial unto the children of Israel forever. Joshua also set up twelve stones in the midst of Jordan, where the feet of the priests who bore the ark of the covenant had stood. Then when all this had been done, and the priests had passed over, as soon as their feet touched the dry land upon the other side of Jordan, "the waters of Jordan returned unto their place, and flowed over all the banks, as they did before: and they pitched the stones in Gilgal, and encamped there that night." And Joshua said to the children of Israel: "When your children shall ask their fathers in time to come, saying, What mean these stones? Then you shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you until you were passed over, as the Lord your God did to the Red Sea, which he dried up from before us until we were gone over, that all the people of the earth might know the hand of the Lord, that it is mighty, that you might fear the Lord your God forever."

Before how many swelling Jordans have thousands of Latter Day Israel stood, when the waves have divided, and the waters below have been cut off from the waters staid above until their feet have passed over in safety? But where are the stones of memorial for our little ones, and that all the people of the earth might know the hand of the Lord that it is mighty? Was it a light matter which should cause God to issue the command to Joshua, not only to keep all the people standing there in waiting, but also to detain the sacred ark of the covenant and the priests of the Lord who bore it, until from the midst of the bed of Jordan twelve stones of memorial should be taken? And, we not only ask this question, but also call your attention to the fact that the men who bore them had been selected for the purpose (out of every tribe a man) before they essayed to cross the river.

Beloved Saints, we know that in the past fifty years God has wrought many mighty works in our midst; but we ask again, where are our stones of memorial? Can it be pleasing to God that we should never declare that which he has done for us? We know he has commanded his people that they should not "boast of mighty works;" but boasting is the outgrowth of a vain pride, while declaring the power and goodness of God is but rendering to his name the praise due him. The psalmist says: "Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen; his wonders among all people."

Stones of memorial we must have, and from whence shall come the men who shall bear them upon their shoulders? Our church publishing house does not contain a single volume for the young. How long shall this state of things continue? Only the willing hearts are wanting, for there are dozens, yes, hundreds and thousands of people now living, who, if they would, could testify to these wonders among all people; and there are others who could honor God by furnishing the means to publish these testimonies that they might go into book form and be to our little ones, "Stones of Memorial," and testimonies to the en-

tire world. Would God that he might raise up as good a friend to our sons and daughters as he has raised up to the world in Bro. Peters. One, aye more than one, who like this generous brother, would not be afraid to use the substance God has loaned them, for the advancement of the Master's work! There is power in prayer. Who will pray the Lord that such ones may be forthcoming? Will not the petition go up from the heart of every mother in Zion until the Lord answers?

Sister John Scott, of Lamoni, Iowa, will forward *Herald* to the party recently mentioned in the "Column." Will all who have kindly offered so to do, please note this and also accept our thanks.

### HOME COLUMN MISSIONARY FUND.

Sr. Mary H. Raymond, Wickes, Mont.....	2 00
Sr. Maggie Kennedy, Hutchinson, Col.....	50
John, Earl & Ira Kennedy, Hutchinson, Col.....	50
Sr. Annie Anderson, Lamoni, Ia.....	23
Sr. Melissa S. Merrick, Dow City, Ia.....	25
Srs. Mary, Maggie and Emily Thomas, What Cheer, Ia.....	56
Srs. I. and E. Hotchkiss, What Cheer, Ia.....	50
Sr. Maria J. Hoadley, What Cheer, Ia.....	23
Bro. John S. Lawton, Boston, Mass.....	1 50
Sr. Esther Taylor, Valley, Neb.....	1 50
Sr. A. Ray, Henderson, Idaho.....	35
Sr. Annie Nelson, Montpitter, Idaho.....	1 00
Sr. Elizabeth Ford, Earling, Ia.....	1 00
Sr. Mary E. Hunt, Manteno, Ia.....	1 00
Sr. Mary A. Jenkins, Manteno, Ia.....	60
Sr. R. P. Peterson, Manteno, Ia.....	1 00
Sr. Cynthia Perry, Manteno, Ia.....	1 00
Sr. Celestine Rush, Hepner, Oregon.....	7 00
Sr. Mary Hiatt, Iowa City, Ia.....	1 00
A Friend, Iowa City, Ia.....	1 00

LAMONI, IOWA, October 5th.

### MAKE ROOM FOR THE BOYS.

WE hear a great deal in these days about the increase of home opportunities and the development of home talent; but as we glance over the magazines and newspaper articles devoted to this subject, we almost invariably find that the hints for domestic culture are for the express benefit of the girls.

Where are the boys of the household to come in? Are they of no account in the plans for home education? Or are the boys so well developed as to morals and manners, so perfectly able to find congenial employment and suitable amusements for themselves, that nobody gives them a thought? We are obliged to confess that the most of the boys whom we know do not come under this class. They are bright, honest, manly boys; but we find that they need a little advice and help once in a while, a little encouragement, a little praise and the manifestation of a little appreciative and sympathetic interest in their tasks and recreations, just as the girls, whom we know, need the same.

There is the Speedwell's family, for example. Everybody in town knows the Speedwells. They are a genial and cultivated people whom it is a pleasure to know. The privileged guest at the Speedwell mansion will be likely, almost any evening, to find the family in the cozy, well-lighted library. The Hon. Mr. Speedwell reclines luxuriously in his easy chair as he reads his Daily Tribune. The Speedwell mamma occupies the place of honor at the table, as is her cheerfully accorded right and privilege. Hellen, the eldest daughter, is also comfortably ensconced, absorbed in her library book; while Marion sits conveniently near the light, with her

silks and flosses spread out around her, while she works upon a strip of plush some marvel in Kensington embroidery.

Presently Tom, the nine-year-old, approaches the table with mucilage bottle and postage-stamp album in his hands. "Oh, Tom," ejaculates Mamma Speedwell, "don't bring your mucilage to the table again; you have just about ruined the cloth already."

It was a new table cover of maroon felt; and, sure enough, there were two or three little soiled rings upon it, just the size of the mucilage bottle. "It is impossible to get them out," sighs mamma.

"Oh, I'll spread out a newspaper," replies Tom encouragingly. But at this moment an unlucky accident occurs. Over goes the mucilage; the sticky fluid runs into the knots of gay embroidery silk; there is a scream, a scramble; and when peace is restored, the embroidery is going on as successfully as before; but the postage-enthusiast has laid aside his collection and there are no more stamps to be pasted in this evening. Half an hour later, brother Tom sits with a disgusted expression upon his usually serene and hopeful face. "What's the trouble, my son?" asks papa Speedwell, good-naturedly.

"Oh, nothing! Only I can't finish my desk, and its of no use to try."

"But a boy shouldn't get discouraged when he has undertaken anything of that kind. Persevere is the word. Don't give up at trifles."

"Persevere! Well, I would if I had some tools that were worth a pin. This jack-knife that uncle John gave me is the only decent tool I own."

"Why, my dear," interrupted the mother, "where are all those nice tools which came in the set you had last Christmas?"

"Pshaw! those baby things! They were nothing but toys anyway. Planes that won't plane anything, and saws that won't saw anything, don't suit me! I want a regular set of carpenter's tools, that are made to *use* and are good for something." Mrs. Speedwell looks enquiringly at her husband.

"Why, Tom," replies the father, looking up a moment from his newspaper, such a set of tools would cost any where from ten to twenty-five dollars. It would be a great extravagance."

Tom glances at the pretty work in his sister's hands, the material for which particular piece of embroidery, we happen to know, cost exactly six dollars and seventy-five cents. Tom knows this too; but then, the case is "different." The work which Marion is doing not only serves to keep her entertained and happy, but it cultivates her taste and will teach her to do more artistic and valuable work by and by. But Tom says he never heard any of these arguments advanced when a boy wanted a good set of tools to work with.

"It is very much like Jack white's photographic camera," Tom said to his mother in an outburst of boyish grief, the next day. "The Whites spend any amount of money on Jack's sister Molly's drawing lessons and the materials for what she calls paintings; but when Jack wanted a camera to make pictures that are pictures—why that is the hight of extravagance and not to be thought of!" And Tom's sincere friend, the author of this paper, sympathizes with him in his complaint; and also fails to see why a part of the money spent so freely in many families, in the cultivation of artistic, musical, or any other worthy taste or aspirations on the part of

the girls, might not just as advantageously be spent for the gratification and culture of the boys of the family.

Again, one day, Miss Hellen Speedwell was heard to remark, "Mother, I wish you would see that the boys are out of the way to-night, for the Dickinson girls are coming in to look over some engravings and select costumes for the charity fair next week."

"But, my dear," replied Mrs. Speedwell, "what possible harm can the boys do?"

"Oh, no harm; but they are right in the way. They are all elbows and feet—and so rough and rude——"

"Not rude, Hellen."

"Well, rough, any way. Tom is; you know what a commotion he always stirs up; and I think Tim's manners might be improved."

"That's so," said Tim, who chanced to enter at this opportune or inopportune moment. "And it does improve a fellow's manners to send him out into the kitchen or up into the attic. The society one meets there is very elevating. Then a fellow has such a good chance to practice his accomplishments. You just ought to see Tom and me shake hands with the pump, and bow and scrape in front of that little cracked looking-glass up in the garret; and when we can walk across a beam three times without knocking down a cobweb, why, then we think we are expert enough to get into the parlor without knocking over or stepping on Lou Dickinson's finery. We walked across three times yesterday without hitting anything. We did, honest, though!" added Tim, affecting to accept the scornful glance on his sister's face for a look of incredulity.

"I believe you, Tim," said Mrs. Speedwell; and to-night you and Tom may go out and make some calls with your father and me."

"Thank you," replied Tim, seeming at once through this weak attempt at a compromise, "we don't care to make grown-up calls. We prefer the pump handle and the cracked looking-glass."

These fragments of conversation in a family—where the parents are striving to do their duty by their sons and daughters, and where the children have the name of being "well brought up," show that the friends of the boys are entitled to a hearing; and the inquiry suggested by honest-hearted Tim is worthy of consideration. How can we expect a boy to become agreeable and polished in his manners if he is not permitted to enjoy the social privileges accorded to his sisters.

How shall a boy know what to do with his hands and feet in company, if he is allowed no opportunity to practice the rules laid down by his mamma and his pretty, graceful sisters. He may be able to walk a beam with the greatest precision and yet not cross a floor without stumbling, in the presence of two or three critical young ladies.

A gentleman at heart is a gentleman always, whether cultivated by social intercourse or not. Still we all prefer the polished diamond to the diamond in the rough. Courtesy and good breeding must be learned at home. Let us, then, not banish the boys from the parlor because callers are expected; but rather let them feel that they have a share in the social, as well as in the other privileges of the house.

It is a fatal mistake to give a boy the idea that he must find his amusement and entertainment off somewhere by himself. Boys do not stay by

themselves. They are unmistakably gregarious in their habits. They will surely find company; and, if left to themselves, perhaps not such as their parents would choose for them. Let them therefore bring the things which most interest them into the family living-room. Let them feel that they are entitled to a place at the table; that their parents and their sisters also, are interested in their books, their experiments and their games. Above all things never let a boy believe that he is "in the way." If a boy has such a suspicion, he will naturally be ready to take himself out of the way.

The simplest and most effectual means for keeping boys out of bad company is to make them understand that they are *truly welcome at home*.

Selected by I. F. Kingsbury.

CABOOL, Mo., Jan. 9th.

*Dear Sister Frances:*—I write a few selections on pride. We read in the Book of Alma, "Behold, are ye stripped of pride? I say unto you, if ye are not, ye are not prepared to meet God."—3d chap., 4th par. The great inequality that we often perceive in the production of the mind of the same person, is not in the least to be wondered at; for as our body is composed of the elements, so it varies with the weather, and changes oftener than the moon; so the soul, though in itself immutable, yet is connected with, and compelled to act in and through these corporeal organs, which are always changing, must of necessity have its power of acting more or less impeded; must rise and fall, like the mercury in the glass, according to their degree of clearness. Hence the mind is one hour pure as ethereal air, the next, foul as the thickest fog. Since the powers of the mind do thus depend upon the organs of the body, which vary like the wind, where is the certainty of human wit? Where the boaster of human reason? This fickleness of the mortal frame, this instability of human wisdom, should teach us humility, and abase our pride. There is surely no passion whatsoever so universal in the human species as pride, yet none so unreasonable; it is indeed the very foundation of folly, "I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil: pride, and arrogancy"—Prov.—8: 12, 13.

If we look through the whole human race, we shall see them all complaining of some want or other, but where shall we find one who complains of the want of reason? We are too apt to complain of something which we do not really need. The pride of reason is indeed so great, that it is more ambitious of being esteemed wise than good; yet what can more plainly prove our folly? for who was ever at once both wicked and wise? Wisdom and wickedness can be no more united than truth and falsehood; when one enters the other must retire.

Of all human excellencies reason is undoubtedly the greatest; but there are some whom nature has indeed favored with superior powers, who are too apt to look down with a sort of contempt on their fellow-creatures of inferior parts; yet if they would but impartially look into, and consider themselves, they would surely confess they can have nothing in nature to boast of as really their own. They that have most wisdom shall ever be most humble; they will acknowledge, that whatever qualifications they may be

blessed with, the honor of them is only due to their Creator. If my watch goes well, shall it boast itself, or is the maker to be praised? How much more the Creator, who not only put this human machinery together, but made all the materials also! He that arrogates to himself honor, on account of any excellence whatever is a thief, and robs his Creator. The royal Psalmist, when he blessed and praised the Lord for his people's offering so willingly towards erecting the temple, most truly says, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." We should look upon reason as an intrinsic jewel, not liable to be lost, like wealth; yet how often, like the shrivelled branches of a tree, whose vessels being obstructed, wither for want of their nutritive sap, is this vaunted jewel lost by a paralytic blow? Now, indeed, how often has the vain pride of reason, and the self-assumed honor of it, degraded human nature to a brute, and procured the just punishment of Nebuchadnezzar? Pride is the parent of evil; and, of all the passions, is the most odious to our Creator, and most hurtful to ourselves; it makes us rob him of his due praise, and ourselves of all content; for we will ever meet with some poor Mordecia. Pride makes us look at our own merits through a magnifying optic, at others through a contracting glass; and though it blinds us to our own follies, yet it makes us pry into the frailties of others with eagles' eyes; and according to the word of perfect wisdom, it makes us "see the mote in another's eye, but not the beam in our own." Pride and reason can never accord; they are in nature opposite, and as contrary as love and hatred, and as incompatible as light and darkness. There is, however, a just, necessary, and well founded ambition which we should ever carefully distinguish from pride. To delight in, and take every opportunity of exerting all the powers we are possessed of, towards honoring our Creator, and serving our fellow-creatures, is not only reasonable, but the highest and noblest use to which human reason can be applied; it is indeed the very end for which it was given. When we see a man or woman exerting his or her powers to these purposes, nothing would be more unjust to them, or more detrimental to society, than to attribute them to their pride. We are too apt to judge of others by ourselves; when we see another possess such qualifications as would make us proud, we, without further evidence, conclude them to be so. Superior excellence always attracts envious eyes, and what virtue will not envy construe into vice? That ambition can never be justly blamed that produces, or endeavors to produce, public good; but some are so envious that they can not see any shining talent in another without snarling at it like dogs barking at the moon. To curb our pride, and check our unjust censures, we should all look into, and study that living and most instructive book, *our own heart*; for nothing will so effectually suppress our pride, or correct our censures, as to know ourselves. He that most clearly perceives his own imperfections will be the last to seek out and condemn those of others; he will be, like those who brought the woman taken in adultery, self-convicted, and steal away in silence. Man's only true way to wisdom is to know himself. He that would be esteemed truly wise,

must first find out and amend his own fault; for what regard will be paid to the lips of him who contradicts them by his life? who will mind the praises of freedom from the mouth of one who chooses to be himself a slave? or who would be directed in his way by one that can not see his own? It is certain, that besides the various external impulsions of the element, which man can no ways avoid, he has within himself so many false friends, so many flattering courtiers, called passions, who paint in his mind such pleasing, delusive images, and draw such an artful shade over his reason, that renders it very difficult for him to see himself in an impartial light; yet however difficult it is, it may be done; this mist of the mind may be cleared up; these false friends may be unmasked, and these mental flatterers detected and condemned by resolutely exerting our reason, and trying them at her unbiased bar. The best of mankind will, by a thorough and impartial inspection into themselves, by carefully viewing the mirror of their minds, find failings sufficient to abate their pride.

Self-knowledge is, of all attainments whatsoever, the most useful to ourselves, and most beneficial to others; it not only teaches us to think humbly of ourselves, and to amend our faults, but, like heaven, to pity and forgive the frailties of others; it teaches us, whatsoever degree of reason we may be blessed with, not to be puffed up with pride, but to consider it as a talent entrusted to us, of which we must render a just account; not to assume the least honor of it to ourselves, but to act as becomes reasonable creatures, and to give all the glory to him from whom we received the power.

As ever a true believer in the one faith,  
MARY A. ATWELL.

BENNETT, Iowa, Sept. 26th.

*Dear Sister Frances:*—I have often seen a request in the Home Column for the young Saints to write, but as yet only a few have complied with it. Perhaps a good many of them are like myself. We feel timid in attempting to write; but perhaps I can interest you for a short time by giving you an account of a conference I was privileged to attend. On the morning of the 8th of this month, my father, mother and myself started for Illinois, as the conference was held near Millersburg. We traveled in our own conveyance; the distance was forty miles and we enjoyed the ride very much. We reached the end of our journey about five o'clock; and such a good time as we had during conference! The only thing preventing us from having a perfect season of enjoyment was, there was considerable sickness among the Saints and one death—a child of Bro. Ezra Bryant's. This, of course, would cast a shadow over us, but notwithstanding we had a most enjoyable time, and one long to be remembered by the writer. We listened to some excellent sermons; and also to some very good advice to the young, which I wish more could have heard. While there I formed a good many new acquaintances among the Saints and visited, and met some already formed.

I do sincerely hope that we may soon be gladdened by receiving the *Autumn Leaves* into our homes. How nice and beneficial it will be for us young people. The older members have their paper, the *Herald*, and the smaller ones theirs, the *Hope*. Not but what I think we young folks should read both of these, for there

is much good to be learned from each, but the *Autumn Leaves* will be more adapted to us. We have had a taste of what we may have if we all do our best. It was something all of us should read, for I fear too many of us are indulging in that useless and bad habit—novel reading. It is a habit one cultivates, and the more novels you read the more you want to read. I think they are very injurious to young people, and another thing, they are apt to draw person's minds and thoughts from the church papers and books. They may think, Well, while I have a few spare moments I will finish reading this novel. I will read the bible, *Herald*, *Hope*, Book of Mormon, etc., on Sundays, when I must not read novels. I am sorry to say that I know this by past experience, but I hope I may, with our Father's aid, overcome this one evil, and when we have completely mastered one wrong we will find it much easier to overcome another.

I will close for this time and resign my place to abler ones than I. I desire the prayers of all the Saints that I may live faithful to the end.

Ever your sister in the true faith,

VINNIE RUSSELL.

CAMERON, Ont., Sept. 25th.

*Dear Sisters:* We have had a visit from brethren J. H. Lake and W. J. Smith who preached some able sermons which were food to our hungry souls. They are now in Haliburton county, sixty miles from here, amongst the poor, and, I hope, the honest in heart. We have a place in that part of the country. My husband and one daughter and one son are there, so the elders are not quite alone, May God bless them. We expect them back in a short time, but I am afraid they will not stay long with us. I am forty-six years of age; have six sons and two daughters. I have quite a responsibility resting me, as my husband is away I have a double part to perform. My family are all members of the church, but as they are on the slippery paths of youth, they need a great deal of wise counsel, and I feel my weakness in performing my duty; but God is with me, and an ever present help in trouble. I do feel to thank God for the great desire I have to live a Christian life. I feel to repent every day, and put my dependence upon God.

We take the *Heald* and it is a welcome visitor every week. I love to read the Mothers' Column; it helps me along. I have read sister Emma Burton's letters in the *Herald* till I almost think I know her. I feel to thank God for such noble hearted people. May God bless brother and sister Burton in their labor of love.

I beg an interest in the prayers of all Saints, that I may prove faithful; that when our Redeemer comes to number up his jewels we may know each other in the sweet bye and bye.

J. H. BRADEN.

A NEW ORLEANS millionaire had for one of the rules of his life, "never to consider anything so trifling as not to deserve notice." He was quick to see that such a principle was at the root of both character and success. He could not accumulate wealth without rigid care of the fractions and pennies, nor be symmetrical, strong and helpful, and disregard the smaller courtesies and motives in the daily life. The work that wins notice and endures is that which has in it patient, pains-taking and conscientious regard for the slightest details.

## Selected Poetry.

## BE CAREFUL HOW YOU SPEAK OF OTHERS.

In speaking of a person's faults,  
Pray don't forget your own;  
Remember, those in homes of glass  
Should never throw a stone.

If we have nothing else to do  
Than talk of those who sin;  
'Tis better to commence at home,  
And from that point begin.

We have no right to judge a man  
Until he's fairly tried;  
Should we not like his company,  
We know the world is wide.

Some may have faults, (and who has not?)  
The old as well as young;  
Perhaps we may, for aught we know,  
Have fifty to their one.

I'll tell you of a better plan,  
I find it works full well;  
To try my own defects to cure,  
Ere others' faults I tell.

And though I sometimes hope to be  
No worse than some I know,  
My own shortcomings bid me let  
The faults of others go.

Then let us all, when we begin  
To slander friend or foe,  
Think of the harm one word may do  
To those who better know.

Remember, blunders sometimes, like  
Our chickens, "roost at home;"  
Don't speak of others' faults until  
We have none of our own.—*Sel.*

## Correspondence.

SANTA MARIA, Cal., Sept. 20th.

*Dear Herald:*—Soon after writing from Santa Ana the tent meetings were started, and I assisted Bro. Mills in prosecuting them. We had excellent encouragement; large attendance all the time; and sometimes the tent was full and the walk in front of the tent packed with attentive listeners. Excellent order prevailed, while liberty, full and free, was granted the speakers. We distributed hundreds of tracts, which were eagerly sought after. I remained until nineteen sermons had been delivered, and reluctantly left wishing I could spend all my time with the tent. If properly conducted and supported, the tent will prove a grand success. Special effort ought to be made in that direction.

It is unfortunate that Bro. Mills is unwell in this emergency. The cause must feel his loss if his labors are suspended only temporarily. After a few days spent at home I set out for the purpose of working my way northward to be present at the San Benito and Oakland conferences. Sunday the 11th preached in Los Angeles at 11 o'clock, then in company with Bro. E. J. French rode twelve miles to Downey, where the tent was located. I spoke in the tent at three p. m., and also at night. Returned to Los Angeles in time to address the Saints at the residence of Bro. Badham the night of the 13th. The 14th, while at the depot waiting for the train to bear me on to Santa Barbara, I met our genial brother John Eames of Wyoming. He is sorely afflicted with asthma, but is zealous as ever in the cause. May God bless him greatly. At Santa Barbara I was met by Bro. John Houk of this place, who came to bring me here.

We called on sister A. M. Cahoon and her

daughter, sister Mellie, and found them though entirely alone, so far as Saints are concerned, but strong in the faith and not ashamed to defend the cause. They are the kind who assist to move the cause wherever they are. Invoking the blessings of God upon them we journeyed to this place, which we reached on the 16th. The night of the 16th we stopped at Santa Yuez where we met Bro. E. Lander who informed us that we were expected to preach at the school house. Soon we heard whispers of division among the people, some declaring we should not preach, and some declaring we should. The time came and we spoke to an attentive and fair sized audience without molestation. Since arriving here I have spoken twice in Cat Canyon and once in the Martin School house. Will speak to-night in the last named place. To-morrow night and the next in the Presbyterian church in Santa Maria. Bro. Houk and Lander have been working up the interest here, showing a zeal worthy of imitation. There is a good field here which will produce fruit if cultivated wisely. I am enjoying all the liberty and spiritual comfort that I could reasonably ask for or expect, and my soul is led to praise and glorify God for his goodness and mercy.

Of the missionary force, Bro. D. S. Mills is doing all he can, but is prevented much by lack of physical strength. Bro. Thomas Daley is laboring in his mines, but uses the Sabbath day in presenting the word, and is accomplishing good. Bro. H. L. Holt is again in the field and I suppose aiding in tent meetings. Bro. D. L. Harris is also with the tent, and thinks of remaining permanently in the field. Bro. Wm. Gibson is laboring in San Bernardino and vicinity. Bro. Albert Haws is still contending earnestly for the faith in Oregon. Bro. J. R. Cook is detained at home for a season. Bro. J. R. Badham is engaged in business in Los Angeles, but his unremitting energy keeps the interests of the church moving there also.

Bro. E. J. French, though not under general appointment, has been nobly helping in tent work. In fact we are indebted principally to his efforts for the existence of the tent. I read with interest the news of the progress of the work everywhere, and feel encouraged. I thank God for this great work. My whole soul is engaged in it.

Hopefully,

HEMAN C. SMITH.

BOSTON, Mass., September 28th.

*Bro. Joseph:*—Our conference at Providence, Rhode Island, was a great success—looking toward the future. Brethren Briggs and Sheehy were with us, having just returned from Nova Scotia. Brother Briggs is filled with the spirit of his office and calling, and is doing solid, safe and permanent work for the Church of Jesus Christ. Exclusive local rule, state sovereignty, state rights, are no more safe doctrines in the kingdom of God than in a republic of men's device. Unfortunately there be some who, while always talking about "kingdoms," are the first to despise dominion. I feel well in spirit and hopeful for the future of the church, but am admonished that faith (not credulity) and firmness, as well as gentleness will be needful on the part of church officers to repel the insidious approach of the enemy.

In the faith,

MYRON H. BOND.

SANTA ANA, California, Sep. 25th.

*Bro. Dancer:*—Our town of Santa Ana is filling up very fast and real estate is booming. There are Saints enough in town to organize into quite a branch, and more coming every few days. I believe that this fall and winter will be a good time for the Saints to sell out here, and if you do not have too much of a "boom" in "the regions round about," for us to come east and buy. I understand that property is very high all around Independence, so it does not look much like now returning "with songs of joy to build up the waste places of Zion." I have a small farm here (43 acres) that is bringing me in \$750 per year, rent. I would like to sell or exchange for Independence property—town property preferred.

Yours in bonds,

R. M. DUNGAN.

LOCKHARTVILLE, N. S., Sept. 25th.

*Dear Herald:*—It will be gratifying to some to hear that the gospel work in Nova Scotia has made another move in the progressive line and the outlook quite cheering, and for Nova Scotia encouraging in the extreme. No wonderful manifestations of good will on the part of the opposition, as a whole, but simply the crumbling away of bigotry and prejudice in places where the word has been preached, evidence that it will eventually become victorious. Brethren Briggs and Sheehy whom the Saints have been anxiously waiting for put in an appearance about the last of August, and was joyfully received, but very reluctantly parted with some few days ago. There is no question but their visit was productive of very much good. The difference between the treatment they received and that which celebrated the visit of Bro. Joseph Burton and even Bro. Sheehy about three years ago, was quite remarkable. Buildings that had been closed against them were now freely opened and filled with good, attentive audiences notably at the Hillisdale School house. It was cheering indeed during conference held in the Saints Chapel in Rawdon, to see the people flocking in, filling the house to its utmost capacity, listening with profound attention to the words which fell with power from the lips of the elders. Six were added to the Newport branch by baptism, and many friends were made to the cause, even members of other churches predicting that the day would not be long coming when the Latter Day Saints would be the leading church in the township. At Lakelands near Parsboro, the scene of Bro. Sheehy's contest with Rev. McLain of unpleasant memory, they were also greeted with open doors and full houses, men going six miles to attend the meetings. So good was the feeling there that some who were quite hard at first came to the front with tangible marks of courtesy, even the passing of the veritable "orthodox" contribution box. These are places where work has been done.

At Port Gravelle, the home of Bro. Layton, the same old spirit was at work. Bro. Briggs, speaking of it, remarked that the treatment he received there "was identical with that received at the hands of the Mormons of Utah." "By their fruits ye shall know them." I wonder which people would feel the most complimented by the remark! However, I presume it is only a matter of time when they too will fall into line with the other hard places, fight a while, then try to freeze it out, and finally accept it.

One incident I ought to mention.—At the last meeting of the conference, when the resolution concerning the sending of an elder to Nova Scotia for a year was being put to vote, invitation was extended to the whole audience to vote. Although the house was crowded with people of all the different denominations, not one hand was raised against the proposition. Bro. Evans was mentioned as the one likely to be sent. Let him come! Now is the time, apparently, when the most can be accomplished with the least effort. This applies to the places that are opened up only. No doubt every town and village will be stoutly contested. I want to say one thing to the brethren of Massachusetts. It is to your interest that an abundance of labor should be bestowed upon Nova Scotia, from a diplomatic standpoint. Think of the thousands of Nova Scotians that go to that country every year! If they were all Saints, what then! Do you see the point!

Praying for the welfare of Zion. Yours in the faith,  
HOLMES J. DAVISON.

No. 11, Cundy St., Walkley,  
SHEFFIELD, England, Sep. 19th.

*Dear Herald:*—With joy in my heart I endeavor to pen a few simple words. I thank God that I have been privileged to embrace such a soul comforting faith as the one which Jesus established amongst his disciples. My only regret is that I did not hear it sooner, for I can see where I might have had the burden which has oppressed me, removed. I have passed through sore affliction; but since I obeyed Christ's commandments my burden has been lighter. "Bear ye one another's burdens," and so fulfill the perfect law. Oh how I rejoice that I have a claim on the prayers of the children of Zion. The Spirit of the Lord says that if I remain faithful it shall be well with my soul. Pray to this end, dear brethren and sisters, and he who knoweth the hearts of all men will reward. "If ye have done it unto one of the least of my brethren, ye have done it unto me."

We are laboring for the Master, and the prospects are good for an ingathering of his sheep. He sends such a bountiful supply of food for our souls that we have enough and to spare for our fellow man. I have learned to know who is my neighbor. The Lord is extending the Saints understanding and bringing about his purposes in a marvelous way. Press on, dear brethren and sisters; for the victory is ours.

I remain yours in the bonds of peace,  
W. SHARPE.

SANTA ANA, California, Sept. 22d.

*Bro. Joseph:* I have seen mentioned in the *Herald* that the Saints who are scattered among the gentiles are anxious for the gospel to be preached, and that the calls come continually for preaching, but that there are certain ones that they wish to come and preach. Now we have plenty of elders, good able men, that can preach the first principles of the gospel by the Spirit and can point men to the Lamb of God, who are hindered on account of the saints putting their trust in some system of men, instead of in the power of God that has been promised to those whom God calls and sends forth to declare the word. It is not very agreeable for one young in the work who is trying to call souls to see what they must do to be saved in God's kingdom, to have the saints tell him how some can preach and that the church should send such, always pointing to a

few they know to be able men in and of themselves. No, saints, if you could realize the sacrifice some elders make, I know it would be different. You are as anxious for the work to be accomplished as we are, and if you would stop and think for a moment you must know the work is in the Lord's hand, and that when he calls one to preach the gospel he has no need to ask whether that one is able or not. He knows man and what he is before he calls him. It would be better, saints, when one comes preaching the word, if we do not think him as elegant as some others, to hold him up by our faith and prayers that God may bless him. I for one don't know of any of our elders who are trying to fill their calling who can not preach the principles of the gospel plain enough and good enough to save any who honestly obeys. God always has called those that by some have been considered weak, but were strong in the faith of our Lord and Savior. I know of places where none of our local elders would go just because some of the saints live there, and they want some one that can preach something different from the first principles of the gospel. I haven't written this on account of myself, but what I have seen lately.

A. W. THOMPSON.

OXFORD, Idaho, Sept. 28th.

*Bro. Joseph Smith:* It has been so long since I have written anything for the *Herald* that I hardly know what to say, and more especially after reading reports of the success of others in their different fields of labor. While I read them with gladness, I have nothing from my field to offer in return that is calculated to give much cheer and encouragement to others. I rejoice in the great restoration, and thank the Lord that my lot has been cast with such a noble band of honest, true, and faithful workers as are enrolled in the Reorganized Church, willing to sacrifice all for the cross of Christ. I esteem it an honor to be numbered with them and be counted worthy to share the burdens and toils that fall upon those who proclaim "Peace on earth: good will to man," that they may turn the erring and wandering ones to the standard of truth and to the knowledge of the Just One.

There are many sunny skies and pleasant experiences enjoyed by the missionary; but yet so many dark and lowering clouds, that he is made to realize there are trials for him to overcome. And only a trust in him who called him can give the desired aid to still press on amidst discouragements seemingly on every hand.

Since the spring conference I have traveled much and labored as best I could. I can not say all is well in this field, for there is a great lack of spirituality and of that deep and hallowed love that should adorn the child of God. Of late I have felt to exclaim, "O for a closer walk with God."

In this branch the enemy has sowed tares. Saints, although admonished, forget to bridle the tongue and fail to remember the admonition that, "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." From present appearances I think we will be able to set matters right.

Bro. J. C. Clapp has done a good work in Deer Lodge valley, Montana; and so has Bro. Anderson in Utah. Both have baptized a number.

I find in some settlements a more liberal feeling on the part of the people than before. I was

in Heber City July 24th, a day celebrated by the Utah people as "pioneer day." President Hatch invited us to join with them in the pleasures of the hour and feel at home. Bro. William Aird had arranged for me to speak in the school house on the 26th; and when I asked Pres. Hatch to announce my appointment he said, "Not in the school house, but in the hall." (Their regular meeting place). So I occupied there. The president with several of the leading men of the place were present. At the close he told me that any time I came the hall was or would be free for me to use. I felt to love the man. He dealt kindly with me. Others have allowed us school houses, but none have been so free, kind, and generous as President Hatch. I pray the Lord to bless him forever. He would make a number one "Josephite."

The good Saints have furnished me with team. Bro. George W. Hickman gave me one animal, and Bro. U. Coleman and Christian Larson gave me the other one. I have thus been able to reach places I could not otherwise have reached.

I called at Bloomington and made a short visit with Bro. and Sr. Hart and Sr. Alice their daughter. I felt in my heart to ask the Lord to remember them in loving kindness. Their sands of life are almost run out. Not many more years may be allotted them, but their rest is prepared. May it be with the just.

I visited Thomas Fork, fifteen miles from Montpelier, with Bro. A. J. Layland, and while I preached the gospel of peace to the people there on the Sunday night some ungodly person or persons stripped my harness of straps and rings, and for "a joke" changed the hind wheel of the buggy to the front. When I complained a little on our way home, Bro. Layland proposed I should pray for them. I told him I did not propose to pray for thieves. I may have been wrong, but I feel quite confident any prayer I could then have offered would not have availed much. I fear it would have been after the order of David's in Psalm 109. But I felt better after a little while.

I ordained Bro. Layland to the office of an elder while at Montpelier, and after leaving there I visited the Saints at Soda Springs. Bro. Bowman was poorly, but around. I drove from there over to Blackfoot, twenty miles, held two meetings and baptized two. Had a pleasant time with the people there. On my way from Soda Springs here I fell in with Mr. Hoops in Gentile valley and stopped all night with him. They were good to me. He took W. H. Kelley in when he was in the Bear Lake country. Both him and wife remember Joseph the Secr and his family. We had a pleasant talk about the past and present.

I shall try and be in the city by October 6th and see how the Spirit moves. I shall return to Malad City by October 15th to attend the conference there. Bro. John Lewis has done some labor at Blackfoot and other places in his district. I have good words from Bro. John Condit of Malta, Cassia county, Idaho. Bro. J. C. Clapp is preparing to start to Kentucky soon. I very much regret to lose his service this winter, but trust it will be all well.

With the Utah people on record now against polygamy, we look for early developments when Congress shall convene and the Utah Legislature is in session. If we make no converts, with God's help and blessing we shall stand in defense of the right and Zion's weal.

R. J. ANTHONY.

CREOLA, Ohio, Sept. 15th.

Dear Herald:—Our district conference is over, and we feel strengthened to continue to fight the good fight. Conference met at Vale's Mills in Vinton county. There is a branch of sixty-eight members, most of them earnest, zealous Saints. A few short years ago not a Latter Day Saint lived in Vinton county; but now right where persecution was highest, we have this large branch, and many more interested. We were strengthened by the presence of brethren W. H. Kelley and G. A. Blakeslee. On Sunday, August 28th, there was the largest crowd that had ever met at Vale's Mills; all interested in the sermon preached to them by Bro. Kelley. Over a thousand people met in the little grove to hear our faith explained. Bro. Kelley had good liberty in his sermon, and I think much prejudice was removed.

On Saturday night Bro. Blakeslee preached on the temporal law of the church. The Saints as a rule had never heard it in the light in which it was presented by him. Some of them received the law gladly and set about making preparations to obey it. Outsiders, some intelligent ones, thought it the best system for the raising of temporal means that they had ever heard of. God is its author, why not? Many are interested in the doctrine, and I hope to see an ingathering of souls in this district ere long.

Bro. Kelley stopped off at Creola with us, and staid a day or so on his way home. He preached here to a small but attentive audience. Bro. James Moler and a soul-sleeper by the name of Davis will measure swords the latter part of October, on the soul question, also the divine authenticity of the Book of Mormon. I think this will do us good, as the soul sleepers are our worst enemies here.

Ever praying for Zion's weal, I am yours in the one faith,  
A. B. KIRKENDALL.

#### THE CONFESSION OF A DEIST.

In 1848, I became acquainted with an intelligent Deist by visiting him in affliction. From several conversations I learned somewhat of his history. His father lived and died a Deist; and the son, from his youth up, had read all he could to fortify his mind in Deism. He was conversant with the greatest infidel authors; he had been a diligent attendant on lectures by celebrated advocates of Deism, and thus had become a proficient in deistical views and arguments. In addition to this, he was a clear-headed man with a metaphysical cast of mind. He knew well how to argue on the subject of infidelity. No man could converse with him without being convinced of this. He could easily detect and point out the weak side of an argument brought against his views. He was cool in reasoning, and considerate in his replies.

One day I found him at his work, but in a thoughtful mood of mind. After the usual salutations, he commenced the conversation thus, and I give it as nearly as possible in his own words:

"Mr. F.—, I have been thinking of you, and of myself. I consider you must be a happy man; your religion must make you happy. I have buried two dear children—I have buried them as worms. I believe I shall never see them again, for they will rot and perish as worms; there is something very gloomy in this. But you believe in a resurrection—that you will see your children in another world. This must make you happy. I wish I could believe the Bible as you do."

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

#### WHICH IS THE PROMISE.

Can Spring be coming? No sign have we  
Of the beautiful guest whom we long to see;  
Very hard is the frost-locked ground,  
Few are the green things yet to be found.  
Primroses, violets, where are they?  
What is the sign of the sunny day,  
When the flowers shall blossom, the birds shall sing,  
And life be glad in the reign of Spring?

Can Peace be coming to rule over all?  
The terror of war holds men in thrall,  
Sounds of battle are in the air,  
Unrest and disquiet are everywhere;  
Deadly weapons are being wrought,  
And some minds cherish a deadly thought,  
Few are the signs of the lasting peace  
When war and tumult for aye shall cease.

Can Love be coming to be our King?  
The love of self is the strongest thing;  
A million hands outstretch to take  
The best of the world for self's own sake;  
The people are eager to work or wait,  
To wrest the most that they can from fate,  
And there's little leisure for loving deed  
Where each is so busy for his own need.

Can Christ be coming to reign on earth?  
Where are the signs of the holy mirth,  
The glad upspringing of joy and praise  
That the thought of His coming well might raise?  
Alas! for the sorrow and wickedness  
That dwell in the countries which He would bless;  
There is no more room for Him now, than when  
He came at first in His love for men.

And yet there are signs of the coming Spring.  
Here and there is a bold green thing  
Pushing its way in some sheltered place,  
And lifting up to the sun its face.  
Down in the darkness under ground,  
Longing, alert, and with hope profound,  
The life is waiting; and soon will be  
The word received that shall set it free!

And men pray on, though in fear and pain,  
That wars may not desolate earth again.  
The people are coming from far and wide  
To range themselves on the peaceful side.  
Slowly but surely we draw to the light,  
And they shall be scattered who wish to fight.  
Cruelty, hatred, and wrong shall cease,  
And some day brothers shall live in peace.

More men are leaving the selfish way,  
For love is growing in power to-day.  
Oh, not a few, but a mighty host  
Are those who do not love self most;  
Kind hearts are many, and gentleness  
Is seeking and finding the way to bless.  
Let us wait awhile we shall have our Spring,  
Goodness shall conquer and love be king.

Earth shall grow fair in that sweet Love light,  
And then shall vanish the gloom of night.  
Christ shall come in His power and grace,  
And those who love Him shall see his face.  
No storms shall break on that tranquil day,  
"Sorrow and sighing shall flee away."  
And the heart be at rest in its peaceful home,  
Oh, "Come, Lord Jesus, quickly come!"

Sent by WILLIAM GERRARD.

#### HOW AND WHY I BECAME A SAINT.

I HEAR the choir in the M. E. Church, singing that good old tune "Birmingham," which carries me back to Indiana, to the Concord Lutheran Church. That tune was a favorite with my Lutheran friends. I often feel sorry for them, for many of them are good people and true, and are

earnestly striving for that which is just, so far as they are enlightened.

If the patient editors will bear with me, I shall endeavor to explain why I am a member of the Latter Day Saints' Church. My parents were Baptists, (hard shell), and early impressed upon the minds of their children the importance of baptism by immersion; and it seems to me now that if my good mother could have seen all of us baptized, her cup of joy would have been full, although many other things which I now see to be essential, were by her overlooked. I did not unite with the Baptists nor any other denomination in her lifetime, and put it off until I came to Indiana. While teaching a term of school in a small village, the Baptists commenced a "protracted effort" in the same place, and in order to bring it to bear upon me, the family with whom I boarded had the minister stay with them all the time. It was nothing but religion from the time we ate breakfast in the morning, till bedtime at night. A Mr. Sage from Kansas was sent for, and he would roar and stamp his feet and picture the damned in hell in the most horrid and ridiculous manner. But, dear Saints, there was a "something lacking," I hardly knew what, to convince me; and finally they closed their effort without me.

The pastor in charge, Rev. Wright, told my uncle, also a Baptist minister, that if they could get the school teacher they would be satisfied and close the meetings. The good people with whom I boarded told me if I was determined to go to hell I would have to wade there through their prayers; but I didn't go to hell. I then went to Adams county, and had not been there long when the United Brethren started a "protracted effort," and the friends told me unless I got right down before a bench and mourned my sins away, that I would surely go to hell; that I was sinning against light and knowledge for neglecting those glorious privileges which were free and open to the most hardened wretch, &c. I began to think that, perhaps, I was a pretty hard customer; and after I was appointed Principal of the High Schools at Monmouth, I was told that if I united with some church my influence for good would be greatly increased. My best and firmest friends were Lutherans, and the most numerous also. But what kept prodding my conscience was, the best manner in which I could take their mode of baptism. For a long time, even after I became reconciled to their church discipline, I thought I could never be sprinkled, for I firmly believed in baptism by immersion. They told me it was a minor matter at most, and that it was immaterial how I was baptized, only so I belonged to the Lutheran Church. I asked the minister why, if it were such a trivial affair, he could not immerse me. He said he would take me into the water up to my neck, but the discipline would not allow him to do any thing but pour or sprinkle. Finally I consented, and one evening after meeting I was poured by candle-light. But, I tell you, I was not satisfied. I felt a lack of something even before I came

out of the water. I told some of my friends as much, but they said if I lived right it did not matter very much about the baptism, as it was merely a form.

Though, they told me that baptism was not essential to salvation, I had a mind of my own, and did not believe them. They appointed me superintendent of their Sabbath school, and did all in their power to reconcile me, still their mode of worship was, to me, too formal. I finally came to the conclusion that, if I could get to heaven by belonging to the Lutherans, I could get there too by not belonging to any denomination. I became careless and neglected the duties of a church member.

I then came to Iowa, and attended my first meeting with the "Mormons." I could not reconcile myself to the belief of the Brighamites, as I thought them I met with to be. In the east we were told that when a Mormon wanted to get married, a special meeting was appointed and after all were assembled the candidates for marriage would get down on all fours, *i. e.* the men, and the one who could run fastest would have first choice of the females. I thought I could never bring myself down to that. And besides, other strange, wild, impure practices were charged to them that I thought it would take more religion to stand by the system than could possibly be wrapped up in my frail body. But the more I saw of the Saints, as I learned to call them, the more I became convinced that they were misrepresented, and at last I did not believe any such trash. I thought I was getting along in the Saints' belief pretty well, until after I married, and my wife took sick. I always believed in administering suitable medicines to meet the demands of certain diseases, but my wife did not think as I did. She, however, at the persistent request of her mother (Mrs. J. W. Dumbald) continued taking what was prescribed, but got no better. She said if she was administered to she *knew* she would get well. I told her I had no objections to it, and Bro. J. F. McDowell, who was in town, was sent for; and when he came and administered to her in the name of Jesus Christ, *she got well*. That, dear Saints, had more effect upon me than a dozen sermons would have had, and that was one of the greatest reasons why I became a Saint. Previous to this occurrence, and before I was married, I was talking with her who is now my wife, about their belief; and when she told me she *knew* their church was right, and other denominations were wrong, I considered it bigotry, and thought she should be more generous, and say that some other denominations were right. But she would not do it.

I remember one time of going home to where I was practicing, and I wanted the Lord to show me a sign; or show me in a dream, so that I would know for myself. But no dream had I relating to the good work. I finally began to compare their belief with others, and the evidence was so overwhelming in the Saints' favor, that I concluded I could not be saved without uniting with them. And ever since Bro. I. N. White baptized me, I have felt a peace of conscience I never did while

belonging to any other sect. These, dear Saints, are my reasons for being a Saint; and in my limited judgment I think they are sufficient.

Hoping for the success and advancement of our cause, I remain yours, &c.

S. R. BERG.

HAVEN, Tama Co., Iowa.

#### A VISION.

I KNEELED down to pray about nine o'clock p. m., March the 20th, 1885, before retiring as usual, and the Spirit of the Lord came upon me so powerfully that I continued my prayer till ten, when I arose and laid down upon my bed, but still continued my supplications. Soon all of my near relatives, who are very numerous, came up before me, and all passed before me swiftly by a wall eight feet high, appearing very cheerful and each made obeisance to me as they passed, and also many of my friends and acquaintances passed by me in the same manner. The branch with which I was connected in 1838, met, and we had a very happy greeting, and they also passed along by the wall towards the west; and all the Saints that I had ever met, also passed by in the same direction. I was taken up and placed upon the south side of Nauvoo, upon high ground, and the whole city as it was in 1846 came up before me. And there I saw the scattering of the Saints; and I also saw there many teams which were going, some to the east, some to the west, some to the north, and some to the south, and after that to every direction. I was then taken and placed in a very beautiful country near Washington, the most beautiful I had ever seen; and there was not a house nor a living soul to be seen. I then commenced to think why I was there, when a loud voice spoke to me and said: "God is at the helm. God is working through the Gentiles in getting laws passed in Washington. God is at the helm. God is working through the Gentiles, and laws have been passed here in Washington to prosecute the people of Utah, to put down their sins and abominations. God is at the helm, and God will do the work."

Immediately after this I was taken to Utah, placed upon a stand four feet high, where I looked towards the south, then west, and beheld the whole face of the land covered with men as far as I could see. They were all dressed alike in blue—Gray suits. They were also in a state of great confusion, and were running to and fro as though enemies were after them. I again looked towards the south and saw a new fence-wall twelve feet high, a hundred yards distant from where I was standing. At the west end of the wall the people began to run by the hundreds, as fast as they could towards the east, and they continued running until a great many hundreds had passed. I again cast my eyes towards the west, and still the whole face of the land was covered with men, and there did not seem to be any less than before they commenced running. Immediately after this I was taken to a very wild and lonely place, which was all covered

with low shrubbery and long wild grass; and while there I was meditating upon what I was there for. I looked around but could not see any houses or living thing. And then a very loud voice said to me: "There is a temple built here, and this will be called one of the stakes of Zion. I want you to go and tell the people to take their riches, their gold and silver, and go to Zion, Jackson county, and there to buy up the lands in Jackson county and round about. And tell them to go to work, and speedily build a temple to receive the Lord and Savior, Jesus Christ.

SARAH ROHRER.

Aged seventy-six years and has been in the church forty-eight years.

SACRAMENTO, California, Dec. 3d, 1885.

### Selections.

[THIS writing from the pen of Sir Isaac Newton, one of the most learned, liberal-minded, and profound thinkers of England in the seventeenth and eighteenth centuries, or since, will be read with interest by the Saints, for the reason that his views on scriptural facts agree so thoroughly with theirs on the apostasy, restoration of the gospel, second coming of Christ, the millennium, the great increase of divine knowledge in the last days, etc. His views relative to when John wrote his "Revelation," do not agree with facts which have come to light since his times.—Ed.]

#### OBSERVATIONS ON THE APOCALYPSE OF ST. JOHN.

A TRADITION of the churches of Syria is preserved to this day in the title of the Syriac version of the Apocalypse, which title is, "The Revelation which was made to John the Evangelist by God, in the island of Patmos, into which he was banished by Nero, the Cæsar." The same is confirmed by a story told by Eusebius out of Clemens Alexandrinus,—and other ancient authors, concerning a youth, whom John, some time after his return from Patmos, committed to the bishop of a certain city. The bishop educated, instructed, and, at length baptized him; but then, remitting his care, the young man thereupon got into ill company, and began by degrees first to revel and grow vicious, then to abuse and spoil those he met in the night; and at length he grew so desperate that his companions, on becoming a band of robbers, made him their captain; and, saith Chrysostom, he continued their captain a long time. At length, John returning to the city, and hearing what was done, rode to the thief; and when he fled, out of reverence to his old master, John rode after him, recalled him, and restored him to the church. This is a story of many years, and requires that John should have returned from Patmos rather at the death of Nero than at that of Domitian; because between the death of Domitian and that of John, there were but two years and a half; and John in his old age was so infirm as to be carried to church (being above ninety years old), and could not be then supposed able to ride after the thief.

The opinion is further supported by the allusions in the Apocalypse to the temple

and altar and holy city, as then standing; and to the Gentiles, who were soon after to tread under foot the holy city and outward court. It is confirmed also by the style of the Apocalypse itself, which is fuller of Hebraisms than John's gospel; for hence it may be gathered that it was written when John was newly come out of Judea, where he had been used to the Syriac tongue, and that he did not write his gospel till, by long converse with the Asiatic Greeks, he had left off most of the Hebraisms. It is confirmed also by the many Apocalypses (as those of Peter, Paul, Thomas, Stephen, Elias, and Cerinthus, written in imitation of the true one), for as the many false gospels, acts, and epistles were occasioned by true ones; and the writing of many false Apocalypses, and ascribing them to apostles and prophets, argues that there was a true apostolic one, in great request with the first Christians; so this true one may well be supposed to have been written early, that there may be room in the apostolic age for the writing of so many false ones afterwards, and fathoming them upon Peter, Paul, Thomas and others, who were dead before John. Caius, who was contemporary with Tertullian, tells us that Cerinthus wrote his revelations as a great apostle, and pretended the visions were shown him by the angels; asserting a millennium of carnal pleasures at Jerusalem after the resurrection; so that his Apocalypse was plainly written in imitation of John's; and yet he lived so early that he resisted the apostles at Jerusalem in or before the first year of Claudius, (that is twenty-six years before the death of Nero), and died before John.

These reasons may suffice to determine the date of the Apocalypse; and yet there is no more, which to considering men may seem a good reason. I will propound it, and leave it to every man's judgment. The Apocalypse seems to be alluded to in the Epistles of Peter, and that to the Hebrews, and therefore to have been written before them. Such allusions to the epistle to the Hebrews, I take to be the discourses concerning the High Priest in the heavenly tabernacle, who is both priest and king, as was Melchisedec (chap. v. 7); and those concerning the Word of God, with the sharp two-edged sword; the *Sabbatismos*, or millennial rest; the eight, whose end is to be burned (perhaps by the lake of fire); the judgment and fiery indignation, which shall devour the adversaries; the heavenly city, which hath foundations, whose builder and maker is God; the cloud of witnesses, mount Zion, heavenly Jerusalem, general assembly; spirits of just men made perfect, (viz., by the resurrection) and the shaking of heaven and earth, and removing of them, that the new heaven, new earth, new kingdom, which can not be shaken, may remain. (Heb. v. 9, 12; vi. 8; x. 27; xi. 10, 16; xii. 1, 22, 26, 27).

In the first Epistle of Peter occur these: "The Revelation of Jesus Christ," twice or thrice repeated (1 Peter i. 7, 13; iv. 13; and v. 1); "The blood of Christ, as of a lamb, foreordained, before the foundation of the world;" "The spiritual building in heaven;" "An inheritance incorruptible

and undefiled, and that fadeth not away, reserved in heaven for us, who are kept unto the salvation, ready to be revealed in the last time;" "The royal priesthood;" "The holy priesthood;" "The judgment beginning at the house of God;" and "The church of Babylon;" (1 Peter. i. 4, 5; 18, 19; ii. 5, 9; iv. 17; v. 13; and compare Rev. i. 6; v. 10; xiii. 8; xvii. 6, 2; xxi).

These are indeed obscure allusions; but the second Epistle of Peter, from the nineteenth verse of the first chapter to the end, seems to be a continued commentary upon the Apocalypse. There, in writing to the churches in Asia, to whom John was commanded to send this prophecy, he tells them "that they have a more sure word of prophecy, to be heeded by them, as a light that shineth in a dark place, until the day dawn, and the day-star arise in the hearts."—that is, until they begin to understand it; "for no prophecy (saith he) of the Scriptures is of any private interpretation; the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Daniel himself professes, (Dan. viii. 15, 16, 27; and xii. 8, 9), that he understood not his own prophecies; and therefore the churches were not to expect the interpretation from their prophet John, but to study the prophecies themselves. This is the substance of what Peter says in the first chapter; and then in the second he proceeds to describe out of this "sure word of prophecy," how there should arise in the church false prophets, or false teachers, (expressed collectively in the Apocalypse by the name of the false prophet), who should "bring in damnable heresies, denying even the Lord that bought them (which is the character of Antichrist) and many (saith he) shall follow their lusts; . . . they that dwell on the earth shall be deceived by the false prophet (Rev. xiii. 7, 12) and be made drunk with the wine of the scarlet woman, "by reason of whom the way of truth shall be blasphemed:" for the beast is full of blasphemy (Rev. xiii. 1, 5, 6). "And through covetousness shall they with feigned words make merchandise of you;" for these are the merchants of the earth, who trade with the great whore, and their merchandise is all things of price, with the bodies and souls of men (Rev. xviii. 12, 13), whose judgment lingereth not, and their damnation slumbereth not (xix. 20), but shall surely come upon them at the last day suddenly, as the flood upon the old world, and fire and brimstone upon Sodom and Gomorrah, when the just shall be delivered like Lot (xxi. 3, 4) "for the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished;" (in the lake of fire); but chiefly them that walk after the flesh in the lust of uncleanness, being made drunk with the wine of the scarlet woman (Rev. ix. 21, and xvii. 2) who despise dominion, and are not afraid to blaspheme glories; for the beast opened his mouth against God to blaspheme His name and His tabernacle, and them that dwell in heaven. (xiii. 6). "These, as natural brute beasts

(the ten horned beast and two horned beast, or false prophet) made to be taken and destroyed, (in the lake of fire), blaspheme the things they understand not—they count it pleasure to riot in the day-time—sporting themselves with their own deceiving, while they feast with you (xviii. 3, 7, 9), having eyes full of adulteries. They are going astray, following the way Balaam, the son of Beor, the false prophet, who loved the wages of unrighteousness (Rev. ii. 14), and who taught Balak to cast a stumbling-block before the children of Israel. These are not fountains of living water, but "wells without water;" not such clouds of Saints as the two witnesses ascended in, but "clouds that are carried with a tempest," &c. Thus does the author of this epistle spend all the second chapter in describing the qualities of the Apocalyptic beasts and false prophet; and then in the third he goes on to describe their destruction more fully, and the future kingdom. He saith that because the coming of Christ should be long deferred, they should scoff, saying, Where is the promise of His coming? Then he describes the sudden coming of the day of the Lord upon them, "as a thief in the night," which is the Apocalyptic phrase, and the millennium, or thousand years, which are with God as but a day; the passing away of the old heavens and earth, by a conflagration in the lake of fire, and our looking for new heavens and a new earth, wherein dwelleth righteousness.

Seeing, therefore, Peter and John were apostles of the circumcision, it seems to me, that they staid with their churches in Judea and Syria, till the Romans made war upon their nation,—that is, till the twelfth year of Nero; that they then followed the main body of their flying churches into Asia, and that Peter went thence by Corinth to Rome; that the Roman empire looked upon those churches as enemies, because they were composed of those who were Jews by birth, and, therefore, to prevent insurrection, secured their leaders, and banished John into Patmos. It seems also probable to me that the Apocalypse was composed there, and that soon afterwards the epistle to the Hebrews and those of Peter were written to the churches, with reference to this prophecy, as being what they were particularly concerned in. For it appears by these epistles that they were written in times of general affliction and tribulation under the heathen, and by consequence, when the empire made war upon the Jews; for, till then, the heathen were at peace with the Christian Jews, as well as with the rest. The epistle to the Hebrews, since it mentions Timothy as related to those Hebrews, must be written to them after their flight into Asia, where Timothy was bishop, and by consequence after the war began, the Hebrews in Judea being strangers to Timothy. Peter seems also to call Rome *Babylon*, as well with respect to the war made upon Judea, and the approaching captivity like that under old Babylon, as with respect to that name in the Apocalypse; and in writing to the strangers scattered throughout Pontus, Galatia, Cappa-

docia, Asia, and Bythnia, he seems to intimate that they were the strangers newly scattered by the Roman wars, for those were the only strangers there belonging to his care.

This account agrees best with history when duly rectified. For Justin and Irænus say that Simon Magus came to Rome in the reign of Claudius, and exercised juggling tricks there. Pseudo-Clemens adds that he endeavored there to fly, but broke his neck through the prayers of Peter; whence Eusebius, or rather his interpolator, Jerome, has recorded, that Peter came to Rome, in the second year of Claudius but Cyril, bishop of Jerusalem, Philastrius, Sulpitius, Prosper, Maximus, Taurinensis, Heggesippus, junior, place this victory of Peter in the time of Nero. Indeed the more ancient tradition was that Peter came to Rome in the days of this emperor, as may be seen in Lactantius. Chrysostom tells us that the apostles lived in Judea, and that then, being driven out by the Jews, they went to the Gentiles (Hom. xx. in Matthew xxii). This dispersion was in the first year of the Jewish war, when the Jews, as Josephus tells us, began to be tumultuous and violent in all places. For all agree that the Apostles were dispersed into several regions at once, and Origen has set down the time, telling us that, in the beginning of the Judaic war, the apostles and disciples of our Lord were scattered into all nations—Thomas into Parthia, Andrew into Scythia, John into Asia, and Peter first into Asia, where he preached to the dispersion, and thence into Italy. Dionysius Corinthius saith that Peter went from Asia by Corinth to Rome; and all antiquity agrees that Peter and Paul were martyred there in the end of Nero's reign. Mark went with Timothy to Rome, (2 Tim. iv. 11; Col. iv. 10), and Sylvanus was Paul's assistant; and by the companions of Peter, mentioned in his first epistle, we know that he wrote from Rome, and the ancients generally agree that, in this epistle, by Babylon he meant Rome. His second epistle was written to the same dispersed strangers with the first; and therein he saith that Paul had written of the same things to them, and also in his other epistles (2 Pet. iii. 1, 15 16). Now, as there is no other epistle of Paul to these strangers, besides that to the Hebrews, so in this epistle we find at large all those things which Peter had been speaking of, and here refers to; particularly the passing away of the old heavens and earth, and establishing an inheritance immovable; with an exhortation to grace, because God to the wicked is a consuming fire (Heb. x. 11, 12; xii. 25, 29).

I do not apprehend that Christ was called *the Word of God* in any book of the New Testament written before the Apocalypse; and therefore am of opinion that the language was taken from this prophecy; as also many other phrases in John's gospel—such as Christ's being "the light which enlightens the world"—"the Lamb of God which taketh away the sins of the world,"—"The Bridegroom,"—"He that testifieth,"—"He that came down from heaven,"—"The Son of God," &c.

Justin Martyr, who within thirty years after John's death became a Christian, writes expressly that a certain man among the Christians, whose name was John, one of the twelve apostles of Christ, in the revelation which was showed him, prophesied that those who believed in Christ, should live 1,000 years at Jerusalem. And a few lines before he saith, "But I, and as many as are Christians, in all things right in their opinions, believe, both that there shall be a resurrection of the flesh and 1,000 years life at Jerusalem, built, adorned, and enlarged." Which is as much as to say that all true Christians in that early age received this prophecy, since in all ages, as many as believed the 1,000 years, received the Apocalypse as the foundation of their opinion; nor do I know one instance to the contrary.

Papias, bishop of Hierapolis, a man of the apostolic age, and one of John's own disciples, did not only teach the doctrine of the 1,000 years, but also asserted that the Apocalypse was written by divine inspiration. Melito, who flourished next to Justin, wrote a commentary upon this prophecy, and he, being bishop of Sardis, one of the seven churches, could neither be ignorant of their tradition about it, nor impose upon them. Irenæus, who was contemporary with Melito, wrote much upon it; and said that the number 666 was in all the ancient and approved copies, and that he had it also confirmed to him by those who had seen John face to face—meaning no doubt his master, Polycarp, for one. At the same time Theophilus, bishop of Antioch asserted it; and so did Tertullian, Clemens Alexandrinus, and Origen soon after; and their contemporary, Hippolytus the martyr, metropolitan of the Arabians, wrote a commentary upon it. All these were ancient men, flourishing within a hundred and twenty years after John's death, and of greatest note in the churches of those times. Soon after Victorinus Pictaviensis wrote another commentary upon it; and he lived in the time of Dioclesian. This may surely suffice to show how the Apocalypse was received and studied in the first ages; and I do not indeed find any book of the New Testament so strongly attested, or commented upon so early, as this. The prophecy said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein." This animated the first Christians to study it so much; till the difficulty made them remit, and comment more upon the books of the Old Testament.

This prophecy is called the revelation, with respect to the Scripture of truth, which Daniel was commanded to shut up and seal, till the time of the end (Dan. x. 21; xii. 4, 9). Daniel sealed it until the time of the end, all which is as much as to say these prophecies of Daniel and of John should not be understood till the time of the end. But towards the very end, the prophecy should be so far interpreted as to convince many; for "then (saith Daniel) many shall run to and fro, and knowledge shall be increased;" for the gospel must be preached in all nations before the great

tribulation and end of the world. The palm-bearing multitude which come out of this great tribulation, can not be innumerable out of all nations, unless they be made so by the preaching of the gospel before it comes. An angel must fly through the midst of heaven with the everlasting gospel to preach to all nations, before Babylon falls, and the Son of Man reaps His harvest. The two prophets must ascend up to heaven in a cloud, before the kingdoms of Christ. It is therefore a part of this prophecy that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy, that it is not yet understood. But if the last age, the age of opening of these things, be now approaching (as by the great success of late interpreters it seems to be) we have more encouragement than ever to look into these things. If the general preaching of the gospel be approaching, it is to us and our posterity that those words mainly belong: "In the time of the end the wise shall understand, but none of the wicked shall understand." "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." (Dan. xii. 4, 10; Rev. i. 3).

God gave this and the prophecies of the Old Testament, that, after they were fulfilled, they might be interpreted by the event; and the providence of God be manifested thereby to the world. For the occurrence of things predicted many ages before, will then be a convincing argument that the world is governed by providence. For as the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted; so the many and clear prophecies concerning the things to be done at Christ's second coming are not only for predicting, but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness. The event will prove the Apocalypse; and this prophecy, thus proved and understood, will open the old prophets, and altogether will make known the true religion, and establish it. For he that will understand the old prophets, must begin with this; but the time is not yet come for understanding them perfectly, because the main revolution predicted in them is not yet come to pass. In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets; and then the kingdoms of this world shall become the kingdoms of our Lord and His Christ, and He shall reign for ever. (Rev. x. 7; xi. 15).

There is already so much of the prophecy fulfilled, that as many as will take pains in this study may see sufficient instances of God's providence; but then the signal revolutions predicted by all the holy prophets will at once both turn men's eyes upon considering the predictions, and will plainly interpret them.

Amongst the interpreters of the last age, there is scarce one who hath not made some discovery worth knowing; and

thence I seem to gather that God is about opening these mysteries. The success of others put me upon considering it; and if I have done anything which may be useful to subsequent writers, I have my design.

SIR ISAAC NEWTON.

#### CONFUCIANISM ON REVENGE.

CHRISTIAN morality is aggressive; Confucianism is defensive, negative. "What ye would that men should do to you, do ye even so to them," says Christ. "What ye would *not* that men should do to you, do *not* to them," says Confucius. *Not*, in this case, though a small word, covers a long line of negation. It takes another route and leads to a very different terminus from the words of Jesus. There is no active charity, no mission for the salvation of others in it. It rests content in avoiding injury, because it does not desire to suffer harm.

But unaided nature is unequal to the forbearance taught in the words of Jesus and the apostles, "Love your enemies, *bless* them that *curse* you, *do good* to them that *hate* you, and pray for them that despitefully use you and persecute you;" and "Forgive us our trespasses as we forgive them that trespass against us," I should say have their contrasts rather than parallels in the Confucian Analects. These latter sound more like the hammer of the Mosaic law, "An eye for an eye, a tooth for a tooth," blood calling for blood, while it lacks that wondrous salvation of a "City of Refuge" till a fair investigation could be had to test the merits of the deed. Confucius does not seem to have attained to the magnanimity of even other Chinese worthies in this particular. In the "Odes" is a division called Heias Min chih Shih. The "small autumnal records" in this part is a subdivision called "Who is this man?" which contains an account of two high officials in the court of one of the Emperors of the Chon dynasty. The one by name of Pu slandered the other to the Emperor, with the result, that Su, the other, was degraded and dismissed from the Emperor's service. Su is therefore made to say, "Who are you that have arrived at my door? I hear the voice, but can not see thy person. Have you *no shame* in the presence of *men*, and no fear before heaven, that you have thus maligned me?"

In another part of the Odes known as Hsiang Po, and the fifth chapter, is an account of Hsiang Po, an official of merit, whom the courtiers hated and slandered to the Emperor. He also was degraded and cast into prison, and while there wrote the following: "Thou slanderer, who devised thus for you? I would seize and cast you to the wolves and tigers, but they would revolt to eat you. I would fain cast you upon the barren North, but, because of your vileness, it would not receive you. Ah! I must as my last resort cast you into the hands of heaven."

In the first of these cases there is an appeal to the justice of heaven as the occasion for fear to the slanderer, and reminds us a little of "Vengeance is mine, I will repay," saith the Lord; but in the second

we see a man who feels that while he would delight to inflict every conceivable injury upon his enemies, he can imagine nothing adequate to their sin, and is by sheer necessity compelled to consign their vile natures to the final Arbiter of all the wrongs of men.

But when we turn to the Book of Rites, the ninth book, and the thirty-seventh page, we find more definiteness on the subject of dealing with others who insult or injure us. One asked Confucius, "How about repaying injury with kindness?" Confucius answered, "If we repay injury with kindness, how then shall we repay kindness? *Repay injury with justice, repay kindness with kindness.*" The Chinese commentator in explanation of this passage, says, "If we repay injury with kindness, with what can we repay kindness? But let your justice be not for private but public reasons, *then use it to repay injury—and kindness in like manner.*" In another place Confucius, according to a translation of Dr. Legge, says, "The man who rewards injury with kindness is *benevolent to his own person,*" an expression capable of more than one side surely, yet interpreted to mean that one who hesitates to repay injury by injury does so because he is a coward, fearful of a return harm to himself, thus ennobling revenge and debarring forgiveness. How utterly at variance with that sublime expression, "If thine enemy hunger feed him." Yet so deep seated is this classic teaching in the Chinese mind, that one proverb declares that, "He who owes a grudge and does not pay it, is not a superior man." While another with equal emphasis asserts, "The princely man will revenge though it require ten years to accomplish it." This is strong language, yet not more positive than the sage himself inculcated. In the Book of Rites, in the part known as Tankung, part first, the twenty-fourth verse, Tzu Hsia, one of the sage's pupils asked, How should we deal with the murder of one's parents? Confucius responded, "Sleep on a matting of straw, your weapons a pillow. Do not accept office, do not live under the same heaven with him. If you meet him on the street or in the court, do not return for a weapon to fight him." The last clause, the commentator says, means that the avenger of blood should always carry upon his person weapons needed to strike down his enemy on sight. How should we deal with the murder of a brother? asked the disciple. The sage replied, "One may accept office, but not in the same country where the murderer lives. If the Emperor appoint you to a foreign State and you should chance to meet him, you should not fight him. Then said Tzu Hsia, Suppose the murder committed was that of an uncle or cousin, how should one act in such a case? "In that case," said Confucius, "you are only the second, let the man whose duty it is avenge. You need merely stand with weapon ready to assist in case of need." In explanation of a part of this passage the commentator says, A man is not allowed to fight an enemy when in official life because he must not sacrifice official duties for private

reasons, not that it is wrong of itself, but duty to his country is paramount.

In another place we have the same doctrine in very similar words from the lips of the sage, in the Book of Rites, Chu Li Shang, thirty-seventh verse, he says: "The murderer of your father and mother must not be permitted to live under the same heaven; for the murderer of a brother, do not go home for a weapon, nor should you live in the same State with the murderer of a friend."

A commentator of a later age says: "The ancients and moderns have one punishment for the murderer. To kill him is a virtue, not a sin. Do not regard him as an enemy; to take his life is righteous, he ought to die. If he has killed a friend, accuse him before his magistrate, for this is duty. But if in the above cases you should take life, it would not be revenge, but justice. The father is as heaven itself to the son, and the son could not, therefore, look up to heaven but with shame, if he has failed to mete out justice to his father's murderer."

In all these records Confucius and his disciples voice the sentiment of unregenerate nature in presence of insult or injury, "an eye for an eye." The unwritten code even in Christian lands shields the one who, to avenge an injury, has taken life. But it is not law. The right to punish does not rest with the private citizen. The power of life and death belongs to the State. Nor is the right to take life acknowledged or allowed for any cause except perhaps that of self-defense. But here we have the foundation of the laws of a great empire inlaid with one of the worst features of our nature as one of its constituent parts. The right to decide upon the nature of an injury, and the method of punishment is turned thus into the hands of the individual, who is incapable in almost every instance of rendering a correct decision. Men have not hesitated to avail themselves of so notable an authority to justify crime and hand down feud from generation to generation. Village feuds as well as family ones, are still known to exist in different parts of the empire, resulting in many deaths, and much suffering in the communities where they occur. Justice without mercy stands out with glaring boldness, based on the judgment of the individual. Confucius failed signally to apprehend the true basis on which society must rest, who then could hope to apprehend it. He did not even attain the outlook of Moses, who, while the avenger is allowed to strike his man on sight, provided for the fugitive a refuge where justice could be dealt by impartial hands, and the unintentionally guilty should be safe forever from the avenger.

Jesus must ever rise higher in the estimates of men by contrast with the sages of all ages and lands. Unaided reason fails to apprehend and teach the law of social intercourse, fails to appreciate the true law of reciprocity, leads man into hurtful, sinful ways, ennobles and crowns base passions as princely, bemeanes lofty sentiments of forbearance as groveling, cowardly, unbecoming, sinful. Confucius

surely was too erringly human in this, one of the clearly enunciated tenets of his great system. Erring, because too narrow in his view, and narrow in that he relegated to the individual a right which belonged only to the State, the right to take life; narrow, in that he calls "light darkness, and darkness light;" *revenge a virtue and forgiveness, cowardly.* Narrow above all in that revenge is sanctioned *with or without justice and no mercy.* The evil influence of this pernicious doctrine has been far reaching. It must answer for its share in the general perversion of the moral sentiments of a great people for centuries; for the continuance of hate, strife and disorder through generations, and for the blood of human victims offered on its relentless altars. Before the God who taught us by the lips of his only begotten Son, that to be forgiven we must first forgive, this error must stand condemned and yield its long usurped place to Him whose right it is to reign. His banner over us will be love, His sceptre is a righteous one. He alone has been able to show the Divine worth of forgiveness and the race can only hope to attain their purchased possession by taking on this spirit as revealed in His life and exhibited in His death.—*Sel.*

#### SUCCESSFUL PREACHING.

THE business of the preacher is to preach. He is, therefore, first of all, a speaker. As of old, he who was the best of all teachers "spoke" to the people. So, still, his disciples, obeying His commands and fulfilling their missions, are required to speak the lessons they wish to convey. The judgment of the public can not be disregarded in this matter, and when we find all classes, according to their different tastes, rating the ministry according to its capacity in the line of public speech, we know how important it is that it shall be well done. It is the commonest remark of a preacher that he is a "fine speaker," or a "poor" one, or a "good talker," an "orator," or "eloquent" man; and nearly every man who has had pulpit practice has learned what the people have thought of his "delivery." If this "delivery" is bad, it is set over against many other virtues.

The *Interior* makes a good suggestion for the youthful preacher when it says that "by faithfully developing and cultivating his own naturalness, whatever it may be, he can make himself about all that God requires him to be without the aid of any other teacher." "Naturalness"—that is the first and great essential; but it is what, under a *regime* now about passing away, was carefully destroyed. The elocutionary instructor of twenty-five and fifty years ago set himself, as if by a determined purpose, to kill out of a man whatever naturally belonged to him—to change and make him over in voice, tone, gesture and movement, and compel him to speak either like some ancient model, or according to a set of rules supposed to be suitable to every one, and to embody all the principles of which the art is capable.

He talked to his pupils of "oratory." He was full of the notion of the "*ore rotundo.*" [Round, full voice.—Ed.] Whether in his scholars there was any faculty for that kind of speaking or not, or whether he had some other faculty ten times better, he was taught in every lesson that the "*ore rotundo*" was the only hope for him.

We are now learning that the effective men are they who are natural. People wish to be talked to. An orator they like to hear now and then, on some great occasion, but they tire of him if he be thrust on them too frequently. A burst of eloquence, called oratory, they relish if thrown in here and there, because it is a variegation amidst that which precedes and follows; but they wish it to be that, and then sink away as naturally as it arose. It is the good talker the pulpit needs; that is to say, one who has his message, and gives it out as his native temper and disposition and manner direct—these being educated, but not perverted—and it is he the churches are learning to ask for. Mr. Beecher was pre-eminently a talker, speaking in every-day language, naturally, and without artistic effort. His oratory was never more than a spurt. Mr. Spurgeon is one of the simplest of talkers. Dr. Parker lacks the simplicity, yet still he talks. Mr. Talmage is natural in the same way, though his naturalness is so queer that people mistake it for something else. But queer naturalness may be better than precise artificiality, and it is better by all odds than the affectations that often grow up under the management of pedantry.

The sum of the matter is: Let every public speaker be himself, with the best culture and best use possible of the powers of speech with which God has endowed him.—*United Presbyterian.*

#### PERNICIOUS LITERATURE.

WE are pre-eminently a nation of readers. From our childhood we are constantly reading books, newspapers and magazines. Our lives are influenced largely by what we read. If our minds are nourished on pure, wholesome and instructive literature, we are made wiser and better. But if we are fed chiefly upon the vile issues of a corrupt and licentious press, it can not but result in mental and moral deterioration.

The good and the true are always beneficial. The evil and the false are ever injurious. Nowhere is this more perceptible than in the realm of literature. On every hand we behold proof of the fact that good literature refines, elevates, and ennobles, while evil reading debases, degrades, and perverts. In the moral and intellectual manipulation of the masses, the press greatly enhances the power of those who employ it. But it depends upon the use to which it is applied, whether it be power for good or evil. In this respect, it would seem that "the children of this world are wiser in their generation than the children of light." At least, the publishers and venders of vicious literature sometimes appear more active and persistent in promoting its circulation than do the friends of truth and righteousness in

disseminating moral and religious reading matter.

To-day there are many vile and pernicious books and periodicals in circulation throughout the land. We find them in the homes of the people. We see them when traveling on steamboats. They are thrust in our faces on railroad trains. They are everywhere exposed for sale at news stands. And they are sometimes put up in a form that is quite attractive. Many of our young people of both sexes are rendered mentally dyspeptic by reading the high-wrought novels and demoralizing trash that are constantly being issued from the secular press of this country. They lose all taste for solid and useful reading. They become incapable of properly digesting and assimilating such mental aliment. Their minds are filled with fictitious and distorted views of the great problem of human existence. In a word, they are rendered unfit for the practical duties of life.—*Sel.*

## Conference Minutes.

### SOUTH-EAST ILLINOIS.

Conference convened in Saints' chapel, in Tunnel Hill branch, September 17th, 1887, at ten o'clock. G. H. Hilliard in the chair, I. M. Smith clerk. Branch reports: Brush Creek 134; 7 received by baptism. Dry Fork 31; 2 died. Alma 10; 1 suspended. Parish 27; 2 received by letter. Tunnel Hill 76. Springerton 59; 1 died, 2 removed. Reports: Elders R. Ouldcott, J. F. Thomas, E. Webb, I. M. Smith (baptized 4), and G. H. Hilliard; I. A. Morris (baptized 4), and H. Beaumont, reported by letter. Priests J. M. Pucket and D. Webb reported. I. A. Morris and J. F. Henson were appointed to labor in Crawford and Marion counties; J. F. Thomas and M. R. Brown to labor in Scrub Hill and Slab school houses; H. Walker to labor in Brush Creek and Hazel Dell; T. P. Green to labor in the district as its suits him; J. W. Stone to labor at Mill Shoals and in the vicinity of his home. T. C. Kelley and E. Webb to labor in Johnson and Williamson counties. All others holding the priesthood are requested to labor as circumstances permit. The authorities of the church were sustained in righteousness, and A. H. Smith as missionary in charge. Preaching on Saturday evening by I. M. Smith and J. F. Thomas. Sunday morning by G. H. Hilliard and T. C. Kelley. Had prayer meeting Sunday afternoon in charge of J. F. Thomas and R. Ouldcott and preaching in the evening by G. H. Hilliard and I. M. Smith. Adjourned to meet at Springerton, White county, Illinois, December 17th, 1887.

### INDEPENDENCE.

The above conference convened at Independence, Missouri, on September 3d, 1887; E. Curtis, vice-president, in the chair; T. W. Chatburn clerk. Branch Reports: Independence 523; 16 baptized, 7 received by letter, 1 removed, 1 expelled, 3 marriages; F. G. Pitt president, M. S. Frick clerk. First Kansas City 29; 1 baptized, 1 received by letter, 1 by certificate of baptism, 2 died; D. F. Win president, Arthur Allen clerk. Clinton 48; 12 baptized; I. N. White president and clerk. Holden 22; 3 baptized; Emma W. Simpson clerk. Armstrong 110; 1 baptized, 1 received by letter, 1 removed; J. J. Emmett, president, T. Newton clerk. Elders W. S. Lore, A. White, C. St. Clair, S. Crum (baptized 7), S. G. Mayo, J. Curtis, H. Lee, D. E. Norton, F. G. Pitt (baptized 6), V. White, E. Curtis (baptized 2), I. N. White (baptized 5), C. E. Reynolds, J. W. Brackenbury (baptized 2), J. Beard, B. Myers, H. H. Robinson, F. C. Warnky (baptized 8), H. Mills, M. Shaw, J. C. Foss, E. W. Lloyd, T. W. Chatburn; Priests D. Winn (baptized 1), A. Cox;

Teachers J. N. Kennedy, R. R. Gotham, J. Inman, H. C. Johnson reported. Report of committee on chairs at Clinton received, and they continued. Committee to whom the case of J. T. Clark was referred, reported that according to the evidence we find Bro. Clark was allowed to withdraw from the branch upon his own motion, giving among other reasons "he could not indorse some of the principles believed in by the Reorganization;" we also find that according to the action had by General Conference (see *Herald* May 10th, 1884) the branch is not in harmony with said action; we therefore recommend that the branch deal with Bro. Clark according to law. Bishop's Agent, A. White, reported: Amount due agent at last report \$13.43, received \$1,134.05; paid out 245.93; on hand \$888.12. By request of Kansas City branch a committee was appointed to take into consideration the ordination of an elder to preside over said branch. Who on deliberation reported unfavorable. By request of Kansas City branch, and on motion of conference, Bro. Henry Sparring was ordained to the office of teacher. The ministry of the district to labor under the direction of the president, and report to him for such labor. Preaching on Saturday evening by F. C. Warnky, Sunday morning by J. C. Foss, sacrament meeting in the afternoon, in charge of brethren Pitt and Chaburn. Preaching in the evening by E. Curtis. Adjourned to meet at Independence, on the 31st day of December, 1887, at ten o'clock.

#### SOUTH-EASTERN OHIO AND WEST VIRGINIA.

A conference of the above district met August 27th and 28th, 1887, at Vales Mills, Vinton county, Ohio. Bro. W. H. Kelley was chosen chairman and Bro. T. J. Beatty associate. Branch reports:—All the branches were received and read. Syracuse, 48, 1 dropped. Wayne, 30. Liberty, 77; 2 expelled, 2 removed by letter, 1 baptized. Milton, 13; 2 baptized. Morgan, 5, Union Grove, 28; 2 removed, 1 death. Highland, 34; 2 baptized, 1 by letter, 2 expelled. Cabin Run, 17, Clarksburgh, 28. New Hope, 7. Vinton 68. Elders reported in person:—J. Moler (baptized 1), L. W. Torrence, A. B. Ervin, S. J. Jeffers, J. L. Goodrich, A. W. Kriebel, D. Thomas, T. Matthews, T. J. Beatty. By letter: J. L. Williams, L. R. Devore. Priests, C. A. Hunter, H. E. Moler and G. Rouse, in person. The missionaries in charge, W. H. Kelley, E. C. Briggs and G. T. Griffith were sustained. T. J. Beatty was re-elected president, J. Moler vice-president, and A. B. Kirkendall, clerk. T. J. Beatty was sustained as Bishop's Agent. A. B. Kirkendall was ordained an elder. On Saturday evening, preaching by Bishop Blakeslee on the temporal law of the church. Sunday at ten a. m. and two p. m., preaching by W. H. Kelley, and evening by T. Matthews. Adjourned to call of president.

#### NOVA SCOTIA.

The above conference convened at South Rawdon, September 17th, 1887, in Saints Chapel, Elder E. C. Briggs invited to the chair, Elder F. M. Sheehy to assist, and H. J. Davison, secretary. No report was presented from either Cornwallis or Newport branches; but the presiding elders of each stated that there had been no change since last report. Officers reported:—Elders John Burjess, and H. J. Davison; Priests John Dimock and Robert Newcomb; Teacher Alfred Wood. Bishop's Agent reported sending to the Bishop shortly after General Conference, including expense of sending, \$35.40; cash on hand \$36.10. On motion both Bro. Sheehy and Briggs was empowered to act as representatives at General Conference. A resolution requesting the appointment of an elder to labor in Nova Scotia was unanimously passed. Preaching by brethren Briggs and Sheehy. Six were baptized during conference. Full houses and good interest.

Will the person who has "Cornish's Bible Synopsis," belonging to the Church Library, please return the same. It was taken months ago.

JOHN SCOTT, *Librarian.*

## Miscellaneous.

### CONFERENCE NOTICES.

The Southern Indiana district conference will convene November 26th, 1887, at the Cummon's School-house, near Derby, Perry county Indiana. We further request the attendance of the officers and that the officers see that their branches are reported promptly.

JAMES G. SCOTT, *Dist. Pres.*

A conference of the Pottawattamie district will be held at Council Bluffs, commencing October 22d, 1887, at eleven o'clock. Bro. Joseph H. Lambert will be with us, and possibly Bro. J. C. Foss. A full representation of the district is desired, and branches should not fail to send in reports. If any sending by mail may if sent in time address the undersigned at Weston, Pottawattamie county, Iowa.

H. N. HANSEN, *Pres. of Dist.*

### NOTIFIES TO REPORT.

Notice is hereby given to the following named, to report either in person or by letter to the undersigned, on or before the 1st of November, 1887, as to their whereabouts and desires in the church, or their names will be placed on the record as scattered members, namely: Jane Keller, Rose-la Woolverton, Eliza Forshey, and William Babcock, all of whose names appear in the record of the Centralia branch as members in good standing.

F. WEISE, *Branch Clerk.*

CENTRALIA, KANSAS.

### MARRIED.

RANNIE—RUMEL.—At the house of the bride's father, Omaha, Nebraska, Bro. Edward Rannie, jun., to Sr. Mary H. Rumel, April 26th, 1887; Elder James Caffall officiating.

Thus two that were have one become,  
To share the joys and pains of life,  
Which in their matrimonial race  
May them beset.

Their love, fidelity, and patience to test,  
Which may they o'ercome, and so find rest.

KENNEDY—SMITH.—At the residence of the bride's parents, Bro. and Sr. A. H. Smith, near Andover, Missouri, on the evening of October 5th, 1887, Mr. William F. Kennedy and Miss Emma B. Smith were united in marriage in the presence of the family and other relatives and friends; Elder W. W. Blair officiating.

"Two minds linked in love, one can not be  
Delighted but the other rejoiceth."

COOK—BOOTH.—At Lamoni, Decatur county, Iowa, October 4th, 1887, by Elder Asa S. Cochran, Mr. George Cook and Miss Beva Booth, of Lamoni, Iowa.

### DIED.

ALLEN.—John Allen died July 26th, 1887, at his home in Birch Run, Saginaw county, Michigan, after ten weeks suffering with heart disease, aged 79 years. He was born the 11th of May 1808 near Plattsburg, New York, and with his wife was baptized in Pennsylvania, April 1836 by Almon W. Babbitt. He shortly afterward moved to Kirtland where he lived for two years. In the fall of 1838 he left with a company of brethren for Missouri, but on reaching Quincy he found the saints were fleeing from their enemies, and he sought winter quarters among strangers. He leaves a wife and two daughters, an only son having died in the service of his country.

DUNHAM.—Oliver P. Dunham was born October 7th, 1808, in Mansfield, Holland county, Connecticut, was baptized by Elder Wm. Rust in 1840, and was received into the Reorganization in 1859. He spent a large portion of his life at Burlington, Iowa, where his death occurred September 23th, 1887, and he was buried at Iowa Station, Henderson county, Illinois, September 27th, 1887. There were no funeral services except a few words spoken at the grave by Levi Lightfoot who officiated. He was admired by all who had occasion to meet with him. Perhaps the church may have a more definite account of date of baptism. It was his wish to go, we would not call him back.

BAILEY.—At Brockton, Massachusetts, September 18th, 1887, sister Isabelle Bailey, aged 38 years, after a long illness. She was baptized July 3d, 1887. Her faith was firm in the Latter Day Work and she died in peace. She is now at rest. Funeral services by Elder I. L. Chase.

COOMBS.—In Plainville, Massachusetts, September, 17th, 1887, Sr Harriet S. Coombs, aged 64 years and 7 months. She was the wife of Mr. Charles C. Coombs, and the mother of three children, Sr. Hattie Staples, Mr. H. E. Coombs and Elder Charles A. Coombs, all of which survive her. Sr. Coombs has been an active and consistent member of the Reorganized church for over 12 years and was baptized by the late Elder Charles N. Brown, at Providence, R. I., July 4th, 1875. It may be said of her that she was a faithful and affectionate wife, a loving mother, and a kind, self-sacrificing friend and neighbor; and that above all her life was well regulated by the gospel of Christ. She will be greatly missed and kindly remembered by the church and all who knew her. The last sad rites over her remains were held in the Plainville Chapel, Elder Myron H. Bond officiating, assisted by Rev. H. H. Osgood of this place. The remarks by Elder Bond were very appropriate to the occasion.

COLE.—In Boston, Massachusetts, March 26th, 1887, of diphtheria, Julia F., daughter of brother Henry G. and sister Gertrude Cole, aged 17 months and 3 days; also, at same place, September 25th, 1887, Gracie F., infant daughter of Bro. and Sr. Cole, aged 3 months and 10 days. Funeral services were conducted by Teacher Geo. F. Robely and Elder M. H. Bond.

The angels have taken our darlings  
To rest in the bosom of God;  
The casket that covers the spirit  
Rests alone 'neath the valley's dark clod.

There, pure as the angels who always  
The face of our Father behold,  
They await the morn of redemption,  
By prophets and seers foretold.

When Jesus shall come with his jewels,  
To reign upon earth with his own,  
With the offspring and seed of the blessed,  
Will no more separation be known.

### A CENTURY'S GROWTH.

It is a century since the famed "Ordinance of 1787" was passed by congress, and the first territory organized—the North-west Territory, whose official name was "The Territory Northwest of the Ohio River." The ordinance was passed July 13th, 1787.

At that time, the United States embraced only 820,680 square miles: Florida belonged to Spain, and the Mississippi river was our west boundary. Our first acquisition of territory was the purchase of Louisiana from France in 1803. This province embraced not only the present state of Louisiana, but all the vast area from the Mississippi on the east to Oregon and Washington (which then were claimed by Great Britain) and the vast region known as Upper California, belonging to Mexico on the west; and from the Gulf on the south to British America on the north. To be more precise, it embraced what are now known as Louisiana, Arkansas, Missouri, Iowa, Minnesota, Dakota, the larger part of Montana, the larger part of Wyoming, part of Colorado, Nebraska and the Indian Territory, and was 930,928 square miles in extent, or more than 100,000 square miles larger than the original domain of the country. For this we paid \$15,000,000 to France.

Our next acquisition was Florida, in 1820, for which \$5,000,000 was paid, adding 59,720 square miles to the nation. In 1846 the dispute with Great Britain about the ownership of Oregon—embracing what is now the state of Oregon and Washington territory—was settled by treaty in our favor, and 22,425 square miles more became ours.

In 1845 Texas became a member of the union by annexation. The independence of Texas, had, however, never been acknowledged by Mexico, and by this annexation we also annexed the Mexican war. By the treaty of Guadalupe Hidalgo, which ended the war, Mexico relinquished her claim to Texas, and we paid her \$15,000,000 for Upper California—embracing California, Nevada, Utah, Arizona, New Mexico and the western portion of Colorado. In 1858, the "Gadsen purchase,"—a strip of land south of the Gila river, now part of Arizona and New Mexico—was bought of Mexico for \$10,000,000. By the annexation of Texas and these two purchases, 734,260 square miles of territory were brought under the stars and stripes.

Alaska, with its 577,390 square miles, were purchased of Russia in 1867, for \$7,200,000. This is our latest territorial acquisition. Thus, in eighty-four years, we have obtained by purchase, treaty and annexation, 2,752,723 square miles of territory, costing \$52,200,000 in cash direct, not considering the cost of war.

It is manifest destiny that the extension of the Union shall go on until all North America is under one flag. Canada, Mexico, and Central America will eventually be added to the Republic, and our boundaries be limited only by the encompassing oceans and the Isthmus of Panama.—Toledo Blade.

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONcUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, October 22, 1887.

No. 43.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, October 22, 1887.

### HARLAN REUNION.

ONE might ask, What are the impressions left by the late Reunion at Harlan, Iowa. To this we can only reply, that the effect upon us was spiritually most salutary. The changing of the policy of holding two business conferences per year by abandoning the Fall session, left a great want in the lives of the Saints in Western Iowa, and Eastern Nebraska, which it was thought a general reunion at some suitable locality would in a measure supply. It has as an experiment proved amply successful. The last one was in many things a better and more successful meeting than any preceding it. The grounds were laid out in a much more orderly and compact way. What had been mere experiment in order had become something like a rule, comprehended and enjoyed. The big tent allayed the fears of interruption from rain, and tenting was made easy by experience.

One remarkably noticeable thing was that the elders who took part in the preaching of the word, were prompt; and though possibly nervous and doubtful of their ability to occupy acceptably and profitably, did not embarrass themselves and their hearers with apologies, or excuses, but at once took up the lines of their thought and argument with an earnestness of endeavor that commended them to all. The younger men did nobly in facing the veteran host, and the Spirit's answer was unto them all. From the opening effort by young brother J. W. Wight, to the closing sermon of brother Joseph R. Lambert, it was one glorious chain of glittering gospel links skillfully welded in a continuous whole. We were pleased to see such unanimity of effort, such freedom from desire to parade, such willing trust in the promise of the Lord to help in time of need, such cheering compliance with appointment, and such unusual absence of deprecating excuses

when called upon to speak. It is the beauty of trustfulness to attempt the effort when the opportunity is favorable, and let the result be with the Master. The elder who gets up in the pulpit and proceeds at once to the discussion of his selected topic is much more likely to interest his audience than the one who wastes his time in a fruitless excuse, which is tiring at the outset. Such an one is much more likely to receive the Spirit's aid to his help, because more worthy. He feels that it is his duty to put his best endeavor into his speech; and this the Lord knows and the people understand; hence excuses are unnecessary.

The hearing accorded by those from without was all that could be asked for. In fact, it was the best we have ever witnessed at any of our out of door meetings. The use of the grounds was given by Mr. John Davis, a gentleman residing at Harlan, whose friendship to us as a people had been won by the manly conduct of Bro. J. W. Chatburn, and the unflinching and persistent kindness of Sr. Chatburn when Mr. Davis' family was sorely smitten by disease, and they needed friends—these they found in Bro. and Sr. Chatburn, and it is not forgotten. Bro. Chatburn's premises were also open to the use of the Saints.

One especially pleasant feature about the conduct of the grounds was, that there were no booths nor business stands sufficiently near for their traffic and confusion to interfere with the worshipping assembly. The freedom from this sort of annoyance was marked and very pleasant indeed. No "merry-go-rounds," nor games of toss and pitch for amusement were tolerated by the committee in any shape.

In a spiritual sense, we feel assured that no better meeting has been held by us; and the Saints must feel comforted and strengthened.

### "RIDICULOUS."

WE have just read in *The West Side*, for September 30th, published at Independence, Polk county, Oregon, the "official paper" of that county, a long, flimsy and partly false dissertation on "Mormonism—its history and religion." In it we find for the first time the statement that "William Smith, a brother of the prophet, accompanied him in his search" to obtain the plates, and that William said he "found them so heavy that he was unable to raise them," etc.; also that he "states that the prophet had a hard struggle with the Evil One and his agents before securing the sacred plates," and that "the Mormons religiously believe this ridiculous legend."

This editor, like hosts of others, makes a string of untrue statements as to the faith and history of the Saints, alleges that they

are facts, and then pities and condemns the Saints for believing such "ridiculous" things. He forgets, seemingly, that it is far more "ridiculous," and criminal, for persons to make "ridiculous" falsehoods than for others to believe even in a "ridiculous legend."

This class of opponents formulate what they choose, affirm it to be Mormon doctrine or history, and then brand it as "ridiculous." If they honestly and nobly sought to learn and state facts, these anti-Mormon writers would study and quote genuine, authorized Mormon books and records. But instead of that, the most of them quote—if anything at all—from the partial, prejudiced, vicious, and often malicious productions of the average anti-Mormon scribblers, and so play into each others hands.

A decent Infidel would despise himself if found treating Christianity after that manner, and he in turn would be despised by all right minded people. These anti-Mormon writers are walking in the hateful footsteps of the defamers and persecutors of the early Christians, the reformers in Europe and America, and the men and women of progress and advanced thought of all times. They are "hail fellows" with those who slandered, whipped and burned the Quakers, basely persecuted the Waldenses, Huguenots, Covenanters, early Methodists, Independents, Baptists, and are of those who stoned and slew abolitionists and leading temperance workers in America. They will find their own level by and by, and will be assigned their proper place when impartially judged in the light of their own works, and will be found to have been blind, bigoted partisans.

Honorable, sensible people will not accept as true the partial, perverted portrayals of the infidel when he denounces the Christian religion; neither will they accept as sound Republican doctrine and history that which is artfully displayed by blatant Democrats, nor will they accept as true Democratic doctrine and history that which is held out to be such by crafty partisan politicians of the Republican school. They simply ask that Republicans be permitted to teach their own theories, and that Democrats have the same privilege, so that when this is done fairly they may judge of the merits of each. Common sense and common honesty demands this; and nothing less than this is fair for Mormon, Catholic, Protestant, Jew or Pagan.

If the editor of *The West Side* will give his readers "Mormon" doctrine and history, he should take it from authorized Mormon records, and not from the unreliable and contradictory writings of their enemies.

If we would learn of the Christianity of

Christ, we must find and search his personal teachings and doings and those of his immediate ministers. If we would learn of the religion of the Brighamite Mormons, we must learn it from their authentic records and doings. And if men will learn of the doctrine and history of original Mormonism, and of the doctrine and history of the Reorganized Church, they should honestly and fairly examine their authorized and acknowledged records and then judge.

*The West Side*, in harmony with the preceding errors, reiterates the hoary old humbug that the Book of Mormon was "written by a Rev. Solomon Spaulding; and entitled 'Manuscript Found.'"

This editor and his kind should make a pilgrimage to Oberlin College, Ohio, see that genuine "Manuscript," as verified by the signatures of D. P. Hurlbut and many of the so-called witnesses in Howe's slanderous "History of Mormonism," learn the fact that the said Howe, Hurlbut, and a low lot of priestly abettors have humbugged the world with their unblushing falsehoods, and then learn the further fact that there is no more likeness between Spaulding's infidel, polygamous, nonsensical "Manuscript" and the Book of Mormon than there is between a lazy, lecherous, ignorant anarchist and a plain, pure, intelligent, loyal Christian citizen. In plan, method, morals, purpose, genius, religion, location, dates, size and general make-up, these two productions are as wide as the poles and as different as hades and heaven. We pity the stupidity of any who believe the theory that the Book of Mormon originated in any way with "Rev. Spaulding" and his "Manuscript," or those who still publish that evident fraud to the world.

We thank *The West Side* when in conclusion it says:

"Joseph Smith, Jr., has organized a new congregation, whose purpose and aim, as they say, is to restore Mormonism to its primitive purity. They denounce polygamy as being no part of the original faith, and assert that the Salt Lake branch of the church is an apostasy. The organization of which young Smith is the chosen leader, now numbers more than 30,000 adherents in the United States, Canada, and Europe. Their faith, in many particulars, is similar to that of Evangelical Christendom. They accept the Hebrew and Christian sacred Scriptures as being of divine origin, and believe in Jesus Christ as the Savior of the world from sin. Their great heresy consists in accepting the Book of Mormon as supplementary to the Christian scriptures, and Joseph Smith as being equally gifted with prophecy as the ancient Hebrew prophets. That the Mormon people, in the aggregate, are earnest, sincere, devout; that they make fairly good citizens, and are honorable in their dealings with their fellow men, we most cheerfully concede; but it is also true that they have failed to keep step with the onward march of Christian civilization."

In reference to the above we may add, that the faith of the Reorganization "is similar to that of Evangelical Christendom" just so far as the latter is in harmony with the Christianity of Christ; also that, if we "have failed to keep step with

the onward march of Christianity," it is because we find it better to follow Christ than march with that kind of Christianity which turns from Christ and follows man-made creeds.

In this issue will be found an account of the massacre of a company of Saints at Haun's Mill, Missouri in 1838, taken from the *Globe Democrat* for October 6th. Human language is totally inadequate to portray the atrocity of this horrid transaction, perpetrated upon a religious, unoffending, defenceless people, the most of whom were women and children, and some of whom were recent immigrants and therefore strangers in a strange land. The history of religious persecutions furnishes few parallels to this shocking butchery, and what makes it most vile is the fact that it was done in "Free America;" the nation that proclaims political and religious freedom for all, and that in her charter of rights guarantees to all, "life, liberty, and the pursuit of happiness."

Jesus promised, saying: "There is nothing covered that shall not be revealed; and hid, that shall not be known." And when this is fulfilled in bringing to light the facts touching the terrible persecutions of the Saints in Ohio, Missouri and Illinois, which have long been kept a secret to the world, public sentiment will undergo a radical change in favor of the Saints and will place the blame and condemnation for these foul deeds where they properly belong. God will "overturn, overturn, overturn," until the abominations that have run riot in our land are fitly exposed, denounced and destroyed. To effect this He will make the wrath of man to praise him, and use whom he will as his agents in bringing to pass his "strange act." It is well that newspaper men are making inquisition into the history of the Saints and publishing the facts they find, and also that there are many non-Mormons still living who are able and willing to furnish facts as they knew them in regard to their "Mormon" neighbors. "God governs among the nations," it is said; and it is also said that "God is just; and his justice will not slumber forever."

#### PERSECUTION AND ITS CAUSES.

(Continued from page 620).

HAVING shown in previous numbers that the leading elders in Missouri, chief among whom was David Whitmer, never intended to use violence in obtaining lands in Missouri, nor in obtaining redress for wrongs suffered at the hands of Missouri mobocrats, nor use in any illegal ways any arms they then possessed or might possess, also that none of the ruling elders anywhere had such intentions, it is well that we now learn directly from Joseph the Seer as set forth in his statement made in September, 1835, and endorsed by John Whitmer the then editor of the *Messenger and Advocate*. Here it is:

*To the Elders of the Church of Latter Day Saints:*—After so long a time, and after so many things having been said, I feel it my duty to

drop a few hints, that perhaps the elders traveling through the world to warn the inhabitants of the earth to flee the wrath to come and save themselves from this untoward generation, may be aided in a measure in doctrine, and in the way of their duty. I have been laboring in this cause for eight years, during which time I have traveled much, and have had much experience. I removed from Seneca county, New York, to Geauga county, Ohio, in February, 1831.

Having received, by an heavenly vision, a commandment, in June following, to take my journey to the western boundaries of the State of Missouri and there designate the very spot which was to be the central spot for the commencement of the gathering together of those who embrace the fulness of the everlasting gospel—I accordingly undertook the journey with certain ones of my brethren, and, after a long and tedious journey, suffering many privations and hardships, I arrived in Jackson county, Missouri; and after viewing the country, seeking diligently at the hand of God, he manifested himself unto me and designated to me and others the very spot upon which he designed to commence the work of the gathering and the upbuilding of an holy city which should be called Zion—Zion because it is to be a place of righteousness, and all who build thereon are to worship the true and living God—and all believe in one doctrine even the doctrine of our Lord and Savior Jesus Christ.

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."—Isiah, 52: 8.

Here we pause for a moment to make a few remarks upon the idea of gathering to this place. It is well known that there were lands belonging to the government, to be sold to individuals; and it was understood by all, at least we believe so, that we lived in a free country, a land of liberty and of laws, guaranteeing to any man or any company of men, the right of purchasing lands and settling and living upon them; therefore we thought no harm in advising the Latter Day Saints, or Mormons, as they are reproachfully called, to gather to this place, inasmuch as it was their duty (and it was well understood so to be) to purchase with money, lands, and live upon them—not infringing upon the civil rights of any individual or community of people; always keeping in view the saying, "Do unto others as you would wish to have others do unto you." Following also the good injunction, "Deal justly, love mercy, and walk humbly with thy God."

These were our motives in teaching the people, or Latter Day Saints, to gather together, beginning at this place. And inasmuch as there are those who have had different views from this, we feel that it is a cause of deep regret; for be it known unto all men, that our principles concerning this thing have not been such as have been represented by those who, we have every reason to believe, are designing and wicked men, that have said that this was our doctrine:—to infringe upon the rights of a people who inhabit our civil and free country such as to drive the inhabitants of Jackson county from their lands, and take possession thereof unlawfully. Far, yea, far be such a principle from our hearts; it never entered into our mind, and we only say that God shall reward such in that day when he shall come to make up his jewels.

But to return to my subject; after having ascertained the very spot, and having the happiness of seeing quite a number of the families of my brethren comfortably situated upon the land, I took leave of them and journeyed back to Ohio, and used every influence and argument that lay in my power to get those who believe in the everlasting covenant, whose circumstances would admit, and whose families were willing, to remove to the place which I now designated to be the land of Zion. And thus the sound of the gathering, and of the doctrine, went abroad into the world; and many, we have reasons to fear, having a zeal not according to knowledge, not understanding the pure principles of the doctrine of the church, have no doubt, in the heat of enthusiasm, taught and said many things which are derogatory to the genuine character and principles of the church, and for these things we are heartily sorry, and would apologize if an apology would do any good.

But we pause here and offer a remark upon the saying which we learn has gone abroad, and has been handled in a manner detrimental to the cause of truth, by saying, "that in preaching the doctrine of gathering, we break up families, and give license for men to leave their families; women their husbands; children their parents, and slaves their masters, thereby deranging the order and breaking up the harmony and peace of society." We shall here show our faith, and thereby, as we humbly trust, put an end to these faults and wicked misrepresentations which have caused, we have every reason to believe, thousands to think they were doing God's service when they were persecuting the children of God; whereas, if they could have enjoyed the true light and had a just understanding of our principles, they would have embraced them with all their hearts and been rejoicing in the love of the truth.

[Here follows an exposition of the first principles of the gospel.—*Ed.*]

In bonds of the new and everlasting covenant,  
JOSEPH SMITH, JR.

To JOHN WHITMER, Esq.  
—Messenger and Advocate, pages 179—182.

#### EDITORIAL ITEMS.

By card from Bro. H. A. Stebbins dated at Osceola, Iowa, October 7th, we learn he and Bro. J. R. Evans began meetings in that city the evening of the 6th and intended to continue them as long as found advisable. He further says that ten were baptized October 4th and since, at Lucas. Bro. Henry has been faithfully engaged preaching the word at different points the past three months with most excellent results, both cheering and confirming the Saints and gathering many into the fold.

Bro. Wm. Kinghorn of Birkner, Illinois, writes: "I love my HERALD and will never be without it so long as I live."

Bro. J. A. Currie, Jr., wrote from Bandera, Texas, October 3d, that fourteen were baptized there of late "and more near the kingdom."

Bro. J. W. Johnson of McFall, Missouri, wrote us under date of the 7th inst., that he attended an excellent conference at Sweet Home, Missouri, October 1st and 2d, and that he baptized two persons while there. On his return to McFall he preached

at Stanberry and hopes a good work may be done there. Some Saints are located there, and others coming.

Bro. David Brand wrote September 22d that he thought if a faithful elder would visit them at Coral, Illinois, he could baptize some.

We publish an excellent letter from Bro. Henry G. Cole of Boston, Massachusetts, in which the conclusions to which he has come from the harsh teaching of bitter experience are the same as those to which observation caused us to reach years ago. We commend the thoughts and related experience to the consideration of the readers of the HERALD.

Bro. A. Haws has a column article descriptive of the faith in the Benton, Oregon, *Leader*, for September 30th. Bro. Haws believes in taking things by storm.

Bro. J. J. Cornish is out in the *Union Advertiser*, Downingtown, Michigan, for September 27th, giving Rev. Walter Sims a scoring for misstatement concerning the Saints and the faith.

Bro. George Cope, has succeeded in securing a correction of a statement in the South Wales daily *News*, published at Cardiff, Wales, to the effect that the Reorganized Church and the Polygamist Utah Church was one and the same. Bro. Cope and Webberly both wrote to the *News* and both letters were printed in the *News* of September 15th. Good.

Bro. and Sr. R. M. Elvin visited Lamoni from October 6th to 12th, with a view to locate here if all goes well; and the Saints made the best possible use of Bro. Elvin practicable, keeping him active in his gospel armour for four services. They were pleased with his ministrations, and hope he may soon come again.

A note from Bro. J. C. Clapp, Deer Lodge, Montana, announces that on October 2d, he baptized three more. He will start about the 14th for Kentucky and Tennessee, on missionary work. Bro. Peter Anderson was at Deer Lodge, and would occupy there for a time.

Letters from brethren C. L. Munro, Boston, Massachusetts, October 6th; R. J. Anthony, Salt Lake City, Utah; N. A. Baker, Des Moines, Iowa; Theodore Cluff, Sinking Fund, Ohio; E. Barrows, Salt Lake City, Utah; Robert Oehring, Newark, Dakota are received.

Bro. Henry J. Hudson, of Columbus, Nebraska, has been nominated by the Republicans of the county in which he lives, for the office of County Judge. Bro. Hudson is most suitable and well qualified for the office to which he has been nominated, and we sincerely hope that he will be elected.

Bro. Hiram H. Robinson obtained the use of the Knights of Labor hall in Rich Hill, Missouri, in which he was to speak the evening of October 6th; but some of the Knights of Labor, hearing that Bro. Robinson was a Mormon, protested, and the hall was denied Bro. Robinson. The *Daily Review*, of the town, for October 7th, noticed the proposed meeting, and after stating the fact of the denial of the hall, gives Bro. Robinson a good word, and publishes the Epitome, the whole oc-

cupying a half column of the paper—Bro. Robinson furnished them the tract.

Pres. Joseph Smith and family, and Bro. and Sr. Martin Madison, returned from the Reunion on Tuesday, the 11th, feeling well repaid for their time and trouble in making the trip.

Bishop George A. Blakeslee spent a few days at Lamoni of late, leaving for home, Galien, Michigan, on the 10th instant, in excellent health and full of faith and godly zeal.

Elder John Shippy and wife started on the 10th instant for Hersey, Michigan, he to engage in preaching the gospel, and Sr. Shippy to remain with their children.

"*The American*."—This valued weekly comes regularly to our table, and none of our exchanges receive a heartier greeting. It says it "aims to be right, irrespective of parties or sects," and we think it seeks to maintain that high purpose. No paper that we have met deals heavier blows against all manner of secret organizations, intemperance, and all forms of corruption in every department of society. It has lately put on a new form, and comes to us enlarged, giving promise of greater usefulness than hitherto. It is published by E. D. Bailey, 415, 4½ street, N. W., Washington, D. C.

In its new volume, beginning with the November number, *The American Magazine* will add some very important features to its monthly departments; these will include book reviews by Julian Hawthorne; a "Calendar of Health," by Dr. Hutchinson; and "Household Art," with illustrations, by Jennie June.

#### NUMBER OF BRIGHAMITES.

THE entire membership of the Brighamite Church in all the world, is estimated now at about 162,000, of which near 46,000 are children under eight years of age, thus making the number of its baptized members not far from 116,000. In January, 1853, that church claimed 33,257 in the British Isles alone. (See *Mill. Star*, vol. 15, page 74). Add to this number those they then claimed in Utah, Nevada, California, and throughout the United States and Canada, also in other parts of the world, and we see that their numbers have increased very slowly. It is quite probable the nine tenths of their entire membership or more, are located in the central mountain regions of the United States, and they are there surrounded on all sides by monogamous, liberty loving Gentiles. While it is probable that in January, 1853, the Brighamites numbered in all the world 75,000 to 100,000; in January, 1860, seven years after, the "Josephites," so-called, numbered probably less than 100 persons. The latter now number between 20,000 and 30,000 baptized members, while the former, it is estimated, numbers about 116,000. The Brighamite Church began to organize in 1844, out of the remains of a "rejected" church, (rejected as an organization), and in December, 1847, they further organized having many thousand distracted Saints, and their wealth, with which to build up and carry forward their

work; while in 1860 the Reorganized Church ("Josephites") had only the 100 souls to help forward that church. The latter have largely surmounted the prejudices of the people, and have compelled by upright living the good opinion of their neighbors in respect to their citizenship, and all this notwithstanding they in many cases have had to bear the reproaches due alone to the Brighamite Church because of polygamy and its other evils. But the mists are clearing, and Brighamism is being held responsible for its own sins, and the Reorganization is left to answer for itself.

#### EXTRACTS FROM LETTERS.

Bro. Joseph Dewsnup writing from Manchester, England, September 23d, says:

"The work here is onward; prospects become brighter each week. I baptized three here in Manchester last evening, and expect to baptize again on Saturday next, at Sheffield."

Bro. J. F. Burton, in a letter dated at Hastings, Victoria, Australia, August 30th, says:

"I have been up to Gelung again, baptized three more, and ordained Bro. Trembath a priest. He was the Methodist local preacher. I also baptized a young man from there last week."

Bro. A. H. Parsons, in a letter dated at Elmira, Kansas, the 10th inst., says:

"The work is onward here. Quite an interest is manifested. I had the pleasure of baptizing a young man and his wife yesterday, and more are near the door. I have been here two weeks, and never saw a better opening than in this county for preaching."

Mr. W. C. White wrote from Cordell, Alabama, October 8th, for some of our publications, and says:

"We would like for some of your elders to visit this part of the country. I think this would be a very good field to work in. This is a healthy country, many from the north are coming here and settling. Some land may be bought at \$1.50 to \$2 per acre."

Bro. W. J. Smith, writing from Goodenham, Ontario, October 10th, says:

"I am feeling well in the work; have baptized eleven here of late."

Bro. Albert Haws wrote October 3d, from Lebanon, Linn county, Oregon:

"I am on my way to Alsea Bay, where Bro. J. Upton lives. I succeeded in getting an article in three papers, all to come out on the same day. I send you two of them, will send the other as soon as I get it; they are in three different counties. I am going to try to reach the people through the papers as much as possible; there is no other way where there is such prejudice."

WE are permitted the following:

JONESPORT, Me., Sept. 24th.

Mrs. Abigail Alley of Palestine, writes: "We are patiently waiting for an elder to come to this land. There are four of us who desire to be baptized. Please write to cousin Andrew Tabbut about it, as he is an elder of that church. I suppose you understand that G. J. Adams once belonged to the church, but was cut off for transgression; therefore, I need to be baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, that I may become a member of the body of Christ, and in fellowship with the Saints of God. Cousin Tabbut sends me the *Herald*, for which I am very thankful. Its pages are perused with interest."

Sister SUSAN M. NORTON.

#### QUESTIONS AND ANSWERS.

*Ques.*—Should members of a branch sustain a teacher when he is certain of lay members entering saloons, drinking strong drink, and playing pool? And what course should be pursued regarding such negligence of a teacher?

*Ans.*—This question is difficult to answer; for the reason that knowledge upon the part of the teacher of such conduct is presumed. Persons aggrieved by such conduct and who think the teacher negligent, have the remedy of making information and complaint themselves, without waiting for the action of the teacher.

*Q.*—Should it be allowed, or is it permissible, for a presiding elder, or president of a district, to call upon a teacher to lead a Saints' meeting, when he (the president) is present?

*A.*—Yes: if he be so led.

*Q.*—Is it lawful during business meetings for women to make motions, second the same, and make remarks, and in fine to assume all the duties of male members, when there are a number of the latter present?

*A.*—Yes: if they are members of the church and branch.

*Q.*—If a district conference passes a resolution declaring that if an elder persistently refuses or neglects to report to the conference, is it in harmony with the law and practice of the church to enforce the above resolution?

*A.*—It is a question of local regulation only. There is no rule and no practice of the general church regarding it. It seems to us to be unnecessarily harsh; especially in such cases where no intentional disrespect to the church was shown.

THE following clipping we take from the Chicago Times of the 10th inst.:

#### THE MORMON CONFERENCE.

SALT LAKE, Utah, October 9th.—The Mormon conference closed this evening. The attendance to-day was larger than on any previous day, being estimated at ten thousand people at the afternoon meeting. This morning John T. Caine, delegate to Congress, preached a political discourse in which he expressed the hope that the government would deal more leniently with the Mormons than it had in the past. In the afternoon President Woodruff suddenly appeared in the pulpit, delivered a fifteen minutes' address, and mysteriously disappeared. He has been in hiding more than a year, and his appearance to-day greatly pleased the Saints, while it probably chagrined the federal marshals. His sermon was mild and temperate in tone, as have been all the discourses of this conference. Polygamy has not been mentioned, except incidentally on one or two occasions. The exhortations have all been to peacefulness and lives of purity, and to bear the burdens put upon them here in order to obtain the great reward hereafter. The conference has left a better feeling in the community, even the gentiles being pleased that nothing occurred to arouse the old spirit of bitterness. There is to be no church presidency as formerly, the authority being held by the apostles. George Q. Cannon and Joseph F. Smith, who were John Taylor's councilors, with him forming the first presidency, have been remanded to the council of apostles, of which council Wilford Woodruff is the head. This arrangement will be more satisfactory to the Saints, who have not taken kindly to a supreme head in the person of one man."

#### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Where now with pain thou treadest, trod  
The whitest of the Saints of God!  
To show thee where their feet were set,  
The light which led them leadeth yet.  
The footprints of the life divine,  
Which marked their path, remain in thine;  
And that great life transfused in theirs,  
Awaits thy faith, thy love, thy prayers!"

#### VIEWS FROM PISGAH.—No. I.

WE only wish it were in our power to-night to portray to the Saints, especially to the scattered ones, if it were only a small portion of the views, which from the mountain top the Saints are gaining, not of the promised land which Moses saw from there, but of the gloriously rapid spread of the work of God in these latter days. There is not a breeze from beyond the ocean, from the north, south, east or west, but comes laden with the glad tidings of gospel victory, and with calls unceasing for reinforcements to lift aloft the gospel banner. It is not in the large gatherings of the Saints only that God is manifesting himself in great mercy and power, but it is everywhere, wherever his people meet to call upon his name, that the promise "I will be in your midst and that to bless," is being most wonderfully verified. Nor is this all; there are wonderful movements in the entire world, all pointing to that yet more wonderful time which shall herald and usher in the return of Christ to the earth and to his waiting disciples. Never yet in the history of the Reorganized Church was the outlook so cheering, so glorious as it is to-day.

We will relate one little incident which occurred during the recent camp-meeting at Plum Hollow. The Methodist minister of Plum Hollow, Mr. Harris, was present at one of the prayer and testimony meetings, when among other manifestations of the Holy Spirit Bro. Calkins received the gift of tongues and also the interpretation. It was an earnest exhortation to the Saints, but especially to the elders, to watchfulness and faithfulness in their labors and the discharge of every duty, and a promise of the great things in store for the Saints in the very near future. After the meeting closed Mr. Harris went to Bro. Leeka, who had charge of the meeting, and enquired if the man who had spoken in tongues understood Greek. Upon being told he did not, Mr. Harris said to Bro. Elvin, "I have studied the Greek language for eight years, and that is the best Greek I have ever heard spoken. How a man who has never studied Greek can speak it, is more than I know. The gift of tongues is what I have been kicking against." Paul found in his day that it was "Hard to kick against the pricks," and many since his time have been compelled to learn the same lesson, and many are asking, "Lord, what would'st thou have me to do?"

The Saints in Lamoni were favored on Sunday, October the 8th, in listening to a most earnest and impressive sermon delivered by Bro. R. M. Elvin upon the absolute necessity of every one unto whom the Spirit had revealed the fact that his or her name was written in the Book of Life, so living from day to day that they might have the knowledge of its being retained there, that the assurance might be perfect unto them that Christ would acknowledge them before his Father and the angels. Near the conclusion of his

discourse he related a dream, or night vision, which he recently had, and which we give below just as he wrote it down for us.

A DREAM.

On the morning of August 14th, between the hours of two and five, I dreamed that I was at a meeting some place in Nebraska, which had been called by Apostle James Caffall. The meeting came together in great haste, and Bro. Caffall, who appeared to be some twenty or thirty years older than at present, stated to the meeting as he leaned upon the desk, "It is absolutely necessary that every name should be upon record at Independence, Missouri, and we must choose some one to take the names up." I was chosen as the delegate to carry up the roll. At once I went upon my mission. The recorder's office at Independence was about 20x40 feet, the desk of the recorder was about 4½ feet wide and about 12 feet long, and every thing looked substantial, without show. A man clothed as a judge sat upon an elevated seat, the records were large. The one the recorder opened was about 4 ft. long by 2½ ft. wide, and about 8 inches thick, and the pages were brighter than any burnished metal that I ever saw. The Judge stated that each name must be testified to by two witnesses, that they had kept the whole law of God, *including the law of tithing*; this record was not a statistical record, but was of the character of the individual. While I was presenting the names of my report Bro. Wm. H. Kelley came in with a large roll under his left arm, and said, "I want the Kirtland report recorded, 36,000 names." He was old and stooped, his hair was long and white, as also his beard.

Bro. Elvin gave it as a dream, but we are fully persuaded in our own mind that the Spirit will bear witness to more than one Saint that it was a dream given by the Spirit of God. If there is light, if there is knowledge of the things of God in this world, the Saints are the people who possess that knowledge; and Christ has forever settled the question of responsibility where there is a *knowledge* of the law and yet a failure to act in accordance with that knowledge.

"And that servant which knew his Lord's will, and prepared not for his Lord's coming, neither did according to his will, shall be beaten with many stripes. But he who knew not his Lord's will and did commit things worthy of stripes, shall be beaten with few. For unto whomsoever much is given, of him shall much be required."

Is it not time that we as Saints of the Most High God realized this fact and bent every energy of our souls to the accomplishment of the work before us—the work of making our calling and election sure? "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. He that hath an ear to hear let him hear what the Spirit saith unto the churches."

HOME COLUMN MISSIONARY FUND.

Sr. Lucy A. Green, Lamoni, Iowa.....	70
Sr. Lydia Dixon, Missouri,.....	00
Sr. Martha Salisbury, Glidden, Iowa.....	50
Sr. W., Lamoni, Iowa.....	25
Sr. Emma A. Elvin, Nebraska City.....	42
Srs. Mamie & Vida Elvin, Nebraska City...	24
A sister, Sandwich, Ills.,.....	00

A Sister, Lamoni, Iowa.....	20
S. K. Sorrensen and wife, May, Neb.....	45
Willis W. Kearney, Lamoni, Iowa.....	18
Sr. E. Hovenga, Stewartsville, Mo.....	00
Sr. L. M. Richards, North Platte, Neb.....	50
Sr. C. G. Monroe, Boston, Mass.....	00

LAMONI, IOWA, October 12th.

QUARRY, Ohio.

Dear Sisters:—I see some call for more of the young sisters to write for the Home Column, while others call for the aged "mothers in Zion." I can say I like to hear from all, and I have found good in every one's contributions yet published in the Column; and oh, the comfort and joy it has afforded me in my sad afflictions! Often while reading the articles of other sisters which they wrote in obedience to the Spirit's impression, my mind would be lit up by the same Spirit and grand truths shown me which I felt would be cheering to others, and I would gladly have written had I been able. I have been anxiously watching the question on what or how shall we dress? I was much in sentiment with some of the views as expressed, and while in meditation a few hours ago on this and other subjects which I felt were of importance, the Spirit came upon me as it were in a visionary form, and seemed to speak and illustrate as it spoke, and I felt to write what was given; so, being very weak and nervous, I asked the Lord to strengthen my nerveless hand till I could write it, that perchance it may do others good. The Spirit said to me, "I gave a commandment to be temperate in all things. All means all. Sleeping, working, eating, drinking, and dressing, and even all things. They who have judgment should use it to be wise." Then was presented to my mind the apostle Paul rebuking the Saints for not using their judgment; and saying to them, "Why, know ye not the Saints shall judge the world?" Again it passed before my mind's vision, that some think it hard that temporal wealth is unequally divided, and talents also. Some ten, five, and on down to one. Puny mortals! what right have we to question the motives of the allwise Creator and giver of all good? We read in his word that he giveth to all as seemeth him good, and he knows best. Has he not said, "Improve your talent, and more will be added unto you. If you improve not, what you have will be taken and given to him who improves."

Let us earnestly and lawfully strive daily to be more like him. Every tree is known by its own fruit. So, dear Saints, let us hold our banner aloft, and perish if need be, in its defense; and if we lose our mortal life in its defense, we have the sure word of God: life everlasting is our reward. So let our distinguishing features be pure, undefiled religion; and let all improve their talents, and not think their little acts unworthy.

As I don't come often to chat, and wish to encourage all I can when present, I will tell you a pretty story that gives a grand lesson. One of our dear sisters in Christ, who has done much to comfort me in my affliction, wrote it to me a short time ago. It contains a moral worthy of note and encouragement to those unable to do all they would like to do. The legend: "A certain king, that was very rich and pretended to be very good in the sight of the world, thought he would build a grand church to show how good he was, and no one else was to give a cent or do a thing toward this church. He had it so understood throughout all the country. He was to have all the

praise and honor of it himself. There was a poor widow who lived near the building. She wished in her heart she could do something, yet knew she dare not. At last one day she looked and saw the horses that drew the material for the church, standing tired and fagged. Many times she thought, 'I can do something. I will get those tired horses some hay to eat.' She did so, and thought, 'as I dare do no more, that will strengthen those horses to do their work.' When the church was completed, the king's name was to be placed over the door in magnificent letters, and stating who had built this grand church and given it to God. When it was finished and the king's name seen by many, on the day set for the king to come and inspect it, he came; and many hundreds besides him to see. The king looked up to see his name. Behold it was not there, but a woman's name was there in letters of gold. The king was angry. How dare they put any one's name there but his? Who was this woman? No one knew. At last some one said a poor widow of that name lived near. The king sent for her. The poor widow was frightened. What had she done that the king had sent for her? She came, and fell trembling at his feet. He told her to arise, and asked her name. She told him, and that she was a poor widow woman. He asked her if that name inscribed over the door was hers? She looked and saw her name in letters of gold over the door. Again she fell on her knees in terrible fright. She could not account for it. What, asked the king, had she done, that her name was there? She said nothing. At last she thought of the horses; she then told him all she had done was to give a wisp of hay to the tired horses. Then he told her to arise and praise God, for he saw all he had done was nothing. His work was all for praise of man: the widow's was with an eye to the glory of God; and God caused the king's name to be obliterated, and the poor widow's placed in gold; and the king ordered that her name remain there."

Let us all do our duty with a pure heart, and an eye single to the glory of God, and the Comforter will guide us aright. Thanks to all those loved ones who have comforted me in my afflictions: not one is forgotten by

Your sister in Christ,

S. A. ROSE.

JACKSON Co., Ohio, Oct. 3d.

Dear Sisters of the Home Column:—Feeling somewhat depressed in spirit this evening, I was impressed to write to you. I read so many grand testimonies to the truth of this work we are engaged in, that I can not refrain from adding mine to the list. I have had the testimony time and again that this work is of God; and if we are faithful to keep the commandments we shall in the end reap life everlasting. I am still striving to do my Father's will; striving through manifold temptations and trials to let my light shine before my family and my neighbors. I have but one child, who is mine by adoption. I have pilloved his little head upon my bosom many times when he was sweetly sleeping, while the tears flowed down my cheeks at the thought of his lonely and friendless condition if the Father should call me from him; and I have prayed as fervently for the Father to spare my life to raise him as any of you could for your own, and so far the Father has heard my prayers. He is now fif-

teen years old, a bright manly boy, beloved by all; and if the Lord will grant my one desire, to see him one of the household of faith before he calls me hence I shall be more than repaid for the care and for the sleepless nights that I have spent with him.

Dear sisters, you that have no little ones of your own to care for, and have plenty of this world's goods, gather some lone one to your bosom, care for the homeless little ones; they are the lambs of the Father. Oh, speak a kind word to the homeless little ones. Tell them of Jesus; turn them not hungry from your door. Did any of you ever hunger for a kind word or a friendly look? If so, may God help you to bestow upon others what you once so much desired for yourselves! Scatter the seeds of kindness wherever you may be. One word kindly spoken, when the heart is sad and earthly hope has almost fled, will linger with the sad one for years to come. I can bear testimony to the truthfulness of this, for I was one of the lone ones myself. I know the power of a kind word. Let us speak kindly to the erring ones, laying aside all malice, evil-speaking one of another, all evil surmises and every thing that is calculated to hinder our communion with the Father and with the Saints.

Your sister,

MARY S. ELLIOTT.

DOW CITY, Iowa, Oct. 3d.

Dear Sisters of the Home Column:—I love to read the letters in the Home Column; they give me more strength, and help me to see my own faults. Impatience is my worst enemy, but I ask your faith and prayers that I may overcome that, with all other faults. I have the care of five little children, the oldest being only seven years, and I hope the Lord will give me strength that I may raise them up in the fear and admonition of his name. We live four miles from church, but we go almost every Sunday. We have excellent testimony meetings. Ever praying for Zion's cause,

I am your sister in Christ,

MELISSA S. MERRICK.

## Correspondence.

TEXAS, Michigan, Oct. 6th.

Editors Herald:—We are glad to be able to report that the work of the Lord is onward in the Southern Michigan and Northern Indiana district. Most of the branches have been favored with additions to their membership, and also have been encouraged through the reception of the spiritual blessings that are promised to the believers in the gospel.

Our series of two-days' meetings were a success throughout, being well attended. Many came to hear, who had not heard before. Prejudice was removed, and the saints encouraged and edified in the faith and hope of the gospel.

Only a few saints reside at Knox, Indiana, but but in the social meetings there during their two-days' meeting, (Sept. 24th), a gracious bestowal of the Holy Spirit was granted to the few present, the only visitors being Bro. R. Alcott, J. Shook, L. Scott and myself, and were greatly blessed, more than we were expecting. And on Saturday and Sunday evenings, the Court room was filled with attentive listeners to hear the preaching of the word.

The Grove meeting near Antwerp, Paulding

county, Ohio, September 17th and 18th, as arranged by Bro. Springer, Bro. J. Erter, W. Lybarger, Gaston and others there, was largely attended, especially on Sunday, and was favorably noticed by the Hicksville, (Ohio) *Independent*, I think. Bro. Springer baptized two while we were there. Bro. W. H. Kelley gave us a flying visit in September, and helped us greatly at the meetings at Coldwater the 3d and 4th. One was baptized while he was there. Bro. J. Shook baptized two at Galien last Sunday, the 2d inst., and so the work moves on. Brethren H. Rathbun, B. V. Springer, and Leonard Scott are the ministerial force of the district, and so far as I know are doing what they can for the cause. Our ministerial corps is too few, however, and we are unable to respond to many of the calls for the preaching of the word. Bro. J. Shook, while canvassing for the sale of a very choice selection of extracts which he manufactures, does not forget the gospel, to which he calls the attention of the people on every opportunity presented. He also introduces the tracts. I came to this place the 4th inst., and am doing what I can for the good cause. I have been in the field almost without any intermission since July last. I find numbers in different places that are investigating, and favorable to the faith, and we expect them to be with us ere long. We look for a large attendance, and anticipate a blessed time at our district conference at Galien the 22d, inst., and *hope* one of "ye Editors" can be with us. Come, please.

We ask an interest in the prayers of all saints that we be enabled to endure to the end. Your brother and co-laborer in Christ,

C. SCOTT.

LAMONI, Iowa, Oct. 10th.

Editors Herald:—On the 10th of July I commenced a series of meetings at Kingston, Caldwell county, Missouri, continued one week, and on the following Sunday night Elder Bedall, of the M. E. Church, saw fit to make a public attack on a part of our faith, Book of Mormon, mission of Joseph Smith, &c. On the following Monday night I replied to him and stated that the matter had come to an issue, and I presented and read four propositions embracing the claims of our church and the claims of the church he represented. But Elder Bedall dare not accept them. Subsequently I have preached the word in that place with a good degree of liberty, and a deep interest manifest on the part of the congregations. I heard nothing from my propositions until about September 18th, when I received a letter from Elder Bedall, who is now very anxious for a discussion by him or his *representative*, containing some very cunningly arranged propositions bearing the ear marks of one Clark Braden. In my answer I so informed Mr. Bedall and refused to accept them, as they involved side issues only, and gave the desired opportunity for our opponents to throw personal dirt and filthy scandal. In a few days afterward I was called to Kingston by telegram, and when I arrived at Hamilton, on my way, I learned that Clark Braden was at Kingston making war on a part of our faith, and laboring to tear down what I had previously done. I attended his lecture on Thursday night, and before he commenced his lecture he read the same propositions that Elder Bedall had sent me some two weeks before, and he then challenged the champion of Mormonism to meet him. At the close of his lecture I arose and obtained per-

mission to make a statement, and then read to him the propositions that I presented on the 17th of July to Mr. Bedall, stating that that was where I stood then and where I stand now. And as Elder Bedall had secured the services of Elder Braden to do work for him and annihilate the Mormons, I wanted to know if Elder Braden would accept them, and to my surprise, he told that congregation he *would not*. I then walked into his stand and modified the propositions, giving them as Bro. J. R. Lambert presented them to him in 1884 and asked him if he would accept them now. And he said, *No*. I, as well as the people, now discovered that Clark Braden would not accept anything that is fair.

I am to return there and reply to his lectures, which I shall do in plainness. The church can not afford to haul down the flag now raised at that place, and by the help of God it shall not come down. The conflict may rage, but we confidently look for victory for the truth.

H. C. BRONSON.

LOS ANGELES, Cal. Oct. 6th.

Brother Joseph:—The communications in the *Herald* from the different portions of the world are both cheering and instructive. I therefore contribute my mite. I have just returned from our district conference at New Port, near Santa Anna. We had a very enjoyable and instructive time besides the preaching of the word and the regular routine of business. The manifestations of God's Spirit with power were there, and were more universally bestowed upon the Saint's present than I have seen since I came to this coast. The Saints were led to rejoice in these manifestations of the gifts of the gospel, and while thus rejoicing they were made to understand that not only God has power on earth and among his people in this age, but Satan also; for the power of his satanic majesty was visibly displayed in our presence. But we were made to rejoice much when he was controlled and cast out and made to keep his place and disturb the Saints no more.

The work in and around Los Angeles is slowly but steadily gaining, both in numbers and influence. The people are beginning to learn that the "true Latter Day Saints" are a God-fearing, honest and conscientious people. Our congregations are good, and our Sabbath School also is in a good condition. And, with a few exceptions, the Saints are at peace. We all pray for Zion's prosperity and redemption.

Yours in the gospel of peace,

J. R. BADHAM.

NEBRASKA CITY, Neb. Oct. 10th.

Bro. Joseph Smith:—After leaving Minnesota and arriving home in Independence, Missouri, I was very busy for a few days getting my family once more settled in good quarters. Since then I have preached in Independence, Kansas City, Armstrong, and am now by the wish of some here holding a series of meetings. I have spoken seven times, and expect to hold forth over next Sunday and then go home. We had a full house last night. The Saints here would like to see you and Bro. Blair here. I think now would be a good time to come. Bro. Lambert wants me to labor in the Pottowattamie district this winter, and I will do so, but I have more calls to preach in Missouri than I am able to fill.

Yours truly, JOHN C. FOSS.

PROTON, Ontario, Sept. 30th.

*Bro. Joseph:* We of the Proton branch have been cheered and encouraged by a short visit from Bro. R. C. Evans, who came here on the 9th of September. A Mr. Ferguson of the Campbellite profession had been and still was instructing the public concerning the so-called Mormon delusion from Braden, Stenhouse, &c.

On Sunday, 11th, Bro. Evans went to hear him, having heard that opportunity to reply would be given. He said many hard things about Joseph the Seer, the Saints, and the doctrine. Said that Joseph was killed for crime, and we held him as a martyr.

Reply was not allowed; but Bro. Evans spoke awhile on the road, and replied the next two nights at Bro. Bird's, one night at Bro. Rodger's, and one at Mr. Campbell's.

On the 22d he made a new opening in a place called Ventry, where the inhabitants seemed to think it their duty to defend their several creeds and professions with the best material on hand. The great "reformation" seemed for a time to be forgotten, and Catholics and Protestants went shoulder to shoulder to persecute the Latter Day Saints. Hence, when the Saints came out after meeting, they found one wagon plastered over with eggs, while the other, belonging to Bro. James McLean, having been driven into the yard, was left untouched. But their time was yet to come. As they passed a thicket of trees, the "Faith-defenders" showered out eggs at them. Some of the Saints got a good share, but as Bro. Evans seemed to be the principal target he got the most. Shots were also fired: one bullet striking the wheel close beside Bro. Evans; another shot grazed Sr. Maggie Bryce's head, wounding it slightly; and Sr. Bryce was struck with a stone. But God protected his people, and no one was seriously injured. Some of the Saints ran after the mob and caught four of them, who, when asked what the Saints had done to deserve such treatment, said: "He was running down our church." Next night they returned to the scene of action, feeling to

"Do their duty, that was best,  
Leaving to the Lord the rest."

The enemy had his forces gathered again, and it was said that they had a coat of tar for them that night. Bro. James Bryce stayed and watched them during the meeting, and as there were a lot of Saints and friends there they did not raise any disturbance, but have threatened to shoot Bro. J. Bryce.

The effects will yet be seen, and the Saints are none the weaker from coming into contact with Mr. Ferguson's arguments and Ventry's opposition, and we believe good will result to the cause of Christ because of these things. Honest people will not endorse such action.

Bro. Evans left for Masonville on the 26th. We hope he will receive better usage until we see him again. Please, Bro. Evans, make that time as short as possible. Three more have been baptized, which makes our branch now number fifty-one. We are made to rejoice while reading Bro. W. J. Smith's letter in the *Herald*, to know that there are souls that do so hunger and thirst after righteousness, and will not be satisfied with less than God has promised, and that God did hear the longing of his soul and verified his promise to such by sending the gospel in its fullness to him; also that he is enabled by the Spirit of the Master to "turn many to righteous-

ness," so that even they who, by dishonest means, oppose the work only serve as instruments to drive the honest in and to show the people that the same spirit that caused Jesus and the apostles to be put to death is in the world to-day arrayed against the servants of the Lord.

Your sister,  
MAGGIE CAMPBELL.

MOUND VALLEY, Kan., Oct. 3d.

*Bro. Joseph:*—I arrived in the Columbus branch, Kansas, the 3d of last month and attended the conference which was then in session. The preaching of the word was attended with divine help. All is peace and harmony at present, so far as I know. I entered upon my mission of preaching the word, and have visited four churches in South-Eastern Kansas. The conference sustained Stephen Maloney and myself in the mission appointed us, and I have felt very well so far, and have spoken to the Saints and those not of our faith twenty-two times with the aid of that Spirit that gives life, when I fulfilled my duty. But when I came short of this I have had to depend upon John Hawley. And when I depended on him, I had a hard struggle. On the whole I have no reason to complain. Stephen has been with me some of the time, and I have been glad of his help. But as his time has been occupied in locating his family, he has not been so actively engaged in preaching the word as he will be after this is done. We don't intend to be idle on our mission.

I go to-day to the Columbus branch, and as I left word with them passing through to this effect, I expect to preach to the people to-night, and then I shall go to-morrow to where Stephen is located. We expect to then start for the capitol of the Indian Nation, and after consulting with the leading men of the Nation we shall enter in upon our mission to that people. And when I tell you I feel well about our contemplated mission to the Lamanites, I tell you the truth. The words you wrote me concerning them before leaving home which say, "You are among the few that are qualified for that mission," impressed itself very strongly on my mind, and I believe we shall do good. In the bonds of the new covenant.

JOHN HAWLEY.

BOSTON, Mass., Sept. 30th.

*Dear Herald:*—My heart is made glad by your weekly advent, and as I peruse your columns I find much to interest and instruct and edify me. But that I can say anything worth saying, or intelligently give expression to the thoughts and ideas that often surge to my mind like a flood, has often been a question of doubt. But at this time I have been persistently urged to write, and to all my excuses and entreaties to be left to myself, this restless and determined spirit will give me no peace. I make apologies that I have no desire, no ability, and many other real and fanciful objections to committing my thoughts to paper, but to all these I only receive the command of this gentle spirit, to write.

It was the self-same spirit that more than four years ago urged me onward and upward to the Father of peace and righteousness, and yet dear reader, this spirit dwells in clay and is in the likeness and image of her creator. I beg to say to this gentle spirit that I feel no promptings of God's holy spirit and without the help and assistance and the convincing and convict-

ing power of the same the words would sink helpless and be fruitless, but to all my pleadings I can gain but the one answer, I must write.

What shall the subject be? What the theme to engage the mind and interest the reader, in such a busy world and so full of excitement and pleasure on the one hand, and sorrow and misery on the other? The popular question of the moment in this modern Athens of the universe seem to be base ball, the great yacht race, and politics. The unpopular ones, the great and momentous questions of government, of temperance and labor, and the many individual and associated efforts at reform. But to me there is but one engrossing subject; for within it is comprised the gem, the loved, that shall eventually level and subjugate all things, and bring from this lightness and gayety on the one hand, and fear and trembling on the other, "the desire of all nations"—and that is "this gospel of the kingdom." It has to me, settled one and every question with which mankind are to-day struggling. It settles these questions from the fact that God himself and not man devised the law; and further, that that law reaches from heaven to hell itself, and is perfect, and will bring all its subjects to that state of perfectness as regards to law, and enable them as individuals and citizens of its bounteous provisions to live in righteousness and peace, purity and love, from the fact of the knowledge that is begotten under its divine command.

This may seem to many a sweeping statement, borne in ignorance, and not arrived at by a preponderance of evidence; that it is all bosh and not worth a thoughtful man's consideration. So I, but a few short years ago, would have said, and the author of such foolish babblings would be only only fit for the charity and pity of his fellows, but a subject of disappointment and ridicule.

I was born in the banner state of this union on the temperance question—Maine. The first intoxicating liquor I ever drank and the first time drunkenness ever disgraced my existence, was as free as under the most liberal form of free men. In my visits in after years the question of liquor-getting and drinking was never a difficult one, and yet I want no man to understand me as speaking in defense of the liquor traffic or in denunciation of prohibition, but to me, with more than a dozen years a drinker and a drunkard, my appetite was appeased under one form of law as under another. To me, then, prohibition does not prohibit. Under the law of almost every state in this union there exists most stringent laws in regard to the sale of opium or morphine, and yet more than nine years I purchased and used it as free as water, and in all that long and fearful experience, no man, with but one exception, ever questioned my right to purchase it as free as if no statute made a penalty against its sale, and this experience covers some of the most law-abiding and intelligent communities in the union. Statutes, with severe penalties, do not prohibit the sale of this ten-fold curse of mankind. Statutory law will never give us the desire of all nations.

I have been cursed—surely not blessed,—although I have loved the "weed" and have thought it one of the greatest blessings, and it no doubt was in my then condition—for more than the majority of my years—I know what it is to spend years at the most passionate of all life's passions

—the gaming table; to live in luxury, and also the most abject poverty—homeless, penniless, and alone in a great city; I know the worthlessness and *un*-brotherhood of so-called institutions when man really needs that friendship, and I go so far as to say no matter the cause which brought him low, that is not for man to consider. I have found such institutions and such associations a mockery and a delusion, and while others may find joy and happiness in oath-bound alliances I simply say from the stand-point of experience, I proved them and found them wanting.

I raise my voice (if ever I should) not against what is good and pure and tends to elevate fallen humanity, but what is better, that law which has within it the germs of eternal life, a law whereby man willingly becomes obedient to the forceful enactments of man. My testimony, then, is this—I have come to the knowledge that God exists; that by his power he set me free—with knowledge it enables me to overcome tobacco, rum, opium, passion, hate, envy, jealousy—teaches laws of cleanliness and good behavior, to prove all things, the claims of a gospel messenger, and the principles of a life in Christ—faith, repentance, and baptism, etc., and more than all a still greater desire—now that I have, through God's mercy, been so favored, keep this faith by a right living to the end.

I can not say, that in all this multiplicity of words there has been that assistance of the Holy Spirit, but that the material facts in this testimony are true, the very pavements—could they give utterance—beside a mighty multitude, inside the church, and more especially out, would bear witness, In the truth,

HENRY G. COLE.

19 Cortes street.

MULBERRY, Cal., Sep. 27th.

Bro. Joseph Smith:—I have just finished copying the "Experience and testimony of Bro. Jeremiah Root," which I herewith send you for publication. He wishes me to say that he had me write it for him, as he is quite feeble. We both sat in his room at his son's, Bro. John F. Root, who is keeping a hotel one mile from here, (my home). He told me this same story of his heavenly flight only three or four days after it happened. He told it then the same as now. I will say for "Grandpa Root," (for such we all call him), that he is not what is called a visionary man, but one who wants to see everything established upon facts. I am satisfied that he experienced all he testifies to. He is now anxious to have it published, for he feels that it may be but a short time till the Lord may take him. He feels sorry to ask so much space in the *Herald*, but says he feels it to be his duty. He also says that since it was written he has felt that a load was removed from his shoulders. He sends his best wishes and love to yourself and family and to Bro. Blair, and all in the office. I feel encouraged when I hear such strong and substantial testimonies from the tried and true. Paul was not sure whether, when in vision, he was in or out of the body. But "Grandpa Root" is positive that he was "out of the body."

Yours in bonds,

J. H. LAWN.

EXPERIENCE AND TESTIMONY OF BRO.  
JEREMIAH ROOT.

Dear Herald:—I desire to bear my testimony to all who may be interested, and I know of no

better way than to ask you to bear it upon your fair pages to your many readers. I have refrained from making public this testimony until the present for the following reasons: I felt that some who would see it in print might think that I felt somewhat disposed to boast of my blessings; then again, that others would not only disbelieve—but slur and speak disrespectfully of that which, to me, is *most sacred*. But for the last few days it has been so strongly impressed upon my mind, both night and day, that I should make it public, that I now do so gladly, and I do it for the good of all who may believe.

I was born in the town of Strafford, Orange county, Vermont, January 18th, 1802, and therefore am now nearing the end of my eighty-sixth year. I was well and intimately acquainted with the martyred prophet, Joseph Smith, and all his father's family. I first saw him and heard him preach, in the fall of 1832, in Kirtland, Ohio, in his father's frame barn. And while he stood upon a large dry goods box and expounded the Scriptures, I became so much interested that I took my station on the haymow, so that I might get a good look at him, as well as to hear all he said. He spoke to the Saints teaching them to live faithful, and exhorted them to be diligent. Near the close of his discourse, while he was thus exhorting them to diligence and faithfulness, Lo! I beheld a bright light encircle his head! It was a brilliant, transparent, mellow light. This is as near as I can explain or describe it. And I knew at the time that it was a heavenly light, and heaven's endorsement of that man. And, to speak the honest sentiments of my heart, it seemed to me then that he was more than a common man, and I felt that I must speak to him. Therefore, as soon as the meeting was dismissed I hurried out to the big gate, for I knew it would be impossible for me to speak to him in the throng of people who were then present. And he being some taller than any other man present, I could see him coming before he got to the gate where I was. He was walking arm in arm with another man, and as he was about to pass me I put my hand upon his shoulder, and he turned and asked me what I wanted. The crowd passed on, and I said to him, "I want to ask you a question, and I want you to tell me the truth." Then he said, "Brother, inasmuch as I am able, I will answer it." I then said to him, "Is this the true Church of Jesus Christ which you are representing and have just been talking about? or is it not?" "Brother," said he, "I will pledge my soul for yours in eternity that it is." He then turned and passed on.

This circumstance made a strong impression on me, and it has ever remained with me till the present moment, and it always has been an abiding testimony to me that Joseph Smith was called of God to do a great work in this dispensation, yet I did not join the church till December, 1835. But since then I have suffered persecution with the Saints in all places in early days except in Missouri.

After brother Joseph's martyrdom it fell to my lot to be deceived, and together with others I followed Brigham Young to Salt Lake. When there I soon found from what I heard and saw transpiring all around me, that what I had heard brother Joseph say concerning Brigham Young was sadly but surely coming true, and that was that "if he (Brigham Young) should ever get the chance to lead the church, he would lead it to

hell!" Well, I soon left there, and I rested my faith on the testimonies which I had received, with the hope and firm belief that at sometime in the near future from then that "young Joseph" would come forward and take his father's place at the head of the church proper. And now I thank God that I have been spared to see my hopes fulfilled, and that my name is enrolled among those who have tried to live according to the teachings of Holy Writ.

I will now relate a vision which I had, if it be proper to call it by that name. But to me it was and is a reality. Five years ago this fall I was sick at the house of my son-in-law, Elder J. M. Range, near Hollister, in this State. I was so low that my relatives and friends who watched at my bedside despaired of my recovery. I overheard them, at one time, in the adjoining room, talking about it, and among other things heard them say, "he is nearly gone." I had told my wife, before this, that I was not alone in my sufferings, that I had a partner with me who was taking part of my aches and pains. For it seemed to me that there was a heavenly messenger with me all the time when I was at the worst, and he seemed to share with me in my sufferings. Finally the time came that my spirit left my body; and I, with my guide, (for such I call the heavenly personage who was with me), was both wafted into a mansion above. And after arriving at the gate by which we entered the mansion, as I stood there, I looked back to earth and saw my own body lying on the bed, on the left side, just as I had left it. I then looked to the left of where I stood, and apparently downward, and saw many people coming toward the large mansion which stood just at my right. I then asked my guide what this meant, and he said: "These are they which have been cast into prison, and have there had the gospel preached to them, and have received it, and are now coming to enter this mansion and another probation." And I beheld that as soon as they came to the gate where I stood, which was the entrance to the mansion, that they would there cast off their old garments and put on white robes and enter through the gate into the mansion. For there was also standing at the gate a porter who allowed them to pass through as soon as they were clad with the white robe. Then I and my guide also entered through the gate into the mansion.

The first thing I noticed, when inside, was just at the left of the entrance a large scroll or parchment, which was steadily revolving around, and somewhat resembled a large header reel, only that it was completely covered with paper or parchment to write upon, and a scribe stood by it recording the names of those who entered. It appeared to me that this scroll was completely checkered with names. I then took a view of the mansion, as far as my eyesight could extend. But I could not see the full extent of it. It was beautiful to behold; for it was filled with a brilliant, transparent light.

It was then made known to me that I must return to earth, and that I should get well. I then returned and entered my body, and then told my friends that I would get well, and soon after told them where I had been, and of my glorious experiences.

In conclusion I want to exhort you all to be faithful to your holy religion, to your God, and to each other; for the time is near that we shall

reap if we faint not. I am able to do but little, but that I feel to do willingly; and while I live I intend to try, by the help of God, to bear my testimony to his noble work established in this dispensation. And when the time comes for me to pass within the veil, I hope and trust that I shall be permitted to enter the mansion where the faithful and true are entering day by day. My faith is firm and unshaken in this glorious latter day work. And my prayer is that it may speed steadily onward, increasing in power and might, as I firmly believe it will, until all shall be compelled to surrender to King Emmanuel.

Your brother in Christ,

JEREMIAH ROOT.

DEE, Arkansas, Sept. 30th.

*Dear Herald:* I applied to Bro. Peters for the Voice of Warning, received fourteen copies, have sold four, and the remaining ten are out in the hands of the people. They seem to be well pleased with them. One man says it was a good thing for him that he got in possession of it as soon as he did, for he was just ready to deny all Divine authority, &c. Another it is said of him that "he is as firm as the rocks, yet this low down Mormon doctrine has proselyted him." I know for myself that this latter day work is of God, and am sorry that I can't do more for it than I do. I long to see the time that I shall be able to do more for the Master's cause. My experience in this work is very limited. I have not heard a sermon since Bro. Caffall preached to the Saints in Manassa, Colorado, in 1884. The *Herald* is all that has been my guide since then, and I could not live without it. I am here alone, and wolves howl around me.

A Campbellite parson said Joseph Smith was an impostor. I asked him to affirm it and I would deny in a discussion. He backed down. I may stand to-day as one excluded or dropped from the church; but I am sure of one thing, it is not for any crime more than being absent from any branch that I have not been reported. My situation is rather peculiar, and would like if there was some way to remedy it, I would be glad to do it. I feel well in this latter day dispensation, and hope I will not be lost altogether from the commonwealth of Israel.

Brethren and sisters, pray for me that I may be able to perform my duties and attain to a good degree of glory in the end.

Yours for the truth,

W. P. IVIE.

BEELER, Kansas, Sep. 24th.

*Dear Herald:*—The Homestead branch was organized here July the 17th, with Elder Wm. M. Goreham president. We hold our meetings in a sod house, two and a half miles north of Beeler station, and the Spirit of God meets with us in our humble meetings as well as though in a fifty thousand dollar church. I never enjoyed the Spirit more than during the past summer. Bro. A. H. Parsons and G. W. Shute, in the beginning of August held a two weeks meeting in an unfinished store house in Beeler, had good attendance and had the Spirit of the Master with them. The only regret with the outsiders was that the brethren had to go so soon to attend conference. Bro. Parsons has gone to the south-east, but Bro. Shute is back again with us and we hope for a good stay. There is plenty of work here for five times the force we have.

We raised no crops here to speak of this year—dry weather the cause—yet we live and hope and watch and pray and try to set an example every day. We are, thank God, gaining ground. Prejudice is vanishing until a "Mormon" (as we are called) is as much respected as any, and in point of religion are above par. One said to me, "You folks have Bible for everything; and it is true, too." But now the fevers are raging here, and everybody's hearts are failing them for fear, while famine and God's judgments are abroad in the land, not only here, but everywhere.

Yours in hope,

W. F. CLARK.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### "LOST ISRAEL FOUND," REVISED.

THE VAIL OF DARKNESS LIFTED FROM THE FAVORED NATIONS AND ISRAEL IDENTIFIED.

IN the North Atlantic Ocean, lying directly across the path of that mighty oceanic river, the Gulf Stream, are two islands complacently prospering in its warm embrace. These islands contain exactly the same number of thousand square miles as the territory of New Mexico and a population of forty million human beings. By some wonderful agency, however, these small islands have so asserted their moral and physical superiority over the nations as to hold in subjection continents, territories, islands and possessions almost boundless in area, and whose population number like the "stars of heaven," or the "sands of the sea." Believing that, if the vital and essential principles of the faith so well understood and appreciated by the readers of the *Herald* were universally known in those islands, that from thence they would flow to all nations and prepare them for the future collapse of nations, to this end I submit to the intelligent and inspired reader the important and startling proposition that these islands are the home of the posterity of the Patriarch Jacob's ten favored sons. It is supposed by the writer that the reader is acquainted with the glories and immortal destiny of said posterity sufficiently that, if this proposition is proved true, it will so quicken his understanding that the church collectively and individually may feel encouraged and increased in faith, hope and charity, as well as in the light and knowledge of the means of accomplishment of God's work in these days.

I wish to introduce to the Kingdom of God its natural friend which before the apostasy gave such grand and blessed evidence of its recognition and appreciation, leaving to God the great future and the developments which these things may bring about. Of the twelve tribes of Israel, on account of a previous estrangement, ten had withdrawn, appointed a king of their own and set up a separate government known as the Nation of Israel, the other two tribes being known as Judah.

Samaria was the capitol of the former and Jerusalem of the latter. These nations had been engaged in building a costly temple at Jerusalem, but by the exactions laid on them to build it the ten revolted and became a separate nation. By this they were cut off from worshipping at Jerusalem and soon so far departed from the law of Moses as to erect idols on the hills of Samaria and worship them. While in this condition prosperous Judah acquired a strip of territory from Jerusalem to the Mediterranean sea, completely cutting off the tribe of Simeon and a portion of the tribe of Dan from the rest of Israel. While thus divided, the king of Assyria came against Israel, B. C. 725, seized Samaria and made captive all the tribes which were to the north of Judah and carried them to Assyria and gave them a home along the river Gozan in eastern Assyria. The deportation was complete. Not an Israelite remained in Samaria is proved by the fact that the colony who re-inhabited Samaria sent for one of these captives to return and explain to them the use of the temples and places of sacrifice which the Israelites had erected.

We will now leave these captives in Assyria and return to Dan and Simeon, who dwell along the sea coast south of Judah, on account of which they escaped the Assyrian calamity which overtook their unfortunate brethren. The Bible informs us that Dan was a mariner, and that he "abode in his ships," (Judges 5:17), and that some two hundred and fifty years before this he had been employed in company with the Phœnicians in importing tin from Brittany, now Cornwall, England. Accordingly, to escape both the Assyrians as well as Judah, with both of whom they were at enmity, they embarked from the coast of Judea and sailing westward by way of Tarshish through the strait of Gibraltar entered the Atlantic ocean, and, though they undoubtedly desired to make the coast of Brittany, they were driven by a severe storm past those islands and effected a landing on the coast of Scandinavia. Here the mariners soon found their mistake, and re-embarking sailed south to the north coast of Ireland. Here Dan made a permanent settlement, placing Simeon, meanwhile, on the opposite coast or Scotland. By the close relationship between them a friendly intercourse was kept up by which we have the Scotch and Scotch-Irish races of to-day; and if you wish proof of their mental superiority, examine the list of names in the English and American legislative bodies for representatives of this race, or go to the ranks of Journalism or any other high walk in life. These Tuatha Danian (words meaning "tribe of Dan") left such significant Hebrew words as "Dan Sobairse" near Carrick Fergus and shown on Ptolemy's map of Ireland, and which is literally Hebrew for *Dan's resting place*; and also "Dan Sovar" in Hebrew, meaning *Dan in exile*.

We wish further on to furnish indisputable proof from scripture and other sources of the truth of this entire theory, placing it beyond any reasonable cavil whatever, which is the object of revising it and re-

producing it in the *Herald*. It has been mentioned that the tribe of Dan divided, a portion going northward to the city of Laish to secure more territory for their increasing numbers. This city they destroyed as had been commanded in the time of Joshua, and built for themselves a city and called it Dan. This Dan which went into Assyria becoming restless, was the first to separate from his captive brethren, and, going to the north of the Black Sea to escape the Assyrians, he travels on in the direction of his separated brethren, either knowing their whereabouts or being directed by an unseen power that way. The first river he crossed he named Dan,—now Don. The next Daniester,—now Dniester—and another Danieper,—now Dnieper—to the Danube, which name philologists tell us means, literally, the settlements of Dan. Here he made a temporary settlement; but still some influence was leading him onward and he follows up this great river nearly to its source and soon reaches the coast and its contiguous islands of the Baltic sea, of all which he takes possession and names Danemarsch,—now Denmark. Here he flourished for centuries, filling the surrounding nations with awe at his almost miraculous military valor and making the very name of northmen a terror to all southern Europe. We have now tracked Simeon to Scotland and Wales; and Dan, one part of Ireland where we will soon find him with an organized government and by similar proof as before mentioned in their case we have traced the other Dan to Denmark and its possessions in and along the Baltic Sea.

We wish to introduce now to the readers' attention the Prophet Jeremiah. He was of the tribe of Judah, and consequently his work was at Jerusalem with the Jews. The Lord said to him, "See, I have set thee this day over all the nations, and over the kingdoms, to pluck up and break down, to destroy and overthrow, to build up and to plant." (Jer. 1: 10). The Bible informs us of the awful warnings Jeremiah gave the Jews of their speedy downfall if they did not repent of their sins which he charged home to them with great power, but to no avail. Accordingly the king of Babylon came, the Jews were defeated, their king, Zedekiah, taken, his eyes put out, his sons slain and his daughters placed in the care of Jeremiah. The king of Babylon also charged his chief captain, Nebuzaradan, to provide for all the wants of Jeremiah, to give him liberty to dwell and go wherever he wished, and withhold from him nothing which he desired. That great and magnificent temple was also sacked by Nebuchadnezzar and the sacred vessels taken out and carried to Babylon. The vessels were all specified and numbered at this time, as also when they were returned by Cyrus some seventy years after this; but in neither case is any mention made of the Ark of the Covenants. Now why this silence concerning this most sacred object of God's magnificent house? It is stated positively in 2nd Maccabees that Jeremiah, knowing the temple would soon be destroyed by fire, removed from thence the Ark of the Cove-

nant to a place of safety in the mountains, and it is presumed that he also took at this time the stone upon which Jacob rested his head at Bethel, and anointing said, "This is Bethel," as a witness of the promise God there made to him and his posterity of that land as an earthly and immortal heirship. These, Jeremiah and Baruch who was with him at Jerusalem, took and carried away safely out of the land of Israel's promise soon to fall into the hands of the heathen power. But Jeremiah had a commission of planting and building. His sad cry at Jerusalem was of warning the Jews of their speedy destruction, and then the still sadder spectacle of seeing it fulfilled before his eyes and ended there in lamentation and woe. But still he had a commission of planting and building which he must yet fulfill.

It is true that Jeremiah left Jerusalem and went to Egypt with those who had gathered around him, but this was contrary to his wishes. He seems to have gone there in order to save a few (Baruch being one of them), whose life should be spared from the destruction which he prophesied awaited them if they persisted in going there. And as Baruch was permitted to return, it is of course probable that Jeremiah also returned to the mountains of Judea where he buried the Ark of the Covenants, which even the Oxford edition of the Bible in its notes assert that he did do.

Now in the reign of Eochiad II, according to the Irish record, a wise, holy man came to that country from the east, bringing with him his scribe Brugsch, (probably Baruch), also a beautiful princess named Teph. In the course of time Eochiad sought to marry Teph, to which this holy man (inferred to be Jeremiah, and the princess daughter of Zedekiah, last king of Judah) assented on condition that the government should be purged of all Baalism and based upon the divine law which he had brought with him. This was assented to and the marriage solemnized singularly on a peculiar stone brought by these two men with them from the east. This stone was given the name of Lia Phail, the prefix only being Irish (though it now forms a compound word) and the root Hebrew. The whole signifying the stone wonderful, or the stone of destiny. I offer a distich translated by Sir Walter Scott from the Irish-Celtic dialect:

"Unless the fates are faithless grown,  
And Prophets voice be vain;  
Where'er is found this sacred stone,  
The wanderers race shall reign."

This verse is very indicative, as it shows this ancient memento was consecrated to the sacred keeping of the line of sovereignty just perfected and set up by this marriage, now intended to perpetuate it with prophecy, showing that these two men were prophets. This stone was handed down by the instructions of these holy men to Fergus 1st, of Ireland, who took it over to Scotland B.C. 320, and thence down through each succeeding reign in Scotland to the joint reign of James 6th of Scotland and James 1st of England, and thus down to Victoria, the

present sovereign of Great Britain. Dean Stanley, in his memorials of Westminster Abbey, says: "The chief object of attraction to this day, to the innumerable visitors of the abbey, is probably that ancient Irish monument of the Empire known as the coronation stone."

There, just beneath the coronation chair, supported by four miniature lions, may be seen this wonderful relic to-day. That a similar stone supported the head of the Patriarch Jacob when he had his vision at Bethel; that it was anointed by him for a witness for some sacred purpose; that such a stone was in the temple at Jerusalem, and known as the Eben Schethia; that such a one was brought to Ireland and used in this manner; that it has two rings cemented in it to make it portable in its long journey,—all seem to indicate that it will yet be used to prove the descent from and heirship of the British people to Jacob, and God's blessings to him and his posterity. For the great importance of the marriage of Teph and Eochid, thus setting up the throne of David over this people, even while the last King of Judah was yet alive, we refer to the identifications further on. When this princess died, however, in Ireland, her husband constructed a great mausoleum for her, in the center sixty feet square, into which her body was placed, and over this tomb was constructed a great mound called Tard, a pure Hebrew word, signifying *two tables*. So strong is the supposition that the Ark of the Covenants was brought to Ireland and placed in this mound that a company was recently formed in England to excavate for its recovery. It is asserted that Jeremiah established in Ireland the "school of the prophets," the supreme judgeship, and several other Hebrew institutions; and as his commission was to "overthrow and destroy" at Jerusalem, which was so sadly fulfilled, how completely he fulfilled also his commission "to plant and to build," even in the establishment of "David's throne" in the "Isles of the Sea."

We will now return to the main body of Israelites, the eight tribes yet remaining in Assyria. Before their captivity they had so completely departed from the true God as to worship idols, and now in the "land of their destruction," looking for some way of escape and means to accomplish it, the reader will discover their motives in discarding every trace possible of their identity of religion, manners, customs, tribal relations, and even of their name. The Bible says that "Israel shall be called by another name," (Isa. 65: 15.) So when engaged in successful conquests eastward, penetrating into the nations of southern Asia, and those nations, greatly alarmed at Israel's increased numbers and military prowess, began to enquire who these were, and whence they came, and the evasive answer was, "Saca Suni;" meaning lost, or unknown.

Now while extending their conquests far eastward into southern Asia, a child was born there said to be of this same race, named Saca Muni. This child from youth manifested an almost miraculous knowledge and religious character. He

soon gained complete ascendancy over the dense population of those countries and established a religion founded on the principles of the Decalogue, which to-day has 200,000,000 followers. God promised to Abraham and to Jacob, "in thee and thy seed shall all the nations of the earth be blessed." Probably Israel did not realize that these nations could be in any way related to them. They had probably forgotten that a dusky race had sprung from their faithful progenitor through the issue of Keturah, to whom their mission was an unknown blessing, and which race would lay untold riches, wealth, gold, and willing subjects and allies, numbering like the stars of heaven, at their feet in the last days. Reader, do you entertain narrow or selfish opinions of God's great work, for the accomplishment of which he has ordained a period of "preparation?" If so, what does the following declaration of one of the apostles mean,—“And the sixth angel poured out his vial on the great river Euphrates; and the water thereof was dried up that the way of the *kings of the east* might be prepared.” Rev. 15:12.

In returning to the favored race and their departure from this region, we will mention that the great English historian, Macauley, on the authority of Strabo, Herodotus, Diodorus, Pliny and Ptolemy, traces back the origin of his nation to this very region and time of Israel's exile there.

1st.—We now offer evidence of Israel's place or places of sojourn down to the time of Christ and the apostles. By Josephus, Ant. Book II chapter 5: “But then the entire body of the people of Israel remained in that country; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude not to be counted by numbers.”

2d.—From Esdras 13:39, 48: “And whereas thou sawest that he gathered another peaceable multitude unto him, those are the ten tribes which were carried away prisoners out of their own land in the time of Osea the king whom Shalmanezer the king of Assyria led away captive, and he carried them over the waters and so they came into another land. But they took this counsel among themselves that they would leave the multitude of the heathen and go forth into a further country where never man dwelt that they might keep their statutes which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them and held still the flood till they passed over. For through the country was a long way to go, namely, of a year and a half. And the same region is called Arsareth. Then dwelt they there until the latter time,”—that is, to the age of the Messiah. Herodotus, said to be an Israelite, also confirms the above account of Israel's emigration to, and residence in Arsareth for a period of 500 years.

3d.—Christ commanded his apostles to “go not into the way of the Gentiles, and into any city of Samaritans enter ye not,

but go rather to the *lost sheep of the house of Israel.*”—Matt. 10: 5. Accordingly the apostles made their way into Cappadocia, Galatia, Macedonia and Illyricum. Now these are mostly, if not altogether situated in the very region to which by the above authorities, sacred and profane, we have traced the entire remaining race of Israel, (Judah excepted), and where they remained *until the time of Christ and the apostles.* Now if these evidences are satisfactory that Israel remained in these regions until the time of Christ, it completely cuts off and disproves all other baseless notions, theories, conjectures and surmises of unenlightened and uninspired men which have traced this people, nationally, to different parts of the earth, to Japan, to China, to any particular island or coast or to the polar zones for a period of eight hundred years after their captivity. This, I think, leaves them all without any foundation whatever, for the history of these Saca Suni Scythian hordes from this time forward we think is full and reliable, startling and providential and plainly indicates their gradual course northward until they reach their destination in the “north countries” and “Isles of the Sea.” Considerate reader, this is the seemingly obscure period of Israel's history, and we will now call your attention to this great fact, that the Anglo Saxon race was soon to be developed from these singular wanderers, which race at the present time fulfill all and every condition of ancient or modern prophecy concerning the ten lost tribes of Israel, at the same time asking you to refer to any nation or race known or unknown in the north, south, east or west who can possibly fulfill one fourth of these conditions. Venerable Latter Day Saint and brother, permit me also, carefully and with the greatest honor and circumspection to call your attention to the fact, proved from scripture further on, that all Judah and all the tribes of Israel, nationally, are to be gathered yef in the flesh to Judea not America, by the great work of God's omnipotent power. I think these evidences ought to disprove all other theories, however flimsy, and place the history of God's chosen people beyond the reach of any further speculation. We will now pass hastily over the history of these Saca Suni or Scythian tribes whose territory north of the Black Sea was now called Scythia. This name was evidently derived from the Hebrew word Succoth, indicating the temporary nature of their habitations. These people were a mystery to great, imperious, arbitrary Rome. They seemed to have a natural enmity for the great beast, and as often as the latter sent her well equipped cohorts against them, they were nearly always cut to pieces, defeated, slain. I will mention one of these battles. The scene of it was the headwaters of the Ems and Weser rivers, and called the Tentobergiensis. Sir Edward Creusy calls it one of the decisive battles of the world. It lasted two days. Quintilius Varus commanded the Roman Legions, and Arminius the Scythian forces. The result of this battle was so fatal to the Romans that it filled all Rome with an agony of terror.

Caesar Augustus was so alarmed and mortified at this defeat that he afterward exclaimed bitterly, “Quintilius Varus, give me back my Legions!” Now of this battle we will give the following indicative comment of England's great historian: “Had Arminius been supine or unsuccessful, our Germanic ancestors would have been enslaved or exterminated, this island never borne the name of England, and we, this great English nation, whose rule and language are now overrunning the earth from one end of it to the other, would have been utterly cut off from existence.”

In the second century of the Christian era these Scythians also yet called Saca Suni and Cimmerians, are found to have emigrated to a fertile province of Germany, viz., Saxony. This name is evidently derived from Saca Suni, it being almost identical. The promise to Israel was, “In Isaac shall thy seed be called.” They had been called either Saca Suni, Scythians, or Cimmerians, the last name being only a slight variation from Samaritans. But we now find them called Anglo Saxon. This prefix seems to have been derived from the Hebrew word Engel, a contraction of Ephraim, and the repeated use of the word “Isaac's sons,” to have given rise to the word Saxones now Saxon, hence Anglo Saxon would mean the Ephraim Isaac people. The ingress of the Anglo Saxons into England occurred in A. D. 446, to 459. Here they established themselves into eight little kingdoms called the ochtarchy, corresponding to the eight tribes of Israel. In A. D. 800 these small kingdoms were consolidated and the crown put on Egbert's head. This was the beginning of the present government of Great Britain. The Danish invasion followed, keeping England in a restless condition until A. D. 1066, when William the Conqueror came over from Normandy and at the Battle of Hastings subdued the whole and put the crown on his own head. And who were these Norman invaders under Cromwell? It is asserted by the best authority that they were none other than the tribe of Benjamin who left Judah previous to the Babylonish invasion and went north to Tarsus where they remained until after the taking of Jerusalem by Titus. Here St. Paul was born at Tarsus who claimed he was an “Israelite of the tribe of Benjamin.” From Tarsus the Benjaminites went north through Asia Minor into Europe where they find Dan in Denmark. While in northern Europe they showed great military valor in their dealings with the nations and finally made their way south through Belgium and Holland to France where one of the feeble heirs of Charlemagne ceded to them a fertile province which they named Normandy—(Northern). In one of the three stupendous crusades against, or rather for, Jerusalem in the middle centuries these Normans readily engaged, and whose valor was doubtless the means of making one of them successful in recovering the Holy City for a short time from the grasp of Mohammedanism. After Willaim the Conqueror's accession to the throne of England, he at once encouraged these Norman

to make England their home, which they accordingly did. Indeed, it is asserted that William was literally descended from this branch of supposed Israel who so many times emerged from the "north country" of scripture (northern Europe) to the terror of southern Europe. The Pope of Rome was no friend of William the Conqueror, and the Roman Catholics regarded him as the cruellest foe of that people the age has ever produced, and yet his letters to his family and friends were as full of tender religious sentiments as were those of the good kings of Israel of old in her palmiest days. By this you see that all the successful invasions of England has tended to gather together and consolidate all the outcast tribes of Israel, except the one portion of Dan, into the one government of Great Britain. O, what an ominous future await these nations. As if to cement them all into one union the Prince of Wales has selected his consort from the Royal Family of Denmark, the pride of Copenhagen, the worshipped Jewel of the realm. Think you, O reader, that the following prophecy of Ezekiel, uttered 138 years after the Assyrian captivity, will yet be fulfilled?—"And say unto them, thus saith the Lord God: Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land on the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."—Ezek. 37: 21, 22.

MAHLON SMITH.

[Concluded next week.]

## Selections.

### WHY AM I A HEATHEN.

WONG CHIN FOO, who will be remembered as the interpreter in the Chinese murder case in this city, [St. Louis] contributes a remarkable article to the current number of the *North American*, of which the following is an abstract:

Born and raised a heathen, I learned and practised its moral and religious code; and acting thereunder I was useful to myself and many others. My conscience was clear and my hopes as to future life were undimmed by distracting doubt. But when about 17 I was transferred to the midst of our showy Christian civilization, and at this impressible period of life Christianity presented itself to me at first under its most alluring aspects; kind Christian friends became particularly anxious for my material and religious welfare, and I was only too willing to know the truth.

I had to take a good deal for granted as to the inspiration of the Bible—as is necessary to do—to Christianize a non-Christian mind; and I even advanced so far under the spell of my would-be soul-savers that I seriously contemplated becoming the bearer of heavenly tidings to my benighted heathen people.

But before qualifying for this high mission the Christian doctrine I would teach had to be learned, and here on the threshold I was bewildered by the multiplicity of Christian sects, each one claiming a monopoly of the only narrow road to heaven.

I looked into Presbyterianism only to retreat shudderingly from a belief of a merciless God who had long forfeited most of the helpless human race to an eternal hell. To preach such a doctrine to intelligent heathen would only raise in their minds doubts of my sanity, if they did not believe I was lying.

Then I dipped into Baptist doctrines, but found so many sects therein, of different "shells," warring over the merits of cold-water imitation and the method and time of using it, that I became disgusted with such trivialities; and the question of close communion or not, only impressed me that some were very stingy and exclusive with their bit of bread and wine, and others a little less so.

Methodism struck me as a thunder-and-lightning religion—all profession and noise. You struck it, or it struck you, like a spasm—and so you "experienced" religion.

The Congregationalists deterred me with their starchiness and self-conscious true-goodness, and their desire only for high-toned affiliates.

Unitarianism seemed all doubt, doubting even itself.

A number of other Protestant sects based on some novelty or eccentricity—like Quakerism—I found not worth a serious study by the non-Christian. But on one point this mass of Protestant dissension cordially agreed, and that was in a united hatred of Catholicism, the older form of Christianity. And Catholicism returned with interest this animosity. It haughtily declared itself the only true church, outside of which there was no salvation—for Protestants especially; that its chief prelate was the personal representative of God on earth, and that he was infallible. Here was religious unity, power, and authority with a vengeance. But, in chorus, my solicitous Protestant friends beseeched me not to touch Catholicism, declaring it was worse than my heathenism—in which I agreed; but the same line of argument also convinced me that Protestantism stood in the same category.

In fact, the more I studied Christianity in its various phases, and listened to the animadversions of one sect upon another, the more it all seemed to me "sounding brass and tinkling cymbals."

Disgusted with sectarianism, I turned to a simple study of the "inspired Bible" for enlightenment.

The creation fable did not disturb me, nor the Eden incident; but some vague doubts did arise with the deluge and Noah's ark; it seemed a reflection on a just and merciful Divinity. And I was not at all satisfied of the honesty and goodness of Jacob, or his family, or their descendants, or that there was any particular merit or reason for their being the "chosen" of God, to the detriment of the rest of mankind; for they so appreciated God's spec-

ial patronage that on every occasion they ran after other gods, and had special idolatry for the "Golden Calf," to which some Christians allege they are still devoted. That God, failing to make something out of this stiff-necked race, concluded to send his Son to redeem a few of them, and a few of the long-neglected Gentiles, is not strikingly impressive to the heathen.

It may be flattering to the Christian to know it required the crucifixion of God to save him, and that nothing else would do; but it opens up a series of inferences that makes the idea more and more incomprehensible, and more and more inconsistent with a will, purpose, wisdom, and justice thoroughly divine. \* \* \*

It is not only because I want to be honest, and to be sure of a heavenly home, that I sign myself "Your Heathen," but because I want to be as happy as I can, in order to live longer; and I believe I can live longer here by being sincere and practical in my faith.

In the first place, my faith does not teach me predestination, or that my life is what the gods hath long foreordained, but is what I make it myself; and naturally much of this depends on the way I live.

Unlike Christianity, "our" church is not eager for converts; but, like Freemasonry, we think our religious doctrine strong enough to attract the seekers after light and truth to offer themselves without urging, or proselytizing efforts. It pre-eminently teaches me to mind my own business, to be content with what I have, to possess a mind that is tranquil, and body at ease at all times—in a word it says: "Whatsoever ye would not that others should do unto you, do you not even so unto them." We believe that if we are not able to do anybody any good, we should do nothing at all to harm them. This is better than the restless Christian doctrine of ceaseless action. Idleness is no wrong when actions fail to bring forth fruits of merit. It is these fruitless trials of one thing after another that produce so much trouble and misery in Christian society.

If my shoe factory employs five hundred men and gives me an annual profit of \$10,000, why should I substitute machinery therein by the use of which I need only one hundred men, thus not only throwing four hundred contented, industrious men into misery, but making myself more miserable by heavier responsibilities, with possibly less profit?

We heathen believe in the happiness of a common humanity, while the Christian's only practical belief appears to be money making (golden calf worshiping); and there is more money to be made by being "in the swim" as a Christian than by being a heathen. Even a Christian preacher makes more money in one year than a heathen banker in two. I do not blame them for their money-making, but for their way of making it.

How would the hundreds of thousands of the Christian ministers in the United States make their living if they did not bulldoze it out of the pockets of the cred-

ulous by making the pews believe what the "pulpit" does not?

If we do anything charitable we do not advertise it like the Christian, nor do we suppress knowledge of meritorious acts of others to humor our vanity or gratify our spleen. An instance of this was conspicuous during the Memphis yellow fever epidemic a few years ago, and when the Chinese were virulently persecuted all over the United States, Chinese merchants in China donated \$40,000 at that time to the relief of plague-stricken Memphis, but the Christian swallowed the sweet morsel without even a "thank you." But they did advertize it strongly, all over the world, when they paid \$137,000 to the Chinese government as petty compensation for the massacre of twenty-three Chinamen by civilized American Christians, and for robbing these and other poor heathen of their earthly possessions.

China has a national history of at least four thousand years, and had a printed history three thousand five hundred years before a European discovered the art of type-printing. In the course of national existence our race has passed, like others, through mythology, superstition, witchcraft, established religion, to philosophical religion. We have been "blest" with at least half a dozen religions more than any other nation. None of them were rational enough to become the abiding faith of an intelligent people; but when we began to reason we succeeded in making society better, and its government more protective, and our great Reasoner, Confucius, reduced our various social and religious ideas into book form, and so perpetuated them.

China, with its teeming population of 400,000,000, is demonstration enough of the satisfactory results of this religious evolution. Where else can it be paralleled?

Call us heathen, if you will, the Chinese are still superior in social administration and social order. Among 400,000,000 of Chinese there are fewer murders and robberies in a year than there are in New York state.

The difference between the heathen and the Christian is that the heathen does good for the sake of doing good. With the Christian, what little good he does he does it for immediate honor and for future reward; he lends to the Lord and wants compound interest. In fact, the Christian is the worthy heir of his religious ancestors.

The heathen does much and says little about it; the Christian does little good, but when he does he wants it in the papers and on his tombstone.

When the English wanted the Chinamen's gold and trade, they said they wanted "to open China for their missionaries." And opium was the chief, in fact, only missionary they looked after when they forced the ports open. And this infamous Christian introduction among Chinamen has done more injury, social and moral in China, than all the humanitarian agencies of Christianity could remedy in two hundred years. And on you, Christians, and on your greed of gold, we lay the burden of crime resulting; of tens of millions of

honest, useful men and women sent thereby to premature death after a short miserable life, besides the physical and moral prostration it entails even where it does not entirely kill! And this great national curse was thrust on us at the point of Christian bayonets. And you wonder why we are heathen?

We heathen are a God-fearing race. Aye, we believe the whole universe-creation—whatever exists and has existed—is of God and in God; that, figuratively, the thunder is His voice, and the lightning His mighty hands; that everything we do and contemplate doing is seen and known by Him; that He has created this and other worlds to effect beneficent, not merciless designs; and that all that He has done is for the steady, progressive benefit of the creatures whom He endowed with life and sensibility, and to whom, as a consequence, He owes and gives paternal care, and will give paternal compensation and justice; yet His voice will threaten and His hand will chastise those who deliberately disobey His sacred laws and their duty to their fellow-man.

"Do unto others as you wish they would do unto you," or "Love your neighbor as yourself," is the great divine law which Christians and heathen alike hold, but which the Christians ignore.

This is what keeps me the heathen I am; and I earnestly invite the Christians of America to come to Confucius.

WONG CHIN FOO.

## THE HAUN'S MILL MASSACRE.

### AN INCIDENT OF THE "MORMON WAR" IN MISSOURI.

Special Correspondence of the Globe-Democrat.

BRECKINRIDGE, Mo., September 27th, 1887.—In the afternoon of Tuesday, October 30th, 1838, during the Mormon war in Missouri, there occurred in Caldwell county a dreadful incident, generally termed "The Haun's Mill Massacre." From official documents and other records, from affidavits of witnesses, and from statements made by actual participants, I have prepared the following account. If any newspaper publication of the affair has ever before been made, I am not aware of the fact.

The Mormons made their first settlement in Missouri, in Jackson county, in the year 1832, under the leadership of their "Prophet," Joseph Smith. I have not the space here to describe their experiences in that county, their expulsion therefrom, their sojourn in Clay and Ray, the "treaty" by which they were given Caldwell county as a sort of reservation, the founding of the city of Far West, nor can I narrate the circumstances leading to the Mormon war (so called), and finally the banishment of these unhappy people from the State. All these incidents may form the subject of a future paper. I may state, however, that the massacre was perpetrated on the very day that the militia, under Gens. Lucas and Doniphan, arrived at Far West, with orders from Gov. Boggs to "expel the Mormons from the State or exterminate them."

At Jacob Haun's mill, on Shoal Creek, in the eastern part of Caldwell county, about eight miles south of Breckinridge, there had collected

about twenty Mormon families. Haun himself was a Mormon and had come to the site from Wisconsin a few years before. He had a very good mill, and clustered around it were a blacksmith shop and half a dozen small houses. The alarm that the troops were moving against them had driven nearly all the Mormon families in the county to Far West for safety. A dozen or more living in the vicinity repaired to Haun's mill, which was twenty miles to the eastward of Far West. As there were not enough houses to accommodate all of the fugitives, a number were living in tents and temporary shelters. A few families, perhaps four, had come in on the evening of the 29th, for Ohio, and were occupying their emigrant wagons. Not one member of the little community had ever been in arms against the "Gentiles," or taken any part whatever in the preceding disturbances.

Word that the militia of the State had been ordered to expel them from the country had reached the Mormons of the Haun's mill settlement, and following this intelligence came a report that a considerable number of men in Livingston county, together with some from Daviess, had organized in the Forks of Grand River, near Spring Hill, in Livingston, and were preparing to attack them. Whereupon a company of about twenty-five men and boys, indifferently armed with shot-guns and squirrel rifles, was organized at the mill, and David Evans was chosen captain. It was resolved to defend the place against the threatened assault. Some of the older men urged that no resistance should be made, but that all should retreat to Far West. The day after the skirmish on Crooked River (October 25th), Haun himself went to Far West to take counsel of Joe Smith. "Move here, by all means, if you wish to save your lives," said the prophet. Haun replied that if the settlers should abandon their homes, the Gentiles would burn their houses and other buildings and destroy all of the property left behind. "Better lose your property than your lives," rejoined Smith. Haun represented that he and his neighbors were willing to defend themselves against what he called "the mob," and Smith finally gave them permission to remain. Others at the mill opposed a retreat, and when an old man named Myers reminded them how few they were, and how many the "Gentiles" numbered, they declared that the Almighty would send his angels to their help when the day of battle should come. Some of the women, too, urged the men to stand firm, and offered to mold bullets and prepare patching for the rifles if necessary.

North of the mill was a body of timber half a mile in width, skirting Shoal Creek; beyond was a stretch of prairie. For a day or two Capt. Evans kept a picket post in the northern border of the timber, but on the 28th he entered into a sort of truce with Capt. Nehemiah Comstock, commanding a company of Livingston "Gentiles" from the settlements near Moorsville and Utica, and the post was withdrawn. By the terms of this truce, which was effected by a messenger who rode between Evans and Comstock, the Gentiles were to let the Mormons alone as long as the latter were peaceable, and *vice versa*. Each party, too, was to disband its military organization. But on the morning of the 29th the Mormons learned that a company of Livingston militia, a few miles to the eastward, were menacing them,

and so they maintained their organization and that night set watches. The latter company was commanded by Capt. Wm. Mann, and for some days had been operating at and in the vicinity of Whitney's mill, on Lower Shoal Creek (where the village of Dawn now stands), stopping Mormon emigrants on their way from the East to Caldwell county, turning them back in some instances, taking their arms from them in others, etc.

On the 29th, at Woolsey's, northeast of Breckenridge, an agreement was reached by the Gentiles for an attack upon Haun's mill. There companies, numbering in the aggregate about two hundred men, were organized. They were commanded by Capt. Nehemiah Comstock, Wm. O. Jennings, and Wm. Gee. The command of the battalion was given to Col. Thomas Jennings, an old militia officer, then living in the Forks. Nearly all of the men were citizens of Livingston county. Perhaps twenty were from Daviess, from whence they had been driven by the Mormons during the troubles in that county a few weeks previously. The Daviess county men were very bitter against the Mormons, and vowed the direst vengeance on the entire sect. It did not matter whether or not the Mormons at the mill had taken any part in the disturbances which had occurred; it was enough that they were Mormons. The Livingston men became thoroughly imbued with the same spirit, and all were eager for the raid. The Livingston men had no wrongs to complain of themselves, for the Mormons had never invaded their county, or injured them in any way; but they seemed to feel an extraordinary sympathy for the outrages suffered by their neighbors.

Setting out from Woolsey's after noon on the 30th, Col. Jennings marched swiftly out of the timber northwest of the present village of Mooresville, and out on the prairie stretching down southwards towards the doomed hamlet at Haun's Mill. The word was passed along the column, "Shoot at everything wearing breeches, and shoot to kill."

All of the Gentiles were mounted, and they had with them a wagon and two Mormon prisoners. Within two miles of the mill the wagon and prisoners were left, in charge of a squad, and the remainder of the force pressed rapidly on. Entering the timber north of the mill, Col. Jennings passed through it, unobserved, right up to the borders of the settlement, and speedily formed his line for the attack. Capt. W. O. Jennings' company had the center, Capt. Comstock's the left, and Capt. Gee's the right.

The Mormon leader had somehow become apprehensive of trouble. He communicated his fears to some of the men, and was about sending out scouts and pickets. It had been previously agreed that in case of attack the men should repair to the blacksmith shop and occupy it as a fort or block-house. This structure was built of logs, with wide cracks between them, was about eighteen feet square, and had a large wide door. The greater portion of the Mormons were, however, unsuspecting of any imminent peril. Children were playing on the banks of the creek, women were engaged in their ordinary domestic duties, the newly arrived immigrants were resting under the trees, which were clad in the scarlet, crimson and golden leaves of autumn. The scene was peaceful and Acadian. It was now about four o'clock in the afternoon, and the sun

hung low and red in a beautiful Indian summer sky.

Suddenly, from out of the timber north and west of the mill the Gentiles burst upon the hamlet. The air was filled with shouts and shots, and the fight was on. It can not fairly be called a fight. Taken wholly by surprise, the Mormons were thrown into extreme confusion. The women and children cried and screamed in excitement and terror, and the greater number, directed by some of the men, ran across the mill-dam to the south bank of the creek and sought shelter in the woods. Perhaps twenty men, Capt. Evans among them, ran with their guns to the blacksmith shop and began to return the fire. Some were shot down in their attempts to reach the shop.

The fire of the Mormons was wild and ineffective; that of the militia was accurate and deadly. The cracks between the logs of the shop were so large that it was easy to shoot through them, and so thickly were the Mormons huddled together on the inside that nearly every bullet which entered the shop killed or wounded a man. Firing was kept up all the while on the fleeing fugitives, and many were shot down as they ran.

Realizing very soon that he was placed at a decided disadvantage, Capt. Evans gave orders to retreat, directing every man to take care of himself. The door of the shop was thrown open, and all of the able-bodied survivors ran out, endeavoring to reach the woods. Some were shot before reaching shelter. Capt. Evans was much excited, and ran all the way to Mud Creek, seven miles south, with his gun loaded, not having discharged it during the fight. The Gentiles advanced, and began to use their rough, home-made swords, or corn-knives, with which some of them were armed. The fugitives were fired on until they were out of range, but not pursued, as the few who escaped scattered in almost every direction.

Coming upon the field after it had been abandoned, the Gentiles perpetrated some terrible deeds. At least three of the wounded were hacked to death with the "corn-knives" or finished with a rifle bullet. Wm. Reynolds, a Livingston county man, entered the blacksmith shop, and found a little boy, only ten years of age, named Sardius Smith, hiding under the bellows. Without even demanding his surrender, the cruel wretch drew up his rifle and shot the little fellow as he lay cowering and trembling. Reynolds afterward boasted of his exploit to persons yet living. He described, with fiendish glee, how the poor child "kicked and squealed" in his dying agonies, and justified his inhuman act by the old Indian aphorism, "Nits will make lice." Charley Merrick, another little boy only nine years old, had hid under the bellows. He ran out, but did not get far until he received a load of buck-shot and a rifle ball, in all three wounds. He did not die, however, for nearly five weeks. Esquire Thos. McBride was seventy-eight years of age, and had been a soldier under Gates and Washington in the Revolution. He had started for the blacksmith shop, but was shot down on the way, and lay wounded and helpless, but still alive. A Daviess county man named Rogers, who kept a ferry across Grand River, near Gallatin, came upon him and demanded his gun. "Take it," said McBride. Rogers picked up the weapon and finding that it was loaded deliberately discharged it into the old veteran's breast. He then cut and

hacked the body with his "corn-knife" until it was frightfully gashed and mangled.

After the Mormons had all been either killed, wounded or driven away, the Gentiles began to loot the place. Considerable property was taken, much of the spoil consisting of household articles and personal effects. At least three wagons and perhaps ten horses were taken. Two emigrant wagons were driven off with all their contents. The Mormons claim that there was a general pillage, and that even the bodies of the slain were robbed. The Gentiles deny this, and say that the wagons were needed to haul off their three wounded men, and the bedding was taken to make them comfortable, while the other articles taken did not amount to much. Two of the survivors have stated to me that the place was "pretty well cleaned out."

Col. Jennings did not remain at the mill more than two hours. Twilight approaching, he set out on his return to his former encampment. He feared a rally and return of the Mormons with a large re-enforcement, and doubtless he desired to reflect leisurely on his course of future operations. Reaching Woolsey's, he halted his battalion, and prepared to pass the night. But a few hours later he imagined he heard cannon and a great tumult in the direction of Haun's mill, betokening, as he thought, the advance of a large Mormon force upon him. Rousing his men from their sweet dreams of the victory, he broke camp, moved rapidly eastward, and never halted until he had put the West Fork of Grand River between him and his imaginary pursuers. He and his men had won glory enough for one day, anyhow! They had not lost a man killed and only three wounded. John Renfrow had his thumb shot off, Allen England was shot in the thigh, and — Hart in the arm.

The Mormon killed and mortally wounded numbered seventeen. Here are the names:

Thomas McBride,	Augustine Harmer,
Levi N. Merrick,	Simon Cox,
Elias Benner,	Hiram Abbott,
Josiah Fuller,	John York,
Benj. Lewis,	John Lee,
Alex. Campbell,	John Byers,
Geo. S. Richards,	Warren Smith,
Wm. Napier,	Chas. Merrick, aged 9,
Sardius Smith,	aged 10.

The severely wounded numbered eleven men, one boy (Alma Smith, aged 7), and one woman, a Miss Mary Stedwell. The latter was shot through the hand and arm as she was running to the woods.

*Dies iræ!* Bloody work and woeful. What a scene did Col. Jennings and his men turn their backs upon as they rode away in the gloaming from the little valley once all green and peaceful! The wounded men had been given no attention, and the bodies of the slain had been left to fester and putrify in the Indian summer temperature, warm and mellowing. A large red moon rose, and a fog came up from the stream and lay like a face-cloth upon the pallid countenances of the dead. Timidly and warily came forth the widows and orphans from their hiding places, and as they recognized one a husband, one a father, another a son, and another a brother among the slain, the wailings of grief and terror were most pitiful. All that night were they alone with their dead and wounded. There were no physicians, but if there had been many of the wounded were past

all surgery. Dreadful sights in the moonlight, and dreadful sounds on the night winds. In the hamlet the groans of the wounded, the moans and sobs of the grief-stricken, the bellowing of cattle, and the howling of dogs, and from the black woods the dismal hooting of owls.

By and by, when the wounded had been made as comfortable as possible, the few men who had returned gathered the women and children together, and all sought consolation in prayer. Then they sang from the Mormon hymn book a selection entitled "Moroni's Lamentation," a dirge-like composition, lacking in poesy and deficient in rhythm, but giving something of comfort, let us hope, to the choristers. And so in prayer and song and ministration the remainder of the night was passed.

The next morning the corpses had changed, and were changing fast. They must be buried. There were not enough men left to make coffins or even dig graves. It could not be determined when relief would come or when the Gentiles would return. There was a large unfinished well near the mill, which it was decided should be used as a common sepulcher. Four men, one of whom was Joseph W. Young, a brother of Brigham Young, gathered up the bodies, the women assisting, and bore them, one at a time, on a large plank to the well, and slid them in. Some hay was strewn upon the ghastly pile and then a thin layer of dirt thrown upon the hay.

The next day Capt. Comstock's company returned to the mill, as they said, to bury the dead. Finding that duty had been attended to, they expressed considerable satisfaction at having been relieved of the job, and, after notifying the people that they must leave the state, or they would all be killed, they rode away. The pit was subsequently filled by Mr. C. R. Ross, now a resident of Black Oak, Caldwell county.

A day or two after the massacre, Col. Jennings started with his battalion to join the State forces at Far West. He had not proceeded far when he met a messenger who informed him that the Mormons at Far West had surrendered, and gave him an order to move to Daviess county and join the forces under Gen. Robert Wilson, then operating against the Mormons at Adam-ondi-Ahmon. The battalion was present at the surrender at "Diamon," as it is generally called, and a day or two thereafter, Capt. Comstock's company was ordered to Haun's mill, where it remained in camp for some weeks. Herewith I give an extract from an affidavit made by Mrs. Amanda Smith, whose husband and little son were killed in the massacre, and who resided at the mill during the stay of Comstock's company:

\* \* \* The next day the mob came back. They told us we must leave the State forthwith or be killed. It was bad weather, and they had taken our teams and clothes; our men were all dead or wounded. I told them they might kill me and my children, and welcome. They said to us, from time to time, if we did not leave the State they would come and kill us. We could not leave then. We had little prayer meetings; they said if we did not stop them they would kill every man, woman and child. We had spelling schools for our little children; they pretended they were "Mormon meetings," and said if we did not stop them they would kill every man, woman and child. \* \* \* I started the 1st of February, very cold weather, for Illinois, with five

small children and no money. It was mob all the way. I drove the team, and we slept out of doors. We suffered greatly from hunger, cold, and fatigue; and for what? For our religion. In this boasted land of liberty, "Deny your faith or die," was the cry.

While in camp at the mill, according to the statements to me of two of its members, Comstock's company lived off the country, as did the State troops at Far West. The Mormon cattle and hogs had been turned into the fields and were fine and fat. The mill furnished flour and meal, and other articles of provision were to be had for the taking. The Mormon men were either prisoners or had been driven from the country. By the 1st of April following all had left the State. Many of them had been killed, their houses burned, their property taken, their fields laid waste, and the result was called peace.

BURR JOYCE.

Globe-Democrat, Oct. 6th.

## Conference Minutes.

### ST. LOUIS.

This district conference convened in the Saints' Hall, No. 1447, North Broadway, St. Louis, Mo., on Saturday afternoon, October 1st, 1887, Wm. Jaques, Pres., apostle J. W. Gillen assisting, J. G. Smith and J. S. Parrish clerks. Branch reports. St. Louis 182, 3 received by letter. Belleville 65, 2 removed by letter. Cheltenham 34, 1 died. Birkner, Chester, Boon Creek, Whearso and Alma branches reported no changes. Moselle reported disorganized. Bishop's Agent report, Sept. 30th 1887, balance on hand July 2d, 1887, \$24.05; received since \$39.75, total \$63.80. Paid out \$36.50; balance, Sept. 30th, 1887, \$27.30. Noah N. Cooke, Agent. Report was audited and found correct. Elders James W. Gillen, James Whitehead, Henry Roberts, Noah N. Cooke, Wm. O. Thomas, John G. Smith, Wm. H. Jemmett, Wm. Jaques; priest John S. Parrish, and teacher George Elliott reported. Priest A. M. Todd of Moselle, Mo., by letter tendered his resignation as an officer and member of the church. Deferred till next conference. Officers present, 1 apostle, 1 high priest, 8 elders, 2 priests, and 1 teacher. The spiritual and temporal authorities of the church were sustained in righteousness. Sunday October 2d, morning session, elder James W. Gillen preached. Sacrament and testimony meeting afternoon. Elder James Whitehead preached in the evening. Adjourned to meet in St. Louis, Mo., at 2:30 on Saturday afternoon, January 7th, 1888, for the transaction of business, and on Sunday following for worship.

### POTTOWATTAMIE.

This district conference convened with the Crescent branch, May 28th, 1887, elder H. N. Hansen in the chair, C. F. Pratt, clerk. Statistical reports of North Star, Council Bluffs and Crescent branches, also the financial report of the Bishop's Agent were presented, and referred to a committee of two, C. A. Beebe and Robt. Kirkwood Sen. Reports of elders and priests were made as follows: Bro. Andrew Hall reported as Bishop's Agent. Bro. C. A. Beebe had not performed any labor outside Council Bluffs branch. Bro. B. Harding had performed but little labor. Bro. Hans Hansen Sen., and Bro. John Carlisle had labored some in North Star branch. Bro. A. Bybee had not done any preaching on account of his infirmities, but had assisted in one baptism. Bro. Joshua Carlisle had done no preaching. Bro. H. N. Hansen had preached every Sunday since last conference in Hazel Dell, Crescent, North Star, Wheeler's Grove, Fontanelle, and Griswold. He found no trouble in obtaining places to preach in. Bro. John Evans, priest, had labored in company with Bro. H. N. Hansen. At 2 p. m. Bro. John Carlisle reported the North Star branch in peace and harmony. Bro. B.

Harding said Crescent branch was in good condition. Bro. Beebe reported Council Bluffs branch in good condition. Bro. H. N. Hansen said Hazel Dell branch was in fair condition. Committee on statistical and financial reports find the same correct and recommend their adoption. North Star branch has 64 members including 5 elders, 1 priest, 1 teacher, 1 baptized, 1 received by certificate, 3 received by vote, 1 died. Council Bluffs 155, including 1 apostle, 2 Seventies, 7 elders, 5 priests, 4 teachers, 1 deacon, 2 received by vote, 1 expelled. Crescent 62, including 3 elders, 3 priests, 3 teachers, 2 deacons, 1 removed by letter, 1 expelled. Bishop's Agent's report for six months: on hand last report, \$16.60. Received since, \$215.37; total \$231.97. Paid out \$205.60; on hand \$26.37. Moved and seconded that when this conference adjourn it does so to meet the last Saturday in September, 1887, in Council Bluffs. Bro. H. N. Hansen was sustained president, Bro. C. F. Pratt resigned as clerk, and Bro. Thomas Scott was chosen to that office. Bro. Carlisle was appointed to preach at Underwood and vicinity. Bro. Hans Hansen was appointed to labor at Council Bluffs and Hazel Dell. Bro. B. Harding and A. Bybee were appointed to labor in Boomer and Rockford townships. All elders and priests were requested to labor under the direction of the district president. A collection to be taken to-morrow for the completion of the Kirtland Temple. Carried. Moved and seconded we adjourn until to-morrow at 10:30 o'clock a. m.

### ALABAMA.

This district conference convened at Pleasant Hill branch, Butler county, September 30th, 1887, at 11 a. m., and devoted an hour to prayer. G. T. Chute president, L. J. Parker secretary. Branch reports: Pleasant Hill 67; including 1 elder, 1 priest, 1 teacher; 1 died. Butler 34; including 2 elders, 1 priest, 2 baptized. Elders J. G. Vickery, G. T. Chute (baptized 2); Priest J. T. Miniard; Teacher W. S. McPherson reported. Bishop's Agent received \$2.85. General authorities of the church were sustained. G. T. Chute was sustained president of the district, L. G. Parker secretary, and J. G. Vickery Bishop's Agent. Preaching at night by J. G. Vickery. Preaching Sunday morning by G. T. Chute to a crowded congregation, after which a basket dinner was served on the grounds. Preaching again in the afternoon and evening by G. T. Chute. Adjourned to meet with the Lone Star branch, Monroe county, Saturday, January 28th, 1888.

## Miscellaneous.

### DIED.

BERRIER.—September, 1887, at her home in Nebraska City, Nebraska, sister Martha Berrier, aged 68 years.

### MARRIED.

ANGELL—ARCHIBALD.—At Centerville, Iowa, September 11th, 1887, brother George T. Angell and sister Margaret Archibald; ceremony performed by Bro. H. A. Stebbins. Bro. and Sr. Angell went to Frontenac, Crawford county, Kansas, to make their home.

### ADDRESSES.

H. C. Bronson, 603 North Third street, St. Joseph, Mo.  
George A. Blakeslee, Presiding Bishop, Galien, Berrien county, Michigan.  
Alexander H. Smith, Andover, Harrison Co., Missouri.  
Arthur B. Pierce, Box 500, North Attleboro, Mass.

"TEMPTED in all points like as we are," is the word of our Christ, as he looks into our faces and sees our wearisome conflict with the enemies that beset us. This makes him our surpassingly tender and helpful sympathizer. He knows where to put his hand to stay the weakness, and when and how to soothe and hush the tired heart into his ineffable rest. We may lean hard upon him; and so pillow the perplexed head on his arm as to feel the load lift and the burden remove, because of the Infinite strength that has laid hold of them.



# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN PUT HIS HAND UNTO HIS PLOUGH, NOR HIS OX BE YOKED, UNTIL HE HAVE SAID: 'I BELONG TO THE LORD.'—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, October 29, 1887.

No. 44.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH EDITOR.  
W. W. BLAIR ASSOCIATE EDITOR.

Lamoni, Iowa, October 29, 1887.

### HARLAN REUNION.

ORGANIZED at 2 p. m., September 24th, 1887, near Bro. J. W. Chatburn's Mill, President Joseph Smith and W. W. Blair were chosen to preside, Wm. Stewart Marshall, J. McDonald Chief of Police, and S. B. Kibler secretary. Printed rules to govern the camp were adopted and posted on the grounds. In this meeting the elders made short speeches. The aged John A. McIntosh spoke in an impressive and feeling manner; John Conyers bore a faithful testimony to the truth of the work; M. T. Short spoke on the good prospects of the church and the need of unity; John Thomas expressed gratitude in being present, his faith was firm, and he believed the church is now in better condition than ever before. Elder C. Derry asserted his faith and hope in this work; E. Banta declared his faith unshaken and increased; J. W. Wight testified that the blessings he had received exceeded his expectations; A. H. Smith said his faith had been tried; he had proved that God's work could and would if necessary go on without him; that the Spirit was working greatly with the ministry, and that his faith was strengthened and increased; Joseph Luff spoke of the doubts that once intruded upon his mind, said he had learned a lesson that had expelled them and confirmed him in the work and in his faith in the three standard books. Sister Vernon bore testimony to the truth of the gospel, and was not ashamed of Christ and his work. Pres. Smith referred to a great storm during which the neighbors of Bro. nad Sr. Vernon took refuge under their faith, although they did not afterwards adopt it as their own.

At 7:30 p. m. P. Cadwell was chosen Chorister, and J. W. Wight preached the sermon. Bro. J. W. Chatburn on motion was released from contract to furnish hay at \$4 per ton, owing to the unforeseen drouth.

Sunday, 25th, 8:30 a. m., a social service

was had in which the gifts of tongues and interpretation were enjoyed. At 11 a. m. Pres. J. Smith preached from Luke 24: 46, 47, the central thought being the remission of sins. At 2:30 p. m. A. H. Smith addressed the congregation from Matt. 9: 37, on the birth, development, and divine mission of Christ. Elder Joseph Luff preached in the evening from Isaiah 55: 10, 11, and John, chapter 14, showing the necessity for believing that Jesus was sent of God and also in the law he came to establish.

Monday, 26th, a social service was had in which twenty-six testimonies were borne, three prayers offered, and thirteen songs sung. At 11 a. m. Elder W. T. Bozarth delivered a sermon based on 2 Cor. 2: 18, 19, showing the need, and the manner of becoming reconciled to God's will and ways. At 2:30, p. m. Elder M. T. Short read Ezekiel, chapter 28th, and argued the necessity to and how man should live by every word that proceedeth from the mouth of God. At 7:30, p. m. Elder C. Derry addressed the audience from Matt. 4: 4, showing the need of a full and perfect belief of God's word.

Tuesday, 27th.—At the social meeting this morning a most enjoyable time was had, four prayers were offered, forty-two testimonies were declared, and the gifts of the Spirit were present in power. At 11 a. m. Elder Warren Peak spoke from Isa. 41: 21, and treated on the coming forth of the Book of Mormon. At 2:30 p. m. Elder John A. McIntosh, now aged near eighty-two years, spoke interestingly on the goodness of God, and he was followed by Elder A. H. Smith, on the need of present inspiration. At 7:30 Elder J. S. Roth chose a text from Mark 1: 15 and preached on "the principles of of the doctrine of Christ."

Wednesday, 28th, 11 a. m., Elder J. F. McDowell delivered a discourse from John 14: 3, on the second coming of Christ which was full of light and cheer. Elder J. W. Wight baptized four under the supervision of Elder A. H. Smith. At 2 p. m. Elders A. H. Smith, J. W. Wight, J. R. Lambert and M. T. Short confirmed those previously baptized, after which Elder E. C. Brand spoke on the times of restitution of all things and in support of the Book of Mormon and prophetic calling of Joseph Smith, closing by bearing his testimony to the truth of the latter day work. After service two were baptized. At 7:30 p. m. those previously baptized were confirmed by Elders J. R. Lambert and A. H. Smith. President Joseph Smith then delivered a discourse on Acts 2: 47, which was highly instructive and entertaining.

Thursday, 29th.—During this morning's social meeting many prayers were offered and fifty-five testimonies borne, after which Elder W. C. Nirk preached from the text, "Ye are my witnesses," setting forth the fact that God's people always are a peculiar people, and that it is by their righteous daily conduct that they are and are to be blessed and prospered. He was followed by Elders H. N. Hansen, C. Derry, and Pres. Joseph Smith, with cheering and instructive remarks touching the proverbial good character of Latter Day Saints, to which Elder J. W. Chatburn added that Mr. J. B. Stutsman, an old merchant of Harlan, had stated that he never lost a cent by a Latter Day Saint—showing the importance and reward of the Saints living faithfully their religion.

Elder Henry Kemp preached at 2 p. m., text, Psalm 39: 8, and Acts 8: 26. He treated of angelic ministrations, said when people were as needy and as righteous in this age as were some anciently, similar ministrations would be had now as then, adding his own personal testimony. Pres. J. Smith followed and claimed that the Spirit of God, in given degrees, entered into all the works of God, connecting, combining, animating, governing, developing, and exalting the same.

Elder W. W. Blair addressed the evening meeting on the separateness and denominational distinctiveness of the Church of Christ, alleging that God ordained it to be a peculiar and exclusive body, giving it law suited to its organization, progress and perfection, and he appealed to Moses and the prophets, Christ and the apostles, for evidence to substantiate his position. He claimed that God had, in these last days, organized his church and kingdom in the midst of the Gentile nations, calling out a ministry from the seed of Joseph scattered among them, and all this he held to be in exact fulfillment of the Scriptures; saying further, that the work committed to God's church would spread abroad to all nations, and that the heresies, divisions, oppositions and tribulations occurring, would but serve to purify, educate, and properly develop its faithful ones and fit them to carry forward the marvellous and wonderful work given them of God to do.

Elders John Pett and B. Salisbury were in charge of the prayer and testimony meeting on the morning of the 30th, which proved to be most spiritual and interesting; the gifts of prophecy, tongues, and interpretation abounding through which the Saints were exhorted, instructed, warned and encouraged. At 11 a. m. elder Charles E. Butterworth preached a profitable sermon from the text, "The law of the Lord is perfect, converting the soul," setting forth the transforming, ennobling and saving

power of "the law of the Spirit of life in Christ Jesus"—the gospel law.

Elder Charles Derry, at 2:30 p. m., addressed the audience from Acts 5:38, 39, arguing that men should be careful lest they be found fighting against God, also that his designs and purposes can not be frustrated nor be brought to nought; spoke of the mission of Joseph the Seer, its importance, its harmony with and furtherance of all known truth, adding his personal testimony to the divinity of the great latter day work, asserting that it is of God and will stand forever. He was followed by Pres. Joseph Smith in a brief exhortation to earnest faithfulness. At the evening service elder J. R. Lambert read Matthew 19:16-30, and based his remarks on verse 20—"Who then can be saved?" From this and similar texts he demonstrated the need of strict conformity to all of God's word as given through his servants the prophets: referred to 2 Peter, chapter 1, as giving needed assurance to those who faithfully observe the word of God, that they shall inherit eternal life and all that is embraced therein; urged an increase of ministerial labor and its proper, timely, maintenance.

October 1st, Elder E. C. Brand led the social meeting. During this service forty-two testimonies were borne, nine prayers offered, two prophecies delivered, and two tongues and interpretation given—a most glorious season, indeed, on account of the out-pouring of the Spirit of God.

Elder A. H. Smith preached at 11 a. m. from Luke 13:27, 28, and argued that the "laying on of hands" was equally necessary under the gospel order in this age as in any other, producing abundant proof of the fact from both Testaments, and also demonstrating that it can be done lawfully and effectively only by those holding divine authority to administer it. After this service Elder J. W. Wight baptized fourteen persons in the presence of a very large assemblage.

At 2:30 p. m. the question of continuing our fall Reunion meetings was taken up and discussed; a report of the committee was given by Elder Phineas Cadwell; the report was received and adopted. On motion it was resolved to continue our fall Reunion meetings, and a committee of five was provided for, to locate them for five years in one place. A vote of thanks was tendered Mr. Davis, the owner of the grounds on which the Reunion is being held, for his generosity in giving the use of them cheerfully and free. A vote of thanks was likewise tendered the committee of arrangements, the police, and all others both in and out of the church, for aid and encouragement rendered. The chairman of the committee on arrangements, P. Cadwell, thanked the assembly for faithfully submitting to the rules governing the grounds. Pres. J. Smith suggested that the Saints are a law-abiding people, and that they can hardly hope to enter the abode of the blessed, where all is law and order, unless they cheerfully submit to the same in this world.

On motion Sr. Charity Bates was received on evidence of her original baptism.

Then followed a short, pithy, and interesting address by Elder M. T. Short on Dan. 2:44.

Elder J. F. McDowell, at 7:30 p. m., addressed the large and attentive audience from Zech. 9:14, on the final prevalence of the kingdom of God on earth, reminding all that the only means by which man can enjoy the blessings of God here and hereafter is that of personal righteousness required under the gospel, and that in it alone is there happiness and safety.

Sunday, October 2d.—At the morning prayer and testimony service the fourteen previously baptized were confirmed, after which twenty-nine testimonies were borne and the Spirit and power of God were manifested in a most instructive and joyful manner. Pres. Joseph Smith preached at 11 a. m., and explained in what sense he had changed his views and manner of teaching since 1860—he had changed only in the sense of progressing, devoting less time to first principles and more to what necessarily grow out of them. Referring to the promise of Jesus to his apostles in Matt. 28:20, he said that whenever Christ's servants were legitimately engaged in the work of the Lord, he would be with them to aid and sustain. Christ came into the world to save sinners—"to call sinners unrepentance"—and that in his mercy he extended down his loving hands to the ignorant, degraded and depraved, to lift them up and save them. He sought the lowly and the sinful ones, and he sent his ministry to seek and save such. It is especially this class who most need the compassion and tenderness and power of the Savior's love and forbearance. The church should seek and save the lost and the erring. He had heard of a church who were so holy in their own esteem as to thrust from them a young woman betrayed and forsaken by the man who misled and ruined her. It is the sick who need the physician. Christ Jesus came into the world to save sinners. Christ's Church will receive all who come willing and repentant, who seek him with broken hearts and contrite spirits. In this was largely manifest the divinity of the Savior's mission, and his ministry should observe his precepts and emulate his example. The vast congregation both within and outside the tent paid undiminished attention to the sermon to its close.

At 2:30 p. m. Elder Joseph Luff read portions of the Bible and preached from Malachi 3:6,—“For I am the Lord; I change not,”—with Acts 10:34,—“God is no respecter of persons,”—and Acts 17:26, 27,—“And hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord if haply they might feel after him, and find him.” From these and similar texts he argued that it should not be surprising that the unchangeable God, who respected “all persons” alike, and who had predetermined the times and bounds of all nations, had made known his will to those nations which first settled the great continents of America as testified of in the Book of Mormon, both in the records of the Jare-

mites who, the records claim, were led to this land after the confusion of languages at the tower of Babel, (Gen. 11:1-9), and testified of in the record of the Nephites, who were led out by the hand of the Lord from the land of Judea about 600 years before Christ. He claimed that the Book of Mormon, and it alone, furnishes the key and an easy and rational solution to the Scriptures quoted, which otherwise would remain unfulfilled. To this he added his personal testimony in favor of the divinity of the latter day work, having first prefaced his sermon with the statement that when he left the Methodist Church and its ministry he took with him the idea and habit of getting money for proper purposes; and he therefore took this occasion to remind the people again that he was and would be soliciting funds to finish and furnish their commodious church at Independence, Missouri, he being one of the building committee. At the close it was announced that the presiding officers, Joseph Smith and W. W. Blair, appointed P. Cadwell, S. B. Kibler, Andrew Hall, J. W. Chatburn, and W. C. Cadwell, to be the committee on location and arrangement for Reunion meetings during the next five years. A collection was now taken up toward defraying expenses of this Reunion meeting. After this three persons were baptized by Elder J. W. Wight. A number of children were blessed and some sick administered to.

The evening meeting was devoted to preaching, elder J. R. Lambert officiating. He read John 14:15-18, and took as his text 2 John 9, “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son,” and then proceeded to treat at length, in an able, plain and spirited manner, of the distinct and essential principles of that doctrine, and of the fact that it must ever be the same in all its parts and powers and blessings, both for this world and that which is to come; argued the need of the spiritual gifts in the gospel work, also “the fruits of the Spirit” such as love, joy, peace, temperance, patience, long-suffering, etc. He portrayed the church organization as set forth in the Scriptures, claimed that therein we find the divine pattern by which all institutions claiming to be the Church of Christ should be measured and the question of their genuineness decided. In concluding he urged all to “seek the old paths” and carefully abide in them; abide by the gospel truths contained in holy writ; hold out faithfully to the end in serving the Lord in his appointed way, and thus win the crown of life eternal.

A vote of thanks was tendered to all who had ministered to the needs and well-being of this Reunion meeting. On motion, the committee on present Reunion was discharged, and the new committee authorized to settle up the business pertaining thereto, and on motion were made also the committee on arrangements. The congregation now arose and all joined in singing hymn 623—“When shall we all meet again;” President Blair pronounced the benediction, and the Reunion adjourn-

ed subject to the call of its Committee of Arrangements.

Thus closed one of the most joyful, spiritual meetings ever held by the church in this dispensation. Our aged sister Catherine Salisbury, the only surviving sister of Joseph the Seer, was present during the entire meeting, took an active part in it, and remarked to many that it was one of the best, if not the very best meeting she ever attended. Many others of the old members were of a similar opinion.

#### EDITORIAL ITEMS.

Four were baptized at the conference of the Northern district of California, at its late session in Oakland. So Bro. E. L. Kelley incidentally remarks in a letter dated October 13th.

One was baptized at Lamoni, on Sunday 16th, and two near Blythdale, the last named by Bro. Thomas Wellington, and the first named by Bro. Asa S. Cochran, presiding elder of Lamoni branch. Five more were baptized at Lamoni the 20th of October, by Bro. H. A. Stebbins. The Lord is adding "to the church daily such as shall be saved." And such is the record of the days as they succeed each other in their time. All over the land, where the elders are faithfully presenting the word there the Spirit is at work aiding and abetting their work and making their ministry effective. We pray that the Lord of the harvest will send more laborers into the field; and continue his Spirit's ministration to the labors of those already in the field.

Bro. I. N. Roberts said, October 8th: "All is well here, but very dry. We have baptized twenty-seven since last writing." He wrote from Cook's Point, Texas.

Bro. C. C. Holcombe writes from Oenaville, Texas, that he has a sister and her husband who went from western Texas last year to Pensacola, Florida, to whom he has sent the HERALD, and that they inform him they have received more light on the word of God since they have been investigating the latter day work than they ever knew before. He also sent them the Book of Mormon and Voice of Warning. They write that they desire to see some of the elders. His name is H. C. White, he lives three miles from Pensacola, and an elder will be welcomed to his home. Bro. Holcombe speaks in high terms of Bro. Heman C. Smith.

Bro. H. H. Jasperson has replied to the editorial in the *West Side*, published at Independence, Polk county, Oregon, lately noticed in the HERALD, and has done it well. The editor notices Bro. Jasperson's effort and commends it, though he persists that he is not convinced of the truth of Bro. Jasperson's statement in regard to the Spaulding Romance; is backed by Prof. J. H. Fairchild's assertion as it is.

Bro. E. W. Nunley writes cheerily from Wheelock, Texas, October 6th; says he has fair congregations, fair liberty in preaching, and hopes for good results. Their district conference will convene at Cooke's Point, October 28th. Opposition is abundant and active, but most prominent

with the preachers of the different sects. And notwithstanding the prejudices of the people, they treat him kindly as a citizen. He says they can't endure to have their creeds tried by the word of God.

Bro. John Hawley wrote from Webb City, Missouri, October 14th, saying he had been delayed from continuing on his mission to the Indian nation by reason of an attack of erysipelas. He was much better and intended to soon start on.

Bro. Jonah Dinehart of Luce, Minnesota, in a letter dated October 9th states that he had a vision, or dream, on or about the 23d of September last, in which he saw a large building near his own on fire and burned down, and during which his own house was in great danger and was badly smoked and scorched. Three days after this, when out at work after supper, an alarm was rang on his house bell and he then saw a Mr. Hamblin's store, thirty feet from his house, on fire. He and others strove for three hours, and, as he believes, in answer to prayer God enabled him and others to preserve his house from burning, save that it was badly smoked and scorched. Thus he saw his vision literally fulfilled, and is most thankful that by the mercy of God he found deliverance.

Bro. G. W. Parks, of Carthage, New York, is printing upon a hand press the "Epitome," and distributing it broadcast. And he offers to print preaching notices for the elders who may want them free of charge, if they will send him their address.

Bro. J. W. Wight was to start for Dakota, Monday, October 17th, to labor for a season.

Elder L. D. Hickey, once a leading officer under Mr. J. J. Strang, on Beaver Island, Michigan, occupied the pulpit in the Brick Chapel, Sunday, October 16th, at Lamoni. He professes hearty sympathy with the Reorganized Church, and now seems to be much more in accord with it than heretofore. This, probably, is because he now has a better understanding of its origin, doctrine and purposes.

Sr. M. A. Christy, of Akron, Iowa, wrote October 16th, expressing her delight in witnessing the rapid and steady progress of the Lord's work of late sending aid to help sustain it. She is one of many who show their faith by their works.

Bro. Frank Hackett, of North Freedom, Wisconsin, shows his interest in and love for the HERALD by sending in liberal subscription. He says: "I could not get along without the HERALD."

Bro. Frank Hackett, of North Freedom, Wisconsin, authorizes us to state, that they at North Freedom will furnish a room and sustenance to an elder who will come and spend the winter laboring in the ministry with them; and will also furnish a conveyance to visit other parts in the district. Here is a chance for some one to make a good record and do a good work.

Bro. James Wood of Stewartville, Missouri, writes October 18th that some had been baptized there of late. Bro. Wood has been chosen to preside over the DeKalb branch, and states that the branch is doing fairly well. Brn. Peterson and Mc-

Kee, make faithful visiting officers, and the prospects are fair for the advancement of the cause.

#### EXTRACTS FROM LETTERS.

Bro. Joseph C. Clapp writes from Ogden City, Utah, October 4th:

I landed here from Deer Lodge, Montana, on the 12th, self and wife tired from the five hundred mile ride. Last Sunday, with the assistance of Elder Peter Anderson, I organized the Deer Lodge branch, which will number something over fifty members when they all get properly recorded. We ordained Bro. Andrew Christofferson to the office of an elder, and he was unanimously chosen to preside over the branch; and I believe that the Master fully endorsed the act, for Bro. Andrew stands blameless before the Saints and the world, and has the full confidence of all that know him. We felt sad indeed to leave the dear Saints so soon after the reaping time set in; but we shall rejoice to hear of others reaping if we can feel that we have "sown well." Elder Peter Anderson will remain with them for a time and we trust will be able to more than fill our place. I have every confidence that the branch will prosper, notwithstanding a self-appointed teacher has appeared in our chapel and told us what we should not preach. The branch, however, will choose to be governed by the law of God, and for that reason we venture the prediction that they will prosper.

From this place my wife and family will go to California, and I will go east to Kentucky. We hope to meet here again in the Spring and return to Montana to renew our efforts in gospel work. May the Lord enable us to do good wherever our lot is cast, is my daily prayer.

Bro. J. S. Roth wrote us from Canton, Iowa, under date of October 11th, that he had recently baptized a man and his wife near Iron Hill, and says:

"Several more are ready and will be baptized next week. Opposition runs high. A young lady who is favorable to us was upholding our cause against the false assertions made by a preacher's wife, and the young lady's arguments offended the Mrs. Rev. so much that she slapped the lady on the mouth."

Bro. E. Day Bennett, of Santa Clara, Brown county, Dakota, in letter of October 5th, says the gospel work is moving forward in that region, and adds:

"The Lord is with us, and we rejoice in being able to say we know this work is true."

Bro. Francis Earl wrote from Hegevisch, Illinois, October 17th:

"We are still alive and doing what we can in this part of the harvest field. One was baptized some Sundays ago at Chicago, and yesterday I had the pleasure of disturbing the waters of Lake Michigan, at Cheltenham, where one more, a resident of this place, was added to the household of faith. Opportunities for the work have looked very dark, but what it will be in the near future I can not say. Hope, however, for the best."

By card from Bro. B. V. Springer, dated at Antwerp, Ohio, October 14th, we learn he expected to open some new places soon. He says:

"The field is widening, and the work is progressing encouragingly; baptized two more here on the 19th of September."

Sr. B. C. Smith wrote us under date of October 17th, saying:

"The Sisters' Aid Society of Independence, Missouri, will open their Bazaar on Wednesday, October 26th, to continue two or three days as may be necessary."

Bro. E. M. Carr of Allendale, Missouri, wrote October 17th:

"We are having good meetings. The Saints are feeling well. We are blessed with the Spirit of God quite often in our meetings."

Sr. Ann Davis, of Lyons, Wisconsin, renews for the HERALD and says:

"The Herald is an excellent paper. I value it very much."

Bro. J. J. Cornish wrote from Reed City, Michigan, October 18th, ordering a goodly amount of Church publications, and saying:

"Some have been baptized in Free Soil lately. We organized a branch there on the 17th instant, and another at Chase on the 18th. Everything is going on good here."

#### QUESTIONS AND ANSWERS.

Ques.—Is there any conflict between Book of Covenants, sec. 59, par. 3, and sec. 119 (the last revelation), par. 7, on the subject of keeping the Sabbath?

Ans.—We can see none; the one is but an addition in qualification of the other. The one provides that none other work be done only the necessary preparation of food; the other that nothing should be suffered to go to waste.

Q.—Is it wrong for church members, butchers, to butcher upon the Sabbath day, when they could avoid it by a reasonable sacrifice?

A.—This question may apply to all others whose business belongs to the supplying of food for public and general consumption. If the circumstances are favorable to the work of getting and preparing supplies on the Saturday before, then it would be manifestly improper to do such work on the Lord's day. And this will apply to all trades and avocations in which Sunday work may be involved. It is difficult, if not entirely impracticable, to specify what is and what is not necessary work in any general rule; as each case must be determined upon its own merits, including all the circumstances connected with it. We are of the opinion, however, that any one strongly set to do right may determine in his own case and if he desires to avoid the "unnecessary work" referred to in the Lord's word, he will find a way to do it and still keep his business, his own self-respect and the respect of his right-minded neighbors. The man who in any business of life permits his better judgment to be dominated by the sneers of another, can not retain his own self-respect, nor the good will of the Spirit of God. We can not answer the question, Yes, or no, for the reasons given above.

Q.—If wrong, what course should be pursued?

A.—The same as in any other alleged wrong against rule, or the law of right.

Q.—If they claim it is "necessary work," should that end the matter?

A.—Not unless the circumstances connected with such business will warrant such answer.

Q.—Who are the proper ones to judge whether work of that kind is necessary or unnecessary?

A.—The same authorities that are competent to decide in other questions of alleged wrong doing; the brethren and the person who is called in question together.

Q.—If a brother persists in butchering upon the Sabbath, claiming it is necessary, and the cause suffers reproach by his thus doing—what should be done?

A.—He should be given to understand the position in which his action places his brethren; and if he then has not a sufficient regard to them and his church relationship to arrange his work differently, the church may adopt resolutions condemnatory of such course, and let him alone,

the matter being the same sort as mentioned by Paul: "Let no man judge you in meat, or in drink, or in respect of a holyday, or the new moon, or of the Sabbath days."—Col. 2: 16. We doubt the propriety of making such a thing a test of fellowship; and fancy that unwise zeal could, by way of persecution of an offending member, do more hurt to the cause in such a case than a man's persistence would do.

#### RETURN TO PRIMITIVE CHRISTIANITY.

A WRITER in the *Bibliotheca Sacra* for October, under the title, "The American Board and Speculative Theology," says:

"That persons not named, but among them 'men in eminent positions' are trying to persuade the general public and the rising generation of ministers that—

"The world is on the eve of great and startling discoveries in theology, and that theology is now all in flux, and ready to be recast in molds which would make it scarcely recognized to the early fathers who founded the American board, and to the early missionaries whom they sent out, and, indeed well-nigh unrecognizable to the middle-aged men of the present generation."

On this the *Springfield (Mass.) Republican*, October 7th, makes these timely and significant remarks:

"We have diligently read the current religious discussion of the day without meeting statements of this nature from any one with whom the American board is concerned,—for we do not count Gail Hamilton, the only authority quoted by this writer. On the contrary, we have read much that foreshadows a return to the simple and saving theology of Jesus Christ. This might revolutionize the churches, and spoil the creeds, and perhaps be "unrecognizable" by the theologians. But the common people, who heard Him gladly, would welcome his doctrine and his practice, nor do we believe it would be less efficient in Hindustan or Zululand than in so called Christian lands. 'Christianity,' says the article in review, 'is not the product of the 19th century but of the first.' 'We are to preach the gospel of Christ and not of Dornier'—nor, it should be added, of Jonathan Edwards, of Samuel Hopkins, or E. K. Alden."

#### INCREASE IN SPIRITUAL BLESSINGS.

By permission we have the following items from a letter date at Santa Ana, California, October 8th, and sent by Bro. D. Garner:

"We have just closed our conference,—one of the best, if not the best ever held in California. The Spirit was present to that extent that the congregation was melted to tears. The gifts were enjoyed—tongues, interpretations, visions, prophecy, healings; and the power of the Evil One was also in our midst. But, thank God, the power was given to rebuke the evil power and cause it to stand rebuked. I will always remember it as one of the best, most united and peaceful meetings I have ever seen. The house was packed full, and many could not gain admittance. The Sunday School cause is receiving more attention than ever before in Southern California. The Saints seem to be more united and determined to go forward than ever."

BRO. E. W. DEPUE writes from Tiff City, McDonald county, Missouri, September 9th, and for the benefit of those Saints who may wish to settle in that region, we insert the following sent by him:

"McDonald county, Missouri, is the extreme Southwest one in the State. It is bounded on the East by Barry county, on the North by Newton county, on the South by Benton county, Ark., and on the West by the Indian Territory. The surface of the county is diversified, being in places rolling and hilly, with much rich bottom lands on the creeks and fertile valleys. The county is well watered; there being many beautiful streams traversing the county, furnishing an abundance of stock water, and supply fine fish. The water power is good, and to a limited extent has been utilized in the erection of Saw and Grist Mills. The climate is unsurpassed, the winters being mild and short. Fruits of all kind grow luxuriantly and mature in richest flavor. Good school-houses are built, and schools maintained in almost every sub-district in the county. The county is being opened up by new enterprises and affords an opportunity unequalled for those desiring investments which are bound to pay good returns. The land is already speedily rising in value, and the taxes light. Now is the time to buy while it can be had at Bed Rock Prices."

THE following will interest the readers of the HERALD, as being a key note to the philosophy of the Advent christian believers. It is sent by Bro. Willard J. Smith, preaching in Canada, who sends it in a *Montreal Witness* of September 28th, 1887.

#### FIXING THE END OF THE WORLD.

We like a man who has the courage of his convictions. The Rev. W. Baxter of the *Christian Herald* is a man of that kind. He has views on the subject of prophecy and he does not hesitate to tell what these views are, and to insist upon them with all the energy he possesses. Mr. Baxter has been lecturing at Liverpool, and the *Daily Post* of that city gives us an abstract. The time fixed is three o'clock, April the eleventh, nineteen hundred and one. Before then England would become separated legislatively, if not entirely, from Ireland, India, and its colonies. England would shortly be in the waters of deep trouble, and would become part of the ten-kingdomed confederacy. Anti-Christ would be a Napoleon, and would rise not later than 1892 or 1893, about eight or nine years before the end of the age. Napoleon, as anti-Christ, would first be King of Syria for two or three years before reviving the Napoleon dynasty over France and Europe. It was probable that Lucien Bonaparte, who was now a cardinal, would be the anti-Christ. Next year or the year after would witness a tremendous war between France and Germany. Germany would be conquered by France and driven altogether across the Rhine. Luxemburg, Belgium, and the Prussian-Rhine provinces would be annexed to France. France would be the great leader in the ten-kingdomed confederacy and England would be more or less subjugated to her. In the war between France and Germany tens of thousands of the finest men in those countries would be slain in battle. Many a young man in England who had never handled anything more formidable than a steel pen, or a

cricket bat, would in the next few years have to handle a musket and a sword and smell powder. (Laughter).

The young men and young women before him in their young's time would be cut off, and so would the more elderly people. It would not make much difference to people who were fifty or sixty years of age, for in the natural order of things they could not expect to live more than ten years longer. To young people, however, the difference was enormous, for in place of having forty or fifty years to live on this earth they had only got at the outside ten years. Many of them would be killed amid the scenes of carnage and bloodshed shortly about to take place. He predicted that a universal war would rage from October 1896 to August 1897, and that then would come the three and a half years of great tribulation, or the period of the last Antichrist's persecution. He stated that millions of Christians would everywhere be beheaded for refusing during that period to worship Antichrist or his image. The lecturer gave the date March to October, 1899, when 144,000 watchful Christians will ascend from earth to Heaven. The descent of Christ at the Battle of Armageddon to destroy Antichrist and to begin the Millennium he fixed upon as April 11th, 1901. The lectures were illustrated by a number of diagrams depicting horns, beasts, and symbolical figures mentioned in Daniel and Revelation. The lecturer challenged any minister or individual to show that he had made any mistake in the facts he had mentioned, and added that to comprehend these things his hearers must take the eye-glasses of Daniel, the spectacles of Revelations and the telescopes of Isaiah and Ezekiel.—*The Commonwealth.*

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"He lived the truth which reconciled  
The strong man Reason, Faith the child:  
In him belief and act were one,  
The homilies of duty done!"

#### "I MUST BE ABOUT MY FATHER'S BUSINESS."

THE editor of the *Herald* tells us that the exhortation of the Spirit in the late Reunion was, "PRESS FORWARD!" In the term itself there is embraced an intensity of purpose, a fixedness of resolve, which will not be turned aside from its object and which will surely, if followed out, lead on to victory. Came this voice of the Spirit to the elders only? Nay, to the membership as well. In this call there is no uncertain sound, neither is there in the many grand testimonies which God is bestowing upon his people in all parts of the world, and which are rolling in to us, wave upon wave, until our soul takes up the glad refrain, and the voice of praise and thanksgiving sends back the answer, "By thy help we will."

Surely the one solitary utterance preserved to us from the Savior's first thirty years of earthly life, may well be taken as the standing motto of our lives. Mark its imperative tone, "I must." There is no doubt, no wavering, no choice. It is not even the conscious "I ought," with which we too often tamper, but an uncompromising, "I must." Sonship of necessity includes service; every true child of God *must* be about his Father's

business. With perishing bodies and perishing souls around us, with the emissaries of evil ever busy, night and day, how can a child of God be self-engrossed or idle?

To the ministry, says one, the exhortation "Press Forward" was chiefly given. "How shall they press forward without they are supported by the home guard in reserve? Whose is the work? "My Father's." Yes, grandly consoling thought, it is his work, but we can not separate it from that other thought of binding obligation, "I must be about it." "Heirs of God and joint heirs with Jesus Christ!" This is what the apostle calls all true Saints, and assures them that if they suffer, labor and endure with Him, they shall reign with Him. Is there anything which that joint or equal heir may withhold if they expect an equal share of that which the Master shall receive? Nothing, we answer, not life itself if the Father wills it thus. The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. It was no great gift, no great service, no great prayer. The gift was a widow's mite, the service was the anointing of Jesus with ointment, the prayer was a mother's prayer for a daughter possessed of a devil. Jesus never let fall such royal words of commendation as concerning these three women. Of the poor widow he said, "She hath cast in more than they all." Of Mary, with her alabaster box of ointment, he said, "She hath done what she could." And to the praying mother, he said, "Woman, great is thy faith; be it unto thee even as thou wilt." The human suppliant had power with God. Surely such giving, such service and such prayer is possible to every woman. It is not the greatness of it, but the spirit of it which tells.

The call of the Spirit is to those who have been adopted into the household of faith and expect to inherit a kingdom with the Son. Do we, dear mothers and sisters, expect this? If we do, then upon us is the obligation imperative, and we can not escape from it; we must be about our Father's work. We are weak, but God is strong; and when we otherwise would faint by the way, let us lean upon him. Our faith wavers, and the waves rise high about us; let us but call upon him and he will lift us up, and will say unto us again, "Freely ye have received, freely give." If every faithful mother and sister who reads the Column would grant the request we made of them a few weeks ago, it would not be long before the fruits of the united prayer of faith would be seen and our funds would increase, as also the blessing of God would come upon our own souls. We repeat the request and ask you again, "Will you ask God to open the hearts of those who have, that they may give for the spread of his work?" Surely prayer must be a part of the work of the Father, for Jesus was often found engaged in prayer. God is not only blessing the church with the outpouring of his Holy Spirit, but he is adding to his numbers, daily, such as shall be saved; and to such as have recently been adopted into the kingdom we feel strongly impressed to say a few words: "Begin your Christian life with the firm determination to be an active member of the body of Christ. The Father's business is now your business, and you must be about it. Never was there greater need of valiant, self-sacrificing soldiers in the army of the Lord than exists to-

day. There is work for every brain, work for every hand and heart to do; and let us warn you that to sleep at the post of duty while in an enemies land, is death. The arch enemy of King Emanuel was never more alert, more active, than he is to-day; for he knows that the end is near. His time is short and therefore has come down in great wrath. Listen to the parting admonition of the Captain of our salvation: "What I say unto you I say unto all, Watch!" Be exemplary members of Christ's body. Looking back do you remember the time when others who professed to love God were as stumbling blocks to you, and but for their inconsistencies you would have obeyed the truth sooner? Let this memory be to you the lamp, shedding its rays of light from the tower by the ocean, warning you to steer clear from the dangerous rocks of inconsistency, for they are stained with the blood of lost souls, and the commandment to us is, "Make straight paths for your feet." How far we are, or are not, our brother's keeper, only eternity will reveal. Jesus said offences must come, but he also said, "Woe unto that man by whom the offence cometh." Be prayerful members of Christ's body. Prayer is the daily food of the child of God. Without prayer you can never be his child; and without daily, yes, hourly prayer, you can not grow in grace, neither in the knowledge of God. Be brave members of his body. Be not ashamed to confess before the whole world that you feel the need of a Savior and are striving to be his disciples indeed and in truth. If you had been adopted into the family of Queen Victoria, would you be ashamed to own it? If you would glory in such a relationship, how much more then should you glory in being a son or daughter of the King of kings, and Lord of lords. Think for one moment how you would dishonor your high calling should you ever be ashamed of your King, whose kingdom is an everlasting kingdom, and in whose sight the kings and queens of this earth are no more, no better, than the beggar who asks alms at your gate, unless they too are subjects of your King. Before the Saints of God shall kings, queens, and nobles stand in judgment, for the "Saints shall judge the world." May we all so strive to walk before the Lord, that we may be able to abide the day of his coming, and stand in the day of his judgment.

#### HOME COLUMN MISSIONARY FUND.

Sr. May Booth, Lamoni, Iowa.....	26
A Sister, Iowa.....	10 00
Sr. Lizzie A. Marchington, Attleboro, Mass.1	00
Sr. Lee, Harlan, Iowa, (By Sister Smith)...	65
Sr. Rachel M. Ballantyne, Willow, Iowa...	10
Sr. A. Wood & children, Wheeler's Grove, Ia.	60
Sr. Eliza Wight, Ridgway, Mo.....	55
Sr. Estelle Wight, Ridgeway, Mo.....	13
Sr. Lanning's baby, Busby, Kan.....	05
A Mother for her boy, Lamoni, Iowa.....	1 00
Sr. Elizabeth Hopkins, Lamoni, Iowa.....	60
Sr. Mary, Kewanee, Ills.....	3 00
Sr. Mattie Parsons, Springfield, Kan.....	28
Sr. Emma J. Hayer, Eagle Grove, Iowa....	29

LAMONI, IOWA, October 19th.

#### EXTRACTS FROM LETTERS.

Sister Abigail Alley, Jaffa, Palestine, writes under date of September 4th, 1887: "I thought I would write a few words at this time, thinking they would not come amiss from this Holy Land. There is a Brighamite elder laboring here, and, strange to say, has found some simple enough to become his disciples (for Christ's disciples they

are not). I had two or three good talks with the elder (Tanner is his name) like a mother with a son. At the first talk he hung his head, but the last time I talked to him about plurality of wives, he said, 'It is not your business to speak about it.' I told him it was my business, and not only mine, but the business of every law-abiding citizen of the United States, not only to talk about it, but to pray against it also, and to do against it all in their power; and that the law was not made half strict enough against their pernicious habits, and it was abominable in the sight of God to even think of such a thing."

#### THE MISSION OF FLOWERS.

DEAR SISTER EMMA:—Is it only to please the eye? I had an idea that nothing in creation was meant to just please the senses; but it may be with me as with the poet, "I see with deeper, sadder eyes than those around me thrown." Is music meant just to please the ear? if so you and I, sister Emma, do not get much benefit; but I believe you understand how to make melody in the heart, and that music reaches deeper, and affects much more than the external ear; and so with flowers and other things addressed to the eye. The most enthusiastic lover of flowers that I ever knew, was a blind lady. She delighted to have a vase of them near her, or a bunch of them on her bosom; and no house plants were ever cared for like hers. If their mission, in her case at least, was to please the eye, it certainly was a waste of time; but they spoke to the spirit within, and she gained many of her ideas from them. Showing some violets which a friend had given her she said: "I always have a notion that my friend and these flowers look just alike, modest and sweet." Our Lord often used flowers to illustrate truths which he wished to impress on his hearers. When he called their attention to the lily of the valley, and the rose of Sharon, had he merely wished to please the eye he might just as well have pointed to Solomon's raiment; but that monarch with all his glory was destitute of those inherent qualities and the spirit of the gospel which those flowers illustrated. So I understand; and don't you agree, sister Emma?

LAMONI, Ia.

ELEANOR.

HASTINGS, Victoria, Aug. 3d.

*To the scattered Saints:*—While reading your letters from time to time, in the Column, I have been led to see the force of the apostle's words when speaking of the different members of the body, the human body, representing the members of the body of Christ, wherein he says: "God hath tempered the body together, having given more abundant honor to that part which lacked;" for many who are deprived of the privilege of hearing the gospel preached unto them in word, have received the Spirit in greater abundance, and really enjoy more and live nearer to God than very many who have golden opportunities, but who neither appreciate nor enjoy them; who are cloyed with good things and have no appetite, while the hungry soul will go out to God and he will fill. It matters not how far or how wide the Saints of God are scattered; if they have the three books and the church periodicals, and can read, they will ever have rich food for thought; and through the channel of intercourse that is now opened up between the mothers and sisters, spirit will commune with kindred spirit,

and one scarcely realizes they are alone, or in a remote part. Although some of the members of the body may be more distant from the head than others, yet they are just as much of the body, and must advance with it; as was clearly illustrated by elder Burton in his sermon last Sunday, "How one part of the body could not go into a city or house and leave any of its members outside, unless those members were severed from the body." And though the feet are the most distant from the head, they can not be left behind; so with the body of Christ, hence the promise that "God himself will make up what is otherwise lacking." So with this precious promise; each might be content, knowing if they lacked in some things, they have the more joy in others. And, if those to whom this promise is made lay hold of it and make it theirs, they will perhaps have reason to thank God that they were situated as they were, apart from much that would worry and perplex, as well as build up and strengthen.

I believe everything is bought with a price. So when you are inclined to be cast down, or feel that your lot is hard, being separated from the Saints, while others are enjoying greater privileges than you are, remember with those privileges comes greater responsibilities, greater trials, and often greater temptations. The price must be paid in one way or another, else our Father would be partial. My heart is often cheered and strengthened by the letters of those lonely sisters, and especially the "shut in" ones, the most lonely of all, who can see the enjoyment of others, but can not partake of it. May we each be willing, be "tempered," to fill well the position allotted us in this life; to be active members, and thereby assist the body, for all have a duty to perform.

SISTER EMMA.

P. S.—Will she that was sister Sarah Jones, please put her full name the first time she writes to the Column? I have lost you, sister; heard you were married shortly after our acquaintance at conference, but never learned your new name.

E. B.

BURLINGTON, Iowa.

*Sister Frances:*—I hail with pleasure the coming of the *Herald* each week; I have been a reader of its pages for over twenty-six years, and it becomes more and more interesting almost each number; and when I think of the store of knowledge that I have gained by reading it, I am not at a loss to know why it has been so interesting. It is a little over twenty-five years since I made a covenant with God by going into the waters of baptism, and I have never regretted the covenant I made then; but, on the contrary, I have been made to rejoice many times, and have had many bright evidence of the truth of the work and of my acceptance with God as his child.

SISTER MARY.

CAMERON, Mo, October 2d.

*Sister Frances:*—Since receiving the answer to my question through the *Hope*, I have improved every opportunity to talk to my class in favor of the pledge. Some have promised to sign, and I believe others will soon. I feel a deep interest in the young, and nothing that I can do is too great to help them on in this work. Is there any thing that will cause the heart of a true Saint to ache, and their earnest prayers to ascend to the Master, so quickly as to see those that have taken upon them the name of Latter Day Saint, and

have testified time after time of the truthfulness of the work, growing cold and indifferent, staying away from meeting, and, when they do come, keeping their seats, not seeming to think that there is anything they can do? Oh! if they could only know how much good they might do by trying to bear their cross, they would never again hesitate to try, and never, if they could possibly avoid it, fail to meet with the Saints, especially in sacrament and social meetings; for if the ninety and nine are all there, the one absent is missed and mourned by every true hearted sympathizing Saint.

Bro. Joseph Lambert has been with us, as you will see by the last *Herald*. We were truly thankful to have him come, but when the time came for his departure it caused feelings of regret and sadness. He is, indeed, one the true, faithful and wise soldiers of the cross, and his labors here are appreciated by the Saints in our branch. I am satisfied that much good was done by him, and the Spirit bore witness that the work he did here was accepted of the Master.

Yours in gospel bonds,

GUILITA F. SIMMONS.

STEWARTSVILLE, Mo., Oct. 8th.

*Dear Sisters:*—In reading your many interesting letters I feel it my duty to write to you. I would have written long before this time, but I can not write English nor read it. One of my neighbors, a brother, comes often and reads for me out of the *Herald*, and translates it into German, so that I can understand it. I have often received testimony by the Spirit of God when the letters of the Home Column" were read to me, that the work is of God. For the last three months I have felt it my duty to write to you and give my testimony of this glorious work. I am one of those who through the grace of God was permitted to hear the gospel; and I think I must do something for it to the honor of my God.

If you desire to know why the Spirit moves me to write, it is this, to strengthen you and the sisters that write from time to time, that you may not be wearied, and faint not in your minds. I know and have experienced that the gospel is not in words only, but in power. I know that God will bring about his marvelous work in these ast days; not through angels but through his servants.

I some times think it strange that I should write, but the Spirit leaves me no rest by day or night. I was baptized in Burlington, Iowa, by Bro. J. G. Bauer, and came on account of the gathering of the Saints to this place. When I came here, in the English meeting I could not understand one word, but the Lord made known unto me his power; I heard in my mother tongue, like as on the day of Pentecost, the wonderful works of God revealed. I desire now to bring forth fruit, and not to be cut down.

This week I was taken very sick, so that I thought I had to go to my God. I felt as all my work was done, but I had not written to you, which the Spirit said to me I should do. This morning, when a brother read to me out of the *Herald*, I was reminded again of my duty. I live now in the German Stewartsville branch, near by the church and can attend all meetings. This is the only German branch, I believe, in America. May God bless you and all the workers for the Home Column, is my prayer.

Your sister in Christ,

E. HOVENGA.

## Correspondence.

HERSEY, Mich., Oct. 6th.

*Bro. Joseph and William:* I believe we are trying as a branch to do the Master's will, although we all have our failings, and by times have our dark hours. God has promised that he will not forsake us in the hour of trouble, and I thank him that he has fulfilled his promise with me.

The work is onward here, and, as Bro. Cummings of Independence says, it seems as though the work is making faster progress now than ever before, and I would add, in the Reorganization. For while reading the old Times and Seasons and Millennial Star I find the work progressed faster than. But there are good reason for it, for the elders while going abroad to preach the gospel then did not have Brighamism and other isms to fight against as do the elders now. But persecution then ran high, as will be seen by reading "Persecution and its Causes." Yet notwithstanding all this the work rolled on, and still continues to roll on amid persecution. My heart is in this latter day work, and I love to do all I can to help roll it on. While trying, in my weakness, to present the word to my fellow men, in unison with Bro. J. J. Carnish, God has blessed me and has blessed our labors in the vicinity of Orono, where we have been holding forth. Five of the people there have been baptized of late, and more are believing. May God bless the work.

S. D. SHIPPY.

PERSIA, Iowa, Oct. 20th.

*Bro. Dancer:*—Elder Mark H. Forscutt was with us on the 9th inst., and has promised to speak here again on the 20th of November. When he was here he did much good. He was truly blest with the Spirit; and he rejoiced greatly for the aid he received from God. Oh, that such talent as he has, with the assistance of God's promised Spirit, could be in the vineyard of the Lord continually. We are still gaining ground here; two more were baptized here last Sabbath. I hope that there may be more soon.

Yours in hope,

D. CHAMBERS.

*Dear Herald:*—I have attended but very few of the regular church services in the Des Moines branch since I wrote the *Herald* before; having been absent in the regions round about, talking some to the people about our faith. Found warm friends even among the Gentiles, whose friendship was shown to be true under trials severe and protracted. Our personal weaknesses and faults being the only thing we feel to fear, and still cherishing the whispering hope that all may yet be well; believing that "as the dross is so shall the heat be and the continuation thereof." But "who shall stand when he appeareth, and who shall abide the day of his coming?" Shall I, who am so weak, so far from that which my soul panteth for, shall I, Oh shall I, ever be satisfied with that draught from salvation's well, (salvation from sin) that I so much desire and believe necessary unto the enjoyment of eternal, celestial bliss. No, my brother, it is not your faults that worry me most, but my own. Yours may give me a sense of sorrow for the errors of beloved ones, but mine gives all that and the additional terrible responsibility resting upon each individual who knows his own weakness (even

all his secret faults) so much better than he can know those of others, he feels like Paul, the "chief of sinners;" and is made to cry unto God, "cleanse thou me from secret faults." "Happy is the man that condemneth not himself by that thing which he alloweth." The chidings of the Spirit, that still small voice, arraigns before the bar of immediate, eternal right, with its never fading throne, emblazoned with "floods of everlasting light;" decorated with charity "which never faileth;" that love that knows no hate, that "thinketh no evil;" made staunch and immovable by the granite pillars of "eternal justice; and yet mellowed and hallowed by the smiles of him that so loved us." It is before this to come in spirit, this palace of light, of love, justice and glory, that compels me to ask, aye, to question my soul, and say, Oh wretched man, that I might stand in holy places that when he appeareth I might see him as he is, even the King in his glory, and not be ashamed; "and that will be glory for me."

I have been to but few services, but from all I see and learn we can not boast of anything like harvest home work. The outside world would treat us, aye, do treat us well so far as I know, all over the Des Moines district; but internally we need something in the nature of adhesiveness that we seem to have allowed our stock to have been robbed of. I suppose however that in most cases of house cleaning the beauteous order of the arrangement ordinarily seen is necessarily greatly disturbed, and all the more so if, instead of cleaning up, the forces at work (hands employed) should become discordant and stop to discuss measures (that should have been learned before) as to modes of determining what was proper furniture to remain and what had become unfit for use, and finally drop the discussion of modes, &c., and go to discussing the motives of each other in urging individual views and opinions on modes of procedure. I think, however, that sooner, or later (we hope sooner) the proprietor of the house, seeing that the proper object of his employes had been abandoned to personal quarreling, and his house to disorder, instead of being cleaned would demand a "stop" in programme; "call a halt" ere the good name of his house, safety of his furniture, &c., were too greatly endangered, and demand peace and peaceable procedure, at once dismissing all from his services who would not cheerfully and unitedly proceed to prepare his house properly and in exact accordance with his orders; which he would then and there by his own voice clearly point out as already and previously given, or as suitable in such confused state of affairs as the exigencies might demand. So might it be, and so are we situated here to-day, as a district. But I must say that no one person, nor two or three are responsible for it alone, by any means. We have years of undisturbed accumulating rubbish and dirt to dislodge, work off, purge out, and to do all this now, which should have been done as it accumulated, is no small matter. Nor do I feel like hearing any one's motives in their proposed modes of adjustment censured. We may not agree with them, but certainly ought to respect their right to act as they feel is proper and just, whether in a plaintiff or defensive mode.

While this church is a theocracy it is also Democratic in principle, and he who would attempt to rob the humblest member of his right

of agency or voice is not acting consistently with the spirit and genius of the gospel; or of free government. "Common consent" as a principle in the church must sooner or later come to a clear and better and more satisfactory understanding with the right and powers of the official authorities of the church. Just where the right of a supposed inspired ministry begins, and the right of voice and consent of members stops in perplexed and intricate cases, is a very fine question to decide on, and is one which I predict will be among the hardest for the members of the Reorganization to settle when serious question arise for adjudication and adjustment. May we all have patience to investigate and act wisely, thoughtfully and unselfishly when vexatious questions arise.

I think we have wise and true men who are able to give us good and proper counsel—could our entire district have heard the able, penetrating and edifying effort of Bro. Joseph Lambert, of the Twelve, at chapel here, the evening of the 24th September, it seems to me, the entire force of workmen could have seen and felt what the needed remedy is. May he live to preach a thousand more such glorious sermons is our prayer. He fed us, exhorted us, and whipped me. Thank God it was a real whipping, and yet joyous, because so much of truth, of fact, of counsel, of everything that we needed that rounds up a sermon and sanctifies it for good. Thank God it raised me up. I shall never forget it I hope.

Well, finally, brethren, pray for us that out of all we may be gloriously delivered by faith and works through the mercy and grace of God.

Yours in bonds,

N. A. BAKER.

MONDAMIN, Iowa, Oct. 8th.

I have been reading, since returning from the Reunion, "The Golden Bible" by Rev. Lamb. It is a strange production of human wisdom, such as I would expect from one who denies the power of God and his Holy Spirit. It is a puerile production, and will never do Latter Day Saints any harm, or any one who wants to know the truth. I expected to find some "strong reasons" for rejecting the Book of Mormon, but have looked in vain. He has something that is possibly new to some—it was to me—namely, that the faith of the Saints was built on the Book of Mormon, and that when that is proven a fraud, the foundation of Mormonism is gone, and the whole superstructure will fall. When I embraced this work I was taught to have faith in Jesus Christ, and not that salvation depended upon a belief in the divinity of any book, or that Joseph Smith was a prophet of God. Might I not reject any of the ancient prophets and not affect my salvation in the least!

His objections, so far as I can read, are its ungrammatical construction and its miracles. It is too bad that the Lord did not foresee that there would be grammarians in this age, and teach those Nephites in a language that is grammatical now, just for the benefit of Bro. Lamb and his like. On the same ground that he rejects the Book of Mormon we might reject some of the books of the Bible, namely, its phraseology. The book of Daniel is not like the book of Isaiah in its phraseology, and hence when on this plan we ascertain which is genuine, we can reject the others.

In treating on miracles he forgets the plagues of Egypt, the passage of the Red Sea, Jonah and

the fish, the feeding of the five thousand, and many others that might be mentioned. He shows his ignorance when he says there never was any such civilization on this continent as the Book of Mormon represents. I would recommend the reading of Baldwin's Ancient America, or some other works on archæology.

Bro. J. W. Wight has been here, spoke eight times in town, and baptized one, Dr. Miller's wife; also spoke seven times four miles from town. There was good interest and good attention. Good might be done here if the work was followed up. Who will do it? In bonds,  
J. L. GUNSOLLEY.

SOME time ago we received a Des Moines newspaper, giving a report of an effort of Bro. N. A. Baker in the Court-house in that city, in which the reporter stated that the house was fairly well filled. This statement, it appears, has been called in question by some, and stories improperly reflecting upon Bro. Baker's connection with such reports, have been circulated. Bro. Baker has written a refutation of these adverse stories for the HERALD; but as the matter is purely local, and is largely personal, we do not feel that it is wisdom to prolong the controversy, and therefore give the statement of the reporter himself, which ought to set the matter at rest, and must so far as the HERALD is concerned.

TO ALL WHOM IT MAY CONCERN.

"With reference to a series of articles published in the Daily News some time ago, comprising description of the Church of Latter Day Saints in Des Moines, and reports of its revival meetings, I desire to make the statement that they were written by the order of our managing editor, Mr. J. J. Hamilton, in the interests of our subscribers who were of that faith. I wrote them, secured the facts, reported the meetings, and was present in person, and requested them to send me concise report. Several of these (points) were furnished by Elder Baker, at my personal request, and without any suggestions on the part of any one save my superiors. I received them, reported, wrote the introductions and the head lines without assistance or advice. It was considered purely a matter of news, and treated fairly and dispassionately as such. The News knows no favorites in its local columns, and gives every thing as a matter of news.

Subscribed,  
FRANKLIN W. LEE, *City Editor.*

ECHO, Cherokee Nation,  
Indian Territory, Oct. 17th.

*Presidents Joseph Smith and W. W. Blair;*  
Dear Brethren: I arrived here last Friday noon, met the few Saints who live here, from whom we received a kind welcome such as Saints can give. We gave out an appointment for the Sabbath, and it surprised me to see so many people turn out. The house was full, and many more outside. And the liberty given me was a surprise to me also. But let my heavenly Father have the honor.

I feel well, and have a great desire to be worthy to do the work that is to be done here, for there is to be a work done among this people such as has never been done, and only the power of God can do the work. I was sorry to leave Bro. Hawley in Kansas until he got well, which I hope will not be long.

Send me six Books of Mormon, twelve Voice of Warning, and all the tracts you please; send also all my back *Heralds* and *Hopes*. We are on the banks of Grand river, two hundred and forty yards wide and two and a half feet deep. I wish you were here to kill squirrels, eat fish and sweet potatoes. Pray for us that we may do the will of the Lord, and be entitled to the blessings.

STEPHEN MALONEY.

BUFFALO PRAIRIE, Ills., Oct. 2d.

*Dear Herald:*—I come rejoicing in the Lord to tell your dear readers, especially those that are deeply interested in the welfare of the Buffalo Praire Saints, and those throughout the Kewanee district, of the hours of consolation and rejoicing the Saints experienced here to-day, and that the "blessings of old are returning" unto us again, in two services, causing rejoicing in the gifts and blessings as promised by our Savior, to them that believe. We are rejoicing as we did in former days, experiencing the teachings and more clearly discerning the language of the Apostle Paul, that Christ divideth gifts among his children "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we in the unity of the faith all come to the knowledge of the Son of God." Also that "they shall lay hands on the sick, and they shall recover;" and again, "Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth." And, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." In our branch we have "talents" and those that are gifted. Oh! the rich blessings that come from the Father! "Blessed are the pure in heart, for they shall see God." Many rich blessing we realized to-day; for they that mourned were comforted, and the voice of the Spirit of God said through his servant D. S. Holmes to Elder E. F. Bryant and companion who deeply mourned and were tried because of a vacant seat at the hearth-stone, that they should meet the departed one in the kingdom of God. And many other precious promises they received. The thought of meeting little Cyrus in that beautiful city; a place prepared for God's tried people where there will be no more sorrow, where we shall know as we are known; where there shall be no need of the sun, neither of the moon, for the glory of God shall lighten it. I for one can testify, "I know there is a God." I have had many testimonies. Well may we sing:

"The pure testimony poured forth in the Spirit,  
Cuts like a keen two edged sword."

I know that the Latter Day Saints are owned and accepted of God when they live in accordance with his laws and commandments. Perhaps unbelievers and scoffers of our faith will scan these lines and I will write such facts for their consideration. I have seen prophecy fulfilled within sixteen days, and it was spoken, and worded, as only the Father in heaven could know. It was even by the Spirit of the Lord.

Dear Saints, it stands us in hand to watch and pray while the day lasts, and have on "the breast-plate of faith." By our own works we stand or fall. When the children of God have that determination that they should have, obstacles that seem towering mountains will be removed in mysterious ways almost before one is aware of the fact. Infidelity! The word makes me sad. It brings a sensation of sorrow and pity that

some men of intellect and great influence should stoop to so narrow reasonings as they do. I was made to feel very sad, to that extent that I felt weak and faint, not eight months since, when partaking of the noon-day meal in the far west. An Infidel, a man held in high esteem by the citizens of Wagon Mound, New Mexico, set forth his narrow minded theories of Infidelity. Before me appears the cross; I hear the Son of God in his hour of grief cry, "Father, forgive them, they know not what they do."

Men to-day are clinging to all kinds of theories. Of such is the earth peopled. How thankful we should be to know what we believe. I am so situated that my testimonies have appeared to me with so much force that I am compelled, yes, compelled to believe all the teachings of our Savior and be a Latter Day Saint or an Infidel—and I would not be an Infidel; no, no. I am a Latter Day Saint and by the help of God always will be. But the question arises, Are we as children of God living up to the teachings of Christ and the church?

There are two tiny words—but oh, the power that is in them—tithes and tenth! Turn with me to 1 John, 2: 16. It says something about "the lusts of the flesh and the pride of life." These words are quite a bother to some of us Saints. I have heard it remarked, "If the shoe fits, let them wear it." Come, dear Saints, let us all try the shoe on. "Though we speak with tongues of angels and have not charity, we become "as sounding brass and a tinkling cymbal."

I am willing to take this home to myself, and I for one feel quite ashamed of the golden opportunities wherein I might have done deeds of charity and fulfilled God's laws, more especially when I think of those dear Saints in the far off Isles of the Sea, how they are toiling for the cause of the Master and Father of all. Let us pray, though tried as it were by fire, that we finally be numbered among those that do His commandments; that we may "have right to the tree of life," and enter in through the gates into the city of God.

Your humble sister,

MINA EPPERLY.

BOTANY, Ontario, Oct. 8th.

*Bro Joseph:*—We have Bro. J. A. McIntosh with us at present, and he has been the means in God's hands of doing much good in this place, as in all other places where called to labor. There are a few Saints here, but we have no branch now; our nearest meeting place is the Lindsay branch, nine miles from here. But we have the *Hope* and *Herald*, which come to us as angels of light to cheer and comfort our souls, telling how the gospel is spreading its glorious light. I fail to find words to express my thankfulness to God for showing me my duty to render obedience to the gospel. When quite young I had a desire to serve the Lord and lead a Christian life. I was then living with a good Methodist family, and as I had never heard anything better I united with them, and tried to live up to the best light that I had. But after I was married, my husband's people being Baptist's, they insisted upon my being baptized and uniting with them. I soon saw by reading the Bible that it was right to be immersed, so I left the Methodists and united with the Baptists. I remained a member of that church until the death of my husband. After this my brother, who was a Saint, told me that I had not yet complied fully with God's

law, and that the Saints were the church of God, and that I would have to be one or never inherit celestial glory. I thought it was pretty hard, so I just told him that I would rather be lost than be called by that horrid name Mormon. After that I married a Saint holding the office of priest, and he took the Bible and showed me where I was wrong, and what was right. The Spirit of the Lord led me, so I went to the Lord in prayer, and on the first day of last September I went up to Bro. Arthur Leverton's and was baptized, and then I knew that I had done the will of the Lord, for he was with me in mighty power.

Your sister in Christ,

JANE MCBRAYNE.

STEWARTSVILLE, MO., Oct. 14th.

Dear Herald:—The gladsome news you bring from week to week of the onwardness of the "marvelous work" is cheering to our souls. Time is fleeting; the consumation nears; the Savior will come and find us—in what condition! While I can not boast of great strides the cause is making here, yet I am safe in saying it is losing no ground, there being an element among the Saints here calculated to hold the work up and not permit its banner to trail in the dust. It should keep pace with it elsewhere, were it not for local causes, not the least of which is indifference. We have full confidence in the final triumph of the gospel. Affliction's hand is upon us. Bro. Jacob Dice, who has been a great sufferer for years, still lingers this side the river. Others are suffering from ailments, among whom is Sr. J. H. Meriam, whose affliction caused him to return from his mission in Canada. He is doing local work as circumstances permit.

There has been quite an exodus from here by the Saints, mostly to "the center." We lose a good worker in Dr. A. McCallum, who moved to Independence. To kill the good work done at Kingston by Elder H. C. Bronson—the "divines" and some members of their churches clubbed together and obtained the services of Clark Braden to deliver a course of lectures on Mormonism, which he did in his usual style, using his usual arguments—contumelious statements without foundation in fact. Bro. Bronson being apprised of his lectures made haste to be there, too. He went and "bearded the lion in his den," making him to refuse before his audience to accept propositions for debate which were fair and impartial. The end is not yet.

J. M. TERRY.

SAN JACINTO, Cal., Sep. 4th.

Bro. Joseph:—We have just returned from the funeral of our dear sister, Priscilla Hartell, but we did not arrive in time to see her. Of course we mourn, but not as one without hope, for we have an assurance that she is at rest in the paradise of God. If Bro. J. F. Burton's eyes should fall on these lines it will bring to his mind the time that he confirmed her, and it will be another link in the strong chain of testimonies in favor of this great latter day work.

May God abundantly bless Bro. and Sr. Burton in their far off field of labor is our daily prayer. I have been trying to get an opening for preaching in my neighborhood, and have succeeded in getting one hearing explaining our position on polygamy, &c. I think the old enemy got a severe blow, for his tongue wagged pretty lively, and he dropped a local item in our local paper of

such a character as to disgust all fair minded people who heard me. I replied to it and so did one of my friends in such a way that I am sure the cause of truth did not suffer harm. Since then the man whom I suspect of the item in the paper, and the man who was foremost in trying to prevent me speaking, and who is a leading Universalist minister, has been and is having trouble with one of his brethren; and the people, including the school trustees have forbidden him to preach or pray in our school house, and the trouble is likely to culminate in a libel suit against him. Thus you see God is caring for his work, and it is bound to triumph. I think there are some sheep in this place, and I believe some will obey when the gospel is properly presented to them. I am doing all I can in talking and loaning books and tracts, and I think the door is now open for some elder to come and occupy. Ever praying for the triumph of truth, I remain your brother,

W. W. PICKERING.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### WOULD WE BE BOUND?

IN a review of a writer signing himself *Investigator*, the reviewer or critic assumes the ground that if the government of the United States should pass a law compelling the observance of Sunday as a day of rest from labor, that the Saints would be required to observe the law on the ground that they were not to break the laws of the land, the command of God being, "Let no man break the laws of the land." It is not to argue the Sabbath day, or seventh day side of the question that I write, but to enquire whether there could be an exception to the rule. The point may be seen in assuming that the Saints believe conscientiously that they are bound to recognize the Book of Mormon as a divinely inspired record, translated by command of God, and by the power of his Spirit, and that they are commanded of God to "Remember the new covenant, even the Book of Mormon," to "Teach the principles of my gospel, that are contained in the Bible and Book of Mormon," &c. Again, that they are required by command of God to "observe the covenants and church articles to do them," and to consider themselves under condemnation before God if they "treat lightly" these books—*ie* the Book of Mormon, and the Doctrine and Covenants. Now suppose that under the influence of the popular churches, Congress should pass a law declaring that the Bible alone should be received as the word of God, and that no other book should be received or taught (at least openly) as the word of God, but the Bible only; what would we do? Would we be bound by that law? It does not answer the question by asserting that is an altogether improbable event. It may be improbable, but not impossible. But suppose there would be such a law passed, what then? Suppose the alternative should come. To obey God or the government? I entertain the same

fear that Investigator does, that something of this kind may grow out of the attempt by the National Reform Association to have the Constitution of the United States so changed as to recognize God as the Supreme Ruler of the Universe, and Jesus Christ, the Head of the Church, to be recognized as the Ruler of Nations and the principles of the Christian religion to be placed "on a legal basis." Mrs. Mary A. Woodbridge, Recording Secretary of the Woman's Christian Temperance Union, and one of the Vice-presidents of the National Reform Association, in a speech made not long ago, said, "Shall we not amend our National Constitution, that the world shall know that we acknowledge Christ as Ruler? as the head of our Nation? and in his name, and for his glory shall not 'we, the people,' in order to form a more perfect Union, thus 'ordain?' While we render unto Cæsar the things that are Cæsar's, shall we not render unto God the things that are God's?" Said Rev. R. M. Sommerville, in the *Christian Nation*, a National Reform journal; "It is the duty of civil rulers, in subordination to Christ, to recognize the church, its ordinances, and its laws. It is not merely that the existence of such an organization is owned, and tolerated, but a statutory arrangement, confessing the divine origin of the church, and the divine obligation, resting on the Nation, to accept its doctrine and order, and engaging to regulate their administration in conformity with its constitution and object." Again he says, "Civil rulers owe it to their Supreme Lord, and to society, to encourage and to stimulate the church in its work of faith, and labor of love, and when it may be necessary, to give pecuniary aid to its ministers, that the gospel may be preached in every part of their dominions, and to all classes without respect to persons." And he adds "But shall we take—is it right to take—public money to teach principles, enforce laws, and introduce customs to which many members of the community are conscientiously opposed? Most certainly. The gospel from its very nature is aggressive, contemplates the rectification of corrupt, disorderly, and degraded human nature, casts down every high thing that would exalt itself against the knowledge of God, and brings every thought into captivity to the obedience of Christ." The following is from the *Christian Statesman*, the chief organ of the Nation Reform Association. "The churches and the pulpits have much to do in shaping and forming opinions on all moral questions, and with interpretations of Scripture on moral, and civil, as well as on theological and ecclesiastical points. And it is probable that in the almost universal gathering of our citizens about these, the chief discussions, and the final decision on most points will be developed." Again: "But the changes will come gradually, and probably only after the whole frame work of Bible legislation has been thoroughly canvassed by Congress and State Legislature, by the Supreme Courts of the United States, and of the several States, and by lawyers and citizens generally."

Now what does all this mean? It means this; that after the lawyers and citizens generally, in their beer-shops, and gambling hells, and club-rooms, and in the dens of vice generally, as well as in the halls of Congress and State Legislatures, and in the churches, and family circles, have canvassed thoroughly "the interpretations of Scripture on moral and civil, as well as on theological and ecclesiastical points," that "final decisions" shall be reached, and then by enactment of Congress and State Legislatures, it will be determined what is to be received as Christian doctrine, and what is not to be tolerated as a matter of faith and practice.

At the head and front of this so-called National Reform Movement stands the Reformed Presbyterian Church, backed up by other Presbyterian bodies, and endorsed by other churches. Among the many vice-presidents of the Association I recognize some of the most bitter enemies that Mormonism has, not merely Utahism, but the whole system of religion called Mormonism by our enemies. It was this same Reformed Presbyterian body, under the head or name of Covenanters, who succeeded in June, 1640, in securing the passage of an act by the Scotch Parliament at Edinburgh, adopting the confession of Faith and Covenant of that church, and that act was to "ordain and command the said confession and covenant to be subscribed by all His Majesty's (Charles I) subjects of what rank and quality soever under all civil pains." They succeeded also in having the English Parliament, composed almost entirely of Presbyterians at the time, to pass an "ordinance for the suppression of blasphemies and heresies." In this ordinance were expressions like these, that any man denying the doctrine of the Trinity, or the divinity of Christ, or that the books of Scripture are the word of God, or the resurrection of the body, or a future day of judgment, and refusing on trial to abjure his heresy "shall suffer the pain of death." Any man declaring (among a long list of other errors) "that man by nature hath a free will to turn to God," that there is a purgatory, that images are lawful; that infant baptism is unlawful; any one denying the obligation of observing the Lord's day, or asserting that the church government by presbytery is anti-Christian, or unlawful, shall on refusal to renounce his errors "be commanded to prison." Now it so happens that this Reformed Presbyterian, or the old Covenanted church claims that "National Reform is simply the practical application of the principles of the Reformed Presbyterian Church for the reformation of the Nation." Of course at present, to catch the sympathy of the Methodist Episcopal, and the Protestant Episcopal churches, and secure their co-operation, they say nothing about their peculiar church rules, but claim what appears very innocent—to acknowledge the Supremacy of God, the right to rule the nation, and the approval of the Christian religion, and to have a national acknowledgement of Sunday as a day of rest. But it is really an effort to bring about a union of Church and State,

an image of the beast. It looks lamb like now, but when it has its two horns fully developed—Church and State, or religion and politics united,—it will speak as the Dragon has always spoken.

In the hands of this Reformed Church, and Reformed Nation governed by the church, we as a church will have no show. Presbyterians have been our bitterest foes from the beginning, as any one conversant with our church history must have noticed. Our troubles began with the supposed novel of one of their clergymen. They were among the first to accuse Joseph Smith with stealing their brother's romance. Clergymen of that order were leaders of mobs; they formed a large portion of the court martial that sentenced Joseph Smith to death; they are the most bitter enemies to the church everywhere, opposing everything called Mormonism, under pretense of attacking Utahism, both in and out of Utah.

If Investigator is aware of one-tenth the evidence that can be accumulated to prove that the National Reform movement is really aimed at the overthrow of such minor bodies of Christians as the Latter Day Saints, Adventists, Campbellites, &c. So he was justified in assuming the ground that we have reason to fear, should their unhallowed designs succeed.

I do not know that the Sunday question is the mark of the beast, yet I believe that the "mark" will develop out of this National Reform movement. May God save us from the hands of this National Reform Association if it ever realizes its aim and ambition. If there are seventeen million Liberalists in this nation as Bro. Crawley once stated, I hope for one that they will get their eyes opened to the real animus of this movement. The government having taken the polygamy question in hand, these reformers can no longer use that as an argument against us. And the Spaulding romance theory of the origin of the Book of Mormon is no longer available. Their utter inability to put us down by scripture argument, and the fact staring them in the face that if we are right, they are emphatically in the wrong, their only course is to craftily work, to get the government committee to a defense of the "Christian doctrine," as they call it, and then seeing that "none but those in whom is the Holy Spirit should be at the helm," or in other words religious teachers to be the makers and executors of the law,—in Congress, in the Supreme Court, in the presidential chair, and in the State Legislature, &c.,—we shall probably see or realize what is meant by Babylon being guilty of the blood of apostles and prophets and saints, more than we have dreamed possible in free America. Lamb-like Protestantism may yet speak like Dragonic Rome, even in the United States. And how has Rome spoken. Hear a few only of its utterances:—"If the Catholics ever gain—which they surely will do, though at a distant day—an immense numerical superiority, religious freedom is at an end."—*Archbishop of St. Louis*. "Protestantism of every form has not, and never can have right where Catholicism is triumphant."—*Catholic Review*. "We hate

Protestantism; we detest it with our whole heart and soul."—*Catholic Visitor*. "There is ere long to be a State religion in this country, and that State religion is to be Roman Catholic."—*Priest Hecker*. "Accursed be those very crafty and deceitful societies called Bible Societies, which thrust the Bible into the hands of inexperienced youth."—*Pope Pius IX*.

Substitute Mormonism for Protestantism and the Book of Mormon for the Bible, and you can comprehend how the "image of the beast" will speak. It will say: "We hate Mormonism, we detest it with our whole heart and soul." "Mormonism of every form, has not and never can have any right where Protestantism, or rather Presbyterianism is triumphant." If the National Reform movement gain—which it surely will—an immense numerical superiority, religious freedom is at an end.

The question is, should this effort to unite Church and State succeed, and the church as it always has, and always will do—control the State, and we be forbidden to teach, print, or sell, or give away the Book of Mormon, will we be bound in this case to obey God, or to break the laws of the land? It does not say that he that keeps the laws of God *never will have need* to break the laws of the land, but that *he hath* no need to break the laws, there being nothing at the time between the laws of the land and those of God, and can not be under the present Constitution. But the Constitution is to be amended, and while it forbids now the establishment of a national religion, that article is to be so amended, that at least an acknowledgment of the Christian religion is to be made by the Constitution. Catholicism, Protestantism and Mormonism have shown that wherever any religious body can, it will assume control of civil affairs; and always, as might be expected, has it made a hell for everybody under its influence. God's curse seems to rest upon the effort always. "My kingdom is not of this world," said Jesus, and it has no business with politics, only so far as to exercise its right to vote for the best men for office, who are nominated by the political parties.

From 1828 to 1841, God gave the church one hundred and seven revelations. But from 1841 to 1844 nothing was heard as the word of the Lord, for during that period the church was assuming political powers, running a municipal government, and its Chief was aspiring to the presidency of the United States. Many things serve to show that God's Spirit was fast being withdrawn from the church, until it was finally rejected of him. Who can say that this meddling with civil affairs had not much to do with the declension of spiritual power, and that it may not have indirectly at least, led to the prophet's death? Going to Washington even, as a delegate of the church, had considerable to do (so I think) with the loss to the church, of an able Apostle. The more separate and distinct the church keeps herself from worldly affairs, the more she will enjoy of the favor of God and the presence of his Spirit. While the more

she meddles with civil matters, the more sorrow and trouble she will see. There is no natural nor acquired affinity between the church and the world; but rather a natural antagonism. "Ye are not of the world," said Jesus, and because of that fact, he said the world would hate his people. "The friendship of the world is enmity with God; he that is the friend of the world is the enemy of God." "Be ye not conformed to this world." To the question: Would we be bound? that is—if the Government should command us to disobey God—would we be bound to obey man? What do you think, brethren?

Your brother in Christ,

THOMAS W. SMITH.

PAPEETE, Tahiti, August 19th.

#### SHALL WE COUNTENANCE THE USE OF TOBACCO?

I HAVE never before attempted to say anything in particular on the above subject through the press, but feel unwilling to refrain longer from giving expression, in my awkward way, upon the impropriety of giving sanction to the use of tobacco in any form—except "for bruises and sick cattle."

My reasons for taking up this subject are various, more so perhaps than I shall refer to in this article.

First, we read in Doc. and Cov. 86:1: "Thus saith the Lord unto you." "You" here means the church, each individual member; and no amount of argument can prove otherwise. Again in the same paragraph, the Lord says "tobacco is not for the body, neither for the belly, and is not good for man."

In Sec. 119:3: "Avoid the use of tobacco, and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example." Never was the mind and will of God revealed on any subject in a plainer way; and to us it is a command to "avoid the use of tobacco." In substance, the Lord says that those who use it will suffer, for "it is not good for man." This does not apply *alone* to the elders of His church; all are required to "let your light so shine before men," by precept and example, that the world may see the light. When the Spirit gives commandments to the church through the proper channel by which it is to be law to the body, it is the first dictate of duty, and of safety, to obey.

From any point we view the above revelation on tobacco, we are assured they are commandments from the Lord to his people. In paragraph 9, we are further commanded to "be clean; be frugal." Can any one be clean who refuses to "avoid the use of tobacco?" Can any one be frugal in the true spirit of the term who spends any of his means for that which "is not good for man?" I answer for one, with emphasis, "No!"

One peculiarity attached to those continuing to use of tobacco since the Lord has forbidden its use is, that the majority are ready to file objections to the Doctrine and Covenants. Some say: "It is man's work." Others, "It is of man, and I want nothing to do with it." Hence they "reject

the counsel of God against themselves," and condemnation is the result. Yet some of them seem bold to affirm the work to be true, but the commandments on using tobacco they claim are false—I am speaking of the majority of such objectors. To such we apply Paul's letter to Titus, 1:13: "Wherefore rebuke them sharply that they be sound in the faith;" also verses 15, 16; "Unto the pure all things are pure; (that are not filthy); but unto them that are defiled [with tobacco and unbelief] and unbelieving is nothing pure; but even their mind and conscience is defiled. . . . They profess that they know God; but in works they deny him, bring abominable [filthy] and disobedient, and to every good work reprobate," [void of judgement and proper faith].

I am aware of some members having received aid from the bishop and others in good faith, using the charity bestowed in faith, for tobacco and snuff, some of whom are elders and their wives. These are facts forced upon our very presence. Is it not high time that a universal protest be raised against such a use being made of the means furnished to those persons for proper food and clothing? I would rather see my money consumed in flames than to know that it purchased tobacco and snuff for church members. I would suggest that when an appeal is made to the church officers for aid for the poor, that the first question asked be: "Do they smoke, chew or snuff?" If the answer is in the affirmative, withhold the hand of charity until they "avoid the use of tobacco." We are aware that much of the means furnished to carry on the work has been raised by sacrifice, and surely it is a very reasonable demand to require total abstinence from the use of the weed from those who are addicted to using it, who are dependent on us for aid.

No plea or excuse should be received from the aged or infirm, justifying its use; for God has said: "It is not good for man." Let His word be the end of controversy. And more, it is required of His servants to preach (teach) His commandments, and *practice* what they preach. By the lovers of tobacco I may be considered entirely radical; but I feel that I am responsible for the way I handle the word of God, therefore dare not use it deceitfully. "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes." — *Jesus*.

God's word is pure and good for man;  
Tobacco is not so;  
And he who would the former keep,  
Must let the latter go.

L. R. DEVORE.

THE old family Bible that belonged to "Mary the mother of Washington," is still in existence and is kept in a branch of the Washington family in Virginia. It contains the family register, recording the birth of George Washington, February 22, 1732. The binding has a cover of cloth woven by the hand of his mother.

SOUTHEY says in one of his letters, "I have told you of the Spaniard who always put on his spectacles when about to eat cherries, that they might look bigger and more tempting. In like manner I make the most of my enjoyments, and pack away my troubles in as small a place as I can."

#### "LOST ISRAEL FOUND," REVISED.

[Concluded.]

#### IDENTIFICATIONS OF THE BRITISH NATION WITH LOST ISRAEL.

I.—BY JOSEPH SMITH THE MARTYR.

DO NOT suppose that this theory confutes or is contrary to a single word or sentiment in the writings of Joseph Smith. On the contrary, before the martyr's death, he in some way became acquainted with this theory and adopted it as the truth. Hasty and narrow interpretations or misinterpretations of the following paragraph in the book of Doctrine and Covenants has led many to suppose Israel to be hid away in the Polar Zone:—"And they who are in the *North countries* shall come in remembrance before the Lord, and their prophets shall hear his voice and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence and a highway shall be cast up in the midst of the great deep." Sec. 108:6.

Now before the Israelites left their own land a large army came against them from the very region (Northern Europe) to which I have traced them, which the Scriptures then called "*the North countries*." This paragraph however may refer to some offshoot of Israel in the Polar Zone, but how could it refer to them nationally when they were to become "a great nation," the head and not the tail, "numerous as the sand of the sea," so rich and powerful as to concentrate the jealousy and wrath of all other nations on them, and were to return alike from the "North," "East," "West," "all countries," "coasts of the earth," "isles of the sea," and there with all Israel to remain "one nation" perpetually. I have traced the warlike tribe of Dan to the coasts and islands of the Baltic Sea, the coldest sea on earth, whose frost and cold and snow and ice are frightful to behold, between which and Samaria are mountains whose gorges are fathoms deep with ice and snow, which by some mighty miracle may "flow down" before them at their return, and the others to the British Isles lying between 51 and 63 degrees north latitude, 1200 miles north of Lamoni, Iowa, and 1500 miles north of Samaria, (isn't that a "north country?"), whence to continental Europe that "highway" may be thrown up. The first part of this paragraph seems to indicate that the "they" referred to would return to America, and if so it may possibly refer in part to the Athabascans of British America. We should, however, grant to the prophecies of Joseph Smith the same wide latitude for fulfillment that we would give those of Christ in the 24th of Matthew, or Ezekiel's prophecy concerning the destruction of Tyre, (Ezek. 26), which was not entirely fulfilled for 250 years, and then not by Nebuchadnezzar who only entered a suburb of Tyre, but by Alexander the Great. As for the Book of Mormon, I am satisfied it does not contain a syllable contrary to this theory. On the contrary, how evidently Christ may have appeared

to these wanderers in those "signs and wonders" wrought for their deliverance on the banks of the devious course of the Euphrates, the floods of which were "held still" by the "Most High" before them for their passage. How truly, also, they have received Christ's words in person, then or since that time by receiving and honoring above any other nation the New Testament Scriptures, which would fulfill any passage in that book having any relevancy to this subject whatever. I hope sincerely that no one of us may detract from the fame or purpose of that prophet, however, who so gladly announced to the world the speedy restoration of Israel to their own land reclaimed.

#### II.—BY THE BRITISH PEOPLE THEMSELVES.

A few years ago a banker in England by the name of Edward Hine published a book containing seventy-seven identifications of his nation with Lost Israel. Without any advertising whatever, this small work reached a sale of 310,000 copies. Among others who have read Mr. Hine's work with intense interest, Queen Victoria and the Prince of Wales who spoke favorably of it, also the Princess royal of Britain and Germany and the Princess Louise has had several copies of the same. It is true that Oxford University attempted to disprove the theory, no doubt on account of political expediency, as that institution is supported by the government and is under its direction, which effort signally failed and seemed to increase rather than diminish the interest in the subject there.

#### III.—ISRAEL'S LOCATION MUST BE IN THE ISLES, AND THEY NORTH-WEST FROM JUDEA.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off. He that scattereth Israel will gather him and keep him."—Jer. 31: 10. "Let them give glory unto the Lord and declare his praise in the Islands."—Isa. 59: 18. "The isles shall wait for his law."—Isa. 42: 4. "Glorify the name of the God of Israel in the isles of the western seas."—Isa. 24: 15. "To the islands will he repay recompense, so shall they fear the name of the Lord from the west."—Isa. 59: 19. "Go and proclaim these words towards the north, and say, Return thou backsliding Israel."—Jer. 3: 12. "I will gather thee from the west."—Isa. 43: 5. Are not the islands north west from Palestine plainly pointed out in these scriptures?

#### IV.—ISRAEL MUST BE A NATION AND HAVING THE LINE OF KING DAVID RULING OVER THEM.

"Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waters thereof war; the Lord of Hosts is his name; if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever."—Jer. 31: 35, 36. "The Lord has sworn in truth unto David, He will not turn from it, of the fruit of thy body will I set upon thy throne."—Ps. 132: 11. "I will establish the throne of of his kingdom forever. Thine house and thy kingdom shall be established for-

ever."—2 Sam. 7: 12, 16. "I will establish the throne of thy kingdom upon Israel forever."—1 Kings, 9: 5. 1 Chron., 17: 11, 12. We offer a reasonable account of the fulfillment of these passages in the marriage of Tephi with the king of Ireland. Now we ask any skeptical reader, if the Israelites were in Assyria, Media, Arsareth down to the times of Christ and the Apostles as has been shown on the authority of Josephus, Herodotus, Esdras, and even of Christ himself, where was the kingdom and throne of David thus promised during 590 years B. C., but for its re-establishment thus in the Isles of Great Britain under which to gather, unknowingly, all these outcasts, even to the probable dusky descendants of Abraham in India whose return across Euphrates will be prepared by the sixth vial of God's power.

#### V.—ISRAEL'S COLONIES TO BELT THE EARTH.

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people. Jacob is the lot of his inheritance."—Deut. 32: 7, 9. "The portion of Jacob is not like them, (Gentiles), for Jacob is the former of all things; Israel is the rod of his inheritance."—Jer. 10: 16. "Remember thy congregation which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed."—Ps. 74: 2. We believe the word lot in one of the above passages means girdle, belt, measuring line, outside circle; and the word rod to have a similar measuring signification, hence we find possessions under the British sceptre encompassing both hemispheres as follows: In the eastern hemisphere with British Islands, Heligoland, Gibraltar, Malta, Gambia, Sierra Leone, Gold Coast, Lagos, New African Protectorate, St. Helena, Cape of Good Hope, Natal, Mauritius, Aden, Straits settlement, India, Ceylon, Labuau, Australia, Tasmania, Hong Kong and other Chinese ports, thus almost completing the circle. The same thing is done in the Western Hemisphere by Hudson's Bay Territory, Canada, British Columbia, United States, (of the English race), Islands in the Pacific, Fiji Islands, New Zealand, Falkland Islands, British Guiana, Trinidad, Windward Islands, Grenada, Barbadoes, St. Lucia, St. Vincent, Tobago, Leeward Islands, Antigua, Montserrat, St. Christopher, Nevis, Virgin Islands, Dominica, Jamaica, British Honduras, Turk's Island, Bahamas, Bermudas, Nova Scotia, New Brunswick, New Foundland, where these possessions complete the second circle. Do not all these fulfill the prophecy concerning the "utmost parts of the earth," and the lot and former of his inheritance.

#### VI.—THE CANAANITES MUST BE WITH ISRAEL.

The Lord commanded Israel in the time of Joshua to drive out or exterminate all the inhabitants of Canaan, which they failed to do. This displeased the Lord who decreed that "henceforth" as a punishment for their disobedience they should continue with them and "be pricks in your eyes,

thorns in your sides, and shall vex you in the land wherein ye dwell."—Num. 33: 35. "They shall be snares and traps unto you, scourges in your sides."—Josh. 23: 13. Now these Canaanites spoke the Phoenician language, containing only sixteen letters. The Irish language is identical with the Phoenician, containing the same sixteen letters, and they themselves, in the south of Ireland, claim this descent. Any intelligent person knows what a source of trouble Southern Ireland has been to Great Britain, and is to this day, on account of which it has to be kept in a condition of almost slavery. This forms another plain identification.

#### VII.—MANNERS AND CUSTOMS.

The manners and customs of this people to this day is another strong proof of their identification. We offer a few of them. In the similarity of their national churches after the pattern of the temple; their Israelitish days, weeks and festivals; in their division of time in their three grand convocations, viz., in Easter or the Passover; Whitsuntide or the Hebrew Pentecost, and the Witenentrote or Feast of the Tabernacles. In their church the communion rail, the Holy of Holies, the eastern window, the ten commandments written on the posts of the churches, their frequent rehearsal, the litany, responses, dedication hymns, service of song, choral singing, part singing, University tests, colleges, priesthood, and their different orders, their canons and their living near the high places, church rates, tithes, the hundreds. Also their king or queen and perpetual monarchy, their princes, Jacob's stone, coronation oil, coronation ceremonies and rejoicings, throne robes, national and official seals, royal proclamation, proclamations of feasts and thanksgiving, the Chancellor, Exchequer, Prime Minister, their fallow-lands, gleanings and landmarks. In this way we could cite very many other marks of similarity in their army, navy, poetry, weights and measures, etc.; and even their adoption of the old Judah-Ephraim symbols of the lion and unicorn in vogue by those tribes thousands of years ago. But this will suffice for manners and customs.

#### VIII.—LANGUAGE.

The Lord expressly declares that Israel in exile shall speak another language—not Hebrew,—"With stammering lips and another tongue will he speak to this people."—Isa. 28: 11. As proof that the English language has been gradually changed from the Hebrew to its present form, eminent scholars claim that it possesses no less than eight hundred roots from the Hebrew with their multitude of variations. It is indicative that the kingdom of God has sprang forth in the last days and is being established by this English language which is in use so universally in every quarter from which Israel was to return, and in so many "Isles of the sea." The Lord said: "For then will I turn to the people a pure language that they may all call upon the name of the Lord to serve him with one consent."—Zeph. 3: 9. See the contrast in the following common expressions that must be frequently used in the promulgation of the gospel of that kingdom to the

nations of the earth with French and German for the same:

ENGLISH.	FRENCH.	GERMAN.
God.	Dieu.	Gott.
Christ.	Christ.	Christi.
Church.	Eglise.	Gemeine.
Holy Ghost.	Saint-Esprit.	Heiligen Geiste.
Apostles.	Apotres.	Apostel.
Elder.	Viellard.	Aelteste.
Priest.	Sacrificateur.	Briester.
Gospel.	Evangile.	Evangelium.

The poet has said summing up the minor merits of other different languages:

"But Britain's sons may well rejoice  
For English is the human voice."

Those well versed in languages, call the English the interpreter or mediator of of other languages and yet destined to restore them to unity.

IX.—THE HOUSE OF ISRAEL MUST ALL RETURN TO JUDEA—NOT AMERICA—NATIONALLY.

"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."—Jer., 3: 18. "Yet the number of the children of Israel shall be as the sand of the sea, which can not be measured nor numbered, and it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head."—Hosea, 1: 10, 11. "And I will strengthen the house of Judah, and I will save the house of Joseph, (Israel), and I will bring them again to place them, . . . and I will bring them into the land of Gilead and Lebanon."—Zech. 10: 6, 10. "Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant and shall eat them as common things."—Jer., 31: 5. "And I will make them one nation in the land on the mountains of Israel, and one king shall be king to them all."—Ezek 37: 22. We deem the above passages proof sufficient to disabuse the minds of all in the church of the idea that America will ever be the gathering place of the natural posterity of Abraham—tribally or nationally. I desire to insist upon all interested to lay hold of this truth for a wise and good and practical purpose from henceforth. Four tribes of Israel could easily be distinguished, if this theory is correct, and their inheritances apportioned to them in Judea according to the decree of the Almighty; and the recognition and apportionment of the balance can easily be brought about whenever God chooses so to do.

X.—APPLICATION AND CONCLUSION.

We might make out a hundred singular indentifications similar to the above, supported by one thousand evidences, mostly scriptural, showing how completely Great Britain and her possessions fulfill all the conditions, which are many, relating to Israel in the last days. We will close however, not wishing to take up more than one issue of the *Herald* with this subject again. I can not declare this whole theory to be true and beyond power of man to disprove it. I offer its historical parts entirely on the authority of the Bible and other works, the authors of which I deem

perfectly sincere and too honorable to palm off unreliable history on an unsuspecting public. To those who have stamped this whole theory as being supported by unreliable history, I would, if space permitted, give them an account of how the author of this was plainly directed to the great merit and service a certain volume of history would be to him, which in the way of lighting up the history of the dismal centuries since Christ, is the "noblest Roman" of all the histories; and how accordingly the writer sent \$4.00 to Harpers', N. Y., and received this history and has used it largely to substantiate "Lost Israel Found." To those who might think the nations of whom we write are only in common with all the Gentile nations concerning receiving the gospel, I would like to tell them how I received, years since, the strongest possible convictions that this kingdom of God would yet agitate all England, and how our brethren there will yet be astonished at the growth and result of the fountain of truth (now indeed small) which they have opened up, and also how it will indeed yet spread from one end to the other of Australia, their chief possession. To the church I would say, Do not throw this theory away for one useless in encouraging the promulgation of the gospel to the nations of the earth, unless that theory is supported by better evidence than the one hereby advanced. The writer has flinched for sometime from the responsibility of presenting a story so contrary to the tradition of so many in the church, and would never have offered it for your consideration but from a deep conviction that it might become an encouragement to the proper evangelization of those nations in which the largest percentage will appreciate and adopt the principles of the gospel of peace. Is there not reason for hope that by establishing the work of God in England we would thereby establish the same most permanently and effectually in America? Do you not think that \$50,000 expended by our English brethren for the English people would result in 50,000 baptisms? If America keeps busy one publication house in disseminating the gospel, should not the mother country keep busy a still larger one in enlightening and brightening up those chains of glorious possessions which encircle both great divisions of this earth, the two great "lots" of God's inheritance? Is it not time the veil of darkness which has covered these nations be so far lifted that they may have equally as good a chance as America to embrace the gospel and then use their present scattered condition and unlimited resources to bless the world with the same? The intelligence you possess, O praiseworthy church, of how that, sixty years ago, a young man providentially prepared and sobered for the solemn purpose by physical suffering, plainly set forth all the principles of the gospel, including the laying on of hands, and then thereby the first, second, third, fourth—all the constituent parts and elements of the church of our Savior springing up, and the whole confirming the same, and then the result, the gospel

and its kingdom, the plan of salvation and the Church of Christ, mutually dependent, harmonious, coexistent! These simple tidings, O reader, are fraught with what mighty importance to the nation! Has not God raised up this standard when laid low? And is not the hand of providence plainly seen in the restoration and commencement of such a work just where it was so suddenly cut off in 1844? Therefore, kind and intelligent reader, weigh and consider well the claims of the nations this theory concerns, for unless the writer is much mistaken the same has been suggested and presented to him by the providence of God, and the importance and duty and the success which would result from presenting these gospel tidings to these very nations by the Holy Ghost.

MAHLON SMITH.

## Selections.

BOYS BEWARE.

WE heard a father make a most pathetic appeal recently for the removal of temptation from the pathway of his boys. He stated that a few years ago his son despised tobacco and was ready to fight rather than touch it. But placed under long-continued special temptation he had finally learned to use it. "He has weakened on tobacco," said the father, "and I don't know how soon he may use beer and then stronger drinks."

What must be the anxiety of parents for their children, when they know their dear ones can not step out of the front door without falling into temptation. Sleepless nights and anxious days are spent as the dread of these dangers haunts them. When we heard the father's story we resolved to do more to help parents in guarding their children. Boys, beware of yielding to a temptation, however small. There is no safety except in absolute firmness and determination. Tobacco, beer, wine, cider, by-words, slang—these are the devil's bait which he puts on his hook when he goes fishing for good boys. The better the boy the smaller the bait he uses. A good boy could never be plunged suddenly, all at once, into great sins. He must be led into them by easy steps, by such a gradual method that he will never suspect where he is going.

It is easy to play with a bad habit, but it is hard to break it when once it fastens upon a boy. Thousands and tens of thousands of smokers and chewers wish with all their hearts they had never touched tobacco. They are slaves, and they hate their bondage. They "swear off," and the old appetite returns to tease them.

Why will a boy ever learn to smoke when he knows what a filthy, expensive, mean habit it is? If we could save a single boy from the habit, how thankful we should be.

A gentleman gave a friend a copy of this paper with an article against tobacco. He was an old man, and the habit had been upon him many years, but the article convinced him it was wrong, and he quit it. Will not some boy who sees this

article quit using tobacco? If he will and will write to us about it, we will publish his letter to encourage others. Who will be the first to quit it forever?—*The American*.

#### SPEAK TO THE POINT.

AN anonymous writer in *The Herald*, of Salt Lake, fails utterly to discern the point of the objection raised by "eastern journals" against the Mormon "statehood" project.

It is not what "a couple of dozen," or a thousand, or ten thousand individuals may do or believe concerning polygamy, against the votes of thirteen thousand for a proposition of civil law to abolish the practice of that crime, which the civil law now regnant in Utah forbids under severe penalties, yet has not abolished, that makes the ground of objection. No rational person of the eastern, western, or any other part of the republic regards a whole community as accountable for the misconduct of a few individuals. The point of objection to the Mormon statehood program is elsewhere.

The Mormon writer says:

"As to the position of the Mormon church, what reason had anyvody for expecting or believing there would be any change? What change could there be consistent with past professions and practices? How could the church, as a religious society, occupy any other position than that which it has held, and still retain its self-respect and the respect of others? There is no occasion for a change of position on the part of the church."

This is a very good statement of the real and substantial ground on which the valid objection to the statehood project rests. The Mormon church is an ecclesiastical organization that embraces within the claimed scope of its ecclesiastical authority not only a few dozen individuals, but the bulk of the population of Utah. That ecclesiastical corporation has assumed not merely to sanction but to command the practice of polygamy, by the pretended authority of a revelation or writ of mandamus from the court of Jehovah. The subject members of that ecclesiastical corporation, being the bulk of the population of Utah, have never denied that ridiculous pretense, nor protested against that mandate; on the contrary, they have accepted the pretense as true and have obeyed the mandate. The relation of those subjects and of the ecclesiastical establishment to each other has undergone no change whatever by reason of any political vote or declaration that the subjects have given. The ecclesiastical corporation has disregarded the civil law; its functionaries have treated the civil law with contempt; they have denied their obligation to obey it; they have deliberately violated it since as well as before the vote of their thirteen thousand subjects for another civil law to forbid their violation of the existing law; and so far from objecting to that course, or repudiating their subjection to that corporation, it is distinctly stated by Mormon oracles (and by the foregoing writer) that neither will that organization change its position nor its subject members, being the

popular majority of Utah, after their relation of subjects to that law-defying corporation. This being the case, what guarantee do the subjects of that law-defying corporation offer that it would not violate and condemn the proposed new law, even as it continues to violate and condemn the existing law, and that its subjects, the bulk of the Utah people, would not continue their relation of supporters and countenancers of its lawless and treasonable conduct, as they do now? They offer no guarantee whatever.

Whether there can or can not be a change of the attitude of that corporation toward the civil authority "consistent with past professions and practices," is not the question. How "the church, as a religious society, could occupy any other position" than that of denying its subjection, as respects religious or any other practices, to the civil authorities, is not the question. The civil authority has nothing to do with its reasons, motives, or beliefs; but with its actions, the act of its ecclesiastics and of all who acknowledge its ecclesiastical pretensions, the civil authority has all to do. It is in the function of the civil power of this republic to exterminate as well the religious as the civil corporation, and as well either as the natural person, that puts itself to violate, nullify, and condemn the law of the land.

So long as the corporation called the Mormon church stands in this attitude of opposition to the civil law, and the bulk of the Utah population acknowledge themselves subjects to its pretended religious authority in that attitude, the Mormon statehood program will be utterly inadmissible.—*Chicago Times*.

### Conference Minutes.

#### PHILADELPHIA.

This district conference convened at Philadelphia, August 28th and 29th, 1887. Bro. Joseph Squires president, H. H. Bacon secretary. The credentials of representatives were then received; James Potts of Brooklyn, H. H. Bacon of Philadelphia, and Joseph A. Stewart representing New Park. Reports of branches: Brooklyn 44, including 6 elders, 5 priests, 5 received by letter. George Potts pres., George Baty clerk. Philadelphia 48, including 4 elders, 4 priests, 2 teachers, 2 deacons. H. H. Bacon pres., Arch. Cameron clerk. New Park 22, including 1 priest, 1 teacher; 3 baptized, 1 received by vote. M. O. Matthews, pres., J. L. Matthews clerk. Bishop's Agent, Archibald Cameron, reported: Balance due church at last report \$37.53; received since \$26.60; paid out \$30; balance due church \$34.13. Referred to Brn. Stewart and Peters who reported favorably. Report received. The following officers reported: Elders Wm. Clark, Joseph A. Stewart, George Potts, Joseph Squires; Priests James Potts, Wm. Harrison and H. H. Bacon; Teachers Jacob Peters, Archibald Cameron. Elder J. H. Newsted reported by letter. Sunday morning, at 10 a. m., Elder Asa Copeland reported. Treasurer H. H. Bacon reported received from Philadelphia branch \$3, from Brooklyn branch \$2.80; paid president of district \$4; balance \$1.80. A request from New Park branch was referred to Bro. Briggs. The representative of the Philadelphia branch requested that action be taken toward officers not attending to their duties, and it was moved that the resolution of the district conference of August 28th, 1886, to recall the licenses of officers that do not report

be enforced. A question arose as to the right of the district conference to recall licenses of officers without charges against them other than neglect of duty, and the question was referred to the First Presidency for their decision. The afternoon session was occupied by ten minute speeches by Elders Joseph Squires, Joseph Stewart, Asa Copeland, Wm. Clark, B. O. Herbert and George Potts, also by Priests James Potts and H. H. Bacon. Preaching in the evening by Elders Joseph Squires and George Potts. All the spiritual authorities were sustained in righteousness. Adjourned to meet on the fourth Saturday evening in February, the place to be appointed by the president.

#### NORTH-WEST KANSAS.

The thirty-seventh quarterly conference of the above district convened with the Deer Creek branch, September 3d, 1887, A. H. Parsons in the chair, G. W. Shute secretary. Report of branches. Homestead just organized with a membership of 8. Deer Creek—Elmira 33; Goshen—Blue Rapids 64. Official report.—Reported by letter, elders G. W. Beebe, Mahlon Smith, and priest Z. Decker. Elders reported in person, Walter Brownlee, Wm. Moor, G. W. Shute, A. H. Parsons, and priest Dallas Brownlee. Officers sustained, A. H. Parsons president, G. W. Shute Bishop's Agent, and W. D. Jemison clerk. The committee's report in the case of the St. Mary's branch was accepted and the names of the same dropped. Resolved; that we question the propriety of the motion in *Herald* July 23d. We defer a further consideration thereof until the minutes of the last conference as they appear on the record can be examined. Boundary of district.—Inasmuch as it is thought a division of the district would be beneficial, and as the boundaries of the North West Kansas district have never been defined, therefore be it Resolved, that a general attendance be requested at the next conference, and the boundaries be declared and the propriety of division considered. Signed A. H. Parsons, G. W. Shute. Moved that Horatio A. Richerdson be ordained an elder. Carried. Adjourned to meet in six months, the day and place to be appointed by the district president.

#### MASSACHUSETTS.

Conference of the above district convened at 275 High street, Providence, R. I., September 24th, 1887; E. C. Briggs and John Smith presiding, and F. M. Sheehy and Thomas Whiting clerks. Elders present and reporting: E. C. Briggs, John Smith, M. H. Bond, F. M. Sheehy, Thomas Whiting, J. B. Pearse, C. E. Brown, E. N. Webster, G. S. Yerrington, N. C. Eldridge, J. Holt, F. A. Potter, E. O. Toombs, C. A. Combs. By letter, Joseph Woodward; and by proxy J. Chester and R. Farnsworth. Priests present and reporting: A. O. Tripp, F. Steffe and Thos. H. Moore. Teachers: J. H. McKenna, R. Bullard, R. Searl, G. Ames, W. H. Moore, H. Arnold, G. Robly and S. Wilcox. Deacons: M. Gondolph, W. Walley, A. B. Peirce, W. Pucel and G. Rummert. Bro. G. Yerrington was appointed organist, and G. Gates and R. Bullard choristers. N. C. Eldridge, A. O. Tripp, J. N. Ames committee on branch reports. G. Gates, R. Bullard, and G. Ames auditing committee. Evening session. Minutes of last conference were read and approved. Bro. E. C. Briggs reported progress in the matters referred to him at the last conference. John Smith reported as Bishop's Agent, and district treasurer. Report referred to auditing committee. A communication from the Saints at Attleboro asking to be organized into a branch was referred to Brn. E. C. Briggs and John Smith. A communication from the Western Maine district asking for a committee to confer with them in regard to arranging for a New England conference was read, and Brn. John Smith and F. M. Sheehy were appointed said committee. Priest A. J. Perry was released from his mission to Georgiaville. Sunday morning social meeting was in charge of Brn. E. C. Briggs, John Smith and J. F. McKenna. Many noble testimonies were borne to the truth of the great latter day work, and was marked by the presence of the Holy Spirit. The young people took a promi-

ment part in it. Beautiful flowers were placed on the stand by kind and thoughtful hands. One brother testified to fifty years experience in the church; never had cause for regret. Afternoon service. Scripture lesson, Haggai chapter 2. Elder F. M. Sheehy addressed the large congregation eloquently. Evening session. Elder M. H. Bond preached a very able and powerful discourse to a large congregation from Matt. 4:4. Monday morning. The following branches reported: North Plymouth 33 members, Cranston 22, New Bedford 28, Plainville 62, Douglas 17, Providence 166, Brockton 32, Fall River 118, Little Compton 32, Boston 101. Total 611. The following report of the auditing committee was adopted: We the auditing committee have to report that we have examined the accounts referred to us and found them correct in every particular, and we are of the opinion that a compliment is due our Bishop's Agent for his system, neatness, and accuracy of manner in keeping his accounts. Bishop's Agent's report: Balance due church at last report \$622.99. Income with balance \$1087.17. Paid out \$472.87. Balance \$614.30. A vote of thanks was tendered the Providence branch for their hospitality during conference. Remarks were made by the Bishop's Agent on the law of tithing. John Smith was sustained as district president and Thomas Whiting clerk. Bro. E. C. Briggs was sustained as president in charge of Eastern Mission. On motion adjourned to convene at Dennisport the last Saturday in January, 1888.

#### CENTRAL CALIFORNIA.

The above district conference convened with the Jefferson branch, at San Benito, September 30th, 1887. Pres. J. M. Range in the chair. Bro. Heman C. Smith, president of the mission was chosen to preside. J. F. Kingsbury, secretary. Elders H. C. Smith, J. M. Range, J. F. Kingsbury, D. Brown, J. H. Lawn, J. Holmes; Priests J. B. Carmichael, J. E. Holt and — Duncan; Teachers P. Davis, L. Alexander, and Deacon A. Page, reported. Long Valley branch report referred to branch for correction. Jefferson, 20; two gained by baptism. Bishop's Agent reported received as tithings since last report \$254.50; paid out since last report \$127.55; balance on hand at last report \$40; on hand at present \$167.55. A. Carmichael, A. Page, and J. E. Holt committee to audit Bishop's Agent's book, reported, finding a discrepancy of eighty-three cents in agent's favor. Bro. J. B. Carmichael was recommended by Jefferson branch for ordination to the office of an elder and was so ordained under the hands of H. C. Smith and D. Brown. Bro. H. C. Smith was elected delegate to General Conference of April 6th, 1888. Bro. J. B. Carmichael was chosen president of district for the next six months; D. Brown as assistant president; J. F. Kingsbury was sustained as secretary of district. J. M. Range was sustained as Bishop's Agent. The general church authorities were sustained in righteousness, by our prayers, faith and means. Preaching Friday evening by J. M. Range and J. F. Kingsbury. Saturday evening, Sunday and Sunday evening by H. C. Smith. Sacramento meeting Sunday at 2:30. Adjourned to meet with the Long Valley branch, April 6th, 1888.

### Miscellaneous.

#### BISHOP'S AGENT.

In accordance with a resolution passed by the conference held at Ziona, Papeete, Tahiti, July 6th, 1887, recommending Bro. Nameo Metuore as Bishop's Agent for the Tahiti Mission, I hereby appoint him as such for the said mission, and recommend him to the Saints of that mission as my agent for the Reorganized Church of Jesus Christ of Latter Day Saints.

G. A. BLAKESLEE, *Presiding Bishop.*

#### CONFERENCE NOTICES.

The Far West district conference will convene November 26th, 1887, at ten o'clock, with the St. Joseph branch.

J. T. KINNEMAN, *Dist. Pres.*

#### NOTICES.

Notice is hereby given that the dedication of the new Latter Day Saints' church at East Delavan, Wisconsin, will take place on November 5th and 6th. Bro. Joseph Smith and other brethren are expected, and a good time is anticipated. All are cordially invited to attend.

By order of committee.

H. SOUTHWICK, Chairman.

#### DIED.

TYLER.—At St. Louis, Missouri, September 21st, 1887, of typhoid fever, Charles Frances, son of brother and sister Charles and Maria Tyler, of Birmingham, England, aged 23 years, 5 months and 14 days. Funeral sermon by J. W. Gillen.

SHARP.—At Cleveland, Iowa, September 26th, 1887, sister Barbara, wife of Bro. Luke Sharp, aged 51 years. She was born near Edinburgh, Scotland; came to America in 1867, locating at Ackron, Ohio, where they remained until 1878 when they went to Salt Lake, thinking they were going to Zion. But discovering the true condition of things there they became disgusted and returned to Ohio in 1879, united with the Reorganized Church at Byesville, Gurnsey county, Ohio, being baptized by Elder G. T. Griffiths, after which they moved to Cleveland, Iowa, where she resided until her death. She was a consistent member of the church, a good neighbor, a loving mother, and an affectionate wife. She leaves a husband and eight children, also a large circle of friends to mourn her loss. Funeral service conducted by Elder John R. Evans.

HAWLEY.—Sister Ann Hawley, wife of Bro. George Hawley, died at Galland's Grove, Iowa, September 26th, 1887, after a painful illness of five months. Prayer and remarks were made at the time of her burial by Elder Hansen; but on account of the absence of friends at the Reunion, the preaching of the funeral discourse was deferred till Sunday, October 9th, when it was presented by Elder Joseph R. Lambert, to a large, appreciative and sympathizing congregation. Sr. Hawley was born in Manchester, England, April 12th, 1830; embraced the faith of the Latter Day Saints about 1840; emigrated to America in 1842; was married to Bro. George Hawley, July 4th, 1846, and became the mother of eleven children, eight of whom are yet living. She died in hope, and rests in peace.

BRINDLEY.—At Fall River, Massachusetts, October 11th, 1887, Sr. Margaret Brindley, aged 59 years, 5 months, and 3 days. She was in the old organization, and when the gospel was again presented to her she received it with gladness. It was her hope and stay during her sickness, and she passed away with the hope of a glorious resurrection. Funeral services at the Saints' chapel, October 14th, by Elder John Smith. Many of her friends gathered there to take a last, sad look of one whom they respected.

#### FOR SALE.

A NEAT three roomed house, with a lot 144 feet front by 132 back. A good well and out-buildings. Located in adjoining block to the Saints' Church in Lamoni. Property in good repair. Call on or address

WM. CRICK, Lamoni, Iowa.

PROSPERITY WON.—The man who sits down in the corner of a field and waits for a cow to back up to be milked, will go without milk all his days. The man who prays, "Give us our daily bread," and sits down to the table waiting for the Lord to come and put bread on his plate, will starve to death. And the people who close their doors, as it were, and expect prosperity to force an entrance into their houses, will croak hard times until, the devil claims his due. You must go after the cows if you want any milk. You must work for your bread if you wish to eat. And you must open your doors and invite prosperity if you ever expect she will even come near you. After you have once got prosperity, it is comparatively easy to keep her.—*Sel.*

#### AVOID DANGER.

A THOUGHTFUL gentleman, once speaking to an old tutor of ours of an impure poem written by one of England's geniuses, said: "I would freely give \$500 to day if I could erase from my mind the recollection of that poem."

A young gentleman was one day riding in a steamer down one of the world's broad rivers, when he fell into a conversation with the pilot. "How long," he asked, "have you been a pilot on these waters?" The old man replied, "Twenty-five years; and I came up and down many times before I became a pilot." "Then," the young gentleman said, "I think you should know every rock and every sand bank in the river." The old man smiled at his friend's simplicity, and replied, "Oh, no, I don't; but I know where the deep water is."

It is not necessary for young men to have intimate and experimental knowledge of every sand bank of moral danger, and every rock where character and hopes may be shattered. It is enough to know where the deep waters are—the waters of purity, health, noble-mindedness, and righteousness; and, with the Pilot of Galilee on board, the vessel will be kept in the deep waters.

THE *United Presbyterian*, of Pittsburg, says that the first thing for a reformer to do is to reform himself. That is true. A man should practice what he preaches. Not only should he endeavor to do right himself, but he should carefully see to it that the motive within that leads him to his reformatory work is born of love to God and his fellow-men. It is natural for men of independent and fearless modes of thinking to form opinions. Those opinions may be correct, yet in advocating them he may show forth such a spirit of dogged contrariness and harshness and bitterness that others look upon his work as emanating from spite or malice or lack of common sense. This is very applicable to those who oppose secret societies. We have met men who in opposing the lodges have shown such a spirit of bitterness and harshness that men are led to attribute their opposition to some private reason. After hearing such men talk, a man with no conviction on the subject feels almost unconsciously springing up within him sympathy for the thing thus opposed. What we want in opposing the lodges is the Spirit of Christ. Go forth with a heart filled with love, and let the people know that you are opposed to the lodge because you are for Christ and the lodge is against Him; that you warn men of the lodge because you love their souls and would not have them entrapped by Satan; that you love your country and must withstand such un-republican influences. The groundwork of all reform is the salvation of Jesus Christ.

If God is wonderful in the matchless glory and beauty of Creation, its variety, extent, perfection and magnificence, he is none the less so in his work in Redemption. The Word that went out over chaos and was followed by light and life and beauty is no less magical and miraculous in the chaos and need of a human soul. Accepting the greatness of His power in the natural world, we are bound to recognize it equally in the spiritual. Let his Word go unhindered through these hearts and lives of ours, and the change and renewing will be no less marvellous than in the morning of creation.

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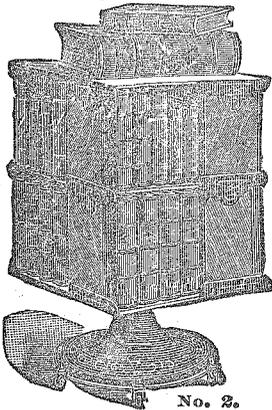
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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, November 5, 1887.

No. 45.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, November 5, 1887.

### BRIGHAMITE SUCCESSION.

WILFORD WOODRUFF, supposed acting president of the Utah Church, in a little address made to the conference of that church held in Salt Lake City, October 6th and 9th makes use of the following peculiar language:

"I bear record—before God, angels and men, that the fulness of the everlasting gospel has been revealed in these last days through the prophets of God; and that Joseph Smith was raised up by the power of God as a prophet, seer and revelator. He laid the foundation of this church and kingdom in its perfection, as it is at the present time. He brought forth the record as contained in the Book of Mormon, in fulfillment of the predictions of the prophets of God; also the Book of Doctrine and Covenants, which contains those grand and solemn revelations, and those principles of eternal truth, so precious to the Latter Day saints. These things are true. We should study them; lay them up in our hearts, and practice them in our lives."

The Book of Doctrine and Covenants, as that book was given and left by Joseph Smith, June 27th, 1844, is directly opposed to the chief tenet of present Utah Mormonism, plural marriage. For instance, how entirely clear and unmistakable is the following from section 42:7, (22):

"Thou shalt love thy wife with all thy heart, and cleave unto her and none else."

And this from section 49 (65) given in March, 1831:

"And again, I say unto you, that whoso for-biddeth to marry, is not ordained of God, for marriage is ordained of God, unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

So far as God may have chosen to express himself to the church in regard to the marriage relation, the foregoing is the foundation principle, and also the reason why it was given to the people of the last days

to whom the preaching of the gospel was committed. This is a principle of *eternal truth*. The endorsement of the principles given by Joseph Smith in the Doctrine and Covenants, thus enunciated by Wilford Woodruff should be a scathing rebuke to himself and those with him who have so signally overrode the teaching of that plain declaration: "It is lawful that he (man) should have one wife."

### COMMENTS ON PRES. WOODRUFF'S EPISTLE.

THE *Deseret News* of Tuesday, October 11th, contains an epistle from Wilford Woodruff "on behalf of the council of the Twelve Apostles," from which we reproduce what we think to be its salient points, together with the comment that we deem to be necessary.

For some time before his death the Prophet Joseph was inspired of the Lord to anticipate his own departure from earthly scenes. This was shown in various ways; but especially in the great anxiety which he displayed to bestow upon the Twelve Apostles all the keys and authority of the Holy Priesthood which he had received. He declared in private and in public that they were equipped and fully qualified, and that he had rolled the kingdom of God on to the shoulders of the Twelve Apostles.

#### PRESIDENT WOODRUFF'S PERSONAL TESTIMONY.

I, Wilford Woodruff, being the last man living in the flesh who was present upon that occasion feel it a duty I owe to the Church of Jesus Christ of Latter Day Saints, to the House of Israel, and to the whole world to bear this my last testimony to all nations, that in the winter of 1843-4, Joseph Smith, the Prophet of God, called the Twelve Apostles together in the City of Nauvoo, and spent many days with us in giving us our endowments, and teaching us those glorious principles which God had revealed to him. And upon one occasion he stood upon his feet in our midst for nearly three hours declaring unto us the great and last dispensation which God had set His hand to perform upon the earth in these last days. The room was filled as if with consuming fire; the Prophet was clothed upon with much of the power of God, and his face shone and was transparently clear, and he closed that speech, never-to-be-forgotten in time or in eternity, with the following language:

"Brethren, I have had great sorrow of heart for fear that I might be taken from the earth with the keys of the Kingdom of God upon me, without sealing them upon the heads of other men. God has sealed upon my head all the keys of the Kingdom of God necessary for organizing and building up of the church, Zion, and Kingdom of God upon the earth, and to prepare the Saints for the coming of the Son of Man. Now, brethren, I thank God I have lived to see the day that I have been enabled to give you your endowments, and I have now sealed upon your heads all the powers of the Aaronic and Melchisedek Priesthoods and Apostleship, with all the keys and powers thereof, which God has sealed upon me; and I now roll off all the labor, burden and care of this church and Kingdom of God upon your shoulders, and I now command you in the name of the Lord Jesus Christ to round up your shoulders, and bear off this church

and Kingdom of God before heaven and earth, and before God, angels and men, and if you don't do it you will be damned."

And the same spirit that filled the room at that time burns in my bosom while I record this testimony, and the Prophet of God appointed no one else but the Twelve Apostles to stand at the head of the church and direct its affairs. \* \* \*

The Twelve Apostles, with President Brigham Young as their head, became the presiding council of the Church.

The lessons which the Church then learned in regard to the Priesthood, and the rights of the Priesthood, have never been forgotten. When President Young was taken from us, there was no jar nor division of sentiment among the Apostles; and among the people there was scarcely a question as to where the right of Presidency rested. President John Taylor took the position which belonged to him, and the work of God moved forward without interruption, and with a union and harmony on the part of all connected with it, most delightful to witness. He has stood at our head for nearly ten years, and during that period he has possessed the gifts and qualifications which belonged to his high office and calling. His entire career is one that can be contemplated with the utmost satisfaction and pleasure by all who love the truth and admire integrity in those who are called to be servants of God. From the time that he was baptized a member of the church until his spirit took its flight from earth, he never wavered in his advocacy and defense of the principles of righteousness. Under all the varied circumstances through which he and the people of God were called to pass, in the midst of the deepest trials and afflictions, his voice was always raised in tones of encouragement and hope; and when the storms were the fiercest, he rose to the occasion and always displayed undaunted courage and unflinching devotion to the Zion of God. In the providence of God it fell to his lot to be with the Prophet Joseph and Patriarch Hyrum when they were martyred for the truth, and he mingled his own blood with theirs. Though severely wounded on that occasion, he miraculously escaped death. He was a man whom the Lord loved. The evidence of this is to be found in the fact that He chose him to preside over His church at the departure of His servant Brigham. We feel thankful to God our Eternal Father that we have been permitted to live with and enjoy the society of President John Taylor and be his fellow-laborers. Our association with him and the Presidents and Apostles who have gone before him into the great spirit world, we esteem as a great honor. We take delight in anticipating the rejoicing that we shall have when we shall be permitted to mingle in their society.

Once more, the responsibility of presiding over the church has fallen upon the Council of the Twelve Apostles. The Counselors of President Taylor, brothers George Q. Cannon and Joseph F. Smith, being members of the Council of the Twelve Apostles at the time they were chosen to be members of the First Presidency, have, since his death, taken their places again as members of that Council.

Fifty-seven years and a half have elapsed since the church was organized. In looking around among those with whom we associate to day, how few there are left of those who, under the Lord, helped to lay the foundation of this work and were the companions of the Prophet in the early labors connected therewith! To-day there is but one Apostle left of those who belonged to the Council of the Apostles during the lifetime of the Prophet Joseph, or, indeed, at the time these valleys were first settled. The other faithful

Apostles who were ordained under the direction of the Prophet Joseph have all passed behind the veil. \* \* \*

Those of us who have been at liberty to travel, have devoted our time to visiting the various States, and in meeting with them at their quarterly Conferences. \* \* \*

The Lord has informed us that marriage is ordained of God unto man. The institution of marriage, in some communities of which we read, is falling almost into disrepute. It is alleged that there is a growing tendency in this direction among us. The cause is doubtless, traceable to the increase of wealth and the disinclination of young men to take upon them the burdens of a wife and family. As we depart from the simplicity of early days, we may naturally expect that this tendency will increase as young men may be restrained from offering marriage to young ladies unless they can give them something like as comfortable a home as they enjoy under their parents' roof. Extravagant or luxuriant habits or training on the part of the girls will also have the effect to deter young men from marrying. Care should be taken by every person of influence to counteract this tendency, and to set before the rising generation the advantages which follow well-arranged marriages. No community can prosper and maintain a high standard of morality where there is a large percentage of unmarried young men and young women. We should deplore the increase of such a class among us, and all honorable means should be used to prevent its existence. The young of both sexes should be taught that it is not necessary to happiness in marriage to be in the possession of wealth. In this country an industrious, economical married couple can soon surround themselves with all the conveniences and comforts essential to life and happiness. The satisfaction each will have in after years in the enjoyment of the fruits of their joint industry and thrift will amply repay them for any inconveniences or privations they may have been subjected to in the early days of their married life. The comforts thus accumulated will be doubly sweetened unto them by the recollection of their exertions in common to procure them. No rightly constituted and educated young woman will refuse an offer of marriage from a worthy, industrious young man for no other reason than that he is not able to surround her at first with the comforts which she may think she ought to have. Young men, who have a due share of the qualities which women esteem in a husband, need not be afraid that girls of that kind will refuse them, because they may not be well endowed with this world's goods. They will cheerfully bear their part of the burdens of life without repining when confident of the love and supporting and guiding hand of their husbands.

#### AGAINST INCURRING DEBT.

We feel led to caution the Latter Day Saints against forming the bad habit of incurring debt and taking upon themselves obligations which frequently burden them heavier than they can bear, and lead to the loss of their homes and other possessions. We know it is the fashion of the age to use credit to the utmost limit, and it is customary for nations, states, counties and cities to borrow money, issue bonds, and thus load themselves with taxes to such an extent that large numbers of the people are prevented from owning land or even the houses which they occupy. Thus the masses become tenants and have to pay rent for land and shelter. This is a great evil and one that we, as a people and as individuals, should carefully shun. Our business should be done, as much as possible, on the principle of paying for that which we purchase, and our needs should be brought within the limit of our resources. The disposition to speculate and to take chances upon ventures of one kind and another should be repressed. There are many people who have been rendered homeless in our Territory by the neglect of this precaution. To raise funds to invest in some scheme which has appeared promising they have mortgaged their homes, only too often, to be disappointed and to find themselves without a place of shelter for themselves and their families. All this is wrong.

If the penalty for such unwisdom fell upon the one through whose acts and influence it is brought about, the consequences would not be so deplorable; but very frequently families suffer and the bad results are widely felt. We, therefore, repeat our counsel to the Latter Day Saints, to shun debt. Be content with moderate gains, and be not misled by illusory hopes of acquiring wealth. Remember the saying of the wise man: "He that hasteth to get rich shall not be innocent." Let our children also be taught habits of economy, and not to indulge in tastes which they can not gratify without running in debt.

#### ZION SHALL NOT BE REMOVED.

We have been favored, as no other people have, with wise counsels. Their extent and variety are immeasurable. They cover every department of human life. So far as we have observed them, prosperity and happiness have been the results. Whatever difficulties we may have to contend with to-day are due, if not wholly, at least in great part, to our disregard of them. Is not this the experience and testimony of all the faithful Saints who have watched the progress of events among us? Had we observed these counsels, how many of the evils from which we now suffer would never have been known among us! Our neglect of them has brought its punishment, and the faithful can see it. But shall we not profit by the experience of the past and act more wisely in the future? As the Lord has said (Doctrine and Covenants, sec. 90, ver. 36-37).

"But verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me; for she shall not be removed out of her place, I, the Lord, have spoken it." \* \* \*

Our country abounds in useful elements. We have a fertile soil, when properly cultivated, and an admirable climate. Grains, fruits, and vegetables, as well as all kinds of stock, can be raised here, and as superior in quality as can be found anywhere on the earth. Care should be taken to raise the very best varieties. Our horses, cattle, sheep, and poultry, as well as our grains, and fruits, and vegetables, should be of the very best kinds, and no pains should be spared to keep them pure. Our system of irrigation does not admit of the cultivation of large areas of land. Our farms are moderate in extent. This being the case, they should be cultivated in the most approved style, and the whole business connected with a farm should be conducted in a manner to bring the best results. As facilities for education increase, there undoubtedly will be a marked improvement in the management of all these branches of business.

#### PRACTICAL EDUCATION.

It is gratifying to notice the interest that is being taken among us in education; yet there is great room for improvement. As the taste for what may be called book-learning increases, manual labor should not be neglected. The education of the mind and the education of the body should go hand in hand. A skillful brain should be joined with a skillful hand. Manual labor should be dignified among us and always be made honorable. The tendency, which is too common in these days, for young men to get a smattering of education and then think themselves unsuited for mechanical or other laborious pursuits is one that should not be allowed to grow among us. Of course it is necessary as society is now organized, that the professions, as they are termed, should receive attention. But every one should be taught to sustain themselves by their own industry and skill, and not only to do this, but to help sustain others, and that to do this by honest toil is one of the most honorable means which God has furnished to his children here on the earth. The subject of the proper education of the youth of Zion is one of the greatest importance.

We can have no wish to take from any man his meed of worth, or labor; but a serious question has risen with reference to the nature of the responsibility imposed by Joseph Smith upon the quorum of Twelve as organized and existent during

the later years of his life and at his death. That Joseph Smith carried much of the burden properly belonging to the Twelve as a spiritual body appears certain as is seen in a revelation in Doctrine and Covenants, July 23d, 1837, and in the church history; but that he at any time put upon them, or from himself, any responsibility attaching to himself and to the office of president of the church, which he held, and which his successor should hold after him, if he should be succeeded by any one, is by no means presumable. If Joseph Smith was informed in regard to the law and organization of the church, he knew that the Twelve must stand in its own place, and not in the place, or station filled by him as presiding over the whole church. And the records of the times when the events occurred clearly show that an understanding obtained at the time, by the Twelve, Brigham Young being the exponent of the views held by them, which was widely different from that which was acted upon in 1847 when Brigham Young was elevated to the presidency, as also when John Taylor succeeded him.

At the death of Joseph and Hyrum, William Smith, John E. Page and Lyman Wight were members of the quorum, and did not cease to be members for some time after the assassination. These men must have been with the quorum at the time such alleged instruction preparatory to the anticipated departure of Joseph Smith was going on; and they did not then, nor ever afterward, understand the teaching of Joseph, so secretly given, as Wilford Woodruff now states it, and as Brigham Young construed it in 1847. Further than this, Brigham Young, August 15th, 1844, stated that no one need to think that Joseph's place would "be filled by another;" "for," said he, "he stands in his own place, and always will; and the Twelve Apostles of this dispensation stand in their own place and always will."—*Times and Seasons*, 5: 618.

And the reorganization which Brigham Young effected, beginning at Winter Quarters in 1847, effectually disproved the assumption that Joseph's instructions contemplated what was done in that direction. Lyman Wight, John E. Page and William Smith, who must have been partakers of the same counsel and teaching had quite a different conception of what Joseph's teaching was; and one of these, William Smith, is still living, with full faith in the mission of his brothers and in Mormonism as declared by them. Wilford Woodruff and William Smith as survivors of that Twelve stand opposed in testimony respecting those last days and the instructions to the quorum then existing.

That the Twelve at the death of Joseph became a presiding council in the church may be conceded. But the quorum was that during the life time of Joseph, and it was no more so after his death. So also was the Quorum of Seventy; and, in their place, the High Council in Zion also. Had the apostles, acting in their own sphere, as a body, and keeping their number intact, took up the work in form, feature and object as laid down by Joseph

and Hyrum, keeping up the missionary labor in the several districts of the United States as appointed by the Presidency, and preaching the faith and doctrines of the church as then taught and publicly avowed, there was not then, there could not be now, any one who could justly say them nay. But Brigham Young became a spiritual and temporal director. Refusing to be subject to the rule of responsibility, even in Joseph's time declining to report to the church moneys collected by him for church uses, as the published records show, he assumed such dictatorship while yet he was but the presiding officer of the quorum as precluded the idea of responsibility to the body by him, which assumption and position he maintained to his death. No man can estimate the growth and spiritual spread of the truth known as Mormonism which would have resulted had that Quorum of Twelve Apostles "minded its own business" as representatives of the church to which they belonged according to the intent and purposes of the law of their calling and creation as apostles, and in purview of the command to preach the gospel in all the world. Instead of doing that, however, a marital policy was secretly fulminated which in its very nature forbade them going into all the world, and confined them to the bonded precincts of *husbandmen* in a temporal and not a spiritual sense. This, Elder Woodruff unwittingly confesses, when in his epistle, under the head of "The labors of the apostles," he says: "Those of us who have been at liberty to travel, have devoted our time to visiting the various stakes, and in meeting with them at their quarterly conferences." Here nothing larger than the care of a few organized branches, or stakes, has engrossed the care of men whose ostensible calling has been unto "all the world," to "travel and preach," baptizing them, who should be obedient to the call, unto holiness of life in this world, and the hope of eternal life in the world to come. Instead of forsaking houses and lands, home, wife and children for the gospel's sake, these apostles accumulated to themselves wives, children, lands and houses and sat down to the enjoyment of these things of this world, forsaking the work they were especially called to do. Of such as these Joseph Smith said in an early day: "If there are any among you, who aspire after their own aggrandizement and opulence while their brethren are groaning in poverty, and laboring under sore trials and temptations, they can not be benefitted by the intercessions of the Holy Spirit: \* \* \* There are many called, but few chosen; and why are they not chosen? Because their hearts are set upon the things of the world and are aspiring to the honors of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven can not be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise

dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the pricks; to persecute the Saints and to fight against God."

That sacred record, the Book of Mormon, declares the practice of plural marriage to be an abomination and a crime. For those who have been called unto the priesthood to practice it, is to be guilty of attempting spiritual domination in "unrighteousness;" and those who do it are in the condition above described, when there comes an end to their right to act as the servants of Christ; their authority has ceased. This is precisely the condition into which Brigham Young precipitated the Twelve who followed his beck and became his fellows in fastening polygamy like a millstone about the necks of the Saints. John Taylor was more modest in the assumption of power than was Brigham Young. He was not so unscrupulous and grasping as was Brigham Young. He was not so unscrupulous and grasping as was Brigham, and we fancy was a more honest man. Wilford Woodruff may well hesitate about stepping into the shoes of predecessors who exercised their functions of presidency upon an improper precedent and in advocacy of a tenet foreign to the original principles and doctrines of the church, and unto the propagation of which they as apostles were not called in the days of Joseph Smith.

As a matter of fact, it is well known by hundreds of those who were with the church at Joseph's death, that no attempt was made to organize a First Presidency until December, 1847, three years and a half after June 27th 1844, and then but a moiety of those still holding allegiance to the body under the Twelve were notified of such movement, and less than a thousand were present at the time Brigham Young was chosen to the office of president.

The responsibilities of the Twelve do not involve those of the First Presidency. There are in the church, in its full organization, three quorums of coequal authority of decision, the Presidency, the Twelve, and the Seventy. No one of these can discharge the functions of either two of the others. Each must occupy in its place, and can go no further. The assumption that the office of president accrued to Brigham Young by right because he was the president of the Twelve, finds no warrant in the law. It was the result of grasping ambition upon the part of Brigham Young, and the precedent originated with him. The deposition of Orson Hyde from his place in the quorum made John Taylor eligible within the precedent; and now, within the same precedent, Wilford Woodruff is the eligible one. Why should there be any hesitancy in at once proclaiming this one the president? If the responsibility of presidency inured to the Twelve at the death of Joseph and Hyrum, it was as a quorum, and not

as to individuals in that quorum; and there is not a line of revelation that sustains the procedure in the case of either Brigham Young's succession of Joseph Smith, or John Taylor's succeeding to Brigham Young.

If Joseph Smith appointed no one else to "stand at the head of the church" but the "twelve apostles," as stated by Wilford Woodruff, then the choosing of Brigham Young first, and John Taylor subsequent to that, "to stand at the head of the church," was not in harmony with Joseph's teaching, understanding, or appointment; and the claim, hitherto made, that the Twelve were "carrying out the measures of Joseph," was an erroneous claim and unsupported by fact and law.

The relegation of George Q. Cannon and Joseph F. Smith to the Council of Twelve Apostles, of which they were members before being chosen as Counselors to John Taylor, makes a council of fourteen; and thus, instead of being the council of the Twelve Apostles it is the council of the Fourteen; and if Albert Carrington had not been deposed it would be fifteen. Who made them? and upon what principles were these made apostles? Elder Woodruff mistakes when he says that there is but one of the council of apostles during the lifetime of Joseph now living. William Smith, one of that council, and brother to Joseph is still left alive, and is able to state what took place between the quorum and Joseph during those days.

Those portions of the Epistle which deal with the questions of marriage, industry, education and debt, we commend. The first is referred to, because that union between the young and marriageable, one companion only in wedlock being contemplated in its teaching, the purer, better conditions of society under the monogamic law given to the church in 1831 and which Orson Pratt designated in 1869 as being "God's holy law," being directly recognized and inculcated. We think this in keeping with section 112 of Doctrine and Covenants, known as the section on Marriage, as that book was given to the church by Joseph Smith; and which Pres. Brigham Young improperly, and without warrant from God, or the church, had taken out in 1876.

From the tenor of this Epistle and the tone of the speakers who addressed the four days' conference lately held in Utah, we are led to conclude that it is possible that better counsels may prevail and the people be permitted a better degree of light.

#### THE "HEAD OF THE CHURCH."

"AND again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of the church."—D. C., 104: 42.

Wilford Woodruff, in his "testimony" which we publish in this issue, asserts that "the Prophet of God [Joseph Smith] appointed no one else but the Twelve Apostles to stand at the head of the church and

direct its affairs," and says, "the same Spirit that filled the room at that time burns in my bosom while I record this testimony." If this testimony is true, then Joseph Smith did not appoint Brigham Young to be his successor. This is a most important point, and the admission of Wilford Woodruff is fatal to the pretension that either Brigham Young, John Taylor, or Wilford Woodruff, ever were or ever could be his successor. For the unchangeable law and promises of God provide that Joseph's successor in the prophetic office and presidency of the church must attain to that office in the following manner:

1.—It must be in accordance with the previous promises of God as found in the accredited revelations of God.

2.—The successor must be appointed directly of God, and that, too, "through" Joseph, the Seer.

3.—He must be called by direct revelation of God to himself, making known to him his duties as to time, place, work, etc.

4.—He must be "chosen and upheld" by the Saints—those who are worthy to be called the "disciples" of Christ by reason of keeping faithfully his commandments.

5.—He must be set apart and ordained to that office by competent authority as provided for by the law of the church, and this must be done "by the direction of a high council or General Conference."

6.—The evidences confirming the divine appointment and calling of the successor will be found, (a) in his teaching and ministering in accordance with the genuine and properly accredited revelations given to the church; (b) in receiving and giving revelations in strict harmony with the authorized and accredited word of God and all known truth; and, (c) in the approving and confirming testimonies of the Spirit and power of God to his work when officiating professedly in that office and calling.

Does the successorship of Brigham Young and John Taylor fulfill any of these conditions? Where is there a promise, or an item of revelation, pointing out that either Brigham Young or John Taylor ever was or ever would be called of God to succeed Joseph Smith in the prophetic office and presidency of the church? When and where did God appoint them or either of them, *through Joseph the Seer*, to be the First Presidents of the church?

When and where did the Lord call either of them by direct revelation to themselves to be the successor of Joseph the Seer?

When and where were either of them "chosen and upheld" by those Saints who keep the commandments of God as set forth in the standard books of the church endorsed and taught by Joseph the Seer and the church in his lifetime?

When and where were either of them regularly set apart and ordained to the office of First President of the church by competent authority?

When and where have they received and given revelations in furtherance of, and in harmony with, the standard books of the church endorsed and authorized by

Joseph the Seer and the church in his lifetime?

When and where did the Spirit and power of God approve and confirm their ministrations when they professed to minister in the office of Prophet, Seer, Revelator, Translator, and president of the church and High Priesthood?

These are questions the people of God are entitled to have answered by those claiming that Brigham Young and John Taylor were the proper, lawful successors of Joseph the Seer. They who make such claims will have to meet these questions, for they are pertinent and vital.

The Lord, by his unerring, unfailing word to the church, has plainly pointed out, through revelation to Joseph the Seer, the *source* from whence the successor would come, the *manner* in which he should come, and the *work* he would find to do and would be called to do, as we see by the following:

"Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God:—therefore your life and the priesthood hath remained, and must needs remain, through you and *your lineage*, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

"Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through *this* priesthood, a savor unto my people Israel. The Lord hath said it. Amen."—Doc. Cov. 84: 3, 4.

"The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down *by lineage* in the following manner:"—Doc. and Cov. sec. 104: 18.

"And now, I say unto you, as pertaining to my boarding-house, which I have commanded you to build, for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of *his posterity after him*; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in *thy seed*, shall the kindred of the earth be blessed. Therefore, let my servant Joseph, and his seed after him, have place in that house, from generation to generation, forever and ever, saith the Lord, and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the cornerstone thereof; that he may receive, also, the counsel from those whom *I have set* to be as plants of renown, and as watchmen, upon her walls."—D. and C. sec. 107: 18.

To this we may add the prophetic words of Joseph to John C. Calhoun, January 2d, 1844, only about five months before his martyrdom: "While I have powers of body and mind; while water runs and

grass grows; while virtue is lovely vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or *my posterity* will plead the cause of injured innocence, until Missouri makes atonement for all her sins—or sinks disgraced, degraded and damned to hell, where the worm dieth not and the fire is not quenched."—*Times and Seasons*, vol. 5: 395.

Of Joseph the Seer, and his successor, and their revelations to and labor in the church, the Lord further said in February, 1831:

"O hearken, ye elders of my church, and give an ear to the words which I shall speak unto you: for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

"But verily, verily I say unto you, that none else shall be appointed unto this gift except it be *through him*, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you *may not be deceived*, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."—Doc. Cov. 43: 1, 2.

In this revelation the Lord informs the Saints that no one would be appointed to receive revelations for the church in Joseph's place and stead, "except it be through him." And, that the Saints might "not be deceived" by pretenders, he further commands them, saying, "receive not the teachings of any that shall come before you as revelations, or commandments."—except from a successor "appointed" of God "through" Joseph the Seer.

In view of these plain provisions of the word of God, how can Wilford Woodruff ask intelligent Saints to accept the "Twelve Apostles," Brigham Young, or John Taylor, as the rightful successors to Joseph the Seer!

Joseph did not appoint the Twelve, Brigham Young, nor John Taylor, to be his successor, judging them even by their own words. Neither did he authorize the "Twelve" to appoint his successor, nor organize a First Presidency. And wherein the "Twelve" assumed to do these things, they had no authority under the law of God, but violated it, and failed, as Apostles, to officiate wisely and faithfully in their own office and calling as the law of the Lord commanded them to do, and (as Wilford Woodruff testifies) Joseph the Seer solemnly enjoined them to do. Why did not each of the Twelve "learn his duty," and "act in the office in which he is [was] appointed." The Lord says such apostles as do not, "shall not be counted worthy to stand."—Doc. and Cov. 104: 4.

When the "Twelve" assumed the authority and powers and duties of the First Presidency, they went widely and harmfully out of the way, misled as many as would follow them, threw the church as a people into a state of disorder, and today they are accounted as salt that has "lost its savor," and they have been and are being "trodden under the feet of men," (Doc. Cov. 98: 5), and "the kingdoms of the world shall prevail against them."—Doc. and Cov. 100: 2.

In conclusion we inquire, who made the "Twelve" the successor of Joseph the Seer? What authority had five of the said "Twelve" to make B. Young, H. C. Kimball and W. Richards the First Presidency of the church, Dec. 27th, 1847? And who authorized the Twelve to make Brigham the successor of Joseph the Seer!

#### EDITORIAL ITEMS.

WE invite attention to a notice in this issue in respect to "Autumn Leaves," by sister Walker. It needs no explanation. We are pleased to know the church and its friends will soon be furnished with this valuable and much needed addition to our church literature, and we bespeak for it a warm welcome and hearty support.

There was a "Saints' Harp" with the name of James Johnson on the fly leaf, left in sister Julia A. Swain's Organ in the big tent at the late Reunion, at Harlan, Iowa, and taken with organ to her home. The owner will please write her, sending ten cents for postage and it will be forwarded by mail. Address her at Harlan, Shelby county, Iowa.

Bro. John A. Robinson, formerly of Peoria, Illinois, in the employ of Kingman and company, as traveling salesman, has removed to Kansas City, Missouri, where he will be found in charge of the business of the firm of R. H. & C. M. Avery. So says the Peoria *Transcript* of October 20th. We congratulate the brethren of Kansas City upon the accession of Bro. Robinson to their number. He is a live man in whatever line he is in; including his faith.

Bro. R. W. Hugill, of Five Lakes, Michigan, in a recent letter says that the late sister E. Thompson, previous to her death, desired to depart and be with Christ, and that just before she passed away, she said: "I can see the bright light on the other shore," and cried out, "Come blessed Jesus; take me home!"

Bro. W. W. Hodge wrote us of late that he and others at Beaver Falls, Pennsylvania, had procured a room that will seat two hundred and twenty-five persons, and had furnished it, and they now wish any elder passing through there should stop and labor among them. His residence is 1,022, 3d avenue. The elders in charge of that field are expected to look after this in due time.

Bro. B. D. Alldredge, of Sloan, Iowa, wrote us October 18th saying he had worked up something of an interest in his neighborhood, and thinks some are anxious to investigate the faith and doctrines of the Saints. He says: "We never so much as get to see an elder here."

Bro. Henry Daniel, of Lake City, Arkansas, wrote us October 21st, that himself and others are very anxious for the coming of either Elder George Hilliard or J. W. Gillen to preach in that region.

Pres. Joseph Smith, on repeated requests, goes to-day (October 27th) to lecture on temperance in the city of Des Moines, Ia.

Bro. W. W. McLeod called on us on his return from Independence, Missouri, to his home at Becker, Minnesota.

By letter from Bro. R. J. Anthony, Malad, Idaho, October 20th, we learn he baptized five at that place on the 18th inst. He was to preach at Samaria and Elkhorn, and then return to Malad for further services; after which, accompanied by Bro. John Vanderwood, he intended to go eighty miles west to Malta and vicinity, to be gone twenty days or more, and then go to Southern Utah.

#### EXTRACTS FROM LETTERS.

Bro. George A. Blakeslee, of Galien, Michigan, wrote from there October 25th, saying:

"Our conference has just closed. It was a most excellent one. The attendance was large. Two were baptized."

Bro. R. M. Elvin says in his letter from Nebraska City, Nebraska:

"Have just returned from Wilber quarterly conference. It was cold in the Tent. Attendance and order good. Two children were baptized. I will reply to Bro. Blair soon."

Bro. G. T. Griffiths, in a letter dated at Pleasant Hill, Ohio, says:

"Bro. T. Matthews of Syracuse, Ohio, is with me, and we are greatly blessed of God. The people of the M. E. Church of this place closed their church building against us, but we have the use of the town school house, and we have it crowded every night. At present the prospects are very bright. I am of the opinion that a number will unite with us soon. Bro. Joseph, I have been greatly blessed since the April Conference, and have received more power than I ever enjoyed before, notwithstanding Mr. Brown has said that the four men called to be apostles, last spring, have not received as much power from God as they had before their ordination. I trust that I shall ever be humble and very prayerful. Sometimes I feel very weak and often wonder why the Lord has placed such a burden upon so weak a person as I."

Our aged Bro. Jesse Seelye, of Savannah, New York, renews his subscription and says:

"I can not do without the *Herald*. It gives such good instruction on the gospel, and such encouraging reports of the elders in the field that I do not see how any of the Saints can do without it."

Sr. Catherine Salisbury, of Fountain Green, Illinois, referring to her late visit among the Saints at Lamoni and at Harlan Reunion, writes:

"I could not help feeling sorry to leave you. I had such a good visit with you all. I never spent so pleasant a time in all my life. I feel well repaid for all my time and money."

Bro. A. H. Parsons wrote from Guide Rock, Nebraska, October 20th, and said:

"The work is onward; two more added to the church by baptism, and others near."

Bro. George S. Lincoln wrote from San Francisco, California, October 18th in a letter on private affairs, from which we quote:

"Our district conference passed pleasantly by with few exceptions: Much good preaching was

done, four were baptized during the session. Two by H. P. Brown and two by your correspondent. We were much pleased to have Brn. Smith and Kelley with us. The latter spoke for us here in our hall Sunday night, to a good fair congregation. His visit here will result in good.

"WHAT has Pomona done any way, that she should be afflicted with such an abundance of fanatism. We though we had reached the climax of absurdity when the Salvation Army stormed our works and took forcible possession; but we are now to have an epidemic of Mormonism. The "Latter Day Saints" are upon us. If Pomona has any crusty old maids, or yellow-haired, freckled maidens who would like to double teams with some other unfortunate female and secure a second-hand husband, now is their chance."

Did anybody ever see such sublime and complacent ignorance of the affairs of ones neighbors, so clearly and openly notorious as is the position of the Latter Day Saints of the Reorganization, the ones who are referred to in the foregoing squibs. The stroke is aimed at Utah Mormonism, though the men who have invested Pomona are of the Reorganization, and as far from polygamists as are the members of any church in Pomona, Salvation Army included.

#### QUESTIONS AND ANSWERS.

*Ques.*—Would it be in order for an elder to call on a priest to assist in ordaining a priest, or a teacher?

*Ans.*—Yes.

#### SIGNIFICANT, IF TRUE.

"James O. Broadhead of St. Louis, and Senator McDonald of Indiana, have been retained by the Mormon Church to oppose the motion of the United States district attorneys for the appointment of a receiver for the Mormon Church property. Much of the vast real estate owned by this rich corporation has been conveyed to private parties; but it will be a question whether these conveyances will be recognized by the courts."

WE insert the creed of the Universalist Church as proclaimed at their Annual Conference, held in New York.

#### A NEW UNIVERSALIST CREED.

The 21st annual convention of the Universalist Church began at New York, Wednesday, in the church of the Divine Paternity. Rev. Dr. C. W. Tomlinson reported on behalf of the committee on profession of faith, the following substitute for the old form of profession:

1.—I believe that the holy scriptures of the Old and New Testaments contain a revelation from God to mankind.

2. I believe in one God, the Father Almighty, maker of heaven and earth; in Jesus Christ, his Son, who is the revealer of God and the Savior of the world; and in his Holy Spirit, the comforter, through which all disciples of Christ are united in one spiritual body.

3. I believe in the necessity of personal regeneration; in the forgiveness of sins; in the certainty of retribution; in the final holiness and happiness of all mankind.

4. I believe that the opportunities, obligations and rewards of religion are in their nature eternal, and of such immediate urgency that I ought to strive earnestly for present salvation by repenting of my sins and diligently using the means of grace which, in his mercy, God has provided for me.

## SUPERINTENDENTS AND TEACHERS

Don't fail to read notice of change in last *Hope* and prepare to supply your schools.

BOARD OF PUBLICATION.

## Mother's Home Column.

EDITED BY SISTER "FRANCES."

"By his life alone,  
Gracious and sweet, the better way was shown."

THERE comes to us for the "Column" this week, from a sister a request to know our opinion in regard to the subject of dress. Before answering it we wish to present to the Sisters an extract from a private letter, and when we tell them that it is from one who has long borne the heat and burden of the day, one who has suffered much for the cause we all love, and unto whom it has pleased God to reveal many things concerning this latter day work, we believe that it will have, as surely it ought to have, great weight with them. When the subject of "dress" was first introduced into the "Column," we had not the least idea that it would have occupied the space which it since has, but we could not in justice admit the letters of one and exclude those of another, and this is our apology. But we will give you the quotation:

"Sister, I read the Mother's Column in the *Herald* with great interest. I sometimes think that beautiful 'Column' might be put to better use than to have so much of it taken up about fine dresses, ruffles, ribbons, etc. Dear sister, would it not be better to occupy that portion of the 'Column' in teaching the principles of faith, patience, meekness, gentleness, charity and all the adorning, virtuous principles of the gospel of Christ? *If they are possessed, everything else will adjust itself and all will be well.*"

To this latter sentiment our soul responds most fully, and emphatically. The heart and mind which is fully imbued with the love of God will never be able to entertain any guest, no matter who or what that guest may be, which shall separate their soul from "The love of God as it is in Christ Jesus." Where the treasure is, there will the heart be also, and as it is utterly impossible for us to serve two masters; so is it impossible for us to have our treasure in heaven, and our thoughts all upon earth. If we love Jesus Christ the Savior of the world, we will, we must, there is no avoiding it, no escaping the obligation, "Be about our Father's business." We all know that in order to acquire skill in any art or science we must not only bestow time and labor upon it, but thought; and the more we love it, the more thought and labor we will bestow upon it.

The commandment unto us is: "Whatsoever thy hand findeth to do, do it with all thy might;" but we can not separate this from another which enjoins upon us, "to do all things to the honor and glory of God." Does it devolve upon us to provide for the wants of our household? any employment which we are fitted for, whereby we can honestly, in the sight of God and men, earn for those dependent upon us food, clothing and the comforts of life, becomes service rendered to God, if we do it cheerfully and willingly as *unto Him*; and think you it will not be well pleasing in His sight that we should strive to do, to the very best of our ability, or with our might, that which our hands find to do? But change the

circumstances and we find ourselves placed where we have few cares and less responsibility. All our wants are provided for by father, husband or some near relative. Has God made it obligatory upon them to provide for us in order that we might have time to adorn this frail and perishing body? Can we go upon our bended knees before our Father who seeth in secret and ask his blessing upon our labor, when that labor has been bestowed entirely upon ourselves and with no higher aim in view than the adornment of the body? We must be clothed, and it is our duty to be neat and to make the clothing of our bodies, as the nourishing of them with food, a matter into which we take God and our conscience; and as his children we are bound to do all things to his honor and glory; and when we love Him we will do it; and right here is the test, the touchstone to try our love, for the commandment is: "Let your garments be plain," and "whose adorning, let it be that of a meek and quiet spirit, which in the sight of God is of great price."

The service of God is love's service, and the moment that any influence is brought to bear upon leading us to actions which are not prompted by the love of God, that moment our service loses its chief value in his sight. "Look abroad upon the fields; they are white already to the harvest." The world is full of our Father's work and we must be about our Father's business.

Dear sister D., in answer to your request for my opinion I will simply say that I think your view of the matter correct. I believe that our garments should be plain but neat, and our appearance such as will give evidence of the refining influence of the meek and gentle spirit we are required to cultivate. I believe it is our duty at all times to pay sufficient attention to our personal appearance to make the tenement of clay correspond with the spirit dwelling therein, and then we will find it an easy matter to forget all about self, and give our thoughts to the Master's work. All have not the same duties to perform. I believe that if it becomes my duty to bake a loaf of bread or wash the breakfast dishes, I am serving the Lord just as truly, if I do it with full purpose of heart, as I would be if I went upon my knees before him praying for the advancement of his cause and kingdom. The bread is for the sustaining of our lives, and our bodies must be properly sustained in order that they may be fitly prepared to glorify him; and the bread should be the very best that I can make, and if my dishes were poorly washed I should surely be disturbed in spirit. I know a sister who never fails to have excellent bread. Her husband is an elder and in delicate health. When I asked her how she always succeeded in having such good bread, she told me that she had prayed about it, and prayer with earnest endeavor had helped her to conquer; "for," said she, "I used so often to fail and have poor bread, and felt so badly about it because my husband needs the best of food, that I just went to God for help, and I have never had poor bread since." This was told us aside, with the tears of gratitude moistening the eye, and we believe that that particular prayer was just as acceptable to God as any prayer for the advancement of his kingdom. Napoleon is said to have attributed the loss of an important battle to a poorly cooked dinner, and our husbands need their food properly prepared that they may have health of body to sustain the spirit. But

can not you or I devote our time to the preparation of dainty food and luxuries until it becomes a sin in the sight of God? So with our clothing Neat, plain and attractive, the eyes of our loved ones will rest upon us with pleasure, and our own thoughts drawn entirely from self are free to be given to more important things, even the adorning of mind and soul, the seeking to know and do his will, and the preparation for his coming.

As to the command's applying to men's clothing, I do not see why it should not, but I can not regard it as meaning that we must (each one) make our own clothing. We can all see the absolute necessity which exists for division of labor, and God provided for this in all the arrangements he commanded Moses to make in regard to the tabernacle and the service thereof. Many times, for the most valid reasons, it becomes absolutely necessary for the mother of a family to hire her sewing done, and to me it seems perfectly right and proper she should do so. I can but regard the command as applying to the church, as a church, and to such as have no other duties to interfere with this. It may be that the Lord had reference to this very day and time when the wholesale manufacturing of clothing has become a flint mill in which the poor are ground to such an extent as hardly to be able to keep soul and body together. The manufacturer must have his large profits if the poor operatives starve. God may have intended to warn us from upholding or taking part in this wicked work. I will give you an illustration showing you what I mean. The sisters of the Mite Society in this place, having great difficulty in obtaining any work for their willing hands to do, which would be at all remunerative, thought they would buy material at wholesale and make comfortables, asking only an advance of fifty cents upon each one for their labor; but upon sending a committee to the store they found that they could be bought for less, ready made, than the society would have to pay for the material to making them. The matter seems trivial upon the surface of it; but to those who pause to examine into it, the appearance will change and they will see that it is one of the sins which is crying to heaven to-day, and the time may come when God will command his people to wash their hands of it and give employment to the poor in such a way that these wicked combinations shall be shut off from obtaining the lion's share, while our own honest poor become paupers because they can not obtain employment. We may be mistaken, but so it appears unto us, and we believe the time is near when the children of Zion will be compelled to shake their garments from these sins, and do good unto all men, but especially to the household of faith. In the meantime let us strive to keep our garments unspotted from the vices of the world, and work while it is called to-day.

### HOME COLUMN MISSIONARY FUND.

Sr. A. M. Joice, South Boardman, Mich. . . . .	33
Sr. M. A. Fry, Woodbine, Iowa. . . . .	1 00
Sr. Sarah Dunway, Hatfield, Mo. . . . .	50
Sr. A. W. Borbridge, Corinth, Ont. . . . .	25
Sr. Margaret Winsor, New Salem, Ill. . . . .	1 00
Sr. Naomi —, Ohio. . . . .	1 00

ERRATA.—In the Home Column Missionary Fund, September 19th, for Matilda Harschem, Lamoni, Iowa, read Matilda Harschem, Hatfield, Missouri.

LAMONI, IOWA, October 26th.

October 10th.

*Dear Sisters:*—When the *Herald* came last week, I found it contained letters from several of the sisters on the same subject that I had been thinking of, and regarding which I intended to write. This subject is the training of the young—the children of to-day, the men and women of the future. One sister recently remarked in her letter, that “she hoped no mother would send her little ones to school to get them out of the way.” How often we hear it, and how many mothers we know, who are content to feed and clothe their children, leaving to others the almost entire care of their education.

Mothers, or let me say rather, parents, surely you have a work that no other can do. If you fail in caring for your children in the beginning, who shall afterwards give to them the loveliness of character that might have been theirs? Education, the public schools and the Sabbath schools do much, and yet all these agree that, “As the family, so is the school.” Ah, what an up-hill task for teachers to straighten out and make beautiful the branches which the natural, the God given teachers have suffered to become deformed and ungainly! But some parents indulge their children because “they will never be children again.” Now this is the troublesome fact of the case, that we pass over our “life’s succeeding pages” just once and we can not afford to blot or mar even those of childhood. If our children are, in the future, to go forth and live those beautiful lives that shall bless, there is something to be done to-day. There is much to be done to-day. What part of it is the mother’s duty? To teach the little ones, first of all, obedience to law; to teach them, also, to love goodness and purity; to implant in their innocent, trusting minds, faith in God, that they may receive his word, nothing doubting, as young plants wrap their tendrils firmly about the support that will rear them in the sunlight. Let the children hear the voice of prayer in the home; let them see the principles of religion applied to every day affairs; let them see that religion is not a garment to be donned on Sunday and laid aside through the week.

Sisters, my own failures remind me often that “he that conquereth his own spirit, is greater than he that taketh a city.” And yet this task we must take upon us, if we would be true teachers of the little ones, who will imitate us in their actions. Let us cast the beams from our own eyes, that we may see clearly; and let us correct our own habits, if necessary, that we lead not our children astray. The child’s mind is active, hungry and thirsting for knowledge. This want demands attention. If you do not supply a hungry child with suitable food, he will, if necessary and possible, help himself. The mind has need of food as well as the body. With their superior wisdom and the benefit of experience, parents are fitted to select and place before the child that which will nourish the young mind, and cause it to become strong in the knowledge of good and pure things; but leave him to himself and not having the wisdom to choose well, the chances are strong that he will go astray, being attracted by things whose tendency is to injure him and lead him in the broad way.

Sister Frances is making noble efforts in behalf of the little ones. Do we help her all we can? I read much on the subject of dress. What mother would not be willing to clothe herself a

little more plainly, that the immortal minds of her sons and daughters may receive greater care, may be more richly clothed. We need pure literature in our homes; we need *Autumn Leaves*. Let us have it, and let us support it by every means in our power.

“Let us go in the strength of the Master  
And his presence our steps shall attend;  
He will guide, he will guard from disaster,  
And support till our journey shall end.”

CONSTANCE.

October 14th.

*Dear Sister Frances:*—In the various articles in the “Home Column” given lately upon matters of dress, I notice a slight error in quoting from our Doctrine and Covenants; and I desire to ask the Saints to carefully study the words written there, in connection with the aforesaid articles, feeling that some new thoughts may be suggested on one or two points. In two articles the command in D. and C. has been rendered thus: “Let all thy garments be plain, and their beauty the work of your own hands,” while the words really written are, “Let all thy garments be plain, and their beauty the beauty of the work of thine own hands.” The question might be asked, does the latter statement mean precisely the same as the former, and if so, why were the extra words used? To me it seems there must be a difference in their meaning, and while I will not take the space to dilate upon it, I will briefly explain it thus: The former statement makes the adornment the only part necessarily to be done by our own hands (“and their beauty the work of your own hands”), and this adornment is suggested, rather than limited, except by the foregoing word “plain.” The latter statement makes the beauty to consist in the “beauty of the work of thine hands, and nothing whatever is said about adornment farther than in the making; and this is commanded to be done by our own hands. I would again ask the Saints to carefully and prayerfully examine this matter; and will you, dear Sister Frances, give us your opinion upon it? Also as to whether the command applies to men’s as well as to women’s and children’s clothing? A SISTER.

HUBBARD, Ohio, Oct. 8th.

*Dear Sister Frances:*—Will you kindly allow me to enter into the quiet of your sanctum a few minutes? I have never seen you, still you are no stranger to me, for I feel as though you come to me when I read the precious pages of the “Mothers’ Column.” There is so much to strengthen and encourage every tired mother, that it is with joy we look forward to each weekly visit of the dear *Herald*.

I am young in my experience of this grand latter day work. Last May I, with my three oldest children, also two daughters of Elder D. M. Strachan, were baptized by the above named elder, and it pleased my heavenly Father to bless me with a good testimony. I had followed after the Baptist Church for thirteen years, but I never had any knowledge that I was right. How thankful I am that my life has been spared to hear this glorious gospel, and what a blessing to have a knowledge that it is the gospel of our Lord and Savior Jesus Christ. My heart swells with gratitude to God for his goodness to me. He has blessed me many times, when pressed down with the cares of life; and oh, sisters and mothers of Zion, I ask an interest in your faith and prayers,

that I may remain faithful, and endure to the end. I also remember you in my prayers, and as this is my first attempt at writing, I must not intrude too long. I feel like writing more, but I will try soon again. I pray God to bless the editors of the *Herald* and all the noble sisters and mothers who so nobly strive to roll on this great work.

Your sister in Christ,

FANNIE E. RICHARDSON.

[Dear Sister Fannie:—You are very welcome, and we trust this will not be your last visit. We know the power and consolation of that sure testimony of which you write; but do not know that we ever felt more thankful for it than when reading the article in the last *Herald*, “Why Am I a Heathen.”—Ed.]

## Correspondence.

CLAY CENTER, Kansas, Oct. 21st.

*Dear Herald:*—We are still battling for Zion’s cause. Our hearts have been made to rejoice of late. Three precious souls going down into the waters of baptism, one the daughter of sister and Mr. Curtis, long a favorite with the Saints, another a promising young man, also William the son of Bro. and Sr. Cochran. We feel that the Lord is remembering his Saints again in this place, for it has been over two years since any baptisms in this place. I am loaning the Voice of Warning for Bro. Peters. Loaned out nine and sold one the first quarter, but have not done so well this the second quarter, as I find it difficult to get them in again as fast as I think I could loan them out. Two persons have said they would read the Book of Mormon. The Saints are striving to live that they may be able to stand when our Redeemer shall appear.

Yours in gospel bonds,

V. F. ROGERS.

No. 42 York St., Cheetham,

MANCHESTER, October 10th.

Our conference that closed last evening has been the most successful of any ever before held in this district. The business meetings on Friday and Saturday passed off both pleasantly and profitably, from a spiritual standpoint. The Sunday services were all that could be desired. The president of the mission, (elder Thomas Taylor), sister Taylor, and sister Emma Taylor, were present at the services which were held in the Vestry Hall of the Hulme Town Hall. The prayer meeting at 10:30 was in charge of elder Henry Greenwood. President Taylor conducted the afternoon and evening services, elder Joseph Ramsey of Bolton being the speaker. The work moves forward.

Yours in bonds,

JOSEPH DEWSNUP, Sen.

LIMERICK, Ohio, Oct. 18th.

*Bro. Joseph:*—The outlook is better in this district at present than for some time past. Bro. Griffiths visited us last week and labored a few days, giving instruction which, if heeded, will bring blessings to us, telling us, as directed by the Spirit, that if the Saints did not do better than they had in the past, instead of blessing it would be woe! woe! His preaching was well received. I think his visit was for good.

I recently visited the Saints in Highland county, preached eleven times, baptized 8, and left

many others near. There are many calls for preaching in that locality. Bro. Devore has returned from West Virginia. I learned he had considerable success. On the 27th of this month I go to Vales Mills to engage in a three days' discussion; then I go on to Meigs county, then on to West Virginia to labor most of the winter. I have had most excellent liberty in preaching the word. To the good Father be the praise. May God bless his people and hasten his work in every land.

Hopefully yours in Christ,

JAMES MOLER.

HUTCHINSON, Col., Oct. 19th.

*Brother Joseph:*—I am glad to say that Zion is finding favor in the mountains. We expect to build a new church here shortly. Men outside of the church have promised to give us the lumber and lath and some shingles. I believe we can do the work and so have a new church. I have been preaching at a school house about eight miles from here. The people turned out good to hear me, and have also taken up collections for me some three or four times. This was much better than having brick bats and stones thrown at me, as the people use to do years ago in England. I believe that the word of the Lord is fulfilling in that the Saints should find favor if they would live right.

Your brother in gospel bonds,

JAMES KEMP.

LUCAS, Iowa, October 24th.

*Editors Herald:*—Having a few leisure moments I will pen you a line in regards the dedication of our church the 23d inst. The Saints were privileged as well as pleased to have the presence of Bro. Joseph Smith, accompanied by Bro. Henry A. Stebbins. The dedicatory services were held at 10:30 a. m. Sunday morning, the sermon being by Bro. Joseph, who was listened to with profound interest for one hour by a well packed house; after which Bro. Stebbins offered a prayer of thanks, and dedicated the church to the worship of God. The expenses of the building of the church were estimated to be about \$1500.

In the afternoon, the Saints assembled for sacrament and testimony services, and the power of God's Spirit was vividly felt, confirming the able testimonies borne by many, among which Bro. Joseph related an instance when he received the gift of interpretation of tongues, while attending a Welsh meeting where none could speak English, when during the meeting a sister prayed in the English language as he supposed. But to his astonishment upon inquiry and investigation, he found the sister had really spoken Welsh, but that God had permitted him to understand her in English. There were several outsiders in the meeting, who derided the idea and said it was all delusion and superstition and they were surprised, that such an intelligent man as Joseph Smith seemed to be, would believe such nonsense and attempt to teach it to others. Pres. Smith's visit has created quite an interest upon the subject of Mormonism, and the general topic of conversation is "Joe Smith and his ceed." Your humble servant, although a young and weak being, is kept busy from morning until night defending the "cause" we all so dearly love. To listen to them discussing Mormonism in all its phases, they have it all together, in one conglomerated

mixture. The work, however, is onward in this locality and the people of the world recognize and acknowledge "That the Saints are an honest and trustworthy people." And I am fully convinced, if the Saints of Lucas and Cleveland will muster courage and resolve to put their shoulders to the wheel, and do what they can towards the furtherance of the cause, living a godly Christian and upright life, that much good can be accomplished here, and will be the means of disburbing darkness, superstition, and doubt, and the world will see exactly the foundation upon which the church stands. It will also be a stimulant to the elders when they go out to preach to know that the character of the Saints is unimpeachable. The Saints here are as a whole feeling better, and we realize that God's Spirit is working with us. Ever praying for the establishment of Zion, I am,

Your brother in Christ,

T. W. WILLIAMS.

SANTA ANA, Cal., Oct. 20th.

*Bro. Joseph:*—We had a most enjoyable time here at our last district conference. It was one of the most soul-cheering times that it has been my lot to witness. The Saints seem to be strengthened thereby, and pure love and union are manifested. When I read the reports of the different conferences—Providence, Rhode Island; Lucas, Iowa; and the Reunion at Harlan, Iowa, I am made to feel that the Spirit of God is working a unity of effort.

Since our conference we have added six precious souls, to our branch by baptism, five of them Sunday School scholars, and they are truly worthy of the name of Saints. We expect more soon and will bid them welcome to our Father's house. Would to God that the world would come and "partake of the waters of life freely, without money and without price." It seems when one has tasted of the fruit of the Spirit that they would like to offer it to all men, that their spiritual eyes might be opened and they made to see the salvation of God and glorify his great and holy name. I have never felt more determination to "press forward" than now, and to "work" and wait for the prize—or "coming glory."

The "Epistle" of David Whitmer has caused some, we hear, to tremble and fall. And if today is a day of separation and the Lord's own appointed time, I will not grumble, neither find fault, but try and make myself approved in learning my duty and doing it, so that I may be able to stand, "working wisely and well in the love of Christ, in the love of souls, in the hope of God's present help and coming glory; and this to in the manner God has ordained in his written word, and as he leads and teaches by his unerring Spirit." I have proved this to be true, and it shall be my rule of action. In this way we will keep off Satan's ground.

I have been blessed in my labors here in doing what I am able, and many times I have thought of the words, "and you will receive a blessing." And I know of a surety that our prayers are heard and answered, although they may not be in a manner that we would wish, but to our own needs as God see best.

I have distributed tracts, and the "Voice of Warning" to some considerable extent, and believe they will do a great deal of good. I see that the Spirit of gathering is among the Saints. I hope that we can be able to act wisely and well.

Bro. H. C. Smith is cheering up the Saints by giving them good advice which will be a lasting benefit if heeded. Thank God for the light we have received. Ever praying for the welfare of Zion, I am yours in the gospel bonds of love,

DANIEL GARNER.

UBLY, Mich., Oct. 23d.

*Dear Herald:*—I am glad that I am a Saint. I find that the gospel is true and the signs do follow the believers by being obedient to God's will, for I have been healed. One night I was siezed with a severe pain in my arm and shoulder and had to walk the floor in suffering. A sister went with me into a room and we prayed to God to remove the pain; and in about fifteen minutes the pain left me and I never had it since. I have been in the church only about three years, and since then I have been trying to do the will of my heavenly Master who has done so much for me. Your sister in Christ,

HENRIETTA MCKAY.

SINNET'S MILLS, W. Va., Oct. 18th.

*Editors Saints' Herald:*—Elder L. R. Devore just closed a series of meetings at this place. The Christian Church, of which I was a member, opened their house of worship for him to preach in, but he preached there only a few discourses till they turned him out. Then we procured a school-house, in which he continued to dispense the truth, though under not very favorable circumstances, there being a good deal of disturbance in the way of noise and threats of egging him. But fortunately, eggs are worth fifteen cents per dozen—rather too expensive to throw at preachers. As a result of the meetings, four joined the Church of Jesus Christ of Latter Day Saints—all from the Christian Church. Quite a number, of other churches, and others belonging to no church, are believing the doctrine and some of them declared they were uncompromising advocates of the same. Brother Devore has made to himself many warm friends in this place. May God bless him in basket and in store, and give him many souls for his hire. I pray for the success of the cause everywhere.

THOMAS SMITH.

BARTLETT, Iowa, Oct. 25th.

*Bro. Joseph:*—The work is moving slowly, but I trust surely. Every body who attended our camp meeting speak in highest terms of it, and many are looking forward with pleasing anticipations for next fall, when, they say (that is, those who are not members) they are coming again to camp with us. I am holding meetings at Bartlett this week; shall move on from here to Hamburg and thence to Mill Creek and Riverton. In all these places some are anxious for preaching, and we shall try as best we can to hold up the banner of truth, that it may float untarnished and thus draw the admiration of all lovers of truth. Last week I baptized two promising boys, sons of our much esteemed and worthy sister, Jennie Stephenson, of Red Oak.

"GEORGE ELIOT" was a very plain-featured woman, but her name is imperishably linked with English literature. So was Charlotte Bronte, but the pale little Yorkshire girl was a genius whose claims were admitted by those who were the foremost litterateurs of the time.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

TO ELDER D. S. CRAWLEY,  
FROM INVESTIGATOR.

DEAR BROTHER:—In attempting to answer your questions, I do not as before stated, claim more than mere opinion on these subjects of "times and seasons," as far as pertaining to dates for the beginning and ending of the 1260, 1290, 1335 days; and I should not spend time to reply if you had not said that you wrote for information. 1. The reason why I claim "one week" or seven years cut off from the "seventy weeks," is because Daniel cuts it off by making 69 weeks to reach from the commandment to build Jerusalem, and the building of the "street and wall" in troublous times to the Messiah the Prince shall be "seven weeks and sixty and two weeks," or 69 weeks, or 483 years. This period began accord to our common Bible chronology B. C. 445, which would bring it to the year 38 A. D. and as Christ was born 4 years before the beginning of our present reckoning he was cut off or died in fact, in what should be A. D. 37. It is said that the people of the prince that shall come, shall destroy the city and the sanctuary &c., and that he (the prince I suppose) shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease, &c. Jesus refers so I think to a false Messiah arising, whom the Jews shall hear. Some one who may come in his own name, offering to deliver the Jews—or to protect them &c. John 5: 43. The Inspired Translation shows that that shall be another fulfilment of the abomination of desolation spoken of by Daniel the prophet. For these reasons I have placed the one week cut off from the 70 at the end of the present age or latter day work of the Messiah. But I shall not contend on this question. If Bro. Crawley has a better application of the one week covenant, all right, let us hear what it is. 2. I do not understand Rev. 13:4-7 to teach that the beast who received the "deadly wound" was to continue forty-two months, or 1260 days or years after he was healed, but to embrace the time of the assumption of temporal power about 538 A. D. till the judgment sat, (1798) and they began to take away his dominion and consume it until the end—or until it was all consumed—which took place in 1870 when Victor Emanuel took the last of the Pope's dominion—"The States of the Church." I understood the "judgment" of 1798 was the time that the deadly wound was given. The Pope has now met the offer of reconciliation of the Italian Government, with the Vatican, by this ultimatum—the restoration of these "States of the Church." That, or no reconciliation, and under the

pressure (strange as it may seem) of Protestant Germany—Italy may grant the *demand*. The present Pope has fully restored the power of the Jesuits, and is almost daily assuming a dictatorial spirit, and under pretense of seeking peace—is really intermeddling with the affairs of various nations. In my opinion a restoration of the temporal power of the Pope would be the healing of the deadly wound.

3. I understand the seven heads of the beast to have a two-fold meaning—first, the seven mountains or seven hills on which the city of Rome, the headquarters of the Papacy is built; second, the various forms of government under which Rome had been governed; there were seven of them so writers on prophecy state, five had been, the one is—that is existing at the time John saw the vision, and was yet to arise. Then there is an eighth, but being yet of the seven, it must be one of the seven forms revived. An empire for instance. Napoleon the 1st was crowned King of Rome, and under him France was an Empire; therefore considered by me to be one of the heads. The horns are ten kings, that have no kingdom of their own, but reign a short time by permission of the beast, and could not apply to France, as one of the ten horns. But this is but theory or opinion, and Bro. Crawley may have a more correct view for aught I know.

4. The moral law was truly written on tables of stone at Sinai, but I do not understand that they originated there. The Doctrine and Covenants informs me, that after God had created Adam and Eve, he "gave them commandments, that they should love and serve him, the only living and true God, and he should be the only being whom they should worship." Here is the first and second commandments of the Ten, in principle if not in letter. The command to Adam to not eat of the tree of knowledge of good and evil, was really a command against covetousness. If there was no law against murder, Cain did not sin. The Lord made the Sabbath at creation, "and God blessed the Seventh day and sanctified it; because that in it, he had rested from all his work, which God created and made." Not because he had delivered Israel out of Egypt, although that was given as an additional reason for the observance of the Sabbath. The reason, or the wherefore is given on Sinai thus, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." And "The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to nought, for God does not walk in crooked paths, neither doth he turn to the right hand, nor to the left, neither doth he vary from that which he hath said; therefore his paths are straight, and his course is one eternal round;" and for that reason He did not, and could not have called the first day of the week "the Sabbath day" in the late revelation. Why can not our wise brethren take the hint, and stop calling the first day of the week "the Sabbath

day." If God was a changeable God, and wanted to make a change, how readily he could have done it recently. For one I do not believe that God has ever called the first day of the week the Sabbath in Bible, Book of Mormon, or Doctrine and Covenants; and he certainly has not in the last revelation. He calls it the Lord's day; well and good. So let it be, and let us all call it that and no more, for I shall for one protest against calling it the Sabbath. If objection is made to these remarks—please remember that the published remarks of Bro. Crawley demand at least this much of a reply, and I cover his later remarks by it. For one I accept the revelation in good faith, and would merely suggest that all take the hint that the Holy Spirit has given, and avoid giving offence, by misnaming the day. If the *Herald* will publish a defence of the Lord's day as The Sabbath, they must expect to have that position criticised. But why not do as the Lord says, Let the subject rest.

Now in regard to the moral law—it must be admitted that the principles existed from creation, and if so God would certainly have given expression to them, or clothed them in language, or who would have known them? But where is the difference between the principle Thou shalt not kill, and the commandment Thou shalt not kill? One is a law or principle, and the other is a commandment. If Paul does call it the "ministration of death," yet he says it "was glorious," and he does not say that the law was done away, but the "glory" of it, and then tells how it was done away; simply "by reason of the glory that excelleth." I can illustrate the point nicely by the sun and the moon. We often see the moon in day time, when the sun shines, but so much superior is the glory of the sun that the moon is done away, "by reason of the glory (of the sun) that excelleth." But is the moon done away? If there was no "ministration of death," what need of the "ministration of life," or in other words, if we are not "dead in trespasses and in sins" by reason of the law, why are we to be made alive, by baptism, representing our burial and resurrection? Do you see the point?

As to the proposed effort of the National Reform Association to push "the Sunday law," I did not mean to convey the idea that the enforcement of that law would affect us, but the spirit that animates that body would lead them to enact laws against us. Now what is their avowed purpose? This, to have the constitution amended so as to do three things. 1st, To have God acknowledged as the Supreme ruler of the universe. 2d, To have Jesus Christ acknowledged as the head of this government, and its lawgiver. 3d, To place the principles of the Christian religion on a legal basis.

Bro. Crawley is too close a reasoner, and has too logical a mind not to reason out harm to this church if the third proposition is carried out. Suppose one specification alone—this: "The Bible, the only rule of faith and practice." Or another: "Everlasting suffering, the punishment of the wicked."

Who shall decide what the principles of the Christian religion are? Congress would have to call in a council of the D. D's and L. L. D's and Right Revd's, etc., and would they decide in favor of Mormonism, pray you?

It is well that you call the first day of the week "a Sabbath," as taught in Doctrine and Covenants, and not "the Sabbath." But as I understand by the revelation that the Lord does not sanction any further discussion of that question, I think we had better let it alone. I do not believe that God has abrogated the Seventh day Sabbath, or that he will this side the end of time. And I expect to see the time when the church will be commanded to keep the seventh and the first day both, as the early Christians did; and the Americans and Abyssinians for over a thousand years, till forced to give up the seventh day by Mystery Babylon. As to the 17,000,000 Liberals in the United States, I never heard that they were a church before, or any organized body.

"As to the "mark of the beast," I am not sure what it is. If any one does know for a certainty, I would like to know what it is.

In conclusion I wish to say that the object I had in writing on the subject in that paper was to stimulate thought. Nothing dogmatical was asserted. The editors of the *Herald*, have asked for articles on diversified subjects, and the writer attempted one. But would it not be a good idea for some who are disposed so much to criticise others, to try to give us a few original thoughts? But I suppose it is easier work to tear down another man's house, than it is to build one ourselves.

### MAN.

BY ROBERT M. ELVIN.

"AND moreover, I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in my heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work. I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befall-eth the sons of men befall-eth beasts; even one thing befall-eth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion; for who shall bring him to see what shall be after him?"—Eccl. 3: 16-22.

Those who are sceptical or in anywise inoculated with infidelity, never tire or omit an opportunity to fling the above scripture in the face of the professed Christian. It will be no manifestaion of

either faith, wisdom or knowledge, that the lover of truth puts this issue aside with a "pugh! There is no 'mare's nest in that.'" But to the reverse, we should be willing to investigate that which may appear to be damaging to revelations of truth affecting man, either in his former relation with God and earth, his present estate or future condition.

The three essential elements necessary to the existence of animal life, are air, food and water. When we contemplate man as an animal, we can not escape the conclusion that he has no pre-eminence over the beast; the constitutional elements composing the corporal body of both man and beast coming from the same great reservoirs. Thus we discover that food of both man and beast in its primitive condition are alike, so also the water drank by both, and likewise the air they breathe.

But there comes a time when man and beast no longer walk as equals; the beast continues on the monotonous plane where first found, while man makes steady and positive advancement. A beast knows no shame, neither does it invent any additional clothing than that which nature furnishes it. But man does not seem to have long remained in nudity. The leaves may have been his first garment, but they were soon displaced by the adoption of the best wearing apparel of the beast, its skin, and this mode of clothing was soon followed by spinning and weaving, until at present we find man clothed in an almost endless variety of goods manufactured from the cotton plant, which has become one of the leading industries of the world. Bradstreet's estimate of the cotton production for 1885 in the United States was 6,474,000 bales, (the average net weight of a bale is 440 pounds) or an annual output of 2,848,560,000 pounds. All the beasts since the morn of creation till the present, did not and could not increase the cotton crop. But man was not satisfied with cotton wares alone, so he went to the field and brought in the flax and hemp, and produced "fine linen;" the sheep gave up its coat of wool, and this was transformed into a multitude of articles for the comfort of man. Even the silk-worm contributes its labor to furnish man a more costly garment.

The carnivorous beast is the same it ever has been; it pounces upon its prey, and while the victim is yet in the agonies of death, its quivering flesh is ravenously devoured. Food is never cooked by the beast; but man at a very early period would take two pieces of wood and rub them together till the friction produced fire, by which he could cook his food, and in this direction the development and achievements have been as wonderful as the advancement in clothing. The herbivorous beast is as dependent upon the source of its food as it ever was, with no prospect of a change. The sweet singer of Israel seems to have obtained the reason of the wide difference between man and beast: "What is man, that thou art mindful of him? and the son of man, that thou visit-est him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest

him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."—Ps. 8: 4-8.

We now scrutinize with increased care the claims set up for this creature; and that our investigation may be full and impartial, the decision arrived at by different schools of philosophy will be offered. Mr. Darwin teaches what is called the "science of evolution," and some of the supposed best minds of our times accept and teach the theory, but the exact stages in the evolution of life from the lowest to the highest condition, are not, however, always clearly stated, and there are links that are somewhat clouded. Mr. Darwin maintains that "not only the various domestic races, but the most distinct genera and orders within the same great class, are all descendants of one common progenitor." Here is taught the development of the higher out of the lower, and it assumes a gradation of orders, and the displacement of the lower in producing the higher. Prof. Huxley, in his statement of Mr. Darwin's opinion, says: "Given the origin of organic matter, supposing its creation to have already taken place, my object is to show in consequence of what laws, or what demonstrable properties of organic matter, and of its environments, such states of organic nature as those with which we are acquainted must have come about."

One of the lame things in all of Mr. Darwin's philosophy is, he fails to account, or to attempt to account for or show how organic matter began to exist. On this point Prof. Dana teaches that "species have not been made out of species by any process of growth or development, for the transition forms do not occur; that the evolution or plan of progress was by successive creations of species, in their full perfection. After every evolution, no imperfect or half-made forms occur; no back step in creation; but a step forward, through new forms, more elevated in general than those of earlier times; that the creation was not in a lineal series form the very lowest upward. The types are wholly independent, and are not connected lineally, either historically or zoologically. The earliest species of a class were often far from the very lowest, although among the inferior. In many cases the original or earliest group was but little inferior to those of later date, and the progress was toward a purer expression of the type. But geology declares, unequivocally, that the new forms were new expressions, under the type idea, by created material forms, and not by forms educed or developed from one another." *Bibliotheca Sacra*, January and July, 1856.

I here introduce another authority of equal worth with the foregoing. Prof. Agassiz says: "Some have mistaken the action and re-action which exist everywhere between organized beings, and the physical influence under which they live, for a causal or genetic connection, and carried their mistakes so far as to assert that these manifold influences could really ex-

tend to the production of these beings; not considering how inadequate such a cause would be, and that even the action of physical agents upon organized beings presupposes the very existence of those beings. The simple fact that there has been a period in the history of our earth, now well known to geologists, when none of these organized beings as yet existed, and when, nevertheless, the material constitution of our globe and the physical forces acting upon it were essentially the same as they are now, shows that these influences are insufficient to call into existence any living being. Nothing is more striking throughout the animal and vegetable kingdoms, than the unity of plan in the structure of the most diversified types. From pole to pole, in every longitude, mammalia, birds, reptiles, and fishes exhibit one and the same plan of structure, involving abstract conceptions of the highest order, far transcending the broadest generalizations of man,—for it is only after the most laborious investigations that man has arrived at an imperfect understanding of this plan; and yet this logical connection, these beautiful harmonies, this infinite diversity in unity, are represented by some as the result of forces exhibiting no trace of intelligence, no power of thinking, no faculty of combination, no knowledge of time and space. If there is anything which places man above all other beings in nature, it is precisely the circumstance that he possesses those noble attributes without which, in their most exalted excellence and perfection, not one of these general traits of relationship so characteristic of the great type of the animal and vegetable kingdoms can be understood or even perceived. How, then, could these relations have been devised without similar powers? If all these relations are almost beyond the reach of the mental powers of man, and if man himself is part and parcel of the whole system, how could this system have been called into existence if there does not exist One Supreme Intelligence as the Author of all things.”—*Essay on Classification, Sec. 2 and 4.*

The extended and profound erudition of this Christian philosopher commends his deductions to the lovers of truth for one important reason, they are in harmony with and supportive of the Bible teachings concerning man and his sphere among God's handiwork. Moses in the limited account of the introduction of man to this earth, sets forth the creative work and likewise the possibilities that were provided for man. “And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.”—Gen. 1: 26, 27. Prof. Carl Vogt, in his “Lectures on Man,” most vehemently assails the doctrine of the independent creation of man from all other created things, and he impugns the account written by Moses, and, by citing a few cases of born

idiots, attempts to illustrate the evolution theory, that a perfect man through development can come from the ape; and on the reverse, by arresting development a perfect man will approximate the ape, and would have us believe that we are the offspring of the Chimpanzee family, and this by mere accident and not the result of design. Could I believe this theory, I might have more charity for some people than I now possess.

Prof. M. Rochet, in a series of papers, gives Prof. Vogt's articles a caustic handling, and I offer the following discriminating characteristics of man.

#### 1. MAN EXAMINED AS REGARDS FORM.

There is not a single feature in the human face which, examined from an artistic standpoint, does not constitute a character of beauty and nobility foreign to the animal. Man alone has an expressive and intelligent physiognomy. This applies also to the body. The erect stature, the perfection of the hand and of the foot, are characters of the same value. The hand is especially characteristic. Man alone has a true hand; he alone uses this admirable instrument for creating the thousands of industrial and artistic masterpieces.

#### 2. THE INTERNAL, SENSITIVE, OR MORAL MAN.

Man is endowed with a moral sensibility altogether unknown to the rest of organized beings. He loves or believes in things animals have no notion of. He possesses the feeling of the beautiful, the ugly, of wrong and right. He alone is conscious of the morality or immorality of his acts. Man alone has an idea of God, and is attached to him by feeling and intelligence. Man alone of all animated beings forms a complete family. The animal takes life as it finds it, without any way modifying it. Man, on the contrary, takes life according to his will; for all the regions of the globe form part of his domain; and he can in a thousand ways vary the mode of his existence.

#### 3. MAN CONSIDERED AS AN ACTIVE BEING.

Even in satisfying the lowest appetites, man differs from animals. He alone prepares his food by cooking it. Man alone provides himself with clothes to protect himself from the elements. When we treat of industry, instruments, and arms, the difference is enormous. Man possesses another important character, intelligence and speech.

#### 4. MAN CONSIDERED AS AN INTELLIGENT BEING—OR THE FACULTIES OF THE HUMAN MIND.

Animals possess a memory; but in them it is a faculty founded only on wants, personal, utility, without any true notion of the objects; while in man, who by means of language conveys ideas, the facts of memory acquire great value. The animal possesses nothing analogous to the free-will of man. The animal entirely wants imagination, which for man is the charm of life, the consolation and the remedy for his evils.

#### 5. MAN CONSIDERED AS A COLLECTIVE BEING.

The animal constantly loses territory which man gains. The day will arrive when there will be on the surface of the earth only such animals as are useful to

man. Animality has no principle of cohesion in its members. Every animal lives only for itself. But men group together and combine their forces, and although individually weak, they acquire an immense power. Man transmits his works and his conquests to his descendants. The animal perishes, and leaves only his skeleton behind.”—Published in the London Anthropological Review, April 1879.

These manly words by Prof. M. Rochet will receive the hearty endorsement of all those who have confidence in the statement God gives of the creation and prerogatives of man. For the benefit of those who take interest in this subject. I give an extract of deep significance:

#### THE HUMAN BRAIN.

“This is out of all proportion, in point of size, compared with the brains of the highest of the lower animals. The aborigines of Australia have very little more intellect than the gorilla, consequently, if they had the same origin, the brains ought to be about equal. But what is the fact? Dr. J. B. Davis and Dr. Morton give the following very important table, showing the size of the brain in cubic inches: Teutonic race 94 inches, Esquimaux 91 inches, Negro 85 inches, Australian 82 inches, Gorilla 30 inches, Orang-outang 28 inches. The proportions are as follows: civilized man of the highest type, 32; savages, 26; anthropoid apes, 10. So that whilst the difference between the highest civilized man and the lowest savage is only 12 cubic inches, the difference between the lowest race of men and the highest animal next in the scale is 52 cubic inches. This can in no way be accounted for by natural selection. How did this large brain arise in the savage? It shows that he is not in his original condition, but in a state of degeneration. And place him under favorable conditions and he may become intellectual and civilized. But you may send your gorilla to all the Universities in Christendom, and he will be a monkey still. Therein lies the difference between man and any lower animal.

#### THE FACIAL ANGLE.

Much was formerly said and written about the facial angle, or Camper's lines, as they are usually termed. These consist of a horizontal line drawn through the skull on a level with the external ear, and a vertical one carried over the most prominent part of the forehead. The angle formed is supposed to indicate the degree of cranial development; the larger the angle, the higher the animal, or man, in the scale of being. According to Cuvier and Lawrence, in the horse it measures 23 degrees, in the ram 30 degrees, in the dog 35 degrees, in the orang-outang 56 degrees, in the adult European 85 degrees. In reptiles and fish it is reduced to its minimum.”—Lecture by the Rev. Geo. Sexton, M. A. M. D., L. L. D., Aug. 4th, 1885, before the Chautauquan Society, at Chautauqua, New York. It is hardly necessary to make an argument upon the superior brain of man over that of the highest of the animal creation, and I wish to make only one or two remarks upon the superior cranial development. One horse, as a rule, is con-

sidered equal in strength to eight men; and in the cranial degrees, it will be noticed that one man is almost equal to four horses. There may be some exceptions to this rule, and if any horse feels hurt at my illustration, I will take off my hat and beg his pardon.

Now, as it is clear that man's excellence does not consist in his physical strength, we must seek in some other direction for it; and for one I incline to the opinion that it is the part that we call spirit, the mind. The question of the independence of the spirit from the body I will duly consider later on in this article. On the mind I present the subjoined:

"And what shall we say of this mind of man?—its power of reasoning, which grasps the facts of the external world, and the truth of their inner world of consciousness, and weaves them into consecutive chains of ideas, and builds up fabrics of thought that will stand though the physical universe shall fall?—the mind which hides itself within its net-work of nerve and sinew and muscle, like an invisible spider, alive to the least touch or approach from without, quick to seize upon and appropriate as its food whatever comes within its range, throwing out new filaments to bind each floating atom of the real world, and then spinning from its mysterious depths a new world of thought and imagination, ethereal texture and prismatic beauty, itself the living center of the whole? What shall we say of this mind that, from a few arbitrary characters and a few articulate sounds, constructs a language that expresses thought, that stirs emotion, that kindles passions or allays them—language that makes the printed page glow with the fire and beauty of poetry, that makes the air pulsate with the throbs of eloquence?—this mind that from a few arbitrary figures, that you may count upon your fingers, constructs the abstract science of mathematics, by which it weighs the mountains in scales and the hills in a balance; by which it measures the velocity of light and the distance and magnitudes of the stars?—this mind of man that, with unfaltering confidence, determines by mathematical law that the equilibrium of our solar system demands the existence of another planet yet unseen, then points the telescope and finds it where it ought to be?—this mind that takes the wings of the morning and out-travels light; that flies backward to the beginning and forward to the unknown; that counts all time and space its home, and dares look forth upon the infinite? From a few letters of the alphabet Homer made a poem whose rhythm still beats upon the shores of time, while the sea washes a desolate beach where Troy once stood; Plato gave shape to thoughts that live, while Athens is falling to decay; the creations of mind survive, though temples and pyramids perish; and though the heavens should pass away, and the stars be seen no more, the system of mathematical order and beauty that Newton formed from a few abstract lines and numbers, would remain for the admiring contemplation of the mind, over-arching it with a firmament of its own. This mind

of man, with its powers of reason, imagination, memory, will,—with its hopes and fears, its joys and loves,—this mind that knows itself, and that dominates all matter and all life without itself,—can it be less than the immediate offspring of God? If man be over nature as a power, is not God more than fate? Is not man himself a proof of the supernatural?"—Man, in *Genesis* and *Geology*, pp. 69, 70, by Prof. Joseph P. Thompson, D. D., L. L. D.

Perhaps I have collected sufficient from the scientific writers upon the nature and relationship of man to all else in the amphitheatre mundane.

(To be continued.)

## Selections.

### THE EARTH AFTER THE MILLENNIUM.

THE predicted Millennial renovation of the earth (see *ante* p. 5) suggests another and important question, namely: Will this blissful state last forever? or will the Millennial age—after the general judgment—close with the annihilation or collapse of this planet?

Almost every latter-day astronomer, more especially the Darwinian or evolutionist section, regards its future destruction, it may be after long centuries, as inevitable. Thus, for example, an Evolutionist author says that "the philosophy of nature tells us that the aspiring curve of evolution sprang from a material base, and after rising to a certain height, drops to the earth again: that its differential changes will cease after a certain period, and the curve becomes one of devolution: thus the difference between life and death, heat and cold: earth, falls into the dead cold sun, and all energy—including mental and spiritual energy—ceases to be." In this speculation—which may be regarded as the Gospel of despair—the eminent astronomers, Messrs. Lockyer and Proctor, concur: and they even indicate that the sun will itself, after the lapse of ages, become an extinct world so far as respects its light and heat; and as a result our planet will become a dead world.

One of the facts revealed by photographic astronomy respecting the moon, namely, that it apparently consists of extinct volcanoes, is used by these Pessimists as a proof that the earth will ultimately—though it may not be until after millions of years—also becomes either altogether extinct, or so icy as to render animal life an impossibility. But who can possibly tell whether the moon shall forever remain in its present desolation? or whether, with unquenchable internal fires, it is not in the initial stage of preparation as a habitation of some kind of animal life? We know this at least from Revelation, both old and new, that the moon has a notable prophetic future, and such as our Lord said that it would be one of the physical signs of the approaching Second Advent. Thus we learn (*Matt.* xxiv. 29) "That the sun shall be darkened, and the moon shall not give her light." So dense, in fact, will be this darkness of the moon, when

the fourth angel sounds his war trumpet, that (*Rev.* viii. 12), "a third part of the sun will be smitten, and the third part of the moon, and the third part of the stars—so as the third part of them was darkened, and the day shone not for a third part of it and the night likewise."

The prophet Joel also, in addition to the foregoing physical phenomena, indicates that (*Joel* ii. 31), "the moon shall be turned into blood before the great and terrible day of Jehovah come." The recent discovery of the red prominences in at least the outer ridge or photosphere of the sun—some being forty thousand miles in height—gives a probable clue to the blood hue of the moon in the latter days of this dispensation. The moon will, in fact, become at intervals either a mass of darkness, or in such a state of gaseous combustion from internal fires, that its hue will be that of blood, and so strike terror into an apostate world. For in spite of their defiance of God, when they see (*Revelations* vi. 12–17) "the sun become black as a sackcloth of hair, and the moon become as blood," they will call upon the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand?" And if these premonitory physical signs will cause such terror to those who have replaced God by science, and who have chosen Antichrist as their god, we can well understand how much more terrific will be the descent from heaven of our Lord, and His personal presence on the Mount of Olives. Well then might the prophet Malachi ask (*iii.* 2), "Who may abide the day of His coming? and who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap!"

As antagonistic to the theory of the future annihilation of this world, it may be intimated that there is every reason to believe that not one ounce of its matter has ever been, or will be, destroyed. A portion may indeed be changed into gaseous vapor, or assume other forms, but the exact quantity of matter wherewith it was framed has remained untouched. In fact, if there be any difference in its substance, it consists in the increase of its matter, through the meteoric dust which is constantly falling on its surface, and which acts as so much fuel to supply any waste of its substance.

That the earth will not be annihilated, but remain forever the abode of at least human life, was the doctrine of the eminent Hebrew scholar Mendelssohn, as it is of other Jewish Rabbis. He based his conclusion on the statement of *Eccles.* i. 4: "One generation passes away, and another generation cometh, but the earth abideth forever." But in this he was careful to add, that he did not, like Lucretius and his disciples, believe in the eternity of matter, but only that when once created by the Divine fiat it would never become extinct.

When the earth was first launched into space, not only did the angelic hosts (*Job* xxxviii. 7) "shout for joy" at its marvel-

lous beauty, but the Creator, as He surveyed his handiwork, "saw that it was good." And though it was after the fall "cursed for man's sake," it was not thereby implied that it would ever become extinct. In fact, it is not too much to infer that, if it were at any period to be destroyed because of man's sin, Satan would have gained a practical victory, for he would have succeeded in annihilating a world which its Author had pronounced to be "very good."

But, happily, we are not left to mere inference or speculation respecting the perpetuity of this earth, for Holy Writ includes many predictions, or rather supplies five reasons for believing that the history of the earth will never terminate by its collapse, however much its present form may change during or after the Millennium. Now, however distinct these five predictions may be, yet there is a Divine unity manifest throughout, for they only present five aspects or relations of the same truth. At the same time, the proofs are so cumulative as to be conclusive as to the indestructibility of the earth at any period of its future history, either before or after the Millennium.

I. There is a distinct statement in Eccl. i. 4, that "The earth abideth forever." This is given as a contrast to the lot of mankind as respects this life, seeing that "one generation passes away, and another generation cometh." To this agrees the prediction of Isaiah relative to the condition of Babylon after its future and final fall prior to the Millennium (Isa. xxxiv. 9-17). "The streams thereof shall be turned into pitch (or asphalt), and the dust thereof into brimstone; and the land thereof shall become burning pitch—it shall not be quenched night nor day; the smoke thereof shall go up for ever."

Three specimen texts will show that the earth has not been made for annihilation even after the Millennium, but the Rev. T. R. Birks, in his 'Outlines of Unfulfilled Prophecy,' has cited above sixty passages from the Old Testament which indicate that the history of this earth will not terminate with that session of the Great White Throne, when the eternal sentence of the impenitent will be publicly declared. Hence we read (Psa. lxxviii. 69), "He built his sanctuary like high palaces, like the earth which he hath established for ever." Again, when speaking of this world, another Psalmist says (Psa. civ. 5), that God so "laid the foundations of the earth, that it should not be removed for ever." Thus, also we read in Psa. xcvi. 10, "The world also shall be established, that it shall not be moved." Now, we cannot conceive of any words which could more clearly and definitely indicate that—whatever may be its pre or post-millennial reconstruction—the earth when once formed was not destined either to be annihilated, or to become unfit for the residence of some kind of animated beings. But of what kind must be gathered from other and analogous passages of Holy Writ.

II. Nor are we left in any doubt as to who will tenant it after the Millennium.

For another reason for believing in the indestructibility of the earth is supplied by God's promise to the saved in all ages. Thus we read in Psa. xxxvii. 9-22, "Those that wait upon Jehovah shall inherit the earth: the meek shall inherit the earth, and shall delight themselves in the abundance of peace; for such as shall be blessed of Him shall inherit the earth." This promise was conferred by our Lord, for, in His sermon on the mount, He said (Matt. v. 5): "Blessed are the meek, for they shall inherit the earth." Now, we know from history that this promise has never been as yet realized—nay, that at present all true Christians, in proportion to their faithfulness, are now like the patriarchs (Heb. xi. 13), only "foreigners and pilgrims on the earth." We are, therefore, led to look forward to some future and brighter period, when the promise that they shall "inherit the earth" shall, like all God's promises to his children, be *literally fulfilled*. For, however deferred these promises may be in execution, we may be sure of this, that (Psa. ix. 18) "the expectation of the poor shall not perish for ever."

That there was no limitation as to time is indicated by Daniel, to whom an angelic messenger said (Dan. vii. 18): "The saints of the high places (margin) shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

It is noticeable how this promise is emphasised by the repetition of the words "for ever" no less than thrice. Nor can we doubt that it was in this sense, namely, the perpetuity of his future earthly inheritance, that the exiled Daniel understood the gracious promise (Dan. xii. 13): "Thou shalt rest and stand in thy lot at the end of the days;" or, in other words, at the period when the evil reign of Gentilism shall cease for ever. It is, in fact, in this way only that the Divine promise to Jacob can be literally fulfilled, namely (Gen. xxviii. 13): "The land whereon thou liest, to thee will I give it, and to thy seed." Now, as he, like the other patriarchs, never entered into his God-given inheritance, it necessarily follows that he will personally inherit it at some future period. The Rev. R. W. Churton, in his 'Comments on the Book of Genesis,' says that "From this promise the Jews inferred the truth of the resurrection. They observed that it is not said 'to give you,' or 'to give your sons,' but to give them the land of Canaan. If, then, the patriarchs while they lived possessed not the land, they must live again to possess it." And thus, they would have (Ps. xxvii. 13) "fainted unless they had believed to see the goodness of Jehovah in the land of the living."

III. Another reason for inferring that the earth will neither collapse nor be annihilated is the regal position promised to the saints of the first resurrection. In that book, which more than any other in the sacred canon, gives an insight into their future viceroyalty over this earth, in the anthem of the four-and-twenty elders—or representatives of the redeemed—we hear them singing (Rev. v. 9-10): "Thou hast redeemed us to God by Thy blood

of every kindred and tongue and people and nation; and hast made us unto our God kings and priests; and we shall reign on—or over—(epi) the earth." But, it may be asked, for how long? or will the reign of the tenants of the new Jerusalem yield up their regal power over this world at some future period through the collapse or annihilation of the earth? Nay; for we learn that (Rev. xiv. 4) "They shall reign for ever and ever."

From the anthem of the (Rev. xiv. 4) "redeemed from among men, the first-fruits of God and the Lamb," we may conclude that this earth will be one of the "many mansions" outside the New Jerusalem, which the Church of the First-born will inherit, and so that it will be at least one of the provinces placed under their regal sway. This position, however, will never be occupied by the multitudes who are saved during the Millennium; for we have every reason to believe that, as the Bride of the Lamb will be complete at the Marriage Supper, they will occupy a unique position, not only during the Millennium, but for ever afterwards. And thus whatever other worlds, if any, may be placed under their government, they will reign over this earth "for ever and ever," and so govern that world whose inhabitants scorned both their lives and their doctrines during the pre-millennial dispensation.

IV. But, if there were still any doubt as to the perpetuity of the earth after the Millennial age, the definite promise to restored and converted Israel would settle the question in the affirmative. The promises given to the Jews that they should live in their God-given inheritance are so numerous that they need not all be cited. But as specimens these three may suffice: Thus, Jeremiah emphatically says (xxxii. 36-40), "The seed of Israel shall not cease from being a nation before me for ever." Even of a portion of the environs of Jerusalem it is intimated that "all the fields unto the brook of Kedron shall be holy unto Jehovah—it shall not be plucked up nor thrown down any more for ever." The prophet Zechariah was instructed to confirm this promise, though more indirectly, for he predicted that (Zech. xiv. 11) "Men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited," or, in other words, "be inherited for ever." Again, Isaiah gives a clue to the reason for this prospective glory of Israel, for he says (Isa. lx. 21) "Thy people shall be righteous—they shall inherit the land for ever." And why? Simply in order that God "may be glorified" throughout this part of His dominion for evermore.

V. These predictions will prepare us for another important statement, namely, that when the (Ezek. xliii. 1-7) "Glory of the God of Israel [or Messiah the King] comes from the way of the east," or on Mount Olivet, the Son of Man intimates through Ezekiel that He will "place the soles of His feet" in the rebuilt temple, and there "will dwell in the midst of Israel forever." This pre-report is but a repetition of another and prior intimation (Ezek. xxxvii. 25-

28) "I will set my sanctuary in the midst of them for evermore: My tabernacle shall also be with them; yea, I will be their God, and they shall be my people; and the Gentiles shall know that I, Jehovah, do sanctify Israel when my sanctuary shall be in the midst of them for evermore." Thus will the very place of His shame become resplendent with the glory of Christ for ever! For having, in the days of His flesh (Ps. cx. 7) "drank of the brook in the way," He will, as the predicted recompense, "lift up the head" as King of kings and Lord of lords.

The general opinion that the earth will be annihilated after the Second Advent and general judgment, is erroneously based upon the words of an apostle, namely (2 Pet. iii. 7-13), "The day of the Lord will come as a thief in the night, in which the heavens (or atmospheric regions) shall pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works therein shall be burnt up." But a right interpretation of this will not ignore the analogy employed by Peter to show the extent of this destruction of the earth; for in referring to the Noahic deluge he says that "The world that then was, being overflowed with water, perished." It is thus obvious from this parallel that the earth, either before or after the Millennium, will only "perish" in the same sense that it "perished" at the deluge.

That the earth experienced some alteration at this cataclysm, so great as to warrant the word "perish," there can be no doubt—the very strata of the earth being ruptured, and the beds of seas and rivers being upheaved by the tremendous inundation. Yet the earth, however much altered, and the destruction of the animal or vegetable creation however great, still left its substance intact, and so fitted it for the future habitation of mankind.

Probably a statement of Jeremiah will supply a clue to the extent of this destruction of the earth as it now is. For what he saw in pre-vision, he thus reports (Jer. iv. 23-27): "I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, the fruitful field was a wilderness, and all the cities were broken down at the presence of Jehovah and by His fierce anger—yet hath Jehovah said I will not make a full end." We may, therefore, infer that the destruction of the earth will be only partial, and thus, as in the analogical case of the Noahic deluge, we may conclude that, after its baptism of fire, so much of the earth will remain that the connected prediction of the apostle will be literally fulfilled (v. 13.), "Nevertheless [or in spite of this catastrophe] we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness."

This reference to God's "promise" clearly points to some prediction in the Old Testament, and, as such, well-known, to the scattered Hebrew Christians. There are two such passages in Isaiah. Thus in chapter lxv. 17, 18, God says: "Behold, I create new heavens and a new earth: and

the former shall not be remembered nor come into mind," so superior will it be in every respect to the earth as it is now, or as it was before it perished. Hence, it is added, "Be ye glad and rejoice for ever in that which I create." So again by Isaiah lxvi. 22, we further learn the perpetuity of the re-constructed earth, for it is written: "the new heavens and the new earth, which I will make, shall remain before me saith Jehovah." It is doubtless to this radical alteration and improvement of the present world that the beloved exile of Patmos referred, when he said (Rev. xxi. 1), "I saw a new heaven and a new earth; for the first heaven and the first earth had passed away"—although out of its relics the new earth and its atmosphere will be constructed.

That this earth will undergo a further and still more remarkable change after its baptism by fire, and that after the close of the Millennial age, is further indicated by the Apostle John. For we read that, as one novel feature of the "new earth" (Rev. xxi. 1): "There was no more sea." Now, about two-thirds of its surface is covered by the sea. At present the wide ocean is almost needful to preserve health; but when it is newly constructed and tenanted by the Saints, there will not be any longer any physical need for its existence. Moreover, that harvest of the sea, which now sustains countless millions, will not be needed in the re-constructed earth. For, with their "spiritual bodies," neither the Bride of Christ, nor (Ps. xlv. 14) "the virgins her companions that follow her," will require the physical nourishment which the ocean now affords.

Whether the meteoric dust which constantly falls on the earth will descend in greater volume, or whether those accretions to its soil, which are the work of the coral insect, and by whom islands of the far-off Southern Seas are built and made habitable, will aid in filling up the cavities now filled by the sea, or whether some seismic shock shall aid in this alteration, is not revealed, and it is wisest in this case not to speculate. Suffice it to say that the statement that in the re-constructed earth there will be "no more sea" cometh forth from Jehovah of hosts, who is wonderful in counsel and excellent in working, and who, in spite of scientists, can suspend or change any physical law as he pleases, and when he thinks it fitting.

Mr. P. H. Gosse, in his "mysteries of God," suggests not only that the world will never be annihilated, but that its population will so increase after the Millennium that as it will be unequal to support its inhabitants, they will colonize other planets. I need scarcely say that though this theory is the ingenious speculation of an eminent naturalist, it is without any Scriptural authority. In fact, from what the telescope has revealed of the structure and atmosphere of the planets generally, it is obvious that unless some material alteration occurs in their character, it would be impossible for mankind even to breathe in them.

But two revealed facts seem to negative this theory. Thus the Holy Spirit says

(Ps. cxv. 16): "The heaven, even the heavens, are Jehovah's, but the earth hath He given to the children of men"—thereby implying that this planet, at least, is their only permanent earthly inheritance outside the New Jerusalem.

Again, I should rather infer from the words of the Apostle Paul that the close of the Millennial age will see the end of any increase in the population of this earth. For we read (1 Cor. xv. 28): "When all things shall be subdued under Him (Christ) then shall also the Son himself be subject unto Him that put all things under Him—that God may be all and in all." Then the mediatorial rule of the Son of Man will come to an end, for with the non-creation of any more of the fallen children of Adam there will be no further call for Christ's vicarious redemptive work, or for His intercession on behalf of His blood-bought Church.

There is a marvellous and beautiful fitness in the redemption of this earth, not only from the curse caused by Adamic disobedience, but from its annihilation by "the Son of Man"—the name which our Lord appropriated from Daniel vii. 13 as indicating His future reign over the world as man. For, as the earth was cursed through the sin of one man, so will it be redeemed, regenerated, and preserved in purity and joy for ever by the Divine Man, that second Adam, whose mission was (1 John iii. 8) to "destroy the works of the devil" both in animate and inanimate creation.

With this bright future of this earth we may well be filled with adoration of the Most High, who has thus graciously told us, not only of its ultimate re-creation, but of its perpetuity; and so echo the glorious anthem (Rom. xi. 33:36): "O, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out. For who hath known the mind of the Lord? or who hath been His counselor? For of Him, and through Him, and to Him, are all things—to whom be glory forever. Amen."

REV. E. J. HYTCHE.

#### IT WILL COME.

REFORM will come. It may be slow; nevertheless, sooner or later, it will be sure to do its perfect work. More still, it will come in a voice that there will be no mistaking in the aroused conscience of an awakened people; in the unequivocal manifestation of the public will; in the alarmed sense of public security; in the stern conviction of the outraged moral sentiment of the nation; in the spirit of that sense of justice and patriotism which always inspires the American mind, and dominates in the genius and spirit of our free institutions. We may have to wait a little, but order will come out of confusion. The ideas for which we contend will take form, and shape public opinion into coherent, intelligent, demonstrative, successful action. Bear in mind that the age is rife with originality, curiosity, and investigation. The range of ideas and plans of amelioration o'erleaps all ordinary barriers, and men strike out in every direction to fathom the intricate and the obtruse. The press furnishes immense facilities for their easy communication

with the great public, and through it the world is marching on to freedom and the general illumination of the human mind. Let it come. We are for it, and shall act our humble part in this direction.—*Sel.*

## Conference Minutes.

### KENT AND ELGIN.

A conference of the above district was held in the Chatham branch October 8th and 9th, 1887. Arthur Leverton president and R. Coburn clerk. The forenoon was spent in prayer and testimony meeting. Branch reports: Tilbury 23; 1 priest, 6 baptized, 1 died. Lindsley 37; 16 baptized. Zone, no change. Chatham 60; 1 elder, 2 priests, 1 deacon, 21 baptized, 1 ordination. Petrolia no change. Blenheim 36; 3 baptized. Bishop's Agent, R. Coburn, reported: Balance on hand last report \$141.92. Received since \$47.10. Paid out \$156.25. Balance on hand October 7th, 1887, \$32.77. The report was examined by J. H. Tyrrell and Charles Badder and found correct. Elders Reports: J. H. Merriam by letter from Stewartville, Mo., had baptized 10; J. A. McIntosh (baptized 22), R. C. Evans, A. Vickery, R. Coburn, N. L. Blakely, A. Leverton (baptized 19), reported. J. H. Lake, president of the mission, reported by letter from Irontdale, Ontario, giving instructions to the officers and members. Priests J. H. Tyrrell (baptized 3), Peter McBrayne, M. Eaton, T. Miller, J. Taylor, and C. W. Sifton reported; also teachers Wm. Lively and S. W. Tomlinson. The committee appointed at last conference to investigate whether Bro. B. Blackemore was a proper representative of the church as an elder, reported that they find he was ordained an elder contrary to the law governing such ordinations, and therefore is not a proper representative of the church as an elder. J. A. McIntosh, J. H. Merriam and A. Leverton committee. The above report was received, adopted, and the committee discharged. R. Coburn, N. L. Blakely and P. McBrayne were appointed a committee to ascertain whether Bro. B. Blackemore's ordination to the office of a priest was according to the law governing such ordinations. Brn. A. Leverton, J. A. McIntosh and J. H. Merriam as a committee appointed at last conference to get the Pomeroy and Leverton correspondence printed in pamphlet form, reported that they had 3000 printed for \$28. Resolved that the report be received, adopted, and the committee discharged. Resolved that the president of the district visit the Wellington and Howard branches and see if it would be wise to disorganize them. A. Leverton was sustained as president of the district, and R. Coburn as secretary and Bishop's Agent. A collection was taken up amounting to \$6.05, \$1.25 for the district clerk, and the balance was given toward paying for the hall in which we held conference. Sunday, October 9th, 9 a. m., prayer and testimony meeting. At 10:15 the sacrament was administered. At 10:30 preaching by J. A. McIntosh, in the afternoon by R. C. Evans, and in the evening by A. Leverton. A vote of thanks was tendered the Chatham Saints for their kindness also to Sr. M. Lively as organizer. Adjourned to meet in the Lindsley branch the second Saturday in June, 1888.

### EASTERN MAINE.

Conference was held with the Olive branch, Jonesport, July 23d and 24th, 1887, Elder F. M. Sheehy president, J. S. Walker clerk. Official reports: Elders F. M. Sheehy, S. O. Foss, Josiah D. Steele and J. Benner; Priests U. W. Greene and J. S. Walker; Deacon Clermont H. Hinkley. Branch reports: Mason's Bay 43, 4 baptized. Pleasant View 19. Olive branch, verbally, no change. By vote Elder S. O. Foss was sustained president of the district and J. S. Walker clerk. Resolved that next conference be appointed by the president. Saturday evening preaching by Elder F. M. Sheehy; Sunday forenoon, prayer and testimony meeting; Sunday afternoon, preaching by U. W. Greene; Sunday evening, preaching by F. M. Sheehy.

## Miscellaneous.

### BORN.

**PORTER**—At Wilber, Nebraska, September 3d, 1887, to Elder Charles H. and Sr. Nancy E. Porter, a daughter; blessed at the Tent, in Wilber, October 23d, by Elder Robt. M. Elvin, and named Carrie Irene.

**BARKDOLL**—At Wilber, Nebraska, May 4th, 1887, to Mr. John O. and Sr. Orpha J. Barkdoll, a son, blessed at the house of Levi Anthony, October 25th, 1887, by Elder Robt. M. Elvin, and named George Howard.

### MARRIED.

**McNAMARA—BRIGGS**—At the home of elder E. R. Briggs, at Nebraska City, Nebraska, October 25th, 1887, elder R. M. Elvin officiating, Mr. Charles McNamara, one of the prosperous young business men of the city, to sister E. Gertrude Briggs, the accomplished daughter of Bro. E. R. Briggs. There were about fifty relatives and friends present, who did ample justice to the elegant supper. The gifts were both beautiful and useful. May the peace and blessings of the Father attend this happy couple during their life journey.

### DIED.

**AHLGREN**—At Streator, Illinois, September 24th, 1887, David Oscar, infant son of Bro. James Peter and Christina Ahlgren, aged 1 year, 5 months, and 11 days. Was blessed by Bro. F. M. Cooper, July 31st, 1887; funeral sermon conducted by Bro. A. Tarling.

"This lovely bud, so young and fair,  
Called hence by early doom;  
Just came to show how sweet a flower,  
In paradise would bloom."

**WILLIAMS**—At Glen Elder, Kansas, August 7th, 1887, Sr. Mary E. Williams, aged 37 years, 11 months, and 7 days. She was baptized and confirmed January 29th, 1884, by A. H. Parsons. She leaves a husband and eight children. She had requested that I should preach the sermon at her funeral. October 16th at eleven a. m. was appointed, when I was greeted with a full house of relatives and friends of the deceased. I spoke from 1 Thess. 4:13, and we was made to feel that God was near. The song service was good; Bro. Andes chorister. The sister was taken with a cough, and passed away in about twenty minutes without a struggle, having always desired that such might be her lot when called to die. In remembrance of the past, present and future,

Peaceful be thy silent slumber,  
In the grave for thee prepared;  
While thy spirit takes its flight  
To the paradise of God.  
Well we remember the kind greeting  
Received when coming to thy door;  
And we wait in hope of meeting  
Where the Saints will part no more.

**CANTRELL**—At Noel, McDonald county, Missouri, August 2d, 1887, sister Alvira I. Cantrell, aged 48 years, 11 months, and 19 days. Funeral services were conducted on the 3d by Brn. E. W. Depue and C. M. Fulks, from Ezekiel 37th chapter. Sr. Cantrell was born in Georgia, where she and Bro. Cantrell became members of a Baptist Church with which they remained connected till they heard the gospel as restored preached by some Brighamite elders, and was baptized by them. Soon after this, at much of a sacrifice, they emigrated to near Alamosa, Colorado, and was there required to be re-immersed. In January of 1844 they heard elder W. W. Blair preach, and after that elder J. Caffall, and by the latter both were baptized into the Reorganized Church. She was a devoted wife, a loving mother, and an excellent member of society. She had clear evidences of approaching death, and so informed her family. An affectionate husband, nine children, and many relatives and friends mourn her death.

**HOLMES**—Near Mission San Jose, California, October 16th, 1887, Sr. Eliza Holmes. She was born at Northampton, Massachusetts, October 6th, 1808; was baptized into the Reorganization January 26th, 1865, by Elder H. G. Whitlock, was ever a consistent member of the church and died firm in the faith. She was buried from the Saints' church in Washington Corners, October 17th. Sermon by Elder Heman C. Smith.

**SAVAGE**—At her home in Gage county, Nebraska, October 17th, 1887, of pneumonia, sister Susannah Savage, who was 50 years, 8 months, and 28 days of age at the time of death. She was baptized June 4th, 1877, by elder R. C. Elvin; she leaves a husband, three sons and one daughter. Services at the house, and funeral sermon October 23d, at Wilber, in the "Tent" by Elder Robt. M. Elvin, from Acts 23:6; the "Tent" was crowded. A faithful Saint, mother, wife, and member of society has gone to rest.

**DUNSDON**—At Bartlett, Iowa, September 26th, 1887, of diphtheria, Hester Maria Dunsdon, aged 2 years and 9 months. Funeral services conducted by elder George Kemp; sermon by Henry Kemp.

Short was her stay on earth  
With those who loved her dear;  
Precious will her memory be  
While we are struggling here,  
To fit ourselves in God's dear way,  
With her to spent eternal day.

**JONES**—At the residence of his cousin, Mr. B. W. Jones, at Greenfield, Iowa, July 19th, 1887, of consumption, Elias Jones, at one time a member of the Reorganized Church, but of late years estrayed through political and other influences from the faith of his earlier years. He was born in Cuyahoga county, Ohio, April 19th, 1824; came to Illinois in 1842, to Iowa in 1867, settling first at Eldora, and still later at Chariton, where he resided at the time of his death. He was a man of strong impulses and prejudices, impatient of wrong and things he deemed evil, extremely skeptical, but confident of the final triumph of the right. He was a firm friend of the members of the church whom he knew, and always received and entertained them at his table and fire-side. He departed this life at the age of 63 years, 2 months and 20 days. Many of the Saints will remember him while he lived at Paw Paw, Illinois.

**EVANS**—Edgar, son of Edward R. and Janet Evans, at the home of his parents, Cleveland, Iowa, October 20th, 1887, and was buried October 21st, Elder John Watkins, Sr., officiating. He was born November 23d, 1880, and was aged 9 years, 10 months and 27 days. He was a bright, intelligent child. Shortly after the death of his sister, in August, he was prostrated with fever and lingered until his death. His mind was constantly upon his sister, who by her gentle and loving disposition had won his tender affection. This is the second child lost to them within two months. The parents in their double sorrow have the sympathy of the entire community and the prayers of the Saints.

### NOTICES.

Notice is hereby given to one Bro. John Sellers, formerly of Castle Rock, Colorado, and a member of the Rocky Mountain branch, to report himself either in person or by letter to James Kemp, Hutchinson, Colorado, president of the said branch. If he does not report himself, his name will be dropped from the branch record, after due time has been given.

Whereas the Southern California district conference at its session failed to elect a district president, I therefore hereby appoint Elder D. S. Mills to take charge of the district in connection with his missionary work until other arrangements can be made.

HEMAN C. SMITH,  
President Pacific Slope Mission.

### NOTICE.

*Editors of Herald*:—In the epistle published in the *Herald*, reflecting the views of the Twelve and the Bishopric, a statement is made, and put in parenthesis, concerning Bishop's Agents, that "such agents be elders". Now, in order to remove an embarrassment from some agents who are not elders, it is proper to state that neither of the above named quorums holds it to be essential that Bishop's Agents be ordained to the eldership; and there was an understanding had between these two quorums at the Stewartville Conference, to erase that part from the epistle, but by some oversight or neglect it has not been done.

During the Conference of 1887, as per motion



# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Nov. 12, 1887.

We clip from the Des Moines (Iowa) *Daily News* of October 29th, the following, which explains itself. Of course it is but a mere synopsis of President Smith's address:

"ELDER JOSEPH SMITH EXPLAINS HIS VIEWS  
ON TEMPERANCE TO A LARGE  
AUDIENCE.

A large audience assembled at the court house last evening to listen to the temperance doctrines of Joseph Smith of Lamoni, the head of the Mormon church in Iowa and son of the founder of the Church of Latter Day Saints, who was known as Prophet Joseph Smith. W. A. Spurrier was called to the chair and after a prayer by Elder N. M. Baker and a solo by Prof. M. P. Givens, the speaker of the evening was introduced. Mr. Smith is portly and about the average height. His face is long, but strong and partially concealed by a snow white full beard. The nose is very prominent, the brown eyes full and kindly; his head is high and narrow, the forehead sloping gently down to a pair of heavy eyebrows. His voice is sharp and penetrating, but its tones are distinct and the delivery slow, easy and full of pauses. He said he came to discuss the question of temperance, not as a partisan or a politician, but as a humble private citizen of Iowa. The question was being agitated when he was a boy and he could remember when it was unsafe for a temperance lecturer to pass through the country. Liquor was used everywhere—on the minister's sideboard, in the field and at the fireside, and those who disliked it and did not think it right were regarded as fanatics. But he had lived to see successive stages of reform, and under the present system the time would come when there would be no demand for liquor and the dram shop would drift out of existence. The evils arising from the liquor traffic were intellectual, moral and financial, and people should take a common sense view of it. Even as a mere member of society a husband owed duty, honor and support to his wife, and he was called upon to see that she did not suffer and was not exposed to the sneers or placed in need of the charities of

the world; that she was properly clothed and protected; that their children were not visited with scorn because of the actions or sins of the father. There was something in glorious American citizenship that filled a man with pride, and it was the duty of every citizen to uphold and honor citizenship and protect it from any evil influence. Alcohol had made inroads everywhere, and the man who drank was totally unfit to represent his fellow citizens. They talked of moral suasion at first, and it had been used until public sentiment had been created. The result had been the adoption of laws relating to the question. Law was crystalized public sentiment. When the sentiment was created the law was sure to follow. And now they advocated the reformation of the drunkard. It could not be done, as he had sunk to a platform from which he could not rise of his own volition, and the curse he cherished had spread to his children, thus increasing the evil. Men exclaimed against the law as an infraction of personal liberty. They asked: "Has not a man the right to do as he pleases." Yes, as long as he pleases to do right, (applause), but when he did that which injured or infringed upon the rights of another he overstepped the bounds and came within the range of the law of protection. The liquor traffic had created the reform school, the house of correction, the penitentiary, the asylum and the police service. And who paid for them? Not the saloonkeepers, but the taxpayers, the men with sober brain. John Bright, one of England's best men, said that 70 per cent of the poverty of England was caused by drunkenness. Sir Garnet Woolesey said that 90 per cent of the crime in the English army was due to the same cause. Two-thirds of the crime in St. Louis was traced to the same source; and Senator Morrell in his speech on the tariff question said that 75 per cent of the crime and two-thirds of the poverty of the country were caused by alcohol. If there were no saloons and no drunkenness there would be no crime.

Closing, the speaker made an eloquent plea for the temperance cause, calling upon those who had the interest of their fellow men at heart to aid in the cause.

At the morning session of the Unitarian Conference, held at Hinsdale, Illinois, October 27th as reported in the *Chicago Tribune*, of that date, it is stated that the Rev. Dr. Thomas said:

The Rev. Dr. Thomas spoke on the "Possible American Church." His address attracted much attention, the auditorium being crowded. Springing from the same source, he said, it was peculiar that there existed so much difference between the Catholic and Episcopal Churches on the one side and the Congregational, both liberal and orthodox, on the other. He asked why it was that a certain few had drawn themselves apart from all others as they had in England, distinguished

from all others because they buttoned their collars at the back of the neck. Among this curious shirt-collar class is a sanctified few who claimed to have full control of the holy spirit and who would mete it out in meagre quantities, as a banker pays out his gold. All through our broad Northwest was a liberality of thought and sentiment that made sure of a grand progression. All that they now needed was a creed.

This may or may not be Rev. H. W. Thomas, who was deposed from the ministry of the Methodist Church, and finally expelled therefrom a few years ago; but the theme discussed is like him, although the conclusion seems to be out of joint with the supposed reasons for his being disbarred from the Methodist pulpit, if we rightly comprehend those reasons. Dr. Thomas, while in charge of congregations both at Chicago and Aurora, seemed to have grown restless under the narrowing influence of the creed of the church for which he was acting as a minister, the Methodist Episcopal, and had taught what was taken by his co-religionists to be much too liberal a gospel for that body of ecclesiastics to endorse. They tried him by the creed, by due course of church law, and the verdict interdicted him from preaching for the church of his choice.

A class of men who had been attracted to him because of his liberality of thought, took counsel together, and the "People's church," held service in McVicker's Theatre until a church edifice was erected for their use. Of him a member of the church which expelled him said: "It is a pity that there is not room in our church for so Christlike a man as Dr. Thomas." If this Dr. Thomas is the one who now, as a Unitarian seeks the establishment of a creed, it presents a curious apparent relapse from his former ways of thought. If it is not H. W. Thomas, of Chicago, who is it that in a church of such long standing as the Unitarians, and with a supposed creed, is desirous of remodeling the religion of the fathers of that faith, by formation of a creed. And what sort of a creed will it be, round which might rally those looking for the New Evangel, whose privilege it shall be to re-convert the world. We shall be pleased to see the new departure when it is agreed upon.

### EXTRACTS FROM LETTERS.

Bro. Joseph A. Stewart of Philadelphia, Pennsylvania, wrote us October 24th:

"Since April Conference I have been laboring in Cecil county, Maryland; and in Chester county, Pennsylvania. Nine have united with the church. In June last, Bro. M. O. Matthews, of York county, Pennsylvania, wrote me to meet him in Nottingham, Pennsylvania, to confirm one he baptized about a year ago, and to preach

for them. While I was there three were baptized, an old lady who was baptized by Elisha H. Davis in 1842, was received on her original baptism. I am the first elder she has seen in twenty-eight years. On October 2d four men were baptized, making nine in all."

Bro. Robert Fuller, writing from Brooklyn, Ohio, says:

"I find it impossible to be anything else but a Latter Day Saint in belief, whatever I may be in practice. Yet I find there is a revival in my mind, and a hungering and thirsting after righteousness."

Bro. Fuller sends for the *Herald*, and we trust it may help him onward in the Christian conflict to perfect victory.

#### EDITORIAL ITEMS.

READ carefully "Persecution and its causes" in this issue. In it will be found the sum of all the charges ever made against the saints in Missouri from 1831 to 1838, even by their persecutors, up to that time. It reminds one of the times of the persecuted Waldenses, Huguenots, Covenanters, Baptists, Quakers, etc.

Bro. E. F. Westervelt of Columbus, Kansas, writes feelingly of his faith and hope, October 25th.

A sister who dares not give her name, writes us that she wishes the prayers of the saints that the Spirit of the Lord will influence her husband to permit her to attend the meetings of the saints and be baptized into Christ, a privilege which she does not now enjoy.

Another sister writes from Moody, Texas, that she is a Saint in faith, although a member of another body. Her husband is a member of the Latter Day Church, and she desires the prayers of the saints.

By letter from Bro. J. W. Gillen dated at St. Louis, Missouri, October 24th, we learn that church interests are improving some in that field, and that three had been added at Cheltenham by baptism. Bro. Gillen is in excellent health and high spirits.

A writer inquires of late: "How is the barley drink made that is spoken of in the Word of Wisdom?" To this we reply, We don't know.

Letter from Bro. M. R. Scott, dated at Wirt, Indiana, states that he and J. G. and J. M. Scott and V. D. Baggerly have been engaged in settling difficulties, and preaching the word in localities adjoining Wirt and Antioch. Brethren Ford and Fewell also assisted them. They met much opposition but feel that the work is in some degree progressing in those regions.

Some one writes us from Texas, probably, but fail to date their letter at any place, and also fail to sign their name to it.

Bro. Gomer T. Griffith is expecting to visit portions of Illinois, Iowa and Missouri, the coming winter, and will preach in the places he will visit, if such shall be in accordance with the feelings of those in charge of the work as missionaries and as local officers. We have written to Bro. Griffiths that we believed his preaching and his visits would be welcome to all, as all feel anxious for the general good of the cause.

#### PERSECUTION AND ITS CAUSES.

(Continued from page 688).

FOR a few months the spirit of extreme opposition against the Saints seemed to be pretty generally allayed; but in May, 1836, that old mobocratic spirit in Jackson county, Missouri, which drove out in a most cruel way about twelve hundred Latter Day Saints from Independence and vicinity, began to manifest itself in its peculiar way, first by sending forth falsehoods to arouse the fears of the ignorant and unwary and to fire the heart of the masses with sentiments of inhumanity and violence, to be followed by a series of acts born of religious bigotry, political hate, and social intolerance, which to-day are a standing disgrace to the human family, a foul blot upon American history, and a crying reproach upon the Christian pretensions of the nineteenth century. Outrages of the kind we shall hereafter narrate, combined with previous ones we have noted, were the principal means of aggravating and inciting some of the Saints afterwards, when under extreme pressure, to stand in defense of the personal rights of themselves and fellow Saints, to resist evil, and to even retaliate when forced beyond human endurance. But when saying this, we must not be understood as justifying them when they lay aside the excellency of their goodly and exalted profession of Christ and his gospel; for Christ should reign supreme in the hearts and deeds of the Saints irrespective of what persecutors or apostates may do. Christ is "the Captain of our salvation," and his disciples should under all circumstances follow his divine precepts and example, for they subdue and ennoble the human soul, bless and benefit society, and make the patient, enduring follower of Christ superior to all the temptations and persecutions he may have to suffer. Retaliation and revenge are evils condemned by God and right reason, yet they should be measured by the peculiar causes which lead up to them; for sometimes, though not justifiable from the higher planes of life, they are nevertheless greatly palliated by the incitements producing them. All animate nature, from man at its head to the veriest worm that crawls, instinctively defends its personal rights. Hence it is not strange—though unwise, and to be condemned as unchristian—that Latter Day Saints, when goaded by oft repeated insults and injuries of a most grievous character, should, Peter-like, give way to human nature, resist, retaliate, and seek revenge. Wherein the Saints, or any of them, have erred in this direction in the past, let it be noted and shunned and prove an admonition to vigilant carefulness, unyielding self-denial, and a closer walk with Christ.

Here is an extract taken from a Liberty (Missouri) paper, which serves to show what base methods were used in arousing and embittering the citizens of Clay and adjoining counties against the Saints, and leading to their second expulsion from their homes in Missouri:

"INDEPENDENCE, MO., May 3d, 1836.

"Letters from Kirtland, Ohio, have been received here by the last mail from persons of un-

doubted veracity giving information that the Mormons in that place and its vicinity, to the number of 1500, or 2000 are arming and coming on to the upper Missouri. This information is confirmed by our merchants returning, and other travelers coming from the East, who say that every boat ascending the river contains more or less of them; some twenty, and one as high as two hundred and five. Those who did not show guns openly, had boxes of the size usually made to contain guns. At the last advices from Kirtland all the county offices were filled with *Latter Day Saints*.—H. C."

Of this a writer in the *Messenger and Advocate*, the church organ, published at Kirtland, Ohio, has the following to say:

"The whole of the above extract, I pronounce to be a base and wicked fabrication; one that is known to be so by every man that has had any opportunity of viewing for himself the conduct and character of the church of Latter Day Saints in this town. Instead of boats being crowded with passengers to the number of two hundred and five, or even twenty, from this place, within the last year, there has not over twenty persons, in all, gone from Kirtland to Missouri by water, within a twelve month, to my own certain knowledge. The writer's statement in regard to all the offices in this county being filled with Latter Day Saints, is too barefaced to need any comment. Nor should the extract have been noticed at all, but for the purpose of exhibiting to a candid public the means resorted to by the enemies of *religious freedom*, to injure a people whose only crime, if so they choose to call it, is a desire to enjoy the privileges guaranteed to them by the constitution of the United States, and a willingness that all others should have the same, to the utmost, of whatever persuasion or name, religious or political.

No responsible man has ever yet, to my knowledge, pretended to say that the Latter Day Saints, as a society, have been guilty of any infringement of the laws of their country; or that they have refused to comply with any of the requisitions of the government under which they live. On the contrary, they are admitted, by all men of candor, to be peaceable, upright and honest in their dealings with the world; kind, benevolent and charitable to the poor and distressed in every situation, whether of their own belief or not; molesting none others in their mode of worship; and in fact, in all things doing to others as they would wish to be done by.

Then why all this hue and cry against them? Not only are their characters vilified and slandered by every little two-penny filthy sheet from Maine to Georgia opposed to the rights of conscience, and especially by those (and with sorrow and mortification do I say it) who profess to be followers of the Savior of the world, though their actions bespeak them to be perfect antipodes to every characteristic that should mark the conduct of Christians—but time and again are they perplexed and harassed with suits at law, brought by their enemies on trivial pretences, and often for no cause at all; dragged or driven from their homes at the point of the bayonet; their wives and children cast headlong into the pitiless storm to endure all the privations of hunger and cold, without a shelter, or yet scarcely clothing sufficient to cover them from the insults of an infuriated mob; while their goods are destroyed at sight, or thrown to the four-winds, to be left to

the mercy of men as regardless of honor or humane feelings as the mobbers themselves. At other times, members of the society against whose characters not a shadow of suspicion has ever yet been brought, are dragged from their slumbers at the hour of midnight by beings who wear the forms, yet deserving of any other than the appellation of men, and treated in a manner, to think of which would cause the most ruthless savage of the forest to blush.

And all this, too, in our boasted land of liberty; under a government where freedom of conscience, of speech, and of the press, are considered to be among the most exalted privileges enjoyed—and for which our fathers left the shores of Europe, and afterwards freely shed their blood in its maintenance on proud Columbia's soil.

Have the Latter Day Saints infringed any of the provisions of the constitution in the exercise of their religious belief? I say they have not. For the constitution itself says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." From which it must be inferred that the framers of that instrument did not consider themselves clothed with the right to make any regulations in regard to this matter; nor yet of granting such power of the Congress of the nation.

What does the constitution of Ohio say on the subject, (to which, if I recollect right, that of Missouri is nearly similar in regard to religion). It says, "That all men have a natural and inalienable right to worship Almighty God, according to the dictates of conscience; that no human authority can in any case whatever, control or interfere with the rights of conscience; that no man shall be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent; and that no preference shall ever be given, by law, to any religious society or mode of worship, and no religious test shall be required as a qualification to any office of trust or profit."—*Messenger and Advocate*, vol. 2: page 332

These efforts to incite persecution, the manifest offspring of both sectarian and political fears and hates, bore their baleful fruit, and that speedily; for within the next sixty days the following transaction took place and was published in the *Far West*, a paper printed in Liberty, Clay county, Missouri:

#### "PUBLIC MEETING.

A respectable number of our fellow citizens met, being previously notified of the same, at the court house, in the town of Liberty, June 27th, 1836.

On motion of Dr. Woodson J. Moss, John Bird was called to the chair.

And, on motion of Col. Wm. T. Wood, John Doherty, appointed Secretary.

The object of the meeting was, by request of the chair, explained in a few appropriate remarks by Col. Wood; when

On motion Col. Wm. T. Wood, a committee of nine was appointed to draft resolutions expressive of the sense of this meeting.

Whereupon the following gentlemen were chosen, viz:

John Thornton, Esq., Peter Rogers, Esq., Andrew Robertson, Esq., James T. V. Thompson, Esq., Col. Wm. T. Wood, Dr. Woodson J. Moss, James M. Hughes, Esq., David R. Atchi-

son, Esq., and A. W. Doniphan, Esq., who retired, and in a short time returned and made through their chairman, (Col. John Thornton), the following unanimous report which was read:

It is apparent to every reflecting mind, that a crisis has arrived in this county that requires the deep, cool, dispassionate consideration, and immediate action of every lover of peace, harmony and good order. We can not conceal from ourselves the fact that, at this moment, the clouds of civil war are rolling up their fearful masses and hanging over our devoted county, solemn, dark and terrible. This painful state of things has been produced mainly, by the rapid and increasing emigration of that people commonly called Mormons, during the last few months. It is known to all, that in November, 1833, these people were expelled from their homes in Jackson county, without money, without property, without the means of subsistence for themselves, their wives and their children; and, like Noah's dove, without even a resting place for their feet. They came to our county, thus friendless and penniless, seeking (as they said) but a temporary asylum from the storms of persecution by which they were then buffeted. Their destitute and miserable condition, at that inclement season of the year, excited the deep sympathies of the philanthropic and hospitable citizens of this county; and notwithstanding the thousand reports that were borne on the wings of the wind, charging them with almost every crime known to the laws of our country; yet our feelings of kindness and sympathy for human suffering prevailed over every obstacle, and they were received with friendship and treated with toleration, and often with marks of peculiar kindness. They always declared that they looked not upon this county as their home, but as a temporary asylum, and that whenever a respectable portion of the citizens of this county should request it, they would promptly leave us in peace as they found us. That period has now arrived. Duty to ourselves, to our families, and to the best interests of our county, require at our hands to demand the fulfillment of that pledge. They are charged by those who are opposed to them, with an unfriendly determination to violate that pledge. Their rapid emigration, their large purchases and offers to purchase lands, the remarks of the ignorant and imprudent portion of them, that this country is destined by heaven to be theirs, are received and looked upon by a large portion of this community, as strong and convincing proofs that they intend to make this county their permanent home, the centre and general rendezvous of their people. These are some of the reasons why these people have become objects of the deepest hatred and detestation to many of our citizens. They are Eastern men, whose manners, habits, customs and even dialect, are essentially different from our own; they are non-slave holders, and opposed to slavery; which, in this peculiar period, when abolition has reared its deformed and haggard visage in our land, is well calculated to excite deep and abiding prejudices in any community where slavery is tolerated and practiced. In addition to all this, they are charged, as they have heretofore been, with keeping up a constant communication with the Indian tribes on our frontier, with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined by heaven to inherit

this land, in common with themselves. We do not vouch for the correctness of these statements; but whether they are true or false, their effect has been the same in exciting our community. In times of greater tranquility, such ridiculous remarks might well be regarded as the offspring of phrenzied fanaticism. But at this time our defenceless situation on the frontier, the bloody disasters of our fellow citizens in Florida and other parts of the South, all tend to make a portion of our citizens regard such sentiments with horror, if not alarm. These and many other causes have combined to raise a prejudice against them, and a feeling of hostility, that the first spark may, and we deeply fear will ignite into all the horrors and desolations of a civil war; the worst evil that can befall any country. We, therefore, feel it our duty to come forward as mediators, and use every means in our power to prevent the occurrence of so great an evil. As the most efficient means to arrest the evil, we urge on the Mormons to use every means to put an immediate stop to the emigration of their people to this county. We earnestly urge them to seek some other abiding place, where the manners, the habits and customs of the people will be more consonant with their own. For this purpose we would advise them to explore the territory of Wisconsin. This country is peculiarly suited to their condition and their wants. It is almost entirely unsettled; they can there procure large bodies of land together where there are no settlements, and none to interfere with them. It is a territory in which slavery is prohibited, and it is settled entirely with emigrants from the North and East.

The religious tenets of this people are so different from the present churches of the age, that they always have and always will excite deep prejudices against them, in any populous country where they may locate. We therefore, in a spirit of frank and friendly kindness, do advise them to seek a home where they may obtain large and separate bodies of land, and have a community of their own. We further say to them, if they regard their own safety and welfare, if they regard the welfare of their families, their wives and children, they will ponder with deep and solemn reflection on this friendly admonition. If they have one spark of gratitude, they will not willingly plunge a people into civil war who held out to them the friendly hand of assistance in that hour of dark distress when there was few to say, God save them. We can only say to them that, if they still persist in the blind course they have heretofore followed in flooding the county with their people, that we fear and firmly believe that an immediate civil war is the inevitable consequence. We know that there is not one among us who thirsts for the blood of that people. We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force. But we would indeed be blind if we did not foresee that the first blow that is struck at this moment of deep excitement, must and will speedily involve every individual in a war bearing ruin, woe, and desolation in its course. It matters but little how, where, or by whom the war may begin, when the work of destruction commences we must all be borne onward by the storm or crushed beneath its fury. In a civil war when our homes is the theatre on which it is fought, there can be no neutrals; let our opinions be what they may, we must fight in

self-defence. We want nothing, we ask nothing, we would have nothing from this people. We only ask them, for their own safety, and for ours, to take the least of the two evils. Most of them are destitute of land, have but little property, are late emigrants to this country, without relations, friends, or endearing ties, to bind them to this land at the risk of such imminent peril to them and to us. We request them to leave us when their crops are gathered, their business settled, and they have made every suitable preparation to remove. Those who have forty acres of land, we are willing shall remain until they can dispose of it without loss if it should require years. But we urge, most strongly urge, that emigration cease, and cease immediately, as nothing else can or will allay for a moment the deep excitement that is now unhappily agitating this community. If the Mormons will comply with these friendly requisitions, we will use every exertion among our own citizens, to arrest this evil before it is forever too late; but if they are disregarded, we can promise neither them or ourselves a long continuation of the blessings of peace and harmony.

1st. Therefore, be it resolved by this meeting, that they view, with feelings of the deepest regret, the present unhappy situation of our country.

2d. That it is the fixed and settled conviction of this meeting, that unless the people commonly called Mormons will agree to stop immediately the emigration of their people to this county, and take measures to remove themselves from it, a civil war is inevitable.

3d. That a committee of ten be appointed, to make known to the leaders of that people the views of this meeting, and to urge upon them the propriety of acceding to these propositions.

4th. That said committee consist of Andrew Robertson, Michael Arthur, Littleberry Sublet, John Baxter, Jas. M. Hughes, W. J. Moss, John Bird, Peter Rogers, W. T. Wood and J. T. V. Thompson, who shall meet on to-morrow at the house of Mr. Cowen and confer with the Mormons and report to this meeting as soon thereafter as convenient the reply of the Mormons to these requisitions.

5th. That if the Mormons agree to these propositions we will use every means in our power to allay the excitement among our own citizens and to get them to await the result of these things.

6th. That it is the opinion of this meeting that the recent emigrants among the Mormons should take measures to leave this county immediately, as they have no crops on hand and nothing to lose by continuing their journey to some more friendly land.

On motion of Col. Wm. T. Wood, the Preamble and Resolutions were unanimously adopted.

Be it resolved that this meeting adjourn until Saturday next.

JOHN BIRD, Chair.

JOHN F. DOHERTY, Sec."

*Messenger and Advocate*, vol. 2, p. 353.

To those who are actuated by the refining influences of the religion of Christ; to those who recognize and respect the equal, inalienable rights of man; and especially to those who are inspired with love for the just and humane institutions of our great Nation, the reasons set forth in the foregoing document for expelling the Saints

from their lands and homes will be read with astonishment; with sadness; and with unmeasured condemnation. The "committee" could offer but one plea in extenuation for their course, and that was, that "the clouds of civil war are rolling up their fearful masses and hanging over our devoted country; solemn, dark and terrible." But who, and what, were the causes of this state of affairs? Were the Saints guilty of crimes against the laws of the land? Had they sought to interfere with or deprive others of their natural or acquired rights? Did they seek to force their religious, social, or political, notions upon the people of Missouri? Were they not American citizens? Had they not equal rights, both inherent and guaranteed, in respect to religion, social customs and political preferences, in common with all other citizens, whether in Missouri or in the other States? Were not the rights of the Saints to be held as sacred under the banner of our Nation as those of other citizens? Who were these Latter Day Saints, and what had they done, that they should be expelled from their homes and the country of their choice? Let the document we have just read answer; for all, and the most, and the worst, that could be said is set forth in it. Not a crime is alleged; not an immorality is cited; not one disorderly act is shown. But the sum of their offending lies in these charges:—(1), "That in November, 1833, these people were expelled from their homes in Jackson county, without property, without the means of subsistence for themselves, their wives and their children;" (2), "they are charged by those who are opposed to them, with an unfriendly determination to violate that pledge"—to leave the county "whenever a respectable portion of the citizens of this county should request it;" (3), "their rapid emigration, their large purchases of and offers to purchase lands;" (4), the remarks of the ignorant and imprudent portion of them, that this country is destined by heaven to be theirs;" (5), the probability "that they intend to make this country their permanent home, the center and general rendezvous of their people;" (6), "they are Eastern men;" (7), their "manners, habits, customs and even dialect, are essentially different from our own;" (8), "they are non-slave holders;" (9), "and opposed to slavery;" (10), "they are charged, as they have heretofore been, with keeping up a constant communication with the Indian tribes of our frontier;" (11), with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined, by heaven, to inherit this land, in common with themselves." But, say they, we do not vouch for the correctness of these statements." And, to this must be added their crowning sin, that "The religious tenets of this people are so different from the present churches of the age, that they always have and always will, excite deep prejudices against them." Shades of the martyrs! In this admission is the key to all the cruel sufferings of the Saints and patriots of all ages! In this admission lies the secret of the reproach, the slander, the ridicule and

the violent persecutions heaped upon the Latter Day Saints from the very first, with but very few, if any, exceptions. "The religious tenets of this people are so different from the present churches!"

These things read like the horrid suggestions of a bewildering nightmare, or a section from the history of the blind, mad persecutions of the early Christians and the Reformers. Let it be borne in mind, that in the foregoing document there was set forth the grounds, and *all* the grounds, upon which many thousand American citizens were driven from their homes and country. This transaction stands without a parallel in the history of our Nation, except when many of these same parties and others from adjoining counties in Missouri undertook by statecraft, by priestcraft, by falsehood, by threats, and by armed violence, to drive out the free-state people from Kansas and fasten upon that fair land the withering curse of human slavery. The motives and the spirit that governed in both of these cases were largely alike; and in the Kansas war, and the Rebellion, the United States reaped what was sown in the persecutions of the Saints from 1833 to 1838 and later—sown, too, to a large degree, by the men, and their children, who persecuted the Saints, as history proves.

As we proceed further with our subject we shall find that Generals Atchison and Doniphan proved themselves the friends of the Saints, utterly repudiated the course of the mobbers, and testified to the good deportment of the Saints in Missouri up to 1838-9, at least. And it is also known that many others of the mobbers and their friends and abettors afterward bitterly regretted, and do now regret, any connection with, or endorsement and aid they gave toward the persecutions of the Saints. Of these matters, more hereafter.

#### WALPOLE ON MODERN CHRISTIANITY.

THE Rev. E. Walpole Warren, the celebrated preacher, and the new pastor of Holy Trinity Church, New York, said to "a big crowd" in a late Sunday sermon; "Does any one here dare to tell me that the Christianity of the nineteenth century is the Christianity that Christ taught? Does any one dare to say that this religion of New York is what Christ wants?"

Well, No;—that is, if they understand and believe the Bible. For the Christianity of Christ as set forth in that book, in respect to moral conduct, spiritual light and power, promises, ordinances and organization, finds nothing like it among the churches of to-day, either in or out of New York, except with the lowly Latter Day Saints. These have been striving for the past fifty-seven years to get the people to see both the lack, and the need, of original Christianity in these times. But when they have taught the original gospel restored by the angel, and also taught that the so-called Christianity of the past fifteen hundred years came far short of that taught by Christ and his apostles, they have been met with denial and persecution, and the

cry has gone up from pulpit, press and platform, "False prophets!" "Wolves in sheep's clothing!" "Beware of deceivers!" And so a fair and proper hearing has been denied them by the very persons who most need enlightenment on the subject of Christianity, till now the truth is being forced from the lips of influential men in the pulpit, the pen of the journalist is blazoning it abroad, and the very walls and towers of "mystery Babylon" and her "daughters" are trembling to their certain downfall. "God governs among the nations."

WE clip the following from *The American*, published in Washington, D. C., and suggest that no one can appreciate the great truth that God governed those engaged in founding and defending our glorious nation, to a greater degree than intelligent Latter Day Saints; for they are informed both in the Book of Mormon and Book of Covenants that God inspired the discoverer of America, and also the founders and defenders of our nation. We are glad to see attention called to this important matter.

#### OUT OF DARKNESS.

IN his principal speech at the Philadelphia Centennial, President Cleveland touched upon a chapter of the history of our Constitution, which should never be forgotten. To illustrate the difficulties under which the framers of the Constitution labored, he quoted Benjamin Franklin's remarks, as follows:

"The small progress we have made after four or five weeks of close attendance and continued reasonings with each other, our different sentiments on almost every question—several of the last producing as many noes as yeas—is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics which, having been formed with the seeds of their own dissolution, now no longer exist. In this situation of this Assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not heretofore once thought of humbly applying to the Father of Light to illuminate our understandings."

The President then quotes approvingly the following further testimony of Dr. Franklin:

"I have lived for many years, and the longer I live the more convincing proofs I see that God governs in the affairs of men, and if a sparrow can not fall without his notice, is it possible that an empire can raise without his aid? We are told in the sacred writings that except the Lord build a house, they labor in vain that build it. This I firmly believe, and I believe that without his concurring aid, we shall succeed no better in this political building of ours than did the builders of Babel. We shall be divided by our little, partial, local interests, our projects will be concluded, and we ourselves shall become a reproach and by-word down to future ages; and what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing govern-

ments by human wisdom, and leave it to chance, war, and conquest."

We are glad Franklin gave utterance to such language, and glad that, after one hundred years of experiment, our Chief Magistrate makes these words a text of approving comment. French infidelity suppressed these noble sentiments in the original constitutional convention, but truth, crushed to earth, has risen again, and our nation is rapidly swinging back to God.

The Pythagorean theory of astronomy slept thirteen hundred years before Copernicus revived it and demonstrated its truth. A hundred years have passed and the Christian doctrine of government under God as the divine ruler has asserted itself, and bids fair to prevail over all secular theories. God speed the day!

#### QUESTIONS AND ANSWERS.

*Ques.*—When a person believes, repents and is baptized by proper authority, is he not adopted into the Church or Kingdom of God?

*Ans.*—Yes.

*Q.*—Has any presiding officer of a branch any right by law or custom to ask the vote of his branch as to whether an applicant shall be baptized into the church?

*A.*—It is customary in some branches, but there is no revelation commanding it that we know of.

*Q.*—In what sense is the mind and will of one man the common consent of a branch?

*A.*—In none, except the branch has by vote authorized him to act in his stead—and this is likely to be of doubtful propriety in expressing "common consent."

*Q.*—In what sense is the voice of the majority of a branch the common consent of the whole church?

*A.*—In none, except that branch constituted the whole church.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"O, friends whose hearts still keep their prime,  
Whose bright example warms and cheers,  
Ye teach us how to smile at Time,  
And set to music all his years!"

ONSLow, Iowa.

*Dear Sister Frances:*—Although I have not long been in the fold, and therefore feel inexperienced, and am perhaps taking up space that would be filled by some more worthy sister, still I feel impressed to write. I have lately felt very thankful to the Father that we were permitted to hear the word of God explained to us in its clearness and purity, so that to obey his commands seemed the only way for us to do. The light we now enjoy shows us plainly many parts in the bible that before were vague and almost meaningless; I believe the eyes of our understanding have been opened in a measure, and I know that by a faithful and devoted life, and cultivating a submissive spirit to do His will we will be blessed, and blessed abundantly. We are not so situated so as to hear preaching regularly, but we (my husband and myself) meet with brother Johnson's family every two weeks for prayer and testimony meeting; and with the comforting promise that He will be with us, we are made to feel an interest in that day never before experienced.

I for one would be deprived of a great blessing and help if this privilege of meeting together were denied us. Some of our friends are quite interested in this doctrine, and I hope and pray they will see clearly and accept joyfully this gospel of Jesus Christ. Some feel sorry and pity us for being "entrapped," when if they only realized their own situation, they would know where their pity belongs. Our home-life—ah, there is where comes the little tugs and pulls, to try us and tempt us to wander from the path in which the meek and lowly should walk; and our children! how great is the task of governing them properly and keep from that awful habit—scolding; which is like a ditch, the bottom of which is mire, which if we once get in we do not get out without help, and this we must obtain through prayer and steadfastness of purpose from our loving Father. It is my desire to so train my little ones that they will love the truth and shun even the appearance of evil. Realizing that by overcoming our trials we are being purified as gold in a fire, we should not be easily discouraged and let our burdens weigh us down.

Asking remembrance in the prayers of the Saints that we may ever follow our Guide, who will lead us safely home; I will close.

Your sister,

ELLA J. GREEN.

#### CROSS BEARING.

"Then nestle your hand in your Father's,  
And sing if you can, as you go;  
Your song may cheer some one behind you,  
Whose courage is sinking low."

*Dear Sisters:*—The following was written as a comforting letter to an afflicted saint, but the thought occurred to offer it to the "Column," in the hope that more than one may be comforted:—

We revere and love the cross of Christ, the lifting up of which still has the magnetic influence to draw all men unto him; it is and ever shall be precious to all his saints; but have we learned that our own cross may become just as precious to us? Jesus said, "Whosoever doth not bear his cross and come after me can not be my disciple." Luke 14:27. It is not the possession of the cross, for all the world have it, but *bearing it*, after Christ, (i. e., after his example). Now there is a great truth in this test of discipleship which we want to examine. God has power to heal all our infirmities, and we rejoice at the many grand testimonies of those who have faith to be healed; but many poor sufferers seem to think because they can not bear such testimonies that they have not faith. Well, faith is not all that we need. If that is all we have to boast of, and it were great enough to remove mountains, we still might not be his disciple, simply because we are unlike him in anything else. Webster defines the word disciple as "a learner or follower." Jesus said, "Learn of me, for I am meek and lowly in heart," and adds a promise that when we have so learned we shall find rest to our souls. We want to show how this is fulfilled. Thus; to be his disciple we must bear our cross after his example, learning not only his doctrines, but his characteristics, and follow him in their practice. We find that those characteristics are meekness, humility, love, patience, charity, virtue, knowledge and wisdom. The more we acquire of his character, the more will our faith in him be strengthened not alone in his

power to heal, but we shall be able to say, "I can do all things through him that strengthens me." Why? I answer, Because we shall then have become one with Christ, as he was one (in mind) with the Father, we in him, and he in God, the unity for which he prayed just before his arrest and crucifixion. But the poor weak humanity in us, as well as in Christ, finds it harder to bear the cross than to exercise faith for its removal; like him we take it up with tears, groans and supplications; but it was needful to be taken up by him as our example, by us it is needful that we may enter into his rest. He learned obedience by the things which he suffered. So must we, though we know that our Father is able to send more than twelve legions of angels to our relief in answer to prayer. But should he bid the cup pass from us, the more glorious results of bearing the cross would not be attained. You will say then that we ought not to seek relief in any case. Bear in mind that Christ was without sin, and he was not compelled to bear his cross for his own sake but for our sake; but ours we must bear for our own sake, and each for himself. It is because of our weak humanity that our Father's pitying love lifts it from us at times, lest we be swallowed up with overmuch sorrow; and forgives the fault. We find this mentioned as a rule for our own proceeding towards one another in the case of a weak brother; see 2 Cor. 2:7. Give thanks and glorify God when in his mercy he exercises his power in our healing; and ask in faith, for we do not know when it shall please him to have compassion on our infirmities; but when to all our beseeching, his answer to us, as to Paul, is, "My grace is sufficient for thee," then let us cheerfully bear it; and, if we would be his disciple, search ourselves to see which of the other graces need strengthening more than faith. Paul's faith was all right, but he tells us that he was in danger from pride; he must learn humility. Is there any of us to whom the Lord can not say, "One thing thou lackest?" But there came a time when Paul could say, "*I take pleasure in infirmities.*" The thorn in the flesh could no more afflict him. There can be no suffering in that which gives us pleasure. He had learned the secret of bearing the cross, and in learning it he had gained a victory over his infirmity greater than any faith cure. His soul had found the rest of the Lord; it had yielded the peacable fruits of righteousness. How precious our cross if it lift us to Christ.

Ye suffering saints your witness bear,  
That all the world may know,  
The cross we pilgrims joy to wear  
Doth lighten all our woe.

Yours in faith and the peace of the Lord.

LAMONI, IOWA.

ELEANOR.

ELMIRA, Kansas, Oct. 4th.

*Sister Frances, and Sisters of the Home Column:* While reading your many excellent letters from time to time, my heart has been made to rejoice and I have felt it my duty to help on the good work by bearing my testimony to it. I have been a member of the church for seven years. I have had many testimonies of its truth and I desire to live as becometh a Saint of God. I have had many trials since my husband has been preaching this gospel, in being deprived of his society at home. Being alone, without any little ones around me for company, yet knowing the company they would be for me now, having lost

two little girls before I came into the church. I now miss them so much. I have been travelling since July, with my husband, in western Kansas, where we met with some noble Saints, and in some places great interest manifested. On leaving our district conference grounds we had to ride almost all day in the rain to get to the station in order to take the train early next morning. When seated at the supper table, in stepped Bro. Payne, who had followed us, bringing his brother-in-law and wife, who wanted to be baptized that night. It was then growing dark and still raining, but we were soon gathered at the river-side, where my husband buried them in the waters of baptism, and Bro. Caffall assisted in the confirmation, on the river-bank, and they went their way rejoicing. There were two who give in their names for baptism here last night, and others are near the kingdom. Your sister in Christ,

MATTIE PARSONS.

NEBRASKA CITY, Neb., Oct. 15th.

*Dear Sr. Frances:*—I have often thought that I would like to add one word to the "Home Column." I will be seventy-two years old next April, and I have been in the church about thirty years. I have never regretted the day that I made the start to serve my God. He has been good and kind to me in many ways, for which I thank him.

We have just had a visit from Bro. Foss, and he gave us such good advice; I will never forget it. May the Lord bless him is my prayer. We have a very good Sabbath School here, and it makes my heart rejoice to hear the children sing the songs of praise to him who is ever watching over them, if they are true and faithful—which I hope, dear children, you will be, and all come into the fold of Christ soon.

One word to the mothers. You should be very careful and set good examples before your children, for we will have to give an account for the examples that we set before the young, and my prayer is for all of the Saints, and I ask an interest in the prayers of all Saints, that I may prove faithful, that when Christ comes to make up his jewels, he may find me among the faithful; and that we may all meet in the sweet by and by, is the prayer of your sister,

ELIZA SLOCUM.

WHEELER'S GROVE, IOWA, Oct. 12th.

*Sister Frances:*—Another birthday, for which I send an offering for myself and my little daughters; they saved their mites to this end. How little it seems, but when I realize if all would thus send their mites, how far the gospel could be sent to those who have not the blessed privilege of hearing God's word as we do! Oh, that the saints would awake to their duty of paying tithing! When I look upon our barren fields I can but feel that God will claim his own, whether we are willing or not. What else can it mean? When he says plainly in his word that if we bring in our tithes and offerings he will pour out such a blessing that we will not be able to receive it? I realize that the fault is on our part. We have not kept his law and can not expect a blessing. Of those who bore their testimony at the late Reunion, of keeping the law of tithing, not one but said they had been greatly blessed in so doing; and if it is true of one, why not of another? Surely God verifies his word in every instance.

If I can raise my children to be saints in very deed, I shall think my life well spent. There are many vices in the world to keep them from, and we can not do it without the help of our Father, for we are frail creatures, and so apt to go astray ourselves when we ought to set a good example before our little ones. How thankful must the sister have felt when her boys obeyed the gospel and sought the better way that leads to life eternal! I know there are many mothers in the church whose hearts are aching because their husbands or children are out of the ark of safety. I would say to such, Be prayerful and faithful; surely God will hear the cries of his faithful saints, and in his own good time will grant them the desire of their hearts. When foes speak evil of us, may we be able to stand firm, is the prayer of your sister,

AMANDA WOOD.

LAMONI, IOWA.

*Sisters Beloved:*—I have read many letters in the Home Column with delight, and I take this opportunity of addressing you for a few moments, as our interest is in the welfare of the people of God; for I can truly say with the poet: "The friends who most cheer me on life's rugged road, Are the friends of my Master, the children of God."

Could we look abroad upon the earth and view the vast population of its extensive cities, with all their grandeur and magnificence, and behold the thousands that, through wickedness have been brought to degradation and shame, how our hearts would swell in gratitude to Him who rules on high, that our lot has been cast among the few who have heard and obeyed the first principles of salvation, and mourn as it were in sackcloth for those who have not sought for a remission of their sins through the atoning blood of the Lamb. Our eyes have been opened to behold the beauty and excellency of the kingdom, set up never more to be thrown down. The world, with all its enchantments, has no charms for the true Saints of God. They care not for the sinful pleasures which canker the soul, nor for the pomp and splendor sometimes displayed in behalf of those who sway the sceptre over nations, but strive in humility to emulate the character of the meek and lowly Savior, who never received such profound reverence and admiration, but received reproaches of a most cruel nature, was despised and rejected, mocked and spit upon, tempted and tried, but with that unsullied love which filled his bosom cried, "Father forgive them, they know not what they do." Such was the spirit that marked His footsteps all through his ministry; but from purity of purpose and nobleness of character he was obligated to rebuke wickedness through sincere love and abhorrence of sin. He said to his disciples: "This is the commandment I give unto you, that ye love one another even as I have loved you." Love is the fulfilling of the law; think of a mother's love and anxious care for the child; how she sorrows when seeing him take wrong and forbidden steps, walking in byways and crooked paths. Then remember him whose love never faileth, who is moved with tender compassion for his children, but feel a righteous indignation for their disobedience. This is the commandment: "Love one another even as I have loved you." Jealously, thou art a viper that creeps in decoys the heart, stealing that love and peace which flows from the fountain of light; planting

in its stead distrust, hatred, malice and all manner of bitter surmisings and evil forebodings! Would that each one who has felt thy sting, would cast thee out into utter oblivion, never again permitting thy head to be raised to poison the soul or diminish that high and holy principle called charity, the pure love of God. Charity should be our constant companion—she is one of whom we need never be ashamed, for in beauty she is unparalleled and, like the brilliancy of the sun, imparts warmth to our cold, selfish nature. Angels will then rejoice and watch over us; the enemy will fear and tremble, knowing her power. Praying that our love may increase and that we may be one in spirit, even the Spirit of light.”

I am yours,  
C. ACKERLY.

HOME COLUMN MISSIONARY FUND.

Sr. R. May and children, Independence, . . . . .	1 75
Missouri.	
Sr. Minnie Lemburg, Cedar Rapids, Ia. . . . .	1 00
Sr. Sarah Hudson, Columbus, Neb. . . . .	1 00
Burton Lewis, Garfield, Ark. . . . .	2 00
Miss May Lewis, Garfield, Ark. . . . .	2 00
Little Elbert Wicks, Garfield, Ark. . . . .	1 00
Bro. C. F. H. Eagle Grove, Iowa. . . . .	1 00
Sr. Mattie M., Beaver Meadows, Ala. . . . .	35
Sr. G. Walmsby, Dayton, Nev. . . . .	1 07
Sr. Julia Maitland, Tipton, Iowa. . . . .	50
A Friend, Onslow, Iowa. . . . .	25
Sr. Ella Green, Onslow, Iowa. . . . .	50
Sr. E. M. Fifer, Canton, Mo. . . . .	32
Sr. S. Givens, West Union, W. Va. . . . .	25
Sr. E. J. Griffith, Vincennes, Iowa. . . . .	1 00
Sr. Phebe Bigelow, Linden, Col. . . . .	2 00
Sr. Nancy Swan, Xenia, Ill. . . . .	1 00
Sr. S. Weldon, Walnut Creek, Cal. . . . .	50
Sr. Lucy Reams, Sheridan, Iowa. . . . .	50

LAMONT, Iowa, October 28th.

Correspondence.

BROWN CITY, Mich., Oct. 26th.

Dear Herald:—On September the first I left home, in Brown City for a place called Juniata, fifty-five miles on Port Huron and Northwestern railroad. I remained there some twenty-four days, preaching almost every night, and during the time I baptized nine, organized a branch of eighteen members; brother Levi Phelps presiding elder, brother Richard Hartnell priest. Bro. Phelps is a worker in the cause, and I am sorry such men can not be in the field. October 1st I went to Five Lakes, stayed there a few days, baptized one, and preached the funeral sermon of an old sister I baptized last May. She died strong in the faith. By her request I stayed by her bedside the last few days of her life, until she fell asleep in Jesus. On the 18th I returned home to prepare for conference which convened on the 29th. The work is moving along in this part of the vineyard fast; in fact almost every school-house and church door is open for us to preach in. Truly the harvest is great, but the laborers are few. Hope to be able to do more.

Yours in bonds,  
J. A. CARPENTER.

REED CITY, Mich., Nov. 3d.

Bro. Joseph:—Our conference is over. We had a good time. There was a large turnout. We had Bro. W. H. Kelley with us, who assisted us very much. Ten more were baptized, and a joyful time was had. Yours very truly,

J. J. CORNISH.

CLINTON, Mo., Oct. 28th.

Bro. W. W. Blair:—Your two letters to hand in time and the instructions carefully noted. The boys arrested near Osceola for disturbing meetings held by Bro. H. H. Robinson were acquitted. It cost them five dollars apiece for lawyer's fees. The case was a plain one and the evidence against them overwhelming; yet the jury did not convict them. Their attorney told them after their acquittal that they escaped only by the skin of their teeth, and should they be caught in such a scrape again it would cost them not less than seventy dollars apiece. Their attorney intended to make a plea that our church was not recognized by our Government as a body of worshippers. I had the state's attorney well posted and furnished with such papers to offset any such plea. The state's attorney understood his business well and made a telling speech, showing that we have the same rights before the law as did the Methodist or any other body of people. He read the epitome of our faith to the court and said he "would like to see the man that could say anything against that." He also read the Lake county, Ohio, court decision, giving favorable comment, all of which took the wind out of the sails of the other attorney—he weakened. I believe the decision was for the best. Had the boys been convicted, it would have brought retaliation. All have calmed down, and Bro. Curtis and I held a series of meetings at the same place, and two (man and wife) were baptized. Many more interested. The trial being held at the county seat opened a call there and we went to the court house and held two special meetings, removing a world of prejudice.

Oct. 7th, we went to Cedar county, where we held a two days' meeting. It rained considerable during the time, yet the meetings were well attended. I counted forty Saints present at one time, the majority of whom have accepted the work since I have been in this field. Such a glorious meeting for spiritual food I have not attended since I came to Missouri. Saints and sinners wept under the power of God. Tongues, interpretations, and prophecies were wisely used to the edification of the believer. There was such a unity of action that not an evil influence could be felt. Liberty in preaching was grand! On the 11th I went to Cedar Springs, and Bro. Curtis to Union school house. My appointment was of short notice, yet I had a house full. Cedar Springs is in the vicinity of my debate with Elder Price, and people flocked out to hear me. Many have accepted the work that heard the debate. I had the pleasure of baptizing the president of the moderators at that debate, and lately Bro. Curtis baptized his wife. Elder Price is on the tramp and threatens vengeance to Mormonism. We have paved the way in a number of places, and his lectures fail to interest the people. He now has struck a new idea—having had painted for his special purpose and taste, three large canvas, viz., "Jo Smith and his wives," "Jo Smith stealing the 'Manuscript Found' out of an old trunk," "The Endowment house and its scenery." His first lecture with his hobgoblin miniatures is announced for November 1st at the place we held the debate. Can he capture the port there, he thinks other points are an easy prey. We have no fears as long as we can hear the voice of our captain—Christ.

On the 13th I joined Bro. Curtis, and that very

night Elder Smith, of some note as a debater, whom the Baptists and Methodists greatly fear, put in an appearance. We had been warned in a dream to look out for breakers. Smith soon learned by the flash of our steel that it took more than a basswood sword to meet our position. He now enters a complaint against the people, and said to me, "They have told enough lies to damn the neighborhood; said that our elders have challenged them from a cat's back up to the skies." And he hung his head and sneaked out! "He used to believe in debates, but of late had come to the conclusion they were wrong!" Well, we didn't challenge anybody for a discussion, but simply held our doctrine to the front, as we felt moved by God's Holy Spirit. We closed at the Union on the 16th, and commenced at Virgil, in the Christian Church, on 17th. We were awarded the house, "provided we let them alone." This we agreed to do, provided the doctrine of the Bible didn't crowd them. We were not long finding out that we had "struck a hornet's nest." This was at the home of Elder Smith, and the camping ground of the Baptist; only five miles from where Crum and Curtis got un-boiled eggs! Crowds grew large, and the interest grand! "I thought I knew the Bible, but I don't know anything about it! It can't be met!" Such was the talk of some. Elder Smith had business (?) outside of town, and couldn't come. Some one sent him a note that he must defend his cause. He came to the front and announced a "protracted meeting" a month ahead, and promised to have J. W. Randall, or Blalock there. We held the fort for four evenings, when we had to go back to Cedar Springs, and on to Taberville for Saturday and Sunday. We could feel the air impregnated with an evil power, bent on mischief the last night. We had been going to meeting in a wagon which had been "spotted" by the enemy. The last night we changed off, Bro. Curtis going in a spring wagon and I in covered buggy. On the way from church—probably a mile—the old ministerial wagon got pelted with rocks while Curtis and I went "scot free." The wagon was well filled with men, women and children. One little boy was the only one hit, and he was not hurt. There were considerable fears of the team running, but all passed off without any material damage. The last night, just as I was to go in to the pulpit, Smith sent me word to make a challenge from the stand and he and Elder J. J. Glover of Montevall would arrange to meet it. I announced the fact to the congregation and told them to inform the gentlemen if they were anxious for a debate, let them come like men and see us; that I was not there to make public challenges to men that did not possess brass enough in their face nor had the necessary backbone to come up like men to meet the music; that we did not court discussion, but held ourselves ready to defend our cause when we thought it became necessary.

Bro. Curtis went to the Blue Ridge school-house, and I commence at the Center the 29th inst., in St. Clair county. I visited Shobe, in Bates county, August 6th, and held a few meetings. Found about fifteen who belonged to the church, but considered themselves as "scattered Saints." I left appointments and Brn. Robinson and Curtis filled them. They baptized six and report that to be a good field. It will be visited by Bro. Curtis and myself early in November.

Bro. Lambert has sent Bro. Robinson to the St. Louis district where he will labor during the winter. I hope our loss will be their gain. Missouri is now a special field, but there is not an inch of ground to be gained without great opposition.

When I was arranging to move to Clinton I saw an arsenal, in Clinton, containing a scythe, large hoe, sword, and a few other articles for war and work. I was told these were for my use and not to be touched until I was ready to use them. I looked and a large field opened before me, but the grain was green. After I moved here I had the same vision repeated, only much of the grain was ripening. I am now realizing the need of being equipped for such a field. While I was in Cedar county I run across W. P. Brown's pamphlets, sent to Bro. Reynolds. I thought for fairness sake I would carefully read them. The Lord blessed me with light, and that evening while addressing the people at Cedar Springs upon the fulness of the gospel as presented to the world by the Reorganized Church, the Spirit of God came in like a flood and witnessed to the calling of the Elders, and to the final triumph of their work in the Reorganization. Many Saints could bear witness that God blessed us for the occasion above measure. I went to my place of stopping and dreamed the following: I was with a large concourse of Saints on an immense platform which was the property of the Reorganized Church. I saw W. P. Brown there, and presently he got off hurriedly, going to the south. My attention was drawn to his work and went to see what he was doing. I found him hard at work, in a side building (one of our branches), and when I entered it he seemed flustered and flew into a passion. He had some kind of a vat built up in the corner of the building which was full and running over with filth which created such a stench that it was almost impossible to stay in the building. He was dressed in rags, was bare headed, his hair stuck up on end like a wild man's and he had a spade in his hand which was besmeared with the filth. I told him to get out of there; and he came at me trying to throw some of the filth on to my clothing, which he had succeeded in doing to some others that stood around. I had some kind of vehicle at hand which I used in my labor, and it had standards in it which were to be used for my protection. I told him if he came near me I would use one of them on him. I noticed he had attempted to besmear one of the standards with his filth. I was forced to jerk one of the standards from its socket to defend myself from his attack. He saw that he could do nothing with me and at once ran from the building, and in a moment I looked and saw him far in the west with a four-tined fork, the tines twisted and bent, the handle about one-half broke off. He was throwing in to winrows some old dried up crab grass which he had previously cut. He was working with all his might, bare headed, and looked dirty and haggard. I said to those around me, "Look! that man acts like a crazy man; and I would not be surprised if he would be sent to the asylum before a year." I really pitied the man, and felt sorry that he had thrown himself away. "Touch not the unclean thing!" is the voice of the Spirit.

O, how thankful I am that I have been called to represent such a noble work as we are in! I did want to give some of the testimonies of the

young saints in Cedar and Vernon counties in reference to the work now presided over by the present Joseph Smith. Visions, dreams and prophecies all bear witness that God is with the Reorganization.

Brother Curtis and I both can say that we never enjoyed such power and liberty of God's Spirit in presenting our claims as we have had in the last two months. God be praised!

The work done by Brn. Crum, Curtis and Robinson speaks in praise of these brethren. Other brethren of the district labor when and where they can, and mostly under their own directions. Bro. Crum has been at home for some time, but we hope to see him out soon again. Bro. Curtis has come to the front as one of our best and wisest laborers—spiritual and of good report among the brethren. We have a vast field before us, and almost in every neighborhood we find one of the old abettors against the saints of bygone days. The work is prospering, and nearly every one that embraces it receives a testimony at once. Thus we are confirmed in the work and feel encouraged to try to overcome all the bad, saving ourselves and others from influences of sin. Thus may we labor and work.

Yours,

I. N. WHITE.

OLIVET, Dakota, Oct. 22d.

*Dear Herald:*—After our last letter we continued all the week at Mondamin, baptizing one—Mrs. Dr. Miller. The next week we held forth at Beaman school-house in Bro. J. Gunsolley's neighborhood, where a splendid interest was manifested. This place should be thoroughly worked. From here we went to Persia, stopping at Council Bluffs to hear Bro. Forscutt's grand effort in answer to the Rev. Lamb. At Persia we found the interest fair and expect to see some take hold the work there.

On Saturday we left for the Reunion, and to say that we enjoyed it would be putting it mildly. Staying till the close, we came directly home, where we enjoyed the society of relatives and friends for a day and a half and then away to attend some business at the county seat; thence to view the wonderful "Corn Palace," the marvel of the season; thence to Little Sioux where, at the request of Bro. J. F. McDowell, their worthy president, we spoke three times; now to our home again making flying visits to relatives and friends, preaching in the branch on Sunday, and next morning on our way to this territory, stopping the first night with Bro. Townsend of Sioux City. Next morning we were on our way, and after some four hours' ride behind the "Iron horse," having traversed the counties of Union, Clay, Yankton and Bon Homme, we arrived at Scotland, and leaving our grips with the station agent, we go on foot in search of Bro. John Patten. Having a misunderstanding, we were delayed at Scotland till so late that we were only enabled to get some five miles out when night came on, and we were compelled to stop with a family of Russians.

We could not help wondering while here, if some who think the elders have such an easy time of it, would have been willing to exchange places with us. Next day after six miles' travel we found Br. Patten, where we are at present writing, and have an appointment out for to-morrow. Yesterday we were out visiting and handing out tracts, and found one old man who knew all

about "Joe Smith and the Mormons!" Knew about his walking on the water at Westfield, N. Y., where some wicked boys sawed the plank and Joseph came near drowning. Having our note book handy we interrogated him as follows: "Where were you living at the time?" "In Pennsylvania." "Did you see it?" "No; my cousin told me." "What year did it occur in?" "Can't tell." "Was it before the Saints came to Kirtland?" "Yes." "Did you ever know other than what you heard?" "No." "Did you ever live near them?" "Six or seven miles." He now began to think it time to go to work, but after we had put away pencil and book, he forgot about his work and entertained us at quite a length about his religion.

We have been reading the "Golden Bible," and felt sorry to see the ignorance of the author in the thought that an unlearned mind could more readily except an idea clothed in rhetoric, than if it were dressed in simple language, though there be many more words used.

We find it is yet some seventy miles to the destination of Bro. Smith's request, and whether we shall be able to push on, only time can reveal. To any that may desire to drop a line of encouragement to "the boy" in these far off lands, our permanent address is Moorhead, Iowa. Praying for Zion's weal and progress I am,

In bonds,

J. W. WIGHT.

VIOLA, Iowa, Oct. 31st.

*Bro. Joseph:*—Since my last to you I have been made glad by the obedience of two more of earth's nobility unto the celestial law, under my hands, a Mrs. Sutton, and her son. He is a promising young man aged about twenty. The mother was for eighteen years an Adventist. At my first discourse in her hearing she came to me eagerly saying: "Oh, how good it is to hear such words." My subject was "The Kingdom of God;" text, "Seek ye first," &c. When her friends and relatives found she was interested in our faith, they commenced the usual course of "heroics," draping a lay figure with the "filthy rags" chosen from the clothes-press of their own vile imaginations, essaying to make it pass muster as Joseph the Seer. But they failed. She said to them, "You leave your bibles at home and come to me with stories. Those are poor arguments with which to rebut a 'Thus saith the Lord.'" The son was equally as firm and reasonable, and the enemy passed on discomfited, probably to renew the attack when we are far away to suggest doubts and trouble them. Bro. Roth officiated in confirmation, the Spirit being manifest in prophetic utterances of promise and warning. There is still a bright prospect for further additions in that vicinity. We will strive for the sheaves as they may be given strength. John and I pull well in the harness together.

I look back with a grateful heart to the time when I was "down the hill" and you wrote so kindly and encouragingly to unworthy me that I renewed my covenant, saw myself as I was, the work as it was and is, and in God's fear I humbly girt myself for battle. May "my shield be my bier," my wounds in front, nor faint nor shrink, nor flee the battle's brunt. God bless you, and those who love you, and stand by you for love of the truth.

Yours,

WILL MAITLAND.

KINGSTON, Mo., Oct. 31st.

*Bro. Blair:*—I am here, and rejoice to find that all that were our friends before Mr. Braden came here are our friends still, not moved one whit, and that the work is in as good shape as before. Clark Braden's efforts prove futile here. Yesterday and last night I preached in the Hall, and it was packed from end to end. Our congregations are larger than ever, and people more friendly, if possible. Come again, Mr. Braden. To-night and to-morrow night, I am to reply to his lectures. I don't think all who desire will be able to get into the Hall. Our flag still floats proudly, thank God.

Yours for truth,  
H. C. BRONSON.

DOWLAIS, Wales, Oct. 16th.

*Dear Herald:*—Please inform the friends of the Welsh Mission that Elder John D. Jones, according to appointment, is now laboring in Wales, visiting the branches, cheering and strengthening the Saints. He also preaches when and wherever he can, in or out doors, no difference with him, and sometimes to large and attentive audiences. We appreciate his labors. He has baptized four. We pray earnestly to God to bless his efforts and make him very prosperous.

THOMAS E. JENKINS.

OXFORD, Idaho, Oct. 29th.

*Dear Herald:*—It fills my heart with gladness to read the testimonies from the saints in your columns; and with permission I will add one in which the power of God was made manifest in my behalf. During the spring of 1869, in the State of Wisconsin, I was attacked with a severe pain in the head, which started with the rising of the sun, increasing until mid-day, and then ceasing as the sun went down; and by the time the sun had set the pain ceased until the next morning when it would commence before sunrise, getting more intense each day and finally ceasing about two hours at midnight; this increasing seven or eight days, at which time the pain grew lighter each day until it had entirely ceased, making the duration of each attack fourteen or sixteen days. At times it seemed as though death would have been a happy release. And from 1869 until 1886 I was certain to have from one to three attacks of this kind during each year. I tried different kinds of medicine, but to no avail. The physicians told me that it could never be cured; so I had given up all hopes of getting rid of it in this life. And when it once started, there seemed no way of checking it until it had continued the length of time mentioned. Bro. R. J. Anthony held services at Oxford, November 10th, 1886, and I went to hear him, as I had never had a sermon by an elder of the Reorganized Church, and on the 22d received baptism at his hands, and I do say that his example is worthy of imitation, and I ask God to bless his labors in connection with all others who are trying to build up the Master's kingdom.

February 10th, 1886, some others presented themselves for baptism, Bro. Joseph Luff administering the same. The pain in my head had began its work again two or three days previous; so I concluded to not attend the baptism. I told Bro. Luff that I could not go by reason of the distress in my head. But he insisted on my going, so I went. And while at the confirmation it was decided that I should be ordained, and du-

ring the ordination Bro. Luff asked God in the name of Jesus Christ to remove the pain. And from that day to this I have been entirely free from the distress which had troubled me so long. I feel to thank Bro. Luff, and give God the glory.

Yours in Bonds,  
W. H. HARRIS.

COLDWATER, Mich., Nov. 2d.

*Bro. Joseph:*—I have been stopping here a few days on my way east from Galien conference, which was a decided success. I leave to-morrow for Jonesville, Hillsdale county, Michigan, to open up the work in a new field. This "breaking the ice" business seems to be my forte. I am holding myself in readiness to go to Sandusky county, Ohio, on call, to be slaughtered by a Campbellite preacher who threatens to eat the elder who puts in an appearance. Well, it is consoling to think that after I am eaten it will be trying to his digestion. All goes well.

B. V. SPRINGER.

WALLSEND, N. S. W., Sep. 30th.

*Bro. Joseph, Dear Sir:*—We have no word of Bro. T. W. Smith yet, though by letter last mail—six weeks ago—we were expecting him, all the Saints are anxiously expecting him and longingly waiting for him. The misunderstanding in branch government, and tenets of faith, are satisfactorily settled in the Hamilton branch, and with the knowledge learned by suffering it is hoped they will move on harmoniously as Saints should. The Wallsend branch is doing better now than at any time since my arrival in these colonies. Bro. Gregory of Wallsend was seriously hurt in the mine, a lot of coal falling on him, he is getting well. The neighbors think it strange that he should get well so quickly, when another miner not so dangerously injured died soon after, "To some is given faith to be healed," and I suppose this means also to some faith is not given to be healed, at least there are some who do not receive the blessing of health, so readily received by others. Mrs. Burton writes me that Bro. Stewart is suffering much with cancer in the face, two have been taken from his face, one with the lance, the other with poultices. The Saints all sympathize with him, and sorrowing with him would gladly relieve his suffering—some "come up out of great tribulations."

I expect to leave to-morrow for Forster in the ketch *Ability*, to visit for a few days with the Saints there, then return to this place again. The Saints will miss Bro. Hyde's articles in the *Herald*, he was one of Emma's favorite writers. He had the pleasing faculty of presenting dogma and tenet in so clear and charitable a manner that none need be offended, and yet never compromised truth or the faith for sentimental liberalism—a great gift surely.

It was a great treat to us to read Bro. Mills' letters of conference, Lamoni and travels. If his body and powers were as strong as his spirit he would wake up the world, and make mountain, valley and plain ring with the glad tidings of the new covenant in Jesus,—one of Israel's mighty men, boiling over with charity and love for the latter day work and its presidents. May he long continue to lift up his voice in proclamation of those principles so dear to him and all Saints.

The Saints here are generally in favor of the *Autumn Leaves*, and quite a number will take it.

I do not suppose there is any doubt about the need of it, nor of its support, unless the indifference of the Saints increases. I hope it will be well sustained; and believe it will be amply maintained in good wholesome instructive reading matter. Emma writes that she and Addie are well and that the Saints in Victoria are enjoying themselves in the work.

Your brother in Christ,  
JOSEPH F. BURTON.

KENSINGTON, Leopold, P. O.,  
(near Geelong), Sept. 12th, 1887.

*Dear Brother Burton:*—I received your kind letter of the 30th ult. with priest's license enclosed. I was very glad to get it. We are still meeting at brother Craig's house, or at Mr. Richardson's every Wednesday evening. We are not many in number, for the Saints only attend. Our meetings, however, are very pleasant, and I believe we are all being strengthened in the inner man.

There is a marked difference in Bro Johnston. The spirit seems to have blessed him considerably. Recently he gave an address in the Wesleyan Sunday School (of which he is superintendent) on "Baptism." He came out clearly and distinctly on the subject, upholding the Saint view of the matter. If he goes on that way I expect they will soon turn him out of the Sunday School. Mrs. and Miss Craig have resigned their positions as organists in the Wesleyan Church. I have resigned my position as a local preacher and member of the Wesleyan Church. I rejoice at all these things, for I trust that they will soon lead to our having services of our own on the Lord's day. I wish we had, for none of the Saints really feel comfortable or at home among the Wesleyans now. Doubtless this is the Lord's way of forcing us to come out from amongst them and be a separate people.

One great difficulty with us is the want of a church or suitable meeting house. Mr. Richardson has been very kind; but there are inconveniences to him and his wife, I am afraid, in our meeting there, and besides, the outside public will not come to a private house, on ordinary occasions, as they would go to a church or other public meeting place. I have been praying, and I have urged upon some of the others to pray that the Master would open up the way so that we could get a church or meeting house of our own. We all beg an interest in your prayers that we may grow spiritually, and that the Lord would answer our prayers for a church.

I have not seen brother and sister Woods since you left. It is too far to walk over to their house, and I have no trap by means of which I could drive. I hear that they still attend the Salvation Army meetings at Geelong. Mr. Richardson and his wife have not yet been immersed. Probably they will be when you come back. I hope so, for I am sure they are missing a blessing. I suppose you have already met your worthy colleague in the work—Bro. Smith. We always remember you in our prayers. I am sure the Saints will be glad to see Bro. Smith and yourself when you can make it convenient to come.

I can not help but think that the Geelong district would make a better headquarters than Hastings. The fields are white unto the harvest round and about Geelong, I firmly believe. Preachers skilled in the word, and full of the

Holy Ghost are what are needed. We pray that the Lord in his own good time will open a wide door here. I feel a growing desire for more of the indwelling of the Spirit. My wife and brother are like-minded.

With kindest Christian love to yourself and Bro. Smith, if he be with you, and to all the Saints where you now are,

I remain your brother in Christ,  
W. J. TREMBATH.

SIGEL, Michigan, Oct. 25th.

*Dear Herald:*—I am young in the cause, but the wonderful work for me; he has brought me out of darkness into light, and has placed my feet upon that rock, Christ Jesus. I was a baptist over seven years, and thought I had obeyed all the commands of God until I heard this gospel preached in its fulness. I then knew it was the true gospel, that which Christ and his apostles taught. When I spoke to my folks about joining the church, they told me not to be carried away with every wind of doctrine. I thank God that I have ever heard the true doctrine and obeyed it. It has never carried me away, or led me astray; but it has shown me the way in which I was to go. I was baptized last New Year's day, and about two weeks after I was taken with very severe sickness. Friends sat up with me night after night; some of them asked me if they should send for an elder. I said, no. I did not then have faith to be healed. I became worse, and the thought came to my mind that the Lord could remove all pain and disease from me if I put my trust in him. An elder was sent for; he came and administered to me, and I was raised up from my bed of affliction. I had been doctoring some for three years before that for dyspepsia and other ailments, and it did not cure me. But I have never suffered with dyspepsia since I was administered to, though my health is poorly yet.

Your sister in Christ,  
SARAH MORGAN.

ALLISTON, Ont., 1st Nov.

*Bro. Joseph:*—I thought a few words from Canada might be interesting to many of the *Herald* readers, and as I am home for a few days getting things fixed for winter to leave my wife as comfortable as I can while out in the field for the next few months, therefore having a little relaxation I avail myself of the opportunity.

I left home the twenty-sixth of last May (after returning from Kirtland Conference), and have been laboring incessantly till October twenty-fifth, in the Kent and Elgin district with good results,—having baptized twenty-two while there. I count the number baptized but a very small showing for the amount of labor, as I preached every night in the week except Saturdays, with the exception of two or three broken weeks. I was assisted by brother Peter McBrayne, a priest, and Bro. Archy McKenzie also helped some, preaching a few times. Bro. Asa Vickery aided me all he could, opening meetings, assisting to confirm, &c. He is afflicted with rheumatism very much, which prevents him going into the field; but he has desired the prayers of the Saints and has been administered to. The Lindsley branch, over which he presides, has been in a very low condition for several years; but the Lord has revived the work there, and when I left all were in unity and good will; and I am told

the branch is in better spiritual condition that it has ever been; fourteen were added to the number, and others are halting between opinions.

I preached in Blenheim, Chatham, Lindsley, Pardosville, Baddertown, Tilbury Center, Botney, Camden, and near Charing Cross; during all my labors I was kindly cared for, each one seeming to vie with the other to do all they could in making openings, and caring for me in a hospitable way. I received good aid from Bro. Coburn of Blenheim and Bro. Bacon while preaching at Pardosville. Bro. Richard Coburn is a good man and a faithful minister. Bro. Samuel Bacon would be a useful man in the work if he could only get out, but is prevented by reason of having to care for his little family. Bro. Coburn is also aided by E. Coburn, and peace reigns among the ministers and members of the Blenheim branch.

At Baddertown there are a goodly number of Saints scattered over a few miles, not so far but what they could attend meeting most of the time if proper means were employed to induce them to gather. Elder A. McKenzie lives here. He is one of the most genial and hospitable men in the district, and has a very fine family, where one feels quite at home; but Bro. Archy does not exert himself to keep the branch alive though he and family are all alive to the work. At Tilbury Centre Bro. Walter Corless is the presiding officer, a good man and a credit to society as well as the church; he is assisted by Bro. Henry Atkinson, and their branch is in good working order and has one of the best conducted and best attended Sabbath schools in the Latter Day Saints cause in Canada. At Botany (now called Howard), there are a dozen or more Saints, one of whom is a priest, Bro. McBrayne, but does not hold meeting with the branch. But he is out on every opportunity preaching in other places and is liked as a man, and has been blessed in his ministry. Bro. Peter is rather radical in some concerns of life. He has the advice and influence of an excellent wife, and as she has lately come into the work, will be of good help to strengthen his hands.

At Chatham there has been a good work done during the summer. The branch numbers over sixty, where a little over a year ago there was no branch. Bro. A. Leverton was the principal genius in raising and moving the work here. He is president of the district, and the right man for it, an able man in doctrine, and prudent in all things. I believe he has baptized eighteen between June and September. The district is large; calls for preaching many; laborers few; Saints as a general rule at peace and in harmony. They are beginning to observe the law of tithing, and the agent has no trouble.

The conference held at Chatham was in all points a good one. All were blessed. Bro. Coburn will furnish the minutes in due time giving details. After conference I left for the London Conference as I am to labor in the London district for the next session. This was also a good and profitable conference, held at the Masonville branch, a new branch of sixty members. The work in the London district is onward. Many new converts have been added by the joint labors of Elders J. H. Lake, W. J. Smith and R. C. Evans. There are now three branches waiting time and other considerations to be organized. The demand for preaching is very urgent and widespread in this district, so much so that most

of the demands, or calls, will have to be neglected for a long time. I can not now give the exact number baptized in the London district since the June conference, but think about eighty or ninety during the four months, and fifty in the other district during the same time.

Bro. J. H. Merriam was compelled to leave the mission on account of his wife's ill health, for which we feel very sorry, as she was quite a sufferer. Bro. Merriam made a record of ten baptisms, I think, with all the hindrance he had to meet. Although I was poorly most of the summer, I am now feeling very well, and never felt better in the work. I enjoy good liberty, and all else to help. Desire to be remembered by all as I remember all. Yours in bonds,

J. A. MCINTOSH.

SAN LUIS OBISPO, Cal., Oct. 27th.

*Editors Herald:*—Please notify the traveling ministry through your columns that I am here, alone so far as I know, and would be pleased to have any passing this way to call on me. I would also be pleased to see, or communicate with any of the faith living in San Luis Obispo county. I can be found at the depot, where I am employed as operator and clerk.

Yours for truth,  
D. E. LANDER.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE OTHER SIDE.

WILL you allow me a little space in your columns to reply to some articles appearing in the *Kingston Times*, of October 14th regarding the Bronson and Braden controversy at Kingston. The articles referred to in their entirety are both misleading and deceptive, and many statements contained in them are entirely false, while the real facts have been knowingly and wilfully withheld from the public. The facts are as follows, as scores of the best people of Kingston can testify: On the 10th of July last, in company with Elder J. T. Kinneman, of Stewartsville, I commenced a series of meetings at Kingston, lasting one week. After I had closed my meeting, Rev. Bedall, of the M. E. Church, on Sunday night July 17th, made an uncalled for and an ungentlemanly attack on a part of our faith. At the close of his remarks I announced that I would remain longer and reply to him the following evening. At the close of my reply, I stated that, as the matter had virtually come to a joint issue between us I would present the following propositions:

1st. Is the Reorganized Church of Jesus Christ of Latter Day Saints in harmony with the New Testament Scriptures in doctrine and Church Organization. I would affirm this, if any representative man of good moral standing would deny, providing the one so accepting would affirm that the church he represented was in harmony with New Testament Scriptures in doctrine and church organization.

3d. Is the Book of Mormon of human origin? We to deny.

4th. Is the Book of Mormon an inspired production? We to affirm.

Rev. Bedall refused to accept these propositions except the two last and they to be changed to suit his notion, and then to be discussed in the Kingston papers. I heard nothing more of this until September 18th, when I received a letter from Rev. Bedall, submitting some very cunningly devised propositions something like those in the article referred to. I wrote Rev. Bedall that I would not accept propositions that embraced only side issues and give opportunity to my opponent to throw dirt and filth, for I discovered that such would be the case seeing that the propositions plainly bore the earmarks of Clark Braden. I called Rev. Bedall's attention to the proposition I submitted in public on the 18th of July, and told him that on those propositions we were willing to enter the contest at once, and that I still regarded them as embracing the whole issue fairly and squarely. But subsequent developments showed that all this time Clark Braden was the power behind the throne, and was the tool to do the dirty work for Rev. Bedall and the framer of those very cunning propositions. On the sixth of October I visited Kingston and there found Clark Braden, the would-be Mormon slayer, and the cats paw for Rev. Bedall to pull the chestnuts out of the fire, lecturing on Mormonism as he called it. I attended his lecture on the night of the 6th, notwithstanding Clark Braden had said the night before that I dare not come to Kingston while he was there, and listened to his false statements and bare assertions, and his sweeping challenge to any champion of the Latter Day Saints. At the close of his lecture I asked permission to make a statement. I called the people's attention to the proposition that I had submitted on the 18th of July on which all this talk of discussion is predicated, and read them again and asked Elder Braden if he would accept, and the great Mormon annihilator said he would not. Braden then said the question at issue was, was Joseph Smith a prophet of God? I then to accommodate him offered to substitute for my third proposition the following: Was Joseph Smith a true prophet of God? We to affirm.

I then asked Elder Braden if he would accept them so presented, and to my great surprise after all his gush and bluster and challenging he said he would not. Now I ask every thinking man and woman of Kingston where is the back down, and who has done it? Clark Braden with all his blowing and dirt throwing, and suffering himself to become the dirty tool of Rev. Bedall to blacken the character of the Latter Day Saints if possible, is too cowardly to accept propositions for discussion that are fair and involve the issue squarely, but will only agree to discuss some parts of our faith where he thinks he sees a good opportunity to tear us down by working upon the prejudices of the people. He is too cowardly to defend the claims of his own church, for he well knows it does not harmonize with the Bible either in doctrine or church organ-

ization, and yet he has the brazen effrontery to tell the people that his is the Church of Christ.

In conclusion let me say that we are now willing and have been to meet Clark Braden or any one else at Kingston or elsewhere in a joint discussion on the propositions submitted by us on the 18th of July, which involves the vital issues. Now let him come up to the work like a man, or else let him and his howling supporters forever hereafter hold their peace, and let Rev. Bedall make another effort to secure some one who has a little more grit and a little less wind to do the work for him which he dare not undertake to do himself.

H. C. BRONSON.

Kingston (Mo.) Times, Oct. 21, 1887.

## M A N .

BY ROBERT M. ELVIN.

[Concluded.]

Now there is one branch of this question hinted at by our last authority, namely, that man is close akin to God, that I wish to investigate, for there is a certain class, and I know not but what they may be found in every church, that profess to believe, that whereas our corporeal bodies are all drawn from one common fund, and at that change we call death the particles constituting our corporeal bodies are, in their disintegration, carried back to the common fund, and likewise contend that the spirit of man is a subtle, unperceivable something that is also held in a common fund, and that when a child is born into the world that, by some process not explained, an unknown quantity of this subtle something is placed within this newcomer, and continues therein until it is freed at the time of death when this subtle something goes back to the common fund from whence it came. This unique doctrine may be quite consoling and comforting to some, but to me the annihilation of our personal identity is tantamount to the complete cancellation of our individual responsibilities. And further, it is a negation of the scriptural instruction on future rewards and punishments. This would rob us of incentives to live a life of sacrifice and righteousness, and likewise remove the fear of punishment for a life of sinfulness and crime. All civilized nations recognize, and provide for, the individual responsibility of their citizens. For the upright, honorable, and trustworthy, there are places of trust and emolument; while for the refractory, incorrigible law-breakers, punishments are provided.

I now submit some scriptural evidence on this important subject: "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." Job 32:8. In this the statement is both positive and clear, that in man is "a spirit," and the "a" makes it plain that spirits are separate and distinct one from the other, possessing and individuality as truly as men in mortality. The body in this verse in denominated "man;" and the spirit and the body united is called "them." As this plurality is susceptible of receiving "inspiration" or instruction, we are next concern-

ed to learn more; for "the body without the spirit is dead." James 2:26. Therefore in the absence of the spirit, the inane body would not be in a condition to receive instruction. This conclusion forces upon us the solution of the question, Is the spirit, outside and independent of the body, an intelligent entity and in a condition to receive instruction with its freedom from the body? Or, expressed in other words, is it able to exercise volition before entering the corporeal body, and also subsequent to leaving it? The testimony of Elihu, the prophet, is not in any way weakened by these words of Job: "Thou has clothed me with skin and flesh, and hast fenced (hedged) me with bones and sinews. Thou hast granted me life and favor, and thy visitation hath preserved my spirit." Job 10:11, 12. Here Job asserts his individuality before the creation of his body, and calls that which constitutes the body clothing. The same thought is expressed thus in a transposed mood.—"For we know that if our earthly house (body) of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that, being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. 5:1-4. Here is a party in possession of his body and talks of leaving the body as we would talk of leaving a house, and in considering his personality and individuality the corporeal body is not taken into account.

Rev. T. DeWitt Talmage, in his first sermon in 1886, uses this language:—"The theory of a pre-existence—that we each one existed in some other world before coming to this—has been advocated by a few able minds, but it is only a theory, and as consciousness can recall no memories of such an existence it is in the nature of the case an unverifiable hypothesis."

I was a little surprised when I read this weak reason from this able and learned minister. Why should he hesitate to believe and accept the doctrine of our pre-existence, and with no stronger or clearer evidence at his command, promise, in the most positive manner, eternal life to all who accept his teachings. All those who are conversant with the Bible can easily perceive that the hope of life after death, and a crown of glory in the world to come, rests on the same evidence that proves our existence that antedates birth. True that we are unable to call up from memories' hall any of the scenes and acts of our prior life. But who can remember his birth, or the immediate scenes of infantile days? And because of an inability to so remember, is that any proof of our non-existence? Verily no. We look forward to the hour and article of death, and all beyond is blank. Does it, however, indicate our non-existence in the life hereafter? Verily, no. We turn to the revelations of God as the man of our counsel—"In the beginning was the word."—John 1:1. This

word was the child born of the virgin Mary. For proof of this we read,—“And the word was made flesh and dwelt among us,” (John 1: 14), thus establishing the fact that the “word” is Christ. What did he do in the beginning? “All things were made by him; and without him was not anything made that was made.”—John 1: 3. Words are inadequate to express the matchless wisdom and almost incomprehensible work of creation, and all was done by Christ our Lord and Savior, while in his pre-existent state. If the Master possessed life, intelligence and creative powers thousands of years before his birth in this world, would it be extravagant to believe that others as well as Christ had a pre-existence? Hear the prayer of Christ, and with meek and holy trust banish every doubt and fear:—“And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.”—John 17: 5. This so directly teaches, and by the Lord personally, his existence and power prior to the creation of the world, that it seems almost a waste of time to attempt further to prove it. Patient reader, please go with me again and we will find one additional pre-existent man.—“Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out from the womb I sanctified thee, and I ordained thee a prophet unto the nations.”—Jer. 1: 4-5. Was ever language more plain? A direct revelation from the Eternal God unto His servant, explaining that before any earthly provisions had been made for a body, God “knew” Jeremiah—not the body that he was to inhabit when he should arrive upon earth. And, more than this, Jeremiah was set apart to be a prophet to the nations, and this by ordination. All this transpired before the birth of the fleshly body.

While Christ the personification of all truth, wisdom and knowledge, was here among men as a teacher, this question was asked him: “Master, who did sin? this man, or his parents, that he was born blind?”—John 9: 2. What a golden opportunity was now presented to the Master Mind of the universe to forever settle the issue of pre-existence which then was placed under immediate consideration by the question presented by the disciples, and which, by the answer made, the free agency, conscious and responsible pre-existence of the blind man before his birth is conceded by Christ! Would he have kept silence had pre-existence been untrue? He could not and been honest with his disciples. The mission of Christ to earth was to make salvation possible unto all men; therefore the following is applicable: “Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.”—Heb. 3: 14. That those referred to are identical with Christ, the word “likewise” so indicates,—that as he was endowed with understanding, wisdom, knowledge, glory and creative power while in his pre-exist-

ent state, so also were these “children” before they were clothed upon with “flesh and blood.” But why multiply evidence and argument upon such a plain and almost self-evident proposition!

Close neighbor to the foregoing is the question of consciousness while the body lies in the grave. There is a school of worshippers that professes to believe that, with the cessation of life the body and spirit are equally in a condition of dormancy. By a careful reading of Ezek. 32: 17-30, it will be seen that all the “uncircumcised”—which is but another name for the wicked—after their destruction by death, are consigned to the “pit,” “hell,” “nether parts of the earth;” and in each statement the place of the body is called “the grave,” while the spirit, or intelligent person, goes either to the “pit,” “hell,” or the “nether parts of the earth.” This last view of the place where the spirits of the departed are, is neither new nor novel. Flavius Josephus so taught in his discourse to the Greeks. I care nothing as to the location of hell, the place of the wicked; but do they realize their situation? Have they a consciousness while in the prison-house? Speaking of that vast throng of the wicked, who “are gone down to hell,” the word tells us that “Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army, slain by the sword, saith the Lord God.”—Ezek. 32: 31. How could “comfort” be given or administered, if these were in an unconscious state? The language of the scripture would be without meaning if they could. But if we consider that these were all wicked and turned into prison, then the following has both light comfort and common sense: “As for thee also, by the blood of the covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee.”—Zech. 9: 11, 12. Here is the redemptive work of Christ clearly outlined, wherein prisoners in a “pit wherein is no water,” (that is a picture of our orthodox hell), are hopeful of emancipation, and that the covenant of Christ is that by which they shall obtain their liberty. Also: “I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.”—Isa. 42: 6. This plan promises “to proclaim liberty to the captives, and the opening of the prison to them that are bound,” and is reaffirmed in Isa. 61: 1.

That God has here given his pledge that, through Christ, those in “prison” shall be freed, there is but little room for dispute. But as to the conscious state of prisoners, and the means of their deliverance, all may not be agreed. But as it was his work, perhaps he understood it full as well as any of the prophets who wrote about it, and better than the many of the present time who are wise above that which is written. Therefore let us

hear the irrefragable word of the Lord:—“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.”—John 5: 25. This startling announcement blanched the faces and filled the hearts of his audience with awe. The idea of the gospel being preached to the dead, and that through the preaching these dead were to be made alive! And he, perceiving their confusion, overwhelmed them with, “Marvel not at this; for the hour is coming, in the which *all* that are in the graves shall hear his voice.”—John 5: 28. What would you think of a man so lost to a proper interpretation of this scripture as to tell the people that Christ meant those who were “dead in sin”? or that Jesus went out to some graveyard and preached to the mouldering clay of the departed spirits! No, no; he but reiterated that which had been foretold by Isaiah and Zechariah, and now for the fulfillment of those prophetic promises:—“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing.”—1 Pet. 3: 18-20. No gift of prescience is necessary to discover the meaning of the foregoing scripture. Suppose we reduce Peter’s account to a succinct, tabulated statement, so its full value may be the easier understood and appreciated.

1.—By the “determinate counsel” of God, Christ, the acceptable offering for sin, should make perfect atonement, suffer the ignominious death of the cross, and this was the covenant “by the blood” of and in which the “prisoners” had implicit “hope” that the time of their deliverance had fully arrived.

2.—Not only was this “sin-offering” without “spot,” or “blemish,” but it was sinless and just, pure and holy, and as Christ gave his own body as the sacrifice, he was also the priest who made the offering; and,

3.—This “just one” died for the “unjust;” and to the wicked was granted the means of reconciliation with God; that under the condition of these articles of reconciliation they might obtain the full fruition of salvation, and this not limited as to any particular period or age of the world, for “God is no respecter of persons,” and his love for the race was so great that he “sent his Son into the world, not to condemn the world.” Christ was completely in unison with the purpose and will of his Father: “But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.”—Rom. 5: 8. Yea, the Lord perished on the tree for wayward, sinful, wicked man!

4.—The object of this atonement was, that Christ by his mission work through the principles of the gospel, “might bring us to God;” and ere he made the offering, he promised thus; “and I, if I be lifted up from the earth, will draw all men unto me.”—John 12: 32.

5.—It was the body born of the virgin Mary that died upon the cross, and this was most appropriate. This pure and sinless body was offered to purchase the redemption of the sinful body of man.

6.—After this most severe ordeal, the separation of the body and spirit, Christ was "quickened by the Spirit." There be some who are quite sure it was immediately after the death of the body that the Spirit of Christ was quickened by the Holy Spirit; while there are others who hold the opinion that the quickening did not take place until the third day, and that it was the flesh that was revived; but neither of these ideas will make nugatory the statement that Christ was "quickened by the Spirit" as an essential qualification for the work that he was about to accomplish.

7.—The pre-requisite to qualify any one to be a true representative of the government of God, in speaking authoritatively to those who are to be administered unto, either in word or ordinance, is the unction of the Holy Spirit, which has the double office work to perform of bearing "record in heaven," and to "witness in earth," and "by which" Christ was to do his preaching, even as he had from the beginning of his ministry in telling the gladsome news.

8.—The manifest purpose in preaching is to warn of evil, of sin and wrong doing, and to point out to those preached unto the means of grace whereby they can free themselves from that which is inimical to their best interests and happiness and comply with whatever the law imposes as necessary, that they may make their "peace, calling and election sure." And all of this presupposes that those who are preached to, are conscious, intelligent, responsible, and so situated that their condition can be changed and improved; otherwise the preaching to them would only be a jest, a taunt, a farce and an insult.

9.—Peter was particular to use the word "spirits," as meaning the subjects that had a dispensation of the gospel committed unto them by the immediate, direct and personal work of Him who said "the dead shall hear the voice of the Son of God." There is no account of Christ ever preaching to living persons a sermon after he went to the cross. It is therefore not strange that in this new work the apostle should be so clear in mentioning the parties to be benefitted. And it was providential that he did so, as there is so much of unbelief, such want of faith with those who profess Christ.

10.—Why should it be thought a thing incredible that the "Son of God" should go to the "prison" to preach deliverance to those held as captives therein? Is not God supreme in the entire arcana of his universe? And did he not give unto his Son "all power," "in heaven and in earth?" (Matt. 28:18). And to make this sure, doubly sure, he says: "All things are delivered unto me of my Father."—Matt. 11:27. And David, in the fulness of his ecstatic delight, makes his "harp of a thousand strings" to sing; "for thou wilt not leave my soul [spirit] in hell."—Ps. 16:10. Some will say this was prophesied of

Christ. All right; we will not dispute it; and further, I believe that it was fulfilled to the very letter. But here is one more, and it is a daisy in the wilderness of sin of narrow mindedness and unwillingness to believe all that the prophets and apostles have said: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there."—Ps. 139:7, 8. "Hell from beneath is moved for thee, to meet thee at thy coming."—Isa. 14:9. These all unite to prove that God's power is not limited, and that his chief minister is Christ.

11.—It is but legitimate that there should be a "prison," into which the spirit of man be put, for the reason that, while here in the free exercise of his probation and agency, he disregarded the means of salvation, and transgressed more or less the divine law. Every violation of law must be punished, and we can not be ignorant of the fact that, under the present state of affairs, not a hundredth part of the sin enacted is atoned during life; therefore, in the very nature of the eternal provisions, a prison—a hell—is made, that mercy shall not rob justice.

The reason given why these "spirits" were in "prison," was, that they were "disobedient;" and that on account of their disobedience they were kept in the "prison house." This clearly establishes a second probation, or a chance of reform after death, a belief in which is now rapidly on the increase.

We now turn and see the consequence to those to whom Christ preached the gospel while they were "prisoners of hope:" "For, for this cause was the gospel preached also [i. e. likewise; in like manner; further. Ed.] to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Pet. 4:6. Here seems to be a key furnished by inspiration that reveals the possibility that the spirit out of the body possesses will-power, and may desire to live in harmony with the law of God; and that for their acts while in the spirit life they shall be held accountable and also be judged, even as "men in the flesh" are judged.

The spirit is sensible of its surroundings, having likes and dislikes, the power to decide between pain and pleasure, to reason from cause to effect, and is not only conscious of its immediate surroundings, but also the things of earth-life are remembered:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in the lifetime receiv-

est thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke 16:19-31.

Some people think and teach that the forgoing account is parabolic; but that is not only a grievous blunder, but an unwarrantable assertion, and it also causes many to stumble and make shipwreck of their faith in gospel truth. Christ never taught, or used an illustration, with a view to perplex or mystify, but always to reflect light and make the subject in hand more plain. As there is not a single particle of evidence to prove that the account of the rich man and the sore-covered beggar was an imagery; and as it is not contrary to any known truth of the Bible, nor yet of science, we should accept the recital made by Christ as a real truth from the actual events of life, and that that which befell these two men may also become the experience of others; that in this present life and in the world of spirits we shall never be deprived of the power to act and think. This is the crowning glory of man; that it is, his inalienable right to do as he shall elect; that in the choice of that which is good, pure and noble, he will be approbated by God, the Savior, and all the holy angels and all just men; whereas, if he shall choose evil and the haunts of crime and sin, he must personally bear the results.

When John the Divine was a prisoner on the Island of Patmos, working in the mines, God blessed him with many grand visions; and as the veil was drawn aside, Christ, who loved him much, visited him in his lonely abode and gave these consoling words; "And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death."—Rev. 1:17, 18. Glory! glory!! glory be to our God and his Christ! The power of both "hell" and "death" are in the keeping of him that took a body of the nature of Abraham, was acquainted with grief, who knows our every weakness, and has pity for the poor of earth.

There seems to be not only a necessity for a second probation, but also a justifiable reason to hope for it in figures furnished us by the best statisticians, for the average mortality of the race is about one each second of time; and as there are sixty minutes in each hour, with twenty-four hours in each day, we should stop and think that the deathrate every day is eighty-six thousand four hundred.

One of the ablest preachers of our time informs us, in a sermon lately preached in St. Louis, Missouri, that the aggregate of

conversions made, by all the churches, are equal to twice the number converted on the memorable day of pentecost, or, six thousand every day. Supposing this to be true, we have the fearful, astounding loss to God and his kingdom of eighty thousand four hundred every day! Now if the antique idea that "death ends all" be true, what a commentary upon the idea that God has all power, is filled with love divine and yet the Devil, the eternal enemy of man, receives into his dominions about ninety per cent of all that leave this earth!

Let us put this work in figures for one year's time, and see what they look like. Total deaths for one year, 31,536,000; while the total conversions, or those who enter heaven are only 219,000. The difference in these two sums would be 31,317,000, the few (?) the Devil gets to increase the hot regions! Say, Mr. Antisecond-probation-man; are you not a little ashamed to deny Christ's mission to the spirit world and the possibility of a change for good on the other shore of "Jordan's stormy bank"? Man was created for the glory of his Maker; but through the perversity of false or uninspired teachers the truth is made a thing of naught, a laughing-stock to thinking men. The absurd idea that the Allwise should only obtain the infinitesimal few—about ten per cent—and the evil power obtain the overwhelming majority over the mighty phalanx who sing in symphony "the song of Moses and the Lamb" until heaven and earth shall tremble, while the blood-washed hosts acclaim the triumphs of Him that "treadeth the winepress of the fierceness and wrath of Almighty God"—Rev. 19: 15. What are the victories that Christ shall be honored with?—"I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction."—Hosea, 13: 14. "He will swallow up death in victory."—Isa. 25: 8. "O death where is thy sting? O grave (marginal reading, "hell") where is thy victory?"—1 Cor. 15: 55. "and death and hell were cast into the lake of fire."—Rev. 20: 14. "And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years."—Rev. 20: 2. These are but a few select passages that exhibit the prowess of "the Captain of our salvation"—and all for the express purpose to better man's condition, that every hour he may not stand in mortal dread of those enemies of the soul—death, the grave, hell and the devil. For all these shall become subject to the matchless power of Christ our Lord.

There is one more very important consideration; it is suggested by this question: "If a man die shall he live again?"—Job. 14: 14. It would appear almost a waste of time to attempt to demonstrate, that the change we call death does most emphatically take place; and, as strange as it may sound, there are a class of so-called scientists that pretend to believe and teach that there is neither sickness or death; but that these conditions are only a hallucination of the mind; the sad experience and trials of life. The absent ones whom we

still love and have a longing, anxious and confident desire for, we shall yet greet in peace. The silent city of the dead, "God's half acre," with its marble slabs, is but a witness testifying that man who is born of woman, is of few days, amidst the vacillating, transitory scenes of earth life. But shall he live again? One who asked this question, answers it; "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job. 19: 25-27.

Here is one man that had sustaining hope; and notwithstanding that he expected to sleep the sleep of death and his body crumble back to dust, yet in his flesh, in the immortal state, he would stand upon the earth and see God. What grand and implicit confidence did this old man possess! That the Bible teaches the resurrection of the dead, few will deny. But how extensive will it be? is a question that receives manifold answers. I shall not seek in this to multiply evidences, but only introduce direct testimony.

In the vision that God gave to Ezekiel of the resurrection, the latter is told it was the whole house of Israel."—Ezek. 37: 11. This is amplified in the following: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 21, 22. Under the death sentence, none can claim exemption. If God sees fit to commute the sentence unto any, that is his business. We have no plea upon which to demur to the execution of the general demands of the law. But it will be observed in the above scripture that in the death sentence is the word "all." That is the important factor in the decision; and that the word "all" in the promise of the resurrection proves beyond a peradventure or a doubt, that the resurrection will be co-extensive with the ruin that death shall work. Thus it will be perceived that the bands of death shall be removed from the whole human family, through the meritorious work of Jesus Christ. Let not the reader, however, form a wrong opinion and think that a resurrection is equivalent to eternal salvation at the right hand of God; for be it understood that in the resurrection the law of judging "every man according to their works," (Rev. 20: 13), will be observed, and that consequently there must be a wide difference in rewards and crowns of glory. Paul, the great theologian of the New Testament, illustrates the glory obtained in the resurrection, using the sun, moon, and stars, as types: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Cor. 41, 42.

From our standpoint of observation, the sun is chief in grandeur as an illuminator of this mundane sphere, and eclipses the other luminous ordinances of the heavens.

There is, to us, but one sun; therefore all those who shall attain unto this glory will be a unit in glory, one in condition; so also those who shall gain the glory represented by the moon, they, too, will be one; but as inferior in glory, as the moon is inferior to the sun. But the third class will have no unity or oneness in their glory, for the difference in that glory will be as wide as the luster of the brightest star from the twinkling of the dimmest little star. The degree of glory will depend upon the individual life of the person. Christ hath made it possible for all men to attain unto the highest glory, in the resurrection: "Blessed and holy is he that hath part in the first resurrection."—Rev. 20: 6. This clearly indicates that there will be more than one resurrection. And how shall we attain unto this first resurrection, that with David we can say: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."—Ps. 17: 15.

To give a full and complete delineation of the several successive steps necessary to take, for the man without any knowledge of God and his divine laws, would be more than is proper to include in this essay. But I will state that the leading features are these: Faith in the unchangeable God, and in his revelations. Faith in, and an acceptance of, Jesus Christ as the Son of God, the only redeemer of mankind; a willing and cheerful submission to the gospel provisions, after which, living a pure and holy life, above reproach, before all men; seeking and doing good—this will secure to all a part in the glory with the "Sun of righteousness."

And all those who shall be so unspeakably happy as to obtain credentials to the first resurrection can truthfully proclaim,— "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together."—Rom. 8: 16, 17.

Under this promise, what shall be the inheritance of man? We are told that our inheritance is to be a home in glory with Christ. We are led now to ask, Where will that happy home be? Hear the promise that God made to Israel, the people of His choice:

"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children forever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."—Ezek. 37: 25-28.

If the foregoing is a title in "*fee simple*," Israel is assured as to where their inheritance will be.

In the beatitudes which Jesus taught in the sermon on the mount, he said: "Blessed are the meek, for they shall inherit the earth."—Matt. 5: 5. This promise can

not be fulfilled under the present existing state of affairs of the nations and governments of earth, and will not be in force till the Autocrat of heaven shall rule in equity and righteousness for all mankind. That time will come; and all the promises will be fulfilled unto man; for some will be permitted to say: "And has made us unto our God kings and priests; and we shall reign on the earth."—Rev. 5:10. More than this, those who shall escape the second death, "they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6. "And I heard a great voice out of heaven, saying; "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 20:3,4.

As the future kingdom of Christ on earth and the reign of the Saints with Christ for a thousand years, are conceded by such a respectable number in all churches, I will not cite more evidence thereon.

I have examined man as an animal and have given reasons why he may aspire to a higher sphere than now occupied by the most advanced of the race. I also gave reasons for his life, or pre-existence ere he came into this mortal state of being. I have also examined the conscious state of the dead, the doctrine of the resurrection, and of the inheritance of the righteous on earth. Man, surely, is "the noblest work of God." The subject is not exhausted, and never can be. I therefore submit these lines to your careful consideration, that perhaps they may aid in reflecting to some degree your great responsibilities to God, to yourself and fellow pilgrims of earth, that the hope of eternal life and immortal glory shall prove indeed a light to your path as you climb the hill of Zion and gain the peace and heavenly union at the end of the race.

## Conference Minutes.

### NODAWAY.

This district conference convened with the Platte branch, near Sweet Home, Nodaway county, Missouri, October 1st, 1887, James Thomas, president, R. K. Ross jr., clerk, *pro tem*. Branch Reports:—Eureka 20 members; 1 baptized and 2 died. Platte 81; 3 baptized, 1 died. Ross Grove 26; 5 baptized. Elders A. J. Moore, Charles Williams, C. Christensen, Ole Madison, Wm. Powell, R. K. Ross jr., and Jas. Thomas, reported their labors. Priest A. Jensen, and Teachers C. C. Nelson and J. Ford reported. R. K. Ross, jr., Bishop's Agent reported on hand last report \$1; received since \$32, and paid out \$12, leaving on hand \$21. On motion it was decided that this conference request of the General Conference to continue Elders James Thomas and A. J. Moore in this district. On motion, the appointing of the time and place for the next conference is to be made by Brn. Thomas and Moore; also that they appoint a two-days' meeting in each branch. James Thomas was chosen president of the district, Joseph Flory, secretary, and R. K. Ross jr., was sustained as Bishop's Agent. Preaching in the evening by Elders J.

W. Johnson, Charles Williams and A. B. Moore. Sunday, 11 a. m., preaching by Elder Woodhead, from Daniel, chapter 2, the subject being ably presented by him. Saint's meeting at 2 p. m., at which time 2 were confirmed who had been baptized. The Spirit was present to the confirming of the Saints and causing them to rejoice. Preaching at night by Elder A. B. Moore.

### NORTHERN MICHIGAN.

Conference met at Bay Port, Friday evening, October 28th, 1887. Preaching by Elder John Shippy. Saturday, 29th, met at nine a. m. for prayer and testimony. Preaching at 11:30 by Elder W. H. Kelley. At 2:30 p. m. conference business began, W. H. Kelley president, J. J. Cornish assistant, E. Delong clerk, and J. A. Grant assistant. Branch Reports.—Iosco 38, Sherman 33, Gravel Creek 43, Reese 18, Forester 27, St. Thomas 28, Gideon, 36, Chase 12; Hersey 104, Juniata 15; Maple Valley 57, Free Soil 18, Bay Port 75. Elders Reports.—E. A. Shelly (baptized 2), George Cleveland, Robert Davis (baptized 4), Levi Phelps (baptized 3), J. A. Carpenter (baptized 26), A. Barr (baptized 4), J. Shippy, E. Delong (baptized 2), J. J. Cornish (baptized 50). W. H. Kelley reported favorably of the work done in his mission. Priests W. Davis (baptized 2), E. Martindale, Wm. Dowker (baptized 1), C. Green (baptized 1), J. Burch, E. Pearson, L. Rustin, P. Sirbrooks, J. A. Grant, S. Shippy, C. E. Grant, — O'Brien, A. Buntnell, — Leds-worth, Hughill. Deacons C. Gillingham, John Blackenbery. On motion J. J. Bailey was released as Bishop's Agent, and A. Barr was recommended in his stead. J. J. Cornish was chosen district president, and J. A. Grant secretary. A vote of thanks was given J. J. Bailey for his service as Bishop's Agent, and to J. A. Carpenter as district secretary. The following were appointed delegates to General Conference, Elders J. J. Cornish, George Cleveland, Andrew Barr, J. A. Carpenter, Robert Davis. Moved and carried that this district defray Elder John J. Cornish's expenses to General Conference. On motion William Davis was ordained an elder and E. Flinn a priest. All the officers were sustained in righteousness including the president of this mission. Moved and carried that when we adjourn we do so to meet at Hersey, on the call of the president. Preaching Saturday evening by E. Delong. Sunday morning, October 30th, met at nine a. m. for prayer and testimony. Preaching in the forenoon by W. H. Kelley. Subject: "Strive to enter in at the straight gate." Preaching at 2 p. m. by Elder Cornish, after which ten were baptized by Elder Cornish. At 7 p. m. eleven were confirmed by Elders W. H. Kelley, John Shippy, and J. J. Cornish, after which W. H. Kelley preached.

### EASTERN IOWA.

Conference met at Canton, Iowa, October 8th and 9th, 1887, Jerome Ruby presiding, W. T. Maitland secretary. Branches reported: Davenport, Apostolic, Jackson and Butternut Grove; Buffalo no report. Elders reported: Jerome Ruby (baptized 1), J. S. Roth, seventy, (baptized 4). Priests reported: James R. Johnson, D. W. Clow, W. T. Maitland (baptized 4). Committee of three appointed to investigate, and, if possible, adjust affairs in Buffalo branch. J. S. Roth was sustained as missionary, as per appointment. Moved that the Elders Court decision in the case of the Church *versus* Adah Briggs, viz., that she be disfellowshipped, is in force in default of a First Presidency decision (to which court an appeal was taken), and that the secretary be instructed to embody the sense of this resolution in the minutes of this conference, to be published in the *Herald*. J. Ruby was sustained as president till next conference, W. T. Maitland secretary; and the church authorities were sustained. Preaching Sunday at 11 a. m. by W. Turner, followed by J. S. Roth. Two candidates were baptized by J. S. Roth. Preaching by Jerome Ruby at 7:30 p. m. Sacrament meeting followed after preaching, in charge of J. S. Roth. Adjourned subject to call of the president. Marked unity and peace prevailed throughout the entire session. Net gain

since last conference by baptism 20. J. S. Roth and W. T. Maitland continued the meetings ten days after conference, and Bro. Roth baptized one and others ready.

## Miscellaneous.

### MARRIED.

BRIGGS—MOORE.—At the residence of brother T. H. Moore, September 15th, 1887, by Elder William Bradbury, Azziel E. Briggs and sister Florence Rosina Moore, both of Providence, Rhode Island.

May the union thus effected,  
Ever firm and happy prove,  
By each word and act cemented,  
Consummate in that above.

GRIFFIN—TABBUT.—At Lake View, Becker county, Minnesota, at the home of the bride's parents, elder and Sr. Andrew Tabbut, September 21st, 1887, Bro. William C. Griffin and sister Harriet Tabbut. Elder T. J. Martin officiating.

### DIED.

MORGAN.—At Merthyr Tydvil, Wales, October 1st, 1887, Elder John Morgan, aged 60 years. Funeral service at the house, by T. E. Jenkins, and in the chapel by Mr. Jones, Congregational minister.

SUMMERFIELD.—At his home near Stewartsville, Missouri, October 16th, 1887, Edwin, son of Bro. Wm. and Sr. Ann Summerfield, aged 18 years, 6 months, 16 days, after an illness of about two weeks. Edwin was a kind and dutiful son, and has passed on at an early day in life into the hands of a just Father. Bro. J. M. Terry preached the sermon, assisted by Bro. J. H. Meriam. He was interred at the DeKalb branch cemetery. A large concourse of friends and sympathizers were present.

FERGUSON.—Sister Martha Jane Ferguson died October 27th, 1887. She was born in Oswego county, New York, November 29th, 1849, and was baptized at Nauvoo, Illinois, in November 1870. She has been a faithful wife and is the mother of six children, five of whom are left to mourn her death. She departed in peace. At the last moment she testified that little Clara and Uncle Milo were waiting to welcome her home; and turning to the family she took each one by the hand and bade them good-by, giving each a word of good cheer, telling them not to fear, for she was going home to rest. She then passed away without a struggle. She has been a most faithful testator for the truth during all the time of her membership of seventeen years in the church, and leaves a large number of friends and acquaintances to mourn her departure.

CORRECTION.—On page 648, read John E., instead of "John C. Rogerson."

### THE POWER OF REPRODUCTION.

THE mines of Laurium were worked by the ancient Greeks 1,500 years ago, but their processes were very crude. The immense beds of refuse which they left behind them contained considerable silver, which has been extracted by improved methods of mining. After the refuse had been carried to the furnaces, yellow poppies sprang up and blossomed on the level which had been cleared. A German scientist affirms that this peculiar species—*glauclium*—was described by Pliny and Dioscorides, but had disappeared from the earth and was unknown to modern science until the refuse at Laurium, under which the seed had been concealed for 1,500 or 2,000 years, was cleared away.

PRESIDENT Taylor, of the National Temperance League of Great Britain, says that thirty years ago the advocates of temperance there could have been counted on one's fingers, whereas to-day the movement excites intense interest, and is constantly gaining ground.

## MAKING OTHERS HAPPY.

MAKE a rule, and pray to God to help you to keep it, never if possible, to lie; down at night without being able to say, "I have made one human being at least a little wiser, or a little happier, or a little better this day." You will find it easier than you think, and pleasanter; easier, because you do God's work, God will surely find you work to do; and pleasanter, because in return for the trouble it may cost you or the choking of foolish, vulgar pride it may cost you, you will have a peace of mind, a quiet of temper, cheerfulness and hopefulness about yourself and all around you, such as you never felt before; and over and above that, if you look for a reward in the life to come, recollect this: What we have to hope for in the life to come is to enter into the joy of our Lord. And how did he fulfil that joy but by humbling Himself and taking the form of a slave, and coming not to be ministered to but to minister, and to give His whole life, even to the death upon the cross a ransom for many. If you wish to enter into the joy of our Lord, be sure that His joy is now, as it was in the Judea of old, over every sinner that repenteth, every mourner that is comforted, and every hungry mouth that is fed, every poor soul, sick or in prison, who is visited.—*Sel.*

**FIGURES THAT WILL COUNT.**—Three states have voted on the constitutional prohibitory amendment, and although they have failed to carry it yet the votes for it have been very strong. Michigan cast 178,000 votes for prohibition, Texas 129,000, and Tennessee 120,000, an aggregate of 427,000. Here is a vote which politicians can not ignore. Though it does not yet represent a majority in those states, yet it does represent a powerful minority—a minority which is every day gaining in strength and numbers. When this minority solidifies into one compact mass, and presents a bold front at the ballot box there will be no power on earth which can resist it. Right is with the minority, and it will win.—*Sel.*

## AUTUMN LEAVES.

We wish to notify our friends who have sent in their names for *Autumn Leaves* that we expect to get out the first or January number about December 15th, and trust that none who have sent us their names will fail to forward the money as soon as convenient. Send by bank check on Chicago, Illinois, P. O. money order on Lamoni, Iowa, Express Check, or registered letter, at our risk. We can not be responsible for money sent in unregistered letters or by Postal Note. Let our friends bear in mind that we are depending entirely upon their promise of money when called for, and trust they will be prompt in sending the same. Address all letters to

M. WALKER,  
Lamoni, Decatur County, Iowa.

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, November 19, 1887.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH

EDITOR.

W. W. BLAIR

ASSOCIATE EDITOR.

Lamoni, Iowa, Nov. 19, 1887.

### POPULAR OBJECTIONS ANSWERED.

WE received a communication some time since from a Mr. Wood McIntire, (perhaps a minister) in which he urges numerous popular objections to the faith and claims of the Saints, which we now answer seriatim, and at some length:

"It has been my lot for some time to be among your people, and I have heard the restoration of the gospel gifts preached by them."

If our ministry did not preach the restoration of "the gospel gifts," that fact would be good evidence that they were not Christ's ministers; for his ministers, from John the Baptist to the last one mentioned in the Bible, preached them.

"This I fully believe will be done in the fulness of time, but I doubt it being done already as your people claim."

The very fact that our ministers have promised "the gospel gifts" to those who faithfully accept the gospel and serve Christ humbly in this age should be strong presumptive evidence to the honest investigator that these gifts are enjoyed by the faithful Saints; for they would not promise them if they were not enjoyed, lest a failure to receive them, when faithfully, earnestly sought after, would expose them to censure and condemnation.

"For these are my reasons: No one outside of your church has ever been able to see any of the manifestations of the Spirit."

Many persons, when not in the church, have witnessed the signs following the believer, for they have seen the sick healed, heard tongues and prophecies and witnessed their fulfilment.

"When I ask the members about this they say the signs are to follow the believer, and not precede them."

It is true that the signs are to follow the believer. To deny this is to deny the testimony of Jesus Christ, for he says, "And these signs shall follow them that believe."—Matt. 16: 17.

In harmony with this Paul says, "for whatsoever is not of faith is sin;" (Rom. 14: 23); and, "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6. Jesus taught that the signs were only for those who had faith; for when his disciples failed to cast out an evil spirit, though they had "authority" to do so, he said to them that the failure was, "Because of your unbelief." Matt. 17: 20. Again, "according to your faith be it unto you." Matt. 9: 29. "Thy faith hath made thee whole." Matt. 9: 21, etc., etc.

"Certainly, if the gifts are restored, it should be as of old."

Yes, sir, precisely; and the gifts are restored "as of old;" and they can not be enjoyed nor manifested except in a similar manner as anciently—just as God wills.

"We find many instances of public healing by the disciples as well as by Christ."

Yes; there were "many instances of public healing by the disciples as well as by Christ;" but these were the result of faith, and confirmatory of faith: "And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all."—Acts 3: 16. "The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed."—Acts 14: 9. "And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."—St. Luke 17: 5, 6.

"And instances are not wanting where articles taken from the person of Paul healed the sick."

"Yes; this is testified of by the ancient Saints; and we have heard of cases somewhat like these testified of by the Saints in this age.

"After Christ's time the dead were raised. Now do you or your people claim this power?"

The Saints do not claim the power to raise the dead. And anciently they did not claim this power. But they did believe that God could raise the dead, and we read that this was done. The Saints of this age believe He can do the same wherever and whenever there is similar faith and righteousness. When the conditions favor it, then, as anciently, the same works may be done of God; for he says, "I am God; I change not."

"Jesus says 'These works shall you do, and greater than these, because I go to my Father.'"

But Jesus does not say that his disciples

were to do those "greater works" in this world. The language implies that they were to do them in the future from this life, for he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John 14: 12.

"Your people claim that no sign or miracle was ever wrought to make believers."

We deny that miracles, as a rule, were wrought to make believers of those who were wilful of heedless unbelievers. Jesus did not work a miracle to convert Satan, nor to convert the Jews and Romans at the cross, nor did he exhibit his resurrected body to the unbelieving Jews and convert them. Paul tells us that believers are made by hearing the word of God as preached by those sent of God: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach except they be sent?"—Rom. 10: 8-15.

"Read what word Christ sent to John the Baptist."

John the Baptist was not an unbeliever. He was a child of God, and a member of and minister in God's kingdom. But thrown into prison, he was under great temptation and trial, and he needed his faith revived, increased, and confirmed—that is all.

"I would like you or some of your elders to read and explain Exodus 4: 5."

This chapter, with the subsequent history of the Egyptians, proves that faith is not originated by miracles. We reiterate the fact, that faith comes by hearing the truths of God declared by competent authority—this is an eternal principle.

"All the signs given by Moses seemed to be for the express purpose of making believers."

If they were designed to make believers out of the Egyptians, then that "express purpose" failed totally. But if designed to increase and confirm the faith of Israel,

then that was largely accomplished, both in the days of Moses and in all subsequent generations. The signs wrought by Moses and under that dispensation *confirmed* the faith of Moses and the trusting Israelites; but they hardened the unbelieving Egyptians.

"The Apostle Paul certainly understood that signs were given to make believers, for he says, 1 Cor. 14: 22, "Wherefore, tongues are for a sign, not to them that believe, but to them that believe not."

Yes; in the same sense that they were to those on the day of Pentecost, (Acts 2: 1-13), namely, to those who believed in God and therefore believed in a coming Messiah and were so faithful as to come up from the surrounding nations to serve God. These faithful worshipers believed in the God of their fathers and in his wonderful works, and hence were not unbelievers in the proper sense of that word. These evidently had not heard Christ—their hoped for Messiah—nor his ministers till Peter preached to them on that memorable occasion, and for that reason they were not believers previously in a crucified and risen Redeemer. But it seems that among them there were some faithless, formal worshipers—therefore genuine unbelievers—and neither the gifts of tongues nor the preaching of Peter served to convert them to faith in Christ; for these "mocking said, These men are full of new wine." Of this class of unbelievers Paul has well said,—"If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, [in the tongues spoken. Ed.] or unbelievers, [that is, unbelievers in God and his miraculous gifts and powers bestowed upon men. Ed.] will they not say that ye are mad?"—1 Cor. 14: 23. So we see this latter class of unbelievers are not converted by the gift of tongues.

"And as Acts 2: 43, 'And fear came upon every soul, and many wonders and signs were done by the apostles.'"

This is true; but it is nowhere said, or intimated, that these things were done among unbelievers, nor for the purpose of converting them; but the contexts show that they were done among the "all that believed," mentioned in verse 44, same chapter.

"And by the hands of the apostles were many signs and wonders wrought among the people."—Acts. 5: 12.

This text with its contexts prove beyond question that these "signs and wonders" were wrought, not among unbelievers, nor to beget faith in and convert unbelievers, but among and for those who believed, for it reads:—"And great fear came upon all the church, and upon as many as heard these things. And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women); insomuch that they

brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by night overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them that were vexed with unclean spirits: and they were healed every one."—Acts, 5: 11-16.

"Now, if the gifts are restored, how is it you will keep unbelievers from finding out that it is so?"

We do not keep people from finding out that the gifts are restored to believers. But we seek to have them learn of that fact in God's good way, and have no authority to do otherwise. Jesus says:—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 17. And though he was the Messiah and held divine power greater than any or all the servants of God, yet he, too, was obedient to the will and the law of heaven and worked in strict accordance therewith; hence it is said of his ministrations in his own country; "And he did not many mighty works there *because of their unbelief.*"—Matt. 13: 58. It is the eternal, unchangeable law of God that, "If ye will not believe, surely ye shall not be established."—Isa. 7: 9. And, "According to your faith be it unto you."—Matt. 9: 29.

"There is here an elder's wife that is nearly blind."

God has never promised that all the blind—or partially blind—among his people should be healed. History confirms this view, and Jesus endorses it; for he said to miracle seekers:—"And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the day of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogues, when they heard these things, were filled with wrath."—Luke, 4: 23-28.

"If she was healed it could not be hid. And there was an elder preached here some time ago that was deaf as a post."

Yes; and Timothy, Paul's son according to the gospel, and a very excellent and important minister, was afflicted with his "often infirmities," even though Paul and many others had the gift of healing, and at times wrought wonderful miracles when God gave the needed faith and power to do so. And Paul said to Timothy: "But Trophimus have I left at Miletum sick," (2 Tim. 4: 20), which he no doubt would not have done if he held power to heal whom he would and when he would. Paul knew that the gifts could be exercis-

ed and enjoyed only as God willed and when he willed; for he taught that gifts and miracles were wrought by "the self-same Spirit;" and, what is very important to observe, "dividing to every man severally as *he* [the Spirit] will."—1 Cor. 12: 11. Paul tells us that he had bodily "infirmities" and "afflictions," (2 Cor. 11: 30; 12: 5-10; 2: 2, 4; Phil, 4: 14; 1 Thess. 3: 7), and it is therefore no wonder that Christ's servants in this age should suffer similar conditions.

"Signs don't seem to follow the believer quite enough, it seems to me."

We presume the promised signs follow the believer now, just in proportion to the correctness and the strength of their faith in God and his word; also when, and where, and upon whom God sees fit to bestow them. He does not change, and when persons in this age obey faithfully his word, live near to him by humbly and prayerfully keeping his commandments, he will bestow upon them spiritual gifts and blessings such as are promised faithful believers. But they *must* serve God in "his ways," and "walk in his paths," otherwise they have no promise. Many thousand Saints now testify that by obeying the restored gospel, they have by holy lives and by faithful fervent prayer, received the Holy Spirit and some of its promised manifestations. Wherein there is any lack, it is because of unfaithfulness and unbelief.

#### PERSECUTION AND ITS CAUSES.

(Continued from page 732).

Two days later on, the following occurred:

#### "PUBLIC MEETING.

The citizens of Clay County met, pursuant to adjournment. The chairman and secretary, resumed their stations, when the committee appointed by a public meeting held at the Court House in the town of Liberty on Wednesday, June 29th, to confer with the Mormon Leaders and to present to them the Preamble and Resolutions passed by said meeting. Met according to the appointment at the house of Mr. Cowan and through the chairman of the committee, Woodson J. Moss, reported to the meeting the response of the Mormons to the preamble and resolutions passed at the aforesaid meeting on Wednesday, the 29th, which is as follows:

At a respectable meeting of the elders of the church of Latter Day Saints, held in Clay county, Missouri, on Friday, the 1st day of July, 1836; W. W. Phelps was called to the chair, and John Corrill appointed secretary. The preamble and resolutions from a meeting of citizens was read and a committee of twelve, viz.: E. Partridge, I. Morley, L. Wight, T. B. Marsh, E. Higbee, C. Beebe, J. Hitchcock, I. Higbee, S. Bent, T. Billings, J. Emett, and R. Evans were appointed, who retired, and after a short time reported the following preamble and resolutions:

That we, (the Mormons so-called), are grateful for the kindness which has been shown to us by the citizens of Clay, since we have resided with them, and being desirous for peace and wishing the good, rather than the ill-will of mankind, will use all honorable means to allay the excitement, and so far as we can, remove any foundation for jealousies against us as a people. We are aware

that many rumors prejudicial to us as a society are afloat, and time only can prove their falsity to the world at large. We deny having claim to this, or any other county or country further than we purchase with money, or more than the constitution and laws allow us as free American citizens. We have taken no part for or against slavery, but are opposed to the abolitionists, and consider that men have a right to hold slaves or not according to law. We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruptions of the world, but we do not believe it right to interfere with bond servants nor preach the gospel to, nor meddle with, or influence them in the least to cause them to be dissatisfied with their situation in this life, thereby jeopardizing the lives of men. Such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude. We deny holding any communications with the Indians, and mean to hold ourselves as ready to defend our country against their barbarous ravages as any other people. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and unalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly. It is needless to enter into a further detail of our faith or mention our sufferings:—Therefore,

1st. Resolved, For the sake of friendship, and to be in a covenant of peace with the citizens of Clay county, and the citizens of Clay county to be in a covenant of peace with us, notwithstanding the necessary loss of property and expense we incur in moving, we comply with the requisitions of their resolutions in leaving the county of Clay, as explained by the preamble accompanying the same; and that we will use our exertions to have the church do the same; and that we will also exert ourselves to stop the tide of emigration of our people to this county.

2d. Resolved, That we accept of the friendly offer verbally tendered to us, by the committee yesterday, to assist us in selecting a location and removing to it.

3d. Resolved, unanimously, that this meeting accept and adopt the above preamble and resolutions which are here presented by the committee.

4th. Resolved, That T. B. Marsh, L. Wight, and S. Bent be a committee to carry these proceedings to the meeting of the citizens of Clay, to be held to-morrow at Liberty.

The above was unanimously adopted by the meeting.

W. W. PHELPS, Chairman,

JOHN CORRILL, Secretary.

Resolved, That this meeting do accept and receive the reply of the Mormons to the resolution passed on Wednesday the 29th June as perfectly satisfactory.

Be it further resolved by this meeting that we will use our utmost endeavors to carry into effect the object contained in the preamble and resolution passed on Wednesday the 29th and as agreed to by the Mormons.

Be it further resolved, that we urge it on our fellow citizens to keep the peace towards the Mormons as good faith, justice, morality, and religion require us.

Be it further resolved, that a committee of ten

persons, two in each township be appointed to raise money by subscription to aid those of the Mormons who may from necessity require it to leave this county.

Resolved, that Samuel Tillery, Jeremiah Migner, and Abraham Shafer, be appointed a committee to receive the pecuniary aid by subscription for the purpose of aiding the poor persons that may belong to the Mormons in removing from this county to their place of abode and that the Elders of the church be requested to report the above named persons to the aforesaid committee who will judge of the proofs and facts entitling the Mormons to pecuniary aid and appropriate the funds accordingly.

Resolved, That said committee be authorized to employ some suitable person to accompany those that may wish to examine a new country, it is also understood that if the money which may be received by the committee is not appropriated for the purpose above named it shall be refunded back in proportion to the amount subscribed.

Resolved, That the chair appoint five persons in each township to carry the object of the above resolutions into effect.

The following gentlemen were then appointed in the different townships. For Liberty township, John Thornton, Joel Turnham, Peter Rogers, John Bird, David Atchison. For Fishing River township, Elisha Cameron, E. Price, G. Withers, M. Welton, James Kazey. For Platte township, T. C. Gordon, S. Harris, W. Owens, L. Rollins, J. Marsh. For Washington township, B. Riley, S. Crawford, T. Findley, G. McIlvaine, P. Y. G. Barte. For Gallatin township, D. Dale, W. Nash, Wm. Todd, B. Ricketts, J. Forbion.

Be it further Resolved, That this meeting recommend the Mormons to the good treatment of the citizens of the adjoining counties. We also recommend the inhabitants of the neighboring counties to assist the Mormons, in selecting some abiding place for their people where they will be in a measure the only occupants and when none will be anxious to molest them.

Resolved, that the proceedings of this meeting be handed over to the publishers of the Far West with a request that it be printed.

Which was severally read and unanimously adopted. On motion the meeting adjourned.

JOHN BIRD, Chair.

JOHN F. DOHERTY, Sec.

LIBERTY, July 2d, 1836.

—*Messenger and Advocate*, vol. 2, pps. 359, 360, 361.

And in order to further show the forbearing, long-suffering, self-denying Christian spirit, also the wise, patient counsel and conduct of the Saints and their leading men, we add this:

KIRTLAND, Geauga County, Ohio,  
July 25th, 1836.

To John Thornton, Esq., Peter Rogers, Esq., Andrew Robertson, Esq., James T. V. Thompson, Esq., Col. William T. Wood, Dr. Woodson F. Moss, James Hughes, Esq., David R. Atchison, Esq., and A. W. Doniphan, Esq.

GENTLEMEN,—

We have just, perused, with feelings of deep interest, an article in the "Far West," printed at Liberty, Clay County, Mo., containing the proceedings of a public meeting of the citizens of said county upon the subject of an excitement now prevailing among you occasioned, either from false reports against the Church of Latter

Day Saints, or from the fact that said church is dangerous to the welfare of your country, and will, if suffered among you, cause the ties of peace and friendship, so desirable among all men, to be burst asunder and bring war and desolation upon your now pleasant homes.

Under existing circumstances, while rumor is afloat with her accustomed cunning, and while public opinion is fast settling like a flood-tide against the members of said church, we can not but admire the candor with which your preamble and resolutions were clothed, as presented to the meeting of the citizens of Clay county on the 29th of June last. Though, as you expressed in your report to said meeting—"We do not contend that we have the least right, under the constitution and laws of the country, to expel them by force,"—yet communities may be, at times, unexpectedly thrown into a situation, when wisdom, prudence, and that first item in nature's law, SELF-DEFENCE would dictate that the responsible and influential part should step forward and guide the public mind in a course to save difficulty, preserve rights, and spare the innocent blood from staining the soil so dearly purchased with the fortunes and lives of our fathers. And as you have come forward as "mediators," to prevent the effusion of blood and save disasters consequent upon civil war, we take this opportunity to present to you, though strangers, and through you, if you wish, to the people of Clay county, our heart-felt gratitude for every kindness rendered our friends in affliction, when driven from their peaceful homes; and to yourselves also for the prudent course in the present excited state of your community. But, in doing this, justice to ourselves as communicants of that church to which our friends belong, and duty towards them as acquaintances and former fellow citizens, require us to say something to exonerate them from the foul charges brought against them to deprive them of their constitutional privileges and drive them from the face of society.

They have been charged, in consequence of the whims and vain notions of some few uninformed, with claiming that upper country, and that ere long they were to possess it, at all hazards, and in defiance of all consequences. This is unjust, and far from a foundation in truth; a thing not expected, not looked for, not desired by this society, as a people, and where the idea could have originated is unknown to us. We do not, neither did we ever insinuate a thing of this kind or hear it from the leading men of the society now in your country. There is nothing in all our religious faith to warrant it, but on the contrary, the most strict injunctions to live in obedience to the laws, and follow peace with all men. And we doubt not but a recurrence to the Jackson county difficulties with our friends, will fully satisfy you that at least, heretofore, such has been the course followed by them. That instead of fighting for their own rights, they have sacrificed them for a season, to wait the redress guaranteed in the law, and so anxiously looked for at a time distant from this. We have been, and are still clearly under the conviction that had our friends been disposed, they might have maintained their possessions in Jackson county. They might have resorted to the same barbarous means with their neighbors, throwing down dwellings, threatening lives, driving innocent women and children from their homes, and

thereby have annoyed their enemies equally, at least. But this, to their credit, and which must ever remain upon the pages of time to their honor, they did not. They had possessions; they had homes; they had sacred rights; and more still, they had helpless, harmless innocence, with an approving conscience that they had violated no law of their country or their God, to urge them forward. But to show to all that they were willing to forego these for the peace of their country, they tamely submitted, and have since been wanderers among strangers, (though hospitable,) without homes. We think these sufficient reasons to show to your patriotic minds, that our friends, instead of having a wish to expel a community by force of arms, would suffer their rights to be taken from them before shedding blood.

Another charge brought against our friends is that of being dangerous in societies "where slavery is tolerated and practiced." Without occupying time here, we refer you to the April (1836) No. of the "Latter Day Saints' Messenger and Advocate," printed at this place, a copy of which we forward to each of you. From the length of time which has transpired since its publication, you can easily see that it was put forth for no other reason than to correct the public mind generally, without a reference or expectation of an excitement of the nature of the one now in your country. Why we refer you to this publication, particularly, is because many of our friends who are now at the west were in this place when this paper made its appearance, and from personal observation gave it their decided approbation, and expressed those sentiments to be their own in the fullest particular.

Another charge of great magnitude is brought against our friends in the west—of "keeping up a constant communication with the Indian tribes on our frontier, with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined, by heaven, to inherit this land, in common with themselves." We know of nothing, under the present aspect of our Indian relations, calculated to rouse the fears of the people of the Upper Missouri, more than a combination or influence of this nature; and we can not look upon it other than one of the most subtle purposes of those whose feelings are embittered against our friends, to turn the eye of suspicion upon them from every man who is acquainted with the barbarous cruelty of rude savages. Since a rumor was afloat that the Western Indians were showing signs of war, we have received frequent private letters from our friends, who have not only expressed fears for their own safety, in case the Indians should break out, but a decided determination to be among the first to repel any invasion and defend the frontier from all hostilities. We mention the last fact, because it was wholly uncalculated for on our part, and came previous to any excitement on the part of the people of Clay county against our friends, and must definitively show that this charge is also untrue.

Another charge against our friends, and one that is urged as a reason why they must immediately leave the county of Clay, is, that they are making, or are like to, the same "their permanent home, the center and general rendezvous of their people." We have never understood such to be the purpose, wish or design of this society; but on the contrary, have ever supposed that

those who resided in Clay county, only designed it as a temporary residence, until the law and authority of our country should put them in the quiet possession of their homes in Jackson county, and such as had not possessions there, could purchase to the entire satisfaction and interest of the people of Jackson county.

Having partially mentioned the leading objections urged against our friends, we would here add, that it has not been done with a view on our part to dissuade you from acting in strict conformity with your preamble and resolutions, offered to the people of Clay county on the 29<sup>th</sup> ult., but from a sense of duty to a people embarrassed, persecuted and afflicted. For you are aware, gentlemen, that in times of excitement virtues are transformed into vices; acts, which in other cases, and under other circumstances, would be considered upright and honorable, interpreted contrary from their real intent and made objectionable and criminal; and from whom could we look for forbearance and compassion with confidence and assurance more than from those whose bosoms are warmed with those pure principles of patriotism with which you have been guided in the present instance to secure the peace of your county, and save a persecuted people from further violence, and destruction?

It is said that our friends are poor; that they have but little or nothing to bind their feelings or wishes to Clay county, and that in consequence, have a less claim upon that county. We do not deny the fact that our friends are poor; but their persecutions have helped to render them so. While other men were peacefully following their avocations, and extending their interest they have been deprived of the right of citizenship, prevented from enjoying their own, charged with violating the sacred principles of our constitution and laws; made to feel the keenest aspersions of the tongue of slander, waded through all but death, and are now suffering under calumnies calculated to excite the indignation and hatred of every people among whom they may dwell, thereby exposing them to destruction and inevitable ruin!

If a people, a community, or a society, can accumulate wealth, increase in worldly fortune, improve in science and arts, rise to eminence in the eyes of the public, surmount these difficulties so much as to bid defiance to poverty and wretchedness, it must be a new creation, a race of beings superhuman. But in all their poverty and want, we have yet to learn, for the first time, that our friends are not industrious and temperate, and wherein they have not always been the *last* to retaliate or resent an injury, and the *first* to overlook and forgive. We do not urge that there are not exceptions to be found; all communities, all societies and associations, are cumbered with disorderly and less virtuous members—members who violate in a greater or less degree the principles of the same. But this can be no just criterion by which to judge a whole society. And further still, where a people are laboring under constant fear of being dispossessed, very little inducement is held out to excite them to be industrious.

We think, gentlemen, that we have pursued this subject far enough, and we here express to you, as we have in a letter accompanying this, to our friends, our decided disapprobation to the idea of shedding blood, if any other course can

be followed to avoid it; in which case, and which alone, we have urged upon our friends to desist, only in extreme cases of self-defense; and in this case not to give the offense or provoke their fellow men to acts of violence,—which we have no doubt they will observe, as they ever have. For you may rest assured, gentlemen, that we would be the last to advise our friends to shed the blood of men, or commit one act to endanger the public peace.

We have no doubt but our friends will leave your country, sooner or later,—they have not only signified the same to us, but we have advised them so to do, as fast as they can without incurring too much loss. It may be said that they have but little to lose if they lose the whole. But if they have but little, that little is their all, and the imperious demands of the helpless urge them to make a prudent disposal of the same. And we are highly pleased with a proposition in your preamble, suffering them to remain peaceably till a disposition can be made of their land, &c., which if suffered, our fears are at once hushed, and we have every reason to believe, that during the remaining part of the residence of our friends in your county, the same feelings of friendship and kindness will continue to exist, that have heretofore, and that when they leave you, you will have no reflection of sorrow to cast, that they have been sojourners among you.

To what distance or place they will remove, we are unable to say; in this they must be dictated with judgment and prudence. They may explore the Territory of Wisconsin—they may remove there, or they may stop on the other side—of this we are unable to say; but be they where they will, we have this gratifying reflection, that they have never been the first, in an unjust manner, to violate the laws, injure their fellow men, or disturb the tranquility and peace under which any part of our country has heretofore reposed. And we can not but believe, that ere long the public mind must undergo a change, when it will appear to the satisfaction of all that this people have been illy treated and abused without cause, and when, as justice would demand, those who have been the instigators of their sufferings will be regarded as their true characters demand.

Though our religious principles are before the world, ready for the investigation of all men, yet we are aware that the sole foundation of all the persecution against our friends, has arisen in consequence of the calumnies and misconstructions without foundation in truth or righteousness, in common with all other religious societies, at their first commencement; and should Providence order that we rise not as others before us, to respectability and esteem, but be trodden down by the ruthless hand of extermination, posterity will do us the justice, when our persecutors are equally low in the dust, with ourselves, to hand down to succeeding generations, the virtuous acts and forbearance of a people, who sacrificed their reputation for their religion, and their earthly fortunes and happiness, to preserve peace, and save this land from being further drenched in blood.

We have no doubt but your very reasonable mediation, in the time of so great an excitement, will accomplish your most sanguine desire, in preventing further disorder; and we hope, gentlemen, that while you reflect upon the fact, that the citizens of Clay county are urgent for our friends to leave you, that you will also bear in mind, that by

their complying with your request to leave, is surrendering some of the dearest rights; and first among those inherent principles guaranteed in the constitution of our country; and that human nature can be driven to a certain extent, when it will yield no farther. Therefore, while our friends suffer so much, and forego so many sacred rights, we sincerely hope, and we have every reason to expect it, that a suitable forbearance may be shown by the people of Clay, which if done, the cloud that has been obscuring your horizon, will disperse, and you be left to enjoy peace, harmony and prosperity.

With sentiments of esteem and profound respect, we are, gentlemen, your obedient servants,

SIDNEY RIGDON,  
JOSEPH SMITH, JR.,  
OLIVER COWDERY,  
F. G. WILLIAMS,  
HYRUM SMITH."

*Messenger and Advocate*, vol. 2, p. 355.

We add the following letter also, as it is the advice given by the Presidency of the church to the imperiled Saints in Clay county, Missouri, and vicinity:

KIRTLAND, Ohio, July 25th, 1836.

Dear Brethren.—Yours of the 1st inst., accompanying the proceedings of a public meeting, held by the people of Clay was duly received. We are sorry that this disturbance has broken out—we do not consider it our fault. You are better acquainted with circumstances than we are, and of course have been directed in wisdom in your moves relative to leaving the county. We forward you our letter to Mr. Thornton and others, that you may know all we have said. We advise that you be not the first aggressors—give no occasion—and if the people will let you dispose of your property, settle your affairs and go in peace, go. You have thus far had an asylum, and now seek another as God may direct. Relative to your going to Wisconsin, we can not say; we should think if you could stop short in peace, you had better. You know our feelings relative to not giving the first offense, and also of protecting your wives and little ones in case a mob should seek their lives. We shall publish the proceedings of the public meeting, with your answer, as well as our letter. We mean that the world shall know all things as they transpire. If we are persecuted and driven men shall know it!

Be wise; let prudence dictate all your counsels; preserve peace with all men, if possible; stand by the constitution of your country; observe its principles; and, above all, show yourselves men of God, worthy citizens; and, we doubt not, community ere long will do you justice and rise in indignation against those who are the instigators of your suffering and affliction.

In the bonds of brotherly love we subscribe ourselves, as ever,

SIDNEY RIGDON,  
JOSEPH SMITH, JR.,  
OLIVER COWDERY,  
F. G. WILLIAMS,  
HYRUM SMITH."

To W. W. Phelps and others."

—*Messenger and Advocate*, vol. 2, p. 359.

The careful reader of the foregoing will perceive the unchristian, unlawful, un-American grounds on which the Saints were required to move from Clay county; and they will likewise perceive that non-resistance to enemies, and fidelity to civil authority, were manifest in a very notable degree by them. When they were smit-

ten upon "one cheek" in 1833, they now in 1836 turn the other also; and their enemies having taken their "coat" in 1833, they now in 1836, give them their "cloak" also.

The annals of the past fail to furnish a more perfect manifestation of Christian forbearance, self-denial and moral fortitude than was exhibited by the Saints (and their leaders) in their wholesale banishment from Clay county, in which occurred the trampling down of one of the dearest rights of American freemen—the right of migration and settlement when and where they will upon the public domain.

That it was Christian wisdom to remove and not stubbornly stand for their legal and moral rights, all rightminded people must concede. And that the request and advice of the citizens "committee" for them to remove were prudent and timely, all thoughtful and intelligent Saints will admit. But the *causes* which produced this state of things will forever be condemned by all lovers of equal rights, fair dealing and the humanities of life; while the originators and abettors of these persecutions can but inherit disgrace and infamy wherever the facts become known.

The following letter from Governor Dunklin shows the desperate condition of affairs in Clay, Jackson, and adjoining counties at that time, and how powerless he was in administering the laws and redressing the wrongs of a sorely persecuted and afflicted people:

"CITY OF JEFFERSON, July 18th, 1836.

MESSRS. W. W. PHELPS AND OTHERS, *Gentlemen*.—The treatment your people have received, and are now receiving, is of an extraordinary character, such as is seldom experienced in any country by any people. As an individual I sympathize with you; and as the Executive of the State, deeply deplore such a state of things. Your appeal to the Executive is a natural one; but a proper understanding of our institutions will show you, that yours is a case not for the special cognizance of the Executive. It is a case, or, I may say, they are cases of individual wrong. These, as I have before told you, are subjects for *judicial* interference; and there are cases, sometimes, of individual outrage which may be so popular as to render the action of courts of justice nugatory, in endeavoring to afford a remedy. I would refer you to the charge of Judge Lawless, made to the Grand Jury of St. Louis. Public sentiment may become paramount law; and when one man, or society of men, become so obnoxious to that sentiment, as to determine the people to be rid of him or them, it is useless to run counter to it.

The time was when the people (except those in Jackson county) were divided, and the major part in your favor; that does not now seem to be the case. Why is this so? Does your conduct merit such censures as exist against you? It is not necessary for me to give my opinion. Your neighbors accuse your people of holding illicit communications with the Indians, and of being opposed to slavery. You deny. Whether the charge, or the denial, is true, I can not tell. The *fact* exists, and your neighbors seem to believe it true; and whether true or false, the consequences will be the same (if your opponents are not

merely gasconading), unless you can, by your conduct and arguments, convince them of your innocence. If you can not do this, all I can say to you is, that in this Republic the *vox populi* is the *vox dei*.

Yours respectfully,

DANIEL DUNKLIN."

—*Millennial Star*, vol. 15, p. 830.

In this letter of the Governor is seen the popular charges then urged against the Saints, namely, "holding illicit communication with the Indians, and of being opposed to slavery." But he should not have forgotten the fact, that the *vox populi* of a mobocratic section of Missouri was not that of our "Republic." It was this kind of a *vox populi* that a portion of Missouri afterward sought to make all-potent in Kansas in 1854 and later, and what Rhode-Island and South Carolina, and the Southern States, deceived and harmed themselves with in their time, and is but the lawless clamoring of the few of the Republic who violate its sacred guarantees, trample upon the laws of the State and nation, and outrage the dearest rights and privileges of the citizen.

It will be proper to bear in mind that, while the Saints were decidedly opposed to human slavery, and necessarily so from the teaching of the Book of Mormon, (See 2 Nephi 11: 16; Alma 15: 10, 12, etc), also the teaching of the Doctrine and Covenants, (sections 95: 2; 98: 10; 1: 3, 4, etc). They nevertheless disapproved that class of "abolitionists" who directly interfered with it where it was established and guaranteed by the laws of the land; for there were abolitionists then and after who sought to stir up slaves against their masters, and who ran off slaves over what was called "The underground railroad." Therefore while they esteemed slavery an evil against God and against the rights and best interests of society and the State, they deemed it proper and Christian to leave its adjustment with the nation and the States where it originated and by whom it was sustained. This was the position of the Saints both in the eastern States and in Missouri. But the fact that the Saints were "eastern men," and that they held human slavery to be wrong in principle, afforded a ready pretext for their enemies to surmise evil and circulate inflammatory falsehoods against them.

#### EDITORIAL ITEMS.

WE are pleased to see in the *Yaquina Post*, of Yaquina, Oregon, dated October 22d, that Bro. A. Haws was permitted to explain through it the leading features of the faith of the church and to show its position in respect to marriage. This he did in a concise and very plain and comprehensive manner, using no useless words or arguments, and by this encouraging the average reader to peruse it and learn its facts. This rule should be strictly observed by the Saints if they will have their articles in newspapers, or in their own papers, noticed and thoroughly read. Wordiness wearies. Directness attracts.

You will be interested in reading Elder I. N. White's letter in the last issue.

President Joseph Smith returned October 31st from his trip to Des Moines, where he lectured on temperance the evening of the 28th, as was seen in our last issue, and tarried over Sunday, preaching in the morning and evening. He reported fair attendance, especially in the evening. On the third instant he started for Plano, Illinois, and East Delavan, Wisconsin, at which place he was to assist in the dedication of the Saints' new chapel.

In a recent letter to the Herald Office, Bro. John Hollar, of Healdsburg, California, expresses his satisfaction with the church and a determination to press forward in the good work.

From a letter written November 2d, by Bro. E. C. Brown, of Spadra, California, to Bro. Dancer, we learn he is preaching among a very intelligent people there, has the use of a fine hall, lighted free, and by unanimous vote of his large congregations was to continue in services.

Sr. Zella Barkdoll wrote from Oelrichs, Dakotah, November 6th, asking that an elder visit them and labor in that place and vicinity. Bro Warren, formerly of Little Sioux, Iowa, keeps a hotel, and will furnish a home for a faithful minister while laboring there.

Bro. W. R. Armstrong sends us, from England, the *Manchester News*; and some one sends from there the *London News*. Thanks.

Bro. W. J. Smith wrote from Irondale, Ontario, November 4th, saying: "The good work is still rolling on in spite of opposing powers. I baptized eight yesterday and two more to-day."

#### THE "NEWS" AT FAULT.

IN the following statement, clipped from a recent issue of the *Deseret News*, a huge error is seen when it says that Independence, Missouri, "with its environs once belonged to the Saints;" and also when it states that "a parcel of land in the central part of the town was . . . designated and dedicated as a site for a temple." The temple lot was located on a piece of land then to the west of the town plat; and besides this the Saints owned but a small part of the town, and but a small part of the county outside. Give us facts.

#### HISTORIC GROUND.

"Elsewhere in this issue appears a communication which is in part descriptive of a region in which the Latter Day Saints feel a peculiar interest. We refer to the letter written from Independence, Missouri, a town which, with its environs, once belonged to them. Under the directions of revelation they bought and paid for the land, and a parcel of ground in the central part of the town was, by the same authority, designated and dedicated as a site for a Temple, concerning which glorious things are foretold. However improbable the fruition of their hopes may at the present time appear the Saints have faith that they will regain possession of the land embracing the town of Independence, and that they will build thereon a city of great beauty.

Many hallowed memories center in this former home of the Saints. Recollections of the

commandments and promises which led them thither, of a brief period of prosperity upon the fertile soil of the locality, followed by terrible scenes of suffering, blood and banishment, are recalled when reference is made to it. Hence news from "Jackson County" is read with deep interest by many people in Utah."

#### EXTRACTS FROM LETTERS.

Bro. R. M. Elvin wrote us November 7th:

"For what I conceive to be good and sufficient reasons, I have concluded to change my home; and my address from this date will be, Lamoni, Decatur county, Iowa."

Bro. J. A. Currie, jr., wrote from Senior, Texas, November 4th:

"I am now to start for Stockdale; have just closed meetings here; preached seven times; never had such excellent liberty; and have baptized four."

"Do not stop my paper. I have read the *Herald* since I have been here, and then gave it to others to read. By so doing quite a number have now a correct understanding of our faith."

Thus writes Bro. J. S. Harding, of Dalton, Summer county, Kansas.

A letter from Bro. A. H. Parsons, dated at Springfield, Kansas, November 4th, says:

"The work is onward. Baptized one a few days ago, and will baptize two to-morrow."

Elder Stephen Maloney wrote Bro. H. A. Stebbins from Prairie City, Indian Territory, November 4th, that he had begun preaching among the Cherokee Indians, and says:

"They carry a good influence with them. My mind and feelings go out toward the full bloods more than toward the whites. They are a moral people and anxious to hear of their history, which I am anxious they should; and with my heavenly Father's assistance they shall. . . . I have met nine members of the church since I came—all scattered. One brother, a Cherokee, is priest."

Bro. T. J. Martin wrote from Detroit, Minnesota, October 31st:

"We are anxious to see Bro. Alexander. My work will be in such shape that I can be with him for some time, commencing the last of November; and I hope others also will spend some of their time. We are having some good meetings. God gives us of his Spirit and we are trying to 'press on.'"

Bro. James Bannister of Vanessa, Ontario, wrote us October 30th, saying:

"We are feeling stronger in the faith of this latter day work. It seems a long time since an Elder was here, and we are getting very hungry. We hope Bro. R. C. Evans will soon return here."

#### LAZARUS AND THE RICH MAN.

SOME one asks us to "explain the parable of Lazarus and the rich man;" and we reply first, that Jesus did not say it was a parable; and, second, that it explains itself, for Jesus undoubtedly said what he meant, and meant just what he said. It was and is no parable that both rich and poor die and are buried. Neither was it nor is it a parable that the wicked are "turned into hell" at death, and that the righteous at death go to paradise—or (what was known to the faithful Jews as the same) to "Abraham's bosom."

#### ZION'S HOPE

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## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

DUNCAN'S MILLS, Cal., Oct. 23d.

Dear Sister Frances:—I have long felt it my duty to tell of some of God's mercies to me, for He has shown his love for me many times. I relate my first vision—in fact the only vision I ever had when I was awake—I have had many dreams). I was thirteen years of age when I became afflicted with the white swelling which has made a cripple of me. I worried a great deal about dying and leaving my mother. One day about noon there appeared a small, pale blue door above me. The bottom of the door was only about a foot above me, and it looked like water had dashed against it until it was nearly white. The door opened about half way, and there appeared the form of a man with a loose, white garment on. He had black hair and dark eyes, and seemed like a divine personage. He called me by name and said, "I will not take you from your mother now;" then all disappeared. I told my mother in the presence of a young lady and gentleman. The lady thought I must be wandering; but, dear readers, I was not. It was a reality which I will never forget. That was nineteen years ago, before I ever heard the gospel preached. I never recovered from the sickness entirely. I was healed in a great measure; when I was sixteen years of age brethren Clapp and Gillen administered to me. I was not able to turn over or sit up in bed; but it was not an hour after they had administered to me when I sat up in bed. The next morning I turned myself over in bed, and that evening I sat on the side of my bed, and continued to improve. Four days before I was administered to the doctor had given me up to die. He told me if I had my limb amputated there was one chance out of a hundred for me, but if I did not it would be sure death for me. I still live. I have prayed for help many times when I was in pain, when the pain would cease in a few minutes. Last May I was suffering terribly. They telegraphed to Bro. Brown, of Oakland, but he could not come. He administered to me where he was, and at another time my baby was sick, when Bro. Brown administered to her and she was healed. So, God will heal us if we trust him, although the Elder is not present. God does not require impossibilities of us. I have been warned of troubles many times by dreams. I have buried four darling little babies, and before each of them died I dreamed of their death. I have been a member of the Latter Day Saints' church for sixteen years, and with God's help, will die a member.

Your sister in the covenant,

TRYPHENA CASE.

LITTLE SIOUX, Iowa, Oct. 20th.

Dear Sisters of the Home Column:—While reading sister S. A. Rose's letter in this week's *Herald*, I felt the fire of the Holy Spirit testifying to God's love for all who seek to obey his holy commands. Yes indeed, "all" means "all," as presented to sister Sarah. How could God be merciful and cast off some faithful devoted lover of his truth, if they should fail to always dress just as some or many might presume to say they ought. Truly the secrets of every heart are known to God, and he alone is able to judge us.

How reasonable it seems to think of God requiring "all who have judgment to use it, to be wise." If he has given us but just one talent, we are going to be asked how we have used it; and the question will be of as much importance as if asked in regard to how we had used ten talents. I am glad that the work of the Lord is an individual one as well as collective one, for this gives every one something to do; and if done with an eye single to the glory of God, whether it be much or little, we will have our reward. I always feel that I am one of the least in the Kingdom; but this is no excuse for me not to try to do all I can in my weakness to honor my heavenly Father. I love the gospel more and more, and I hope to so live (with God's help) as to receive that perfect love which casteth out all fear. I find the religion of our Savior to bring the only comfort which we are sure will stay with us; we may have much of the comforts of this world to-day, and to-morrow be penniless. I think the admonition in scripture a good one that says: "Lay up for yourselves treasures in heaven, where moth and rust doth not corrupt or thieves break through and steal." When I see men and women laboring hard, suffering many discomforts, toiling day after day, and seeming to have no object in life only to gain this world's goods, the saying of scripture comes forcibly to my mind of the man who had so much wealth he had not room for it until he tore down his barns and built larger. He says to himself when he gets this done he is going to say, "Soul take thy rest;" and the Master says, "Thou fool, this night shall thy soul be required of thee." I feel to pity people who have nothing to live for except the wealth of this world. Riches are desirable to have, but I think all who forget God in the pursuit of them ought to learn the verse in the good book which says, "What will it profit a man if he gain the whole world and lose his own soul?" And with the truth of this scripture in mind, think of the uncertainty of life. I have to stop many times, in the performance of temporal duties, and meditate upon the saying of scripture: "Be not overcome with the cares of life or the deceitfulness of riches;" and the meditation has helped me to check an undue desire for the comforts of this life. I would loose my ambition to the extent of trying not to let it overcome me and think how good and wise God is. How perfectly he understands human nature, and in what plainness he has taught us the way of life!

In conclusion I send a little clipping in which my sentiment of home influence is expressed better than I can express it.

MRS. GEO. S. HYDE.

INDEPENDENCE, Mo., Oct. 20th.

*Dear Sisters in the Faith:*— I am the mother of five children, the oldest, a daughter, if living would be nine years old the 29th of October, but she was taken to join the happy band in the paradise of God, where she is with joy waiting to welcome me, and oh! my soul yearns the more earnestly to be prepared to meet her. Three sons and one daughter are still entrusted to my care, and like many of the sisters whose letters I read with sympathy, I feel the responsibility, knowing how much depends upon the mother and the efforts she makes to lead them in the straight and narrow path.

Dear sisters; I for one feel to praise God that

the light of this gospel ever dawned upon my soul. For several years previous to my uniting with the saints I had been anxiously pleading with God for a remission of my sins. I had been attending the Methodist church and had been impressed with a sense of my unsaved condition, and my friends, seeing my anxiety, prayed God that I might be saved; and at times I felt a peace within, feeling conscientiously that I had repented and done all in my power. Still, when darkness came over me, doubts would creep in. I felt that I had only been imagining my sins were forgiven; and having no testimony, I would again be almost without hope; for I never could say that my sins were remitted; but while visiting my brother William Lively, at London, Canada, he told me he had joined the Latter Day Saints, and invited me to go with him to hear them preach; and I do thank God that I had no prejudice in my heart against the saints. When I went to the little church and preaching hour came on, seeing our young brother John Cornish step up and take the stand, he being but a boy, I certainly did not expect to hear much of a sermon, but he opened the meeting and began to preach. None but those who knew him can imagine my astonishment. The way he unfolded the plan of eternal life, and made the truth shine forth, while a look of joy and gladness beamed from his countenance, I can hardly describe. I became interested at once, and taking the tracts that were handed me, I took my bible, when I reached home, and compared them; and seeing the harmony I felt satisfied this must be the true church and kingdom of God. So, after attending a few meetings, I decided to be baptized. I felt somewhat troubled, for I was such a distance from my parents that I could not ask their consent; but feeling that I could not wait, I prayed and fasted, asking God that he might so manifest himself to me that I should never doubt the work. After prayer-meeting on Wednesday night, I think, about the 27th of December we started for the river, which was some distance from the church; and as there had been a thaw the roads were very muddy and slippery, and the night was very dark, and the saints were continually stumbling and falling in the mud. We reached the river about eleven o'clock.

It was a night long to be remembered by all the Saints present, especially myself and the other sister who was baptized at the same time. There were some thirty persons present, nine of whom were unbelievers who came along laughing and making fun of us. After singing a hymn and the usual ceremony, Bro. John Cornish took my hand to lead me into the water; and as soon as our feet had entered the water it seemed as though the heavens opened; and such a glorious light descended upon us! Just large enough to encircle those in the water and the group of Saints on shore, while outside this light the darkness was intense. It continued to shine upon us until I was immersed, and then wavered upwards and disappeared in the clouds above. All the Saints on shore bowed to the earth praising God; so did the rest except one or two, one of them being our now worthy Bro. Clow, who was persecuting the Saints at that time, he being a teacher of the Methodist faith, and said he felt determined to look and see from whence the light came. All those who witnessed that glorious manifestation from God united with the

church shortly after, and from that time to the present my soul has been satisfied that this was God's work; also the faith of the others was strengthened and I know when they read this they will remember with joy that happy hour. After baptism we went to Bro. Williams' house and there we were confirmed, the gift of prophecy resting upon Bro. Cornish, promising me if faithful, many glorious blessings. I feel my unworthiness before my Lord; how the enemy of all souls has sought to destroy my peace and rob me of my crown! But I do trust in the loving kindness of God, who has brought me so far on this journey, that he may pardon my short comings, and for the dear Savior's sake lead me safely to the end.

Dear sisters, we must arise and let our light shine, for the light has come and the glory of God will shine upon us. We may have trials and discouragements, but what are they in comparison to the glory which is to be revealed? And why should we seek to fare so much better than he who came down from the presence of his Father, and was our example in all things. I do feel that if we are humble and faithful in all things, and do not allow pride or the things of this perishing world to engage our time and mind, but put forth a united effort to build up the kingdom, we will receive the smiles of our heavenly Father, and we can look for greater manifestations of his glory and power.

Our new church at Independence is at a standstill at present. The foundation is completed, but the walls are not begun yet. I believe the saints have decided to build the walls of stone. It will be a fine, substantial building when finished. We hope the Saints may be interested and give us a helping hand, for we are in need of a larger building, and it will be for the benefit of all the Saints that come to Zion. Our branch numbers about six hundred, and our church now does not seat over four hundred comfortably. We hope our sisters, far and near, may have a claim on our new church by sending a little aid, for many of our branch are poor and can do but little. We are in hopes of having it ready for the spring conference, and trust by faith and works combined we may accomplish it. I hope to hear from some of the sisters in Canada, through the Home Column. There are many bright testimonies to come from the sisters there, and also our sisters here in Independence; testimonies too glorious to be withheld. I remain your sister in the everlasting covenant,

MRS. R. MAY.

HOME COLUMN MISSIONARY FUND.

Sr. Mary J. Page, San Benito, Cal. ....	\$1 00
Sr. Emily W. Davis, San Benito, Cal. ....	50
Sr. Zena C. Page, San Benito, Cal. ....	25
Sr. Lucinda Creamer, San Benito, Cal. ....	1 00
Sr. Jennette Harris, Bozeman, Mont. ....	1 00
Sr. Myrtle Anderson, Clitherall, Minn. ....	42
Sr. Lillie Ackerly, Lamoni, Iowa. ....	12
Sr. S. E. Church, Lamoni, Iowa. ....	67
Sr. Emma Payne, Prairie View, Kan. ....	25
Sr. Caroline Hall, Anderson Point, Me. ....	50
Sr. Christina Hansen, Council Bluffs, Iowa. ....	1 00
Sr. Ida A. Layton, Ontario. ....	30
Sr. Ellen Archibald, Centerville, Iowa. ....	1 00
Sr. Mary Burnett, Centerville, Iowa. ....	1 00
Sr. Lillian Sawyer, Jonesport, Maine. ....	20
Sr. S. Agentine, Omaha, Neb. ....	2 00
A sister, Cormorant, Minn. ....	50
Sr. C. McIntyre, San Bernardino, Cal. ....	1 00
Sr. S. A. Nilsson, San Bernardino, Cal. ....	1 00
Bro. G. W. Hobart, Leon, Kan. ....	50
Sr. Melissa Hobart, Leon, Kan. ....	50
Sr. H. M. Richardson and daughter, Union, Dakotah. ....	1 00
Sr. Mary E. Adams, Eliza, Ill. ....	52
LAMONI, IOWA, November 9th.	

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald for this issue, as no changes have been made, except in case of persons desiring a change in P. O. address.

## Correspondence.

CAMBAY, IOWA, Nov. 3d.

*Bro. Cochran:*—Probably you would like to hear from me. They still let me live. They had the appointments made for the Saturday nights and Sundays during the two weeks I am to be here. People came from five or six miles around, and we had a good crowd. After my meeting Sunday morning I gave liberty for remarks. The Baptist minister went for me a little rough-shod, and I replied to him a little sharp. At that time he had no more to add. In the afternoon I went to hear the M. E. minister, and after he got through I asked to know whether there were to be services there the next Sunday afternoon; if not, I would have meeting there as the Baptist minister would not give way for me in the forenoon. I intended to telegraph for Bro. Joseph to come up Saturday, as many wanted to hear him. So the M. E. minister bounced up and in his remarks held me in distrust. He said as far as he and the Baptist minister were concerned they were of evangelical churches. But as for me, he would have to make some investigation; for as to my faith he knew nothing about me; and he did not know what about it, as he and the Baptist minister had to be very careful who they allowed to occupy their pulpits. I tell you I felt like rebuking them, but thought it best to be wise. I returned on Sunday evening and had a house full; and had good liberty. I realize more and more that it is God's work. In the latter end of my remarks I said some changed the commission—cut it in two—and that the latter part was of no use to some in this age. When I closed I gave liberty, and the Baptist minister went for me very rough. I did not disturb him; and when he set down I must say I never carried a man so in my life. He had said things he could not prove. He misrepresented me and accused me of twisting the scriptures to delude the people, and he wanted me to work a miracle and then he would believe. I went for him lively, and the congregation cheered me. He has nothing to add since, although he attends my meetings every night.

I intended to have meetings only every other night; but when I commenced to make my appointments for the week after the confab Sunday night, up jumped a man near the pulpit and stepped upon the stand and said: "As one of the trustees of this church, I forbid your having this church any longer." Another one arose and said, "I object, too." Another arose, and he was for me; and such a time, I never had. After a great deal of sharp discussion, I had the offer of three school houses to hold meetings in, and six or seven teams to take me to them. So I am holding meetings every night; houses overflowing, and the result is, some of the members of the Methodist Church have requested their names taken off its church book, and they declare they wont stay in such a church. You ought to hear the talk it makes, the uproar beats Allendale. The mass of the people follow me up; my Voice of Warning's are gone; tracts are almost gone; the Lord is at work; the devil is at

work also, and by the help of the good Lord, I will keep at work while I stay. Have held five meetings and have six appointments ahead. My folks at this place tell me the people want me to come and hold some meetings, but I can't get time now, for I must stay by my appointments.

Yours in bonds,

T. J. BELL.

FULTON, IOWA, Nov. 1st.

*Bro. Smith and Blair:*—I am in the faith of the Saints since the 9th of last month, when Elder J. S. Roth baptized my wife and I. We rejoice and are glad that the Lord sent brethren Maitland and Roth into our neighborhood to preach the Bible truth as Christ and his apostles taught, that the signs would follow the believer. The 8th of October, in an evening meeting, there was prophecy given, which I never thought I was worthy to see in this life. We were Baptists for eight years, and served the Lord with all our hearts. I was superintendent of the Sunday School, secretary and treasurer of the church, was in good standing, but was not satisfied. When I prayed I said: Lord, what wilt thou have me to do? Show me the way, and I will follow! The Lord did show me the everlasting gospel, and gave me a willing heart to follow. There were nine of us baptized near here this summer; this makes ten Saints here in all. Bro. Maitland baptized two the 23d of last month, and the Lord was with us. There are others near being Saints—all they need is baptizing—but they say they could not live at home if they were Saints. Others say they never heard the Bible explained so plain in all their life. Some of the Baptists are with us with all their heart, only they can not see through being baptized again. May the Lord lead them soon to his light.

I had a talk with a Reverend, lately, and he said, "Just think; you a farmer, with a scant school education, and want to know more than me, a minister of over twenty years' preaching!"

We love the *Herald* very well; it is so full of sound reading, and spicy news from all over.

Brethren Roth and Maitland are laboring at other points in the district. May the Lord keep them meek and lowly in his service, that they may be a blessing to many souls yet.

Yours in the Lord,

JOHN HEIDE.

RUNNING WATER, Dak., Nov. 3d.

*Dear Editors:*—I came into this territory two weeks yesterday, going first to the home of Bro. John Patten. There I preached but twice; once at the school house and once at Bro. Patten's home. The interest seemed poor. From there brother and sister Patten brought me down to Springfield, some thirty-five miles, where I preached five times and baptized one—Sarah J. Allen—who had been baptized into the old church after the martyrdom, and into the Reorganized by John S. Burton. Not feeling satisfied with this last baptism, and as she was only eight years old at the first, she desired that I should baptize her.

The first four of my services at the above place were poorly attended; but on Sunday the word was brought to this place, and out of curiosity to hear a "Mormon," the lumberman, one of the merchants, *et al*, in all two loads, were up to hear. At the close of services a gentleman by the name of Cooper, and wife, came to me extending a

warm invitation to "come over and help us." The lady belongs to the Congregational church, and I am stopping with them. He is a non-professor. At dinner yesterday she said she could see no reason why ministers should not have the same authority, as in apostolic times. We went yesterday and secured the waiting room of the depot, which is furnished with an organ. On my arrival for service, the room was full and seemingly expectant. A young lady—the daughter of the merchant, Hopkins by name, who attended at Springfield, was willing to preside at the organ. "Is there a God?" was the subject of our remarks, and the Spirit's presence was manifest in power. In fact, it seems that I never witnessed such a full realization of God's power to bless as on last evening and Sunday evening. That God had a special work for me in this territory now seems to manifest itself. I am yet some seventy-five miles from Bro. Hogaboom; but I trust you will not criticize harshly my slow movements and the opening up of these new fields. To put a boy to the breaking plow alone seems hard; but God can sustain. O, pray for me, that I may be sustained! How earnestly, day by day, do I pray to God to keep me humble; for long ago did I learn the folly of thinking that I could accomplish anything alone. I am in need of your special intercession and advice. Bloomington, in Charles Mix county, is my next objective point; but shall try to be "led."

In bonds,

J. W. WIGHT.

St. JOSEPH, Mo., Nov. 4th.

*Bro. Blair:*—I preached in Kingston, Missouri, the late field of battle, on Sunday, October 30th, at 11 a. m. and 7 p. m. to a crowded house, and replied to Braden's lectures on Monday and Tuesday nights following. The hall was literally packed, notwithstanding Clark Braden and Co. had got a paper signed by a small number of the citizens of Kingston stating that if I did not accept Braden's propositions they did not want to hear any more of my preaching there. I told the people I was afraid if Braden and Co. got another paper signed like the first, we would have to secure a larger hall to hold the people.

By the help of God I was able to answer Mr. Braden's objections, and to maintain our position to the satisfaction of all except the few that compose the Braden clique. Our friends before Mr. Braden visited Kingston to destroy the work with slang and slander, are, I am happy to say, our friends still, with additional ones. The work never stood better there. And I am sure I speak the truth when I say that Clark Braden has done the cause no harm in Kingston. I feel quite satisfied that we have made so favorable an impression there for our cause that he, with all the slang and calumny, will not move it. The best minds of Kingston unhesitatingly declare that Clark Braden is the man who backed down concerning the talked of discussion.

A few minutes before time for meeting on Tuesday night, while I was in conversation with Bro. Ware, an old gentleman passed along, and Bro. Ware called my attention to him, saying: "That is Mr. Murphy, of Polo, who says David Whitmer denied to him the testimony he had borne concerning the Book of Mormon." Like a shock of electricity it came to me that he had come there to attend the meeting, and tell it to

the people after I was through. Acting upon this, I procured David Whitmer's "Address," containing his proclamation, found on page 8, "in answer to one John Murphy, of Polo, Caldwell county, Missouri," and laid it on the table before me. During my lecture I read the testimony of the witnesses to the Book of Mormon; and sure enough, Mr. Murphy, who had been sitting directly in front of me, and was heavily "loaded with his paper wad;" after I was through, without asking permission, rose up and told the people that David Whitmer denied to him, of seeing the angel, &c. After he was through, I asked him to please tell the congregation his name. He said it was John Murphy. I then read David Whitmer's proclamation, stating that one John Murphy, of Polo, Caldwell county, Missouri, had said that he (Whitmer) had denied his testimony to him concerning the Book of Mormon; and I also read the certificate signed by a number of the best citizens of Richmond touching David Whitmer's character for truth and veracity. The old man dropped, and I am sure it was the hardest fall he ever got. He had come eight miles to tell that lie. But it proved a terrible *expose* of his iniquity, and a "boomerang" indeed. In conclusion, I rejoice to say that the flag floats high, God's eternal truth stands unsullied and continues victorious in Kingston.

Yours in bonds,

H. C. BRONSON.

ST. LOUIS, Mo., Oct. 31st.

*Bro. Joseph*.—I have been laboring in the Independence district; have been greatly blessed in the work; the calls for preaching are increasing; the people seem to be dissatisfied with man-made theories and are looking for something better. Last June I went into Hickory county to baptize Bro. and Sr. Brown. They had moved there from Cedar county, where they had previously heard the gospel. While there I obtained the use of the Concord school house, near Elkton, where the Holiness and Methodist people had been holding forth and were to continue. But the last time I was there I learned that both parties had given up and the people were looking to us for preaching. On one occasion the congregation was estimated at six hundred. On the 9th of this month I spoke there to a house full of interested listeners. Some good people there are almost persuaded. At Rich Hill, and in the mining camp, I labored for three weeks with good interest; baptized six at that place and left many others near the kingdom. After being refused the Knights of Labor hall, with the assistance of Sr. Lerry I obtained the Opera House for three nights, and, notwithstanding the rain, we had a very good hearing. Some of the Saints have moved there from Lucas and are doing well. Their honest and upright dealing with the world gives prestige to the work. Many of the other Saints in other parts of the district are doing much good. Bro. I. N. White and E. Curtis are doing a good work. Others are laboring some. The building committee and Sisters' Aid Society of Independence are doing all they can to have the church ready for spring conference. It will be greatly needed as there is no place in town now suitable for them to meet in.

I came here last Saturday by request of Bro. Lambert, to assist Bro. Gillen in his field until spring. I find there is plenty of work here, and

I hope my coming may be profitable to the church. My faith in the accomplishment of the work in the near future grows stronger day by day. I feel that we have no time to waste, for the day of preparation is here. It seems to me but few comprehend the signs of the times and the coming great events.

Yours in the faith,

H. H. ROBINSON.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE WOMAN AND HER CHILD.

#### REVELATIONS XII.

IN the attempt of the writer of the following thoughts, to explain the revelation of John concerning the "woman and child" of chapter 12, nothing dogmatic is assumed. If any one has anything better to offer; the writer would be glad to see it; for light and truth is what he desires. The position generally assumed, by the elders of the church, that the woman represents the Church of Christ, as established eighteen centuries ago, and that the man-child represents the priesthood, or authority of the church is open to the following objections. 1st. The woman brings forth, or is the mother of the child; and if the child is the priesthood, then the Church of Christ—*i. e.* the mother—existed before there was any priesthood or child, and gave birth to the priesthood, whereas the reverse was the case, for the priesthood existed first, and brought forth the church, or the child was the father of his own mother!

Now the fact is that the priesthood formed the body of the woman, or the chief part of her body. Paul represents the church by the figure of a human body, and declared that as the body had many members, so the church being the body of Christ has members, and he asserts that the members are the various officers and gifts of the Holy Spirit. He says "Now ye are the body of Christ and members in particular. And God hath set some in the church, firstly apostles, secondarily prophets, thirdly teachers, after that gifts of miracles, gifts of healings, helps, governments, diversities of tongues." Now if he does not mean that the various officers and gifts named are members of the woman's body, what in the name of common sense does he mean, providing the woman means the church?

2. If it be granted that the various officers and gifts of the Spirit are the members of the body of Christ, or the church, and that church is the bride of Christ, and therefore a woman, can the woman exist without her members? Would she be a body without eyes, ears, tongue, arms, legs, and other members of the body? Now suppose the priesthood, or in other words, the principal and most important members of the woman's body are taken away; ascend to heaven for instance, what is left? The woman? Well, hardly. If the priest-

hood is taken away is the church left? If so, the priesthood is not essential to the formation or organization of the church, nor necessary to her existence, and we might as well admit what is claimed by many, that the Church of Christ is not an organization, but is an invisible church composed of individual Christians among all churches.

3. The woman is a perfect woman, a proper representative of a perfect organization. The man-child is also a perfect form, or type of an organization complete. The figure represents an organization of which a woman, a glorious woman, is the type, and the man-child as the type of a strong government—growing out of, or springing from, the other organization.

If this is so, then the priesthood must grow out of the church, and be as distinct from the church, as a child is when born and separated from its mother. And both mother and child exist separately as the revelation shows. The woman remains a woman still, after her child is born, all her members remain, or the priesthood (her chief members) are still playing their part in her organism.

The loss of the priesthood, or in other words, the loss of the members of the woman's body, could mean no more or less than the death or destruction of the woman. And the separation of the child (or priesthood) from the mother (or church) would be equivalent to the death of the mother and child in this case, for one can not exist without the other.

4. The woman was driven into the wilderness by persecution; her child was caught away to God and his throne because of persecution, but in the history of the church, the priesthood led the church into apostacy, and that after persecution had pretty generally ceased. In other words the woman and her child (the priesthood) remained together, while persecution lasted. If going into a state of apostacy means going into the wilderness, then the woman and her child went together, the child taking the lead, supposing the child to be the priesthood. The persecution of the woman takes place *after* her deliverance of the man-child; now if that deliverance means the taking of the authority of the priesthood to heaven because of apostacy, it so happens that at the very time the priesthood or authority is supposed to have been taken away because of apostacy, persecution entirely ceased. It was a marriage of the woman (fallen of course) with the devil's prime minister, instead of being persecuted by his Satanic Majesty.

5. There can be no satisfactory date fixed for the going of the woman into the wilderness of apostacy, (if that was the wilderness), that would fit an exit from the wilderness. Counting 1260 years back from 1823—or 1830 the date of her supposed return from the wilderness, it will land us at the year 563 A. D., or 570 A. D.; and who will say that the priesthood left the church, and went to heaven at that date; if John Wesley was correct, in that about 200 years before or in the Emperor Constantine's day, the church had turned

back into heathenism, and was but a dead form, and had lost the Spirit of God. And to commence the date of going into the wilderness at Constantine's day, would require the 1260 years to end about the beginning of the sixteenth century, fitting the beginning of the reformation of Luther and Co., instead of the work of Joseph Smith.

6. It will not do to say the man-child was Christ, and at the same time call the woman the Church of Christ; for the simple reason that Christ is the husband of that church, instead of her son. And in fact, he is the founder and organizer, and the builder of the church. The church sprang from him, rather than he from the church. He is more the father of the church, than she is his mother. If the man-child be Christ, (and it looks that way) the theory must be abandoned at once that the woman is the Church of Christ. The man-child was to "rule all nations with a rod of iron," and that Rev. 19: 15 declares Christ shall do. If Rev. 2: 27 does apply to those "who overcome," or "he that overcometh," it can not apply to the ministry alone, but to all faithful Saints. It means the same thing as Rev. 3: 21. But suppose the man-child means Christ and his ministry; the woman or the church of Christ can not be the mother of either Christ, or the priesthood or ministry for reasons already given. Whether we can give any better theory, exegetical of the subject can be judged after we make the attempt. If the translation made by Joseph Smith be accepted as authority, the statement is made in it, that the woman was the church of God.

#### THE CHURCH OF GOD—THE WOMAN.

It says that the woman was the Church of God does it? says one. Yes, so it reads. "Well that is just what we believe; the woman is the Church of Jesus Christ." But we have not said "the Church of Jesus Christ." "Well it means that any how." But if so, then the *child* is not Christ, nor his priesthood, and what then is it? We must either find the Church of God to be something else that the Church that Christ established eighteen centuries ago, or discover the man-child to be something else than Christ or the priesthood.

It will be well to keep the seventeenth verse of this chapter in mind all the time while attempting to unravel this subject; and the troublesome point affecting the whole subject will there be seen in the phrase "*the remnant of her seed*;" for if the woman is the Church of Christ, and her child is the priesthood of that Church, who or what is the "remnant of her seed," or her other children? If the priesthood left the earth, and what was left was the rest of the Church, or the woman, then the woman and the remnant of her seed are made to be the one, and the same thing! But if there is another organization that was known as the Church of God, we may be helped out of the difficulty.

There was a "Church in the wilderness," Acts vii: 38. God was its author, and its lawgiver. Was she clothed with

the sun? Yes, if God's Spirit was given that Church. If God revealed his will through prophets. If they had the power of God with them. Had she the moon under her feet? Yes, she stood upon the moral law; the light lesser than the gospel it is true, but a light nevertheless. It was under her feet, not as something to be trampled in the dust, but as a foundation for her feet, a support. As stars upon her head, were the twelve patriarchs, or twelve tribes of Israel. It was an organization—an organized Church. What or who was her child?

#### THE MAN CHILD, THE KINGDOM OF GOD.

A kingdom can not exist without a king at its head. It is called a kingdom because governed by a king. The church that Jesus established is called "The Kingdom of God." It is not called the kingdom of Christ, because Christ is not yet a king; the church is his wife or bride; he is the head of it in the same sense that the husband is the head of the wife. As the church is called "The Kingdom of God," a man-child would be a very proper representative of it. When the church is spoken of as a *church* a woman is a proper figure, as it is the bride of Christ. But when called a *kingdom*, a man-child is a proper figure or representative of it. The Papacy is represented when as a church, by a great harlot; but as a kingdom or a government exercising temporal power, or ruling over the world, it is represented by a lion, and is placed in the masculine gender. See Dan. 7: 24-26 where it is also called a king, or kingdom. It was first a church and then a kingdom.

The church is not a kingdom in fact yet; neither is Christ, her head, a king in fact as yet. But as he is heir of a kingdom, and the church are fellow heirs with him, it together, Christ and the church may be called a kingdom.

Right here the Utah church has made a great blunder; instead of understanding that the "kingdom" will be developed out of the church; forgetting that the order of heaven is, first spiritual, then temporal; that man, and all created things, were created first spiritually, before they were created naturally or temporally on the earth; they have vainly imagined that the church is now a kingdom and have been mixing up church and state, or religion and politics, whereas Jesus emphatically declares that "My kingdom is not of this world." He does not say not of this "age," *i. e.* the age in which he spoke, for he uses not the word "aion" but "kosmos," the world, *this world*; because it will be established in the world to come, and by the destruction of the kingdoms of this world.

The church is the kingdom of God by election, it is a kingdom prospectively. Christ is the appointed king. At present he is a Prince, *i. e.*, an heir expectant to the kingdom. Grover Cleveland was elected President of the United States, in November, 1884, but he did not become President in fact, or at least did not assume his office until March 4th, 1885, nor could he act in that office until inaugurated.

Now when shall the kingdom of God

and his Christ be established as a kingdom in the proper or fullest sense of the term? Not until the day of judgment, or the coming of Christ, "And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world, are become the kingdoms of our Lord and his Christ."—Rev. 11: 15. Another point will help us to settle this question. This man-child is to rule all nations with a rod of iron, now this same power is to be given to Christ, Rev. 19: 15, but it also is promised the faithful of the church, Rev. 11: 26, 27, also Psalm 149: 7-9, and Rev. 3: 21. Christ represents himself as a nobleman going into a far country to receive for himself a kingdom and to return. He does not go to the kingdom to take possession of it, in the "far country," but to obtain the authority to reign from the Emperor, (the Father). It was the custom at the time Jesus used this parable, for such men as had been chosen by the Emperor at Rome—to go to that city, and receive authority or power from the hands of the Emperor, and then clothed with this authority, they returned and took possession of the provinces over which they were appointed to reign as kings. This man-child is to *rule* all nation, not *has ruled*, that is his appointment; while waiting for the time to come, to return and take possession of his kingdom; he sits with the Father in his throne *i. e.* the Father's throne, but when he comes in his glory and all the holy angels with him, then shall he set up the throne of his (own) glory.—Matt. 15: 31. Seated now on his Father's throne—because he has overcome, he promises to those of his Church who overcome, that they shall sit with him in his throne. The original Twelve were selected to reign in his kingdom over the twelve tribes of Israel.

That kingdom that his Father had appointed him, he had not then taken possession of. It was in a disorganized condition, it was not ready for him. He could not give the kingdom to his apostles until it came into his possession. He appointed the kingdom to the Twelve (or their portion of it), as the Father had appointed him, and that appointment was made many centuries before, and is not fulfilled as yet. He is its king by appointment and right, and he calls it "my kingdom." The apostles were made kings by appointment, and all others who are heirs of the kingdom are kings and priests by appointment; therefore John could say, "Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God, and his Father, to him be glory and dominion forever and ever. Amen."—Rev. 1: 56. But when the seventh angel sounds, at the time of the end, when the nations are angry, and the time of the dead to be judged, and the time to reward the Saints, then will it be that it will be said, "We give thee thanks, O Lord God Almighty which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Then the kingdoms of this world, become the kingdoms of the Lord and his Christ.

I understand that Christ and the faithful

and worthy ones of his church are the kingdom of God. Out of the Jewish Church—or church of God—Christ was born, and also his apostles, and others who are to reign as kings and priests of God. “Salvation is of the Jews.” “For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou being a wild olive tree, are grafted in among them, and with them partakers of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.” But if the olive tree was cut down (the Abrahamic covenant and promises destroyed), what would have become of the wild olive? Paul says *some* of the branches were broken off, to make place for the wild olive branches, or at least they were grafted into their place. But how about the branches that were not broken off? or in other words, the other tribes of Israel than Judah and Benjamin and a portion of Levi? Jesus taught that he had other sheep, which should hear his voice. I use the word hear in the sense of hearken to, which I believe is the true sense of it. The Jews did not hear, hence failed to become his true sheep; that is, the rulers of the people did not hear. Some did hear. “He came to his own, but his own received him not [*i e* not all] but as many as received him, to them gave he power to become the sons of God [fellow heirs with him; therefore the kingdom of God] even to them that believe on his name. In the western hemisphere he found sheep who heard his voice. He established his church among them. He informed them that he still had other sheep, *i e*, the ten tribes in the north country. He was to teach them and establish his church among them. The apostles in the land of Palestine were Jews and part of Christ’s kingdom, and are appointed to be kings. The first church established was a church made up of Jews and converts to the Jewish faith. Christ was a Jew, and was baptized by a Jew. If Moses and Elias conferred any authority on Peter, James and John, that authority came from Israelites in the flesh. Can we question then, that as all the authority and power of the Church of Christ came from the church of God, (or as we may call it by way of distinction from the others, the “Jewish church), was the mother of the church of Christ, or of Christ and his church or the kingdom of God.” Christ was caught up to God and his throne, but we have the fact recorded that the martyrs of Jesus are also in heaven, for John saw them there; he saw that “a great multitude which no man can number, of all nations, kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;” and “these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.”—Rev. 7: 9, 14, 15. This same class are re-

ferred to in Rev. 20: 4: “I saw thrones and they sat upon them, and judgment was given unto them. And I saw also the souls of them that were beheaded for the witness of Jesus, and the word of God, which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.” This proves them to be kings and priests who shall compose the kingdom of God.

This beast, the fourth kingdom of Daniel, and little horn; and the seven-headed and ten-horned beast of John, is seen to have made war on the Saints, and to have prevailed against them. These martyrs for Jesus are not dead, or unconscious as some suppose. They are dead as to the flesh, it is true; but their spirits, or “souls” as John calls them, are in heaven. It can not be doubted that all the martyrs of Jesus, including, of course, the early apostles, have been “caught up to God and his throne;” for the Revelator John saw the “souls of them that were slain for the word of God, and for the testimony which they held.” These souls were under the altar of incense, which was before the throne of God. (See Rev. 8: 3, 4; 9: 13). The woman brought forth Christ and these early martyrs. They were all born of “the woman;” and together they composed the child—the kingdom of God.

After the child was born, and caught up to God and his throne, even the children of the kingdom, the woman fled into the wilderness—not of apostacy, but into a place of refuge—where God had prepared a place for her, and where she is nourished from the face of the serpent, or where the devil does not find her. But she is kept by the power of God.

In different parts of the earth, notably in the center of China, a vast body of Jews have been discovered who still keep up the ancient feasts, and holy days, and the service of their father’s religion; or, in other words, maintain a church organization, and as they do not know any thing of Christ, but do have a knowledge of God, the Father, they can be called the “Church of God,” which the Inspired Translation calls the “woman.”

It would seem that the woman is persecuted again after a battle is fought in heaven between Michael and his angels, and the devil and his angels. For it reads, that when the devil saw he was cast into the church [“unto the earth.” Ed.] he persecuted the woman, who flies upon eagle’s wings into the place prepared for her, where she is nourished for a time, and times and half time, or 1260 years. The language is very similar to that used in the 6th verse. Now I wish to call attention to the fact that, if this battle is yet to be fought, the woman must flee the second time into the wilderness—for 1260 years, which would make 2520 years, which, if we commence at the year 70 even, will make the first series reach to 1330, A D; and the other would reach from that time till A. D. 2590, or until 703 years hence, and if the battle is fought at Christ’s coming, as is generally believed, it will

reach 260 years beyond the millenium.

There is only one way out of the difficulty, and that is to find the battle fought, before the woman flees into the wilderness, or soon after the birth of her child; and then by considering the 6th and 14th verses as descriptive of the same event and covering the same period, there will be no difficulty; for the 13th verse clearly shows that the devil persecutes the woman after he is cast out of heaven, as a result of the battle. Read carefully the 7th to 14th verses of chapter 12. How there must be an application or a meaning for the words of Christ in Luke 10: 18: “And he said unto them, I beheld Satan as lightning fall from heaven.” Now let us see the connection: “And the Seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, [does this mean devils?] and over all the power of the enemy, [the devil] and nothing shall by any means hurt you.” Please read to the 24th verse. Now note these words: “All things are delivered to me of my Father.”—verse 22. “All power is given me in heaven and on earth.”—Matt. 28: 18. “And what is the exceeding greatness of his power to usward who believe according to the working of his mighty power; which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places; far above all principality and power, and might, and dominion, and every name that is named, not only in this world but that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church.”—Eph. 1: 19, 22. And what do these words mean? “Now is the judgment of this world; now shall the prince of this world be cast out.” Who is the prince of this world? Christ himself? Nay. “Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me.”—John 14: 30. “But if our gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ who is the image of God should shine unto them.”—2 Cor. 4: 4. “Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.”—Eph. 2: 2. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world; against spiritual wickedness in high places.”—6: 12. The prince, or God of this world, therefore, is the Devil or Satan. Jesus saw him fall from heaven as lightning. He said he would now be cast out. Now when did the kingdom of God begin to be preached? After John was put in prison. Mark 1: 14. When was it established? “The law and the prophets were until John, *since that time* the kingdom of God is preached, and every man who seeketh truth presseth

into it."—Luke 16: 18, I. T. "But if I, with the finger of God cast out devils, no doubt the kingdom of God has come upon you." Paul says that Christ, "Having spoiled principalities and powers, he made show of them openly, triumphing over them, in it."

Now I gather from these various Scriptures that the battle was fought some time between Christ's birth and his ascension to heaven. Christ is "declared to be the Son of God *with power*, according to the spirit of holiness, by the resurrection of the dead."—Rom. 1: 4. "I am he that liveth and was dead; and behold I am alive forever more. Amen. And I have the keys of hell and of death."—Rev. 1: 18. Now the Devil had the power or keys of death. So Christ must have wrested the keys from the Devil. And had not "Salvation and strength, and the kingdom of our God, and the power of his Christ," come when Christ secured salvation for the world by his death, burial and resurrection; and when he gave commandment to the apostles to preach the gospel to every creature; commanding them, saying, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" "All power," and authority, "in heaven and in earth," had been given him—or the Father? Had not the kingdom of God come? Had not the power of Christ come? If so, the battle had been fought, and Satan as lightning fell from heaven. The prince of this world was cast out. Michael about this time disputed with Satan about the body of Moses. The devil was not cast out of earth, but out of heaven, for he was cast down to the earth. He was placed in subjection to the kingdom of heaven; I mean to the authority of the apostles and seventies, or the Ministers of Christ, to whom Christ gave the keys or powers of the kingdom. Well; What then? Suppose that at that time the battle was fought, and that salvation and strength, and the kingdom of God and the power of his Christ had come? What then? Why, the woman "brought forth the man child," Christ, and his church; and Christ went to heaven, and the devil persecuted the woman, and the "remnant of her seed," which was the Church of Christ, who kept the commandments of God, and have the testimony of Jesus. That they kept the commandments of God, or the moral law, and had the testimony of Jesus, or the gospel, and the spirit of prophecy, can not be denied. [The "commandments of God" to the church, are the commandments Christ gave to it, directly or through his chosen revelators. Deut. 18: 15-19; with Acts 3: 22, 23; 7: 37; Heb. 1: 2; 1 Cor. 14: 37; 1 John 2: 1-5; Isa. 55: 4; Matt. 5: 21, 22, 27, 28, 31-34, etc. etc. And "the testimony of Jesus is the Spirit of prophecy"—the Holy Spirit.—Rev. 19: 10.—ED].

The woman did not go into the wilderness of apostasy, but fled from persecution. God prepared a hiding place for her, and provided for her, or nourished her there, away from the face of the serpent for a time, times and a half. She is not the

Church of Christ, or, as that is called, "The kingdom of God," but she is the Church of God, the Church of Abraham, Isaac and Jacob, and of Moses, and Joshua, and Samuel, and David, and Isaiah, and Jeremiah, and Daniel and all the prophets. The child is Christ and his church, or the kingdom of God. This church will become the kingdom of Christ, or the government of that kingdom, when the kingdoms of this world become the kingdom of Christ.

The elements of the kingdom are found in the church, but there must be a coronation of the king, the organization of the elements, the accession of territory, before the kingdom can be fully established. Christ is not crowned king yet; his kingly government on earth has not yet been organized; the territory is at present under dominion of the kings of the earth who have given their kingdoms unto the scarlet colored beast. The dragon who persecuted the woman and made war on her seed and the beast with seven heads and ten horns, which made war with the Saints, are evidently types of the same power, namely, the Roman Empire, and these "saints" and remnant of the woman's seed are evidently the same people. There were saints on earth for a long time; some who kept the faith in a great measure, who were persecuted from century to century, first by the dragon-beast, then afterward by the "little horn" of Daniel 7th, and the "mother of harlots." Now as this same "little horn" was not developed till about the year 533 A. D. to 538 A. D., and as the Saints were given into *his* hand, and he made war on them, and prevailed against them; and as the woman who was "mystery Babylon," took her seat on the beast about the same time, and who was "drunk with the blood of the saints," it follows that there must have been saints on the earth at least for over 500 years after Christ. But the church or kingdom of God, as an organization, did not continue after that time, nor fully up to that time. But after that, everywhere the "little horn" and "the mother of harlots" crushed out all opposition; and changed times and laws; \* \* \* changed the calendar; changed the Scriptures; changed the gospel; changed the church organization; changed nearly everything connected with the doctrine of Christ, and now shuts off all hope for her reformation by declaring that she, as a church, never has and never can change. Therefore there remains only her complete destruction as foretold in the 14th and 18th chapters of Revelations.

In this exposition of the woman and her child, I have no doubt disturbed a darling theory of some, viz, the Church of Christ going into a wilderness of forgetfulness, and nonentity, and emerging into life and activity again. But I can see no hope of sustaining the restoration of the gospel from that chapter at all. There is abundant other proof without forcing testimony out of where it can not be lawfully found. If any are very sensitive concerning the church established eighteen centuries [ago] receiving her authority from the Jews or Israelites, they must feel still worse when

they understand that Jewish Peter, James and John had considerable to do with the establishment of this latter day work, also an Israelite named Moroni; and, worse than all, that that same Jew who baptized Jesus Christ ordained Joseph Smith and Oliver Cowdery to the Aaronic priesthood. Joseph Smith (the present) and a good many more, are tainted with Israelitish blood; and some like the writer may have the hated blood of Judah in their veins. I have not attempted to give any date for the woman's disappearance into the wilderness, not possessing and Church History, except Eusebius nor any ancient history, I can not judge of that matter. But of one thing I feel assured, and that is, that the woman was not the Church of Christ, and that the wilderness was not an apostate condition of the Church of Christ.

T. W. SMITH.

PAPEETE, Tahiti, Aug. 15th, 1887.

## Selections.

### RUSSIA'S STRENGTH AND WEAKNESS.

THE uneasiness which is growing in Europe in reference to the thinly veiled designs and inordinate ambition of Russia, especially in the direction of the Balkan States, Constantinople, Afghanistan, and India, justifies us in presenting an article upon the subject to our readers. As we have taken special means to ascertain the actual facts of the case, and in every instance have personally corroborated the testimony of others, we submit that we have written in the fullest confidence of its unassailable accuracy. It will be seen that what with the increasing tension between Germany and France, and the uncertain and critical relationships between the other Great Continental Powers, that a crisis is fast approaching which will inaugurate the closing scenes of the present age, and verify the prediction of Ezekiel (xxi. 27): "Thus saith the Lord God, I will overturn, overturn, overturn, until He comes whose right it is; and I will give it Him."

A correspondent of a London newspaper at Odessa, who evidently speaks with something like authority, says that it requires at the present moment very little penetration to discover beneath the surface of only partially suppressed popular feeling the existence of widespread political discontent in all the great centres of life in Russia. Nor can there be the slightest doubt, he thinks, that the vacillating policy of the Imperial Government during the last twelve months, both at home and abroad, has largely contributed to the unsettled and anxious state of things. To the Nihilist Propagandists the course adopted by the Government has imparted new life. This is not the worst, however. The masses who formerly rejected the doctrines of the Nihilist party of violence, now give ear to the more moderate revolutionary sections, who have many specious arguments on their side with which to assail the simple reasoning of a discontented class which has become somehow out

of touch with the firm but guiding hand of "the little father," as the Czar is called.

The Universities are in the van of the present movement. It is a fact beyond dispute that four-fifths of the students of ten out of the eleven Russian Universities are to a certain extent overtly Republicans or constitutional revolutionists. The Government is perfectly cognizant of this, but does not yet fully realize the danger which a despotic autocracy will one day have to cope with from within the lines of its own despotism. Every repressive measure thus far adopted has proved utterly abortive in suppressing the revolutionary and constitutional propaganda of the Young Russia party. In a certain degree, of course, these measures have sufficed temporarily to keep the agitation beneath the surface, but at the same time they have fostered the growth of the party. If it may be accepted that Young Russia is in any wide sense represented by the students of her Universities, then it must be admitted that there is a secret and widely-ramified power at work which bodes ill for the future internal peace of the Empire. The revolutionary character attaching to the Russian Universities as a body is now so notorious that a University man who does not adopt one of the learned professions, either from want of means or other causes, and is compelled to seek employment in a secretarial capacity or in a commercial house, invariably discovers that his University training, instead of an assistance is an absolute barrier to his success. He is looked upon with suspicion by the merchant who employs him, and his name is kept on the police roll of political suspects. His abilities may leave nothing to be desired; but rightly or wrongly he is shunned as carrying about with him the infection of sedition. A gentleman who recently had opportunities of some conversation on this subject with Russian police officials, was particularly struck by the lack of the zeal and energy with which they formerly carried on their *espionage* of students and other political suspects. They shake their heads, and confess that things appear to be going wrong. They fear that the revolutionary party may suddenly find a host of friends and supporters in high places. In fact they look with the gloomiest forebodings on the immediate future. These officials are men of experience and foresight, and to put the gist of their opinion in brief, they think that everything pointing to a catastrophe is possible in Russia just now.

The military strength of Russia, however, at the present time is assuming gigantic proportions. No wonder Prince Bismark hesitates to provoke such a Power. Counting all his forces—active army, Reserve, Militia, and levy in mass—the Czar could put *more than five and a half million of men* in the field. At any rate, he can put as many as that upon paper, and perhaps no other potentate on earth could, with approximate accuracy, do the same. No wonder either that occasional reports of his Majesty's infirmity of mind go the rounds of the European Press. One man burdened with the duty

of holding all these warhounds in leash would give the best proof of his sanity by losing it at the thought of his awful responsibilities. To bear such a burden with a light heart would be to be more than mortal, or very much less. There are, however, some considerations of a saving nature, such, for example, as the Odessa correspondent referred to above, who clearly testifies that the autocratic Northern Colossus may, after all, have *his feet of clay*. The Russian people are dissatisfied with the management of affairs at home and abroad, and are ready to turn an active ear to the preachers of sedition who are always in their midst. At the same time they pick and choose among their revolutionary prophets, listening by preference to the more moderate men whose doctrines really bode most harm to the bureaucratic system. The party of violence is apparently as much discredited as ever, but the men who advocate a complete economic change now find followers among the masses. This is a new thing in the experience of revolutionary Russia.

The discontent of the educated classes, is of old standing. The Russian University student is probably not much more disaffected to-day than he has been at any time these fifteen or twenty years. There would be a great difference in results if this chronic unrest were no longer confined to his own section of society. The enemies of Russia, however, need find no cause for exultation in such a change. A discontented is, if not a warlike people, at any rate a people likely to go to war. A prosperous Russia would be a good guarantee of European peace. The policy of diverting the discontent of nations from their own Governments to the foreigner is as old as statecraft. It is particularly well understood in Russia, and those who know that Empire best maintain that its habitual aggressiveness is mainly due to the misery of the population. Russia under her present government is, according to Stepniak, almost inevitably a conquering State. The total ruin of the moral prestige of rulers, and the growing disaffection among all classes of society, have converted into a sort of moral necessity what was formerly a mere luxury. The Czar and his Ministers, we are assured on the same authority, live from hand to mouth in policy, thinking only how they may get through the day, and not knowing in the evening what they are going to do on the morrow. Such a state of things is a permanent danger to peace, and it must be understood to give full significance to the assurance that "everything is possible in Russia just now."

The difficulty of Russia, the difficulty of Europe, is the intense and deepening misery of the masses. There is enough of this elsewhere, and the beam is large in our own eye; but in no European State is the suffering so appalling in its extent as in the Empire of the Czar. Rural Russia is, in some respects, one vast Ireland, with this additional misfortune, that it is growing into agrarian misery instead of hoping sooner or later to grow out of it. The emancipated serfs are being rapidly

re-enslaved to the soil by the surer bonds of the money-lender. In a few years, it is said, they will form an agricultural proletariat of sixty to seventy millions, with a few thousand usurious landlords on the other side, in possession of the land. Even now, most of them are slowly working out with life-long labor earlier advances which they can never hope to repay.

The money-lender and the Landlord are one, and the new fashioned serf is now purchased with a loan. He works badly; but as his work is virtually to be had for nothing beyond his keep, it can be made to pay. Splendid profits are realized on the bondage work, and they will continue to be made while Russia has unlimited land to waste in careless cultivation. The system is ruinous to the nation. Provincial famines are of common occurrence, and some of them are said to be in their proportions truly mediæval. The rural folk are underfed as well as underpaid, or not paid at all. The general mortality of Russia is alarmingly high, and this can not be due to climate, or Norway and Sweden would hardly be the very healthiest countries in Europe. While the death-rate in our rural districts stands at 18 per 1,000, it ranges in Russia from 35 to 37, and in the more densely-populated central provinces it reaches 62. As Lady Verney has recently shown, eight in ten children in rural Russia die before the age of ten. All this we are told, is the work of art, not of nature; in fact, it is due to bad government, corrupt administration, and the hopeless ignorance in which the people are allowed to live. The necessities of an almost bankrupt State aggravate the general misery. The tax-gatherer is almost more exacting than the usurer, and he is still allowed to enforce his demands by a liberal use of the stick. This only shows that Russia is still mainly a barbarian Power.

It would be interesting to extend the inquiry which these considerations suggest, and to ascertain how far the present uneasy state of Europe is a direct effect of the misery of its populations.

The permanently aggressive nations are the nations without hope, and militarism can not long co-exist with a wide national prosperity. The Russian peasant may as well fight as not; soldiering offers a decided improvement of his prospects. To him, the soldier's *fraction of a farthing a day* must seem *the beginning of affluence*. The prosperity of the common people is notoriously the great fact that makes for peace in the France of to-day. Germany is not permanently aggressive, for Prince Bismarck knows that the blood of his Pomeranians must not be shed in vain. There the only temptation to a warlike policy, apart from what might be found in the dread of foreign aggression, lies in the profound discontent, half intellectual in its nature, of the Socialistic workmen of the towns. But, as this is too deep-seated to yield to superficial remedies, it is probable they will not be hastily applied. The war with France, which roused the enthusiasm of the whole German people, did

not perceptibly affect the moment the growth of Socialism.

The Socialistic Propaganda was suspended, but suspended only, during the struggle, with every other national activity, but arms; but it was resumed, as a matter of course, when the struggle was over. Even before the peace was signed some of the German workmen took care to let the world know that they did not approve the conditions imposed upon France. The German Social-Democrats alone, of all the parties owning the generic name in Europe, have a true party representation in the Legislature. The danger of their more reasoned discontent is not of a kind to be conjured away by the coarse expedient of war.

The fighting strength of Russia is now, as already stated, appallingly enormous. The principle of general liability to military service, it may be remembered, was introduced into Russia by an Imperial ukase as recently as November 4th, 1870. In virtue of this every Russian subject is liable to twenty years' military service, the period of liability beginning in some parts of the Empire at the age of eighteen, and in others at twenty. The active or standing army is recruited by lot from the general body of the available males. The men whose names are not thus drawn are at once embodied in the militia, in which they pass their whole time of service; but those whose names are drawn spend six years in the active army, nine in the various classes of the reserve, and the remaining five only in the militia; and they form, during the first half of their service, the chief portion of what may be called the permanent army of the Empire. For the purposes of military organizations European Russia, with the Caucasus, is divided into nineteen army corps districts, each of which is under a commandant-general. Each district furnishes one army corps, composed as follows: Two or three infantry divisions, one battalion of rifles, one cavalry division, two brigades of mounted artillery, two batteries of horse artillery, two divisions of artillery train, one section of park artillery train for the cavalry, one quarter section of park for the rifles, two divisional ambulances, and 2,208 sappers, pontoniers, engineers, telegraphists, and torpedoists. The strength of an army corps, containing two infantry divisions, and including the non-combatants, is 45,094 men, with 10,755 horses and 108 guns; but a mere multiplication of these figures by nineteen does not give the total strength of the Russian active army, for the reason that the Asiatic troops, Cossacks, frontier battalions, and other forces are extraneous organizations. The army corps form only the first line—using the words in their most restricted sense—of the national defenses.

The infantry comprises altogether twelve regiments of Guards, sixteen regiments of Grenadiers, 164 regiments of the Line, forty-six battalions of Rifles, and thirty-six battalions of Frontier Guards, with reserves, depot battalions, and militia. Every regiment comprises 4,063 men, and consists of four battalions, each of four

companies. Four regiments form a division. The battalions of Rifles and Frontier Guards also consist of four companies each. Seven of these battalions form a brigade. The total strength of the infantry of the active army is 783,392 men, with 35,620 horses and 8,896 carriages; and of the Rifles and Frontier Guards 80,958 men, with 4,758 horses. The first infantry reserve, which comprises twenty-four further divisions, has a strength of 527,175 men. In addition there are six "local battalions," numbering in all 5,494 men, and six "Special Reserve Battalions" in Asia, numbering 6,024 men, together with eighty-two cadre reserve battalions, which would form the nucleus of the *levee en masse*, and which at present have a total strength of 63,304 men. The gross total of the Russian infantry, active and first reserve, is, therefore, 1,466,347 men.

The cavalry comprises twelve regiments of the Cavalry of the Guard, forty-six regiments of Dragoons, twenty-seven regiments of Cossacks, and one regiment of Irregulars. Every regiment has 1,132 men and 905 horses, and consists of six squadrons, each of four sections. Four regiments form a division. Including the first reserve the cavalry of the Empire has a strength of 129,384 men, with 101,686 horses. The Artillery comprises sixty-two mounted brigades of six batteries, each of eight guns; forty-three horse batteries, each of six guns; and fifty battalions of fortress artillery, together with eleven independent companies—in all 140,315 men, with 108,842 horses, and 3,984 guns. The Engineers form six brigades, each brigade containing three battalions, and three companies of sappers, one battalion of pontoniers, three telegraph parks, one field engineer park, and four companies of torpedoists. The total strength is 34,500 men. The Train does not form a special corps, but is included in the various tactical units, each of which has a train of its own. The above figures show that the total strength of the active army and first reserve, including non-combatants, consists of 1,770,846 men, with 250,906 horses, and 3,984 guns. The second reserves would supply an additional 1,064,013 men, with 232 guns; making in all 2,834,859 men, with 4,216 guns. The territorial reserves would, in case of invasion, provide a further 1,800,000 men; and, finally, the *levee en masse* would produce not less than 1,100,000 more; so that, if pushed to extremities, Russia could defend her existence with over 5,700,000 men, all of whom have received some military training. Most of the active army is now provided with the Berdan rifle or carbine; but the greater part of the first reserve still use the Carle, and much of the militia has only the Kruka rifle. In addition to the bayonet, the infantryman carries the *tessak*, a handy two-edged sword. The bayonet is never unfix-

The Russian Navy consists of three divisions—*viz.*, the Baltic Fleet, and Black Sea Fleet, and the Siberian Fleet, and comprises seventeen sea-going ironclads, most of which are not of very recent construction. Seven other ironclads are being

now built or completed for sea. The chief naval strength of the Empire is at present in the Baltic; but great efforts are being made rapidly to reconstruct a Black Sea Fleet, and, by the close of the year, the force in southern waters will include three very powerful ironclads, each of about 10-800 tons displacement, and each equal to any ironclad, save perhaps one or two, that carries the British flag. Russia's torpedo flotilla is also large and formidable. The Siberian flotilla is possibly, however, the division which, in the event of war between Russia and Great Britain, would give us the greatest amount of trouble. In the Caspian Sea Russia has sixteen vessels, carrying in all twenty-six guns; and in the Sea of Aral she has six with thirteen guns. All these are steamers, and, although they are not large, they would be of immense utility in supplying stores and troops for service on the Afghan frontier. There is also a considerable mercantile marine in the Caspian.

The significance of these facts will be well understood if the map be glanced at. From the great centres of European Russia two main railway lines run eastward. One (the northern) connects St. Petersburg and Moscow and Orenburg on the Ural, and has been prolonged beyond the town of Orsk. The other line runs from southern Russia to the town of Baku, on the western shore of the Caspian. Troops destined for Central Asia may thus reach the Caspian either by train to Baku direct, or by train to Orenburg, and thence by boat down the Ural. By whichever route they may be sent, they would find ample means of transport across the Caspian to Fort Michaeloffski. At that post there are now enormous accumulations of war material of all kinds, and of rolling-stock, and the place possesses great strategical importance as the western terminus of the new railway which, during the last two years, has been pushed through the Turcoman country with such rapidity. This line, after leaving Fort Michaeloffski, proceeds in a south-easterly direction, and passing by Kizil Arvat and Geoktepe, skirts the northern frontier of Persia along the greater portion of its length. It then turns across the desert to Merve, and leaving that city, follows the old caravan route north-eastwards to the river Oxus, which it strikes at or near the town of Charjui in Bokhara territory. Thus far the railway is finished. It is now being extended, still north-eastwards, to Bokhara, and it will shortly be again extended thence eastward to Samarkand.

Russia has, during the last six months largely reinforced every military post along the line of this railway and its projected extensions. Between forty and fifty thousand men are now distributed between Fort Michaeloffski and Samarkand, the greater number being at the latter place and at Merv. Fifty thousand more are at Tiflis, whence they can be moved to Baku in ten hours, and to Fort Michaeloffski in little more than twenty-four; and in the other garrisons of the Caucasus there are yet another fifty thousand men of the active army. There is, indeed, no room for

## Conference Minutes.

### CENTRAL KANSAS.

doubt that, if she so willed, Russia could, without any difficulty, concentrate one hundred thousand men at any point along the new railway within a week or, at most, ten days from now. The line runs very close to the Afgan frontier, and if war were declared one day, a large body of picked Russian troops would certainly be in Afghanistan,—nay, almost at the gates of Herat—by a fortnight later. This condition of things would assure to the Russians that advantage which in Asiatic warfare has always been of immense value—the prestige of winning the opening battle of the campaign. The Afghans may be as loyal as possible to their treaty obligations; but the British Government could not expect them to fight very heartily for its interests in India when a Russian Army corps was at Herat and when the British columns had barely begun to think of leaving Quetta and Peshawur. We could not afford any material support to our allies for at least a month after the outbreak of hostilities, and by that time Herat would probably have fallen.

If, as has been lately asserted by the Polish paper, *Czas*, Russia is really bent upon a war in Central Asia in the Spring, it looks as though, thanks to her long and steady preparations, she would be able to have very much her own way in Afghanistan. She has provided herself with facilities of the most complete kind; and it would take us at least a couple of years to create for ourselves a correspondingly advantageous position on the northern slopes of the Hindu Kush. It is fortunate, perhaps, that that range is not the natural boundary of our Indian Empire; for we are never likely to be able to defend it. But, on the other hand, optimist philosophers and they who discard to the limbo of effete agencies the lamp of prophetic truth will affirm that it is not necessary to put much confidence in the alarmist utterances of the *Czas*—that we need not believe, because Russia is fortifying her newly-acquired territory in Turcomania, that therefore she is preparing for further conquests.—*Prophetic News.*

A DUTY is imperative; it can not be put aside for any possible good or brilliant imagination. The Adversary understands this, and where he can not tempt a consecrated soul into open sin and disobedience, he will try to fix his mind on some plausible suggestion, which shall blind his eyes to the duty in hand. The only safe course is to make it an inflexible rule, that no fancied plan shall turn us in the least from the plain, simple duty of the hour. Amid the many suggestions that come to the mind, there are always some things about the doing of which there can be no question. These are the things to be done.

ONE of the Kansas senators who opposed woman suffrage, and gave his vote against it, because he thought only bad women would vote, says since the election: "I am all out of my calculations. Four hundred women voted in my town, and not a single one that did not rank as a thoroughly respectable woman. I think the best thing we can do now is to strike out the word 'male' and put in the whole matter right where it ought to be. I am convinced, from what I know of our farming population, that it will be a good thing and no distinction should be made."

Conference met at Scranton, October 29th and 30th, Elder Daniel Munns presiding, and Elder James B. Jarvis sec. *pro tem*. Branch reports: Scranton 30 members, including 7 elders, 1 priest, 1 teacher, 1 deacon. Good Intent 26, including 1 elder, 1 teacher; Daniel Munns pres. and clerk. Fanning 34, including 2 elders, 2 priests. Elder William Gurwell (baptized 3) reported. George Gaitner was received into the branch by vote. Wm. Gurwell president. Netawaka 34, including 5 elders, 1 priest, 1 deacon. Elders reported in person: William Menzies, J. B. Jarvis, P. Adamson, James Buckley, W. Williams, D. Munns and W. Hopkins. Priest Wm. Cairns and deacon John Patterson reported. Henry Green, William Gurwell, and Hiram Parker reported by letter. All the authorities of the church were sustained in righteousness. Elder Henry Green was released from being district clerk at his own request, and Elder J. B. Jarvis was chosen in his stead. Elder D. Munns was chosen district president. Elder J. B. Jarvis was authorized to write to officers who neglect to report. The elders and priests are requested to labor in their callings as opportunities occur. On the first day of conference Elder William Menzies occupied the stand in preaching the word, assisted by Elder Munns. Sunday morning preaching by Elder Munns, assisted by Elder P. Adamson. In the evening, preaching by Elder J. B. Jarvis. Elder Wm. Menzies had charge of the Saints' meeting. We had the Spirit with us in great power to encourage to faithfulness, by the gifts of tongues and interpretations. It was an enjoyable time. Bishop's Agent reported to conference that he had received ten dollars since last report; sum total twelve dollars. Adjourned to meet at Nettawaka, March 17th and 18th, 1888.

### NORTHERN NEBRASKA.

This district conference convened at 7:30 p. m., in Fremont, Nebraska, June 24th, 1887, Nelson Brown presiding, I. Sylvester, secretary. Prayer and testimony was the order of the first meeting, at close of which Brn. N. Rumel and M. W. Sampson were appointed a committee on credentials. Saturday, 25th, morning session—Branch Reports: Union, 49, 6 received by letter, 3 removed. Wm. M. Rumel, Bishop's Agent, reported: On hand last report \$72.10; received since \$39.00; total \$111.10; expended \$101.00; balance on hand \$80.10. James Caffall, Nicholas Rumel, and Nelson Brown reported. Afternoon session:—Platte Valley branch reported 34 members, 3 received by letter, 1 died. Omaha, 104. Resolved, that all branches in this district be requested to make a true copy of each member of their respective branches, with all items to be obtained, and forward the same to the district secretary. The district president and secretary were sustained. Resolved that when this conference adjourn it does so to meet in Omaha, the last Friday in December, 1887. Bro. Nicholas Rumel requested more scope to labor in. Granted. Moved that Bro. Ballanger labor at Florence, Nebraska, and other places, as he may be able, and that he be authorized to request some of the brethren at Omaha to assist him. Moved that no Priests be ordained in the branches, but that they be recommended to district conference for ordination. Action upon this resolution was deferred. Evening session: Resolution on Priests ordination was called up. Bro. Caffall offered the following substitute which was carried: Whereas, six or more members of the body may be organized and form a branch and such a branch becomes a body with power to regulate its own affairs, and that any measure or measures by any other department of the church to curtail or deprive a branch of rights guaranteed under the general laws, would be assumptive and calculated to produce disunion. Therefore be it resolved, that while we can not look with favor upon any measure to prohibit the ordination of requisite branch officers in any branch organization,

we believe, notwithstanding, that hasty ordination, or measures culminating in a superabundance of officers in any branch of this district, should be looked upon with disfavor; therefore be it resolved, that where there already exists sufficient officials to perform the needed branch labor, and because of a refusal of such officials a necessity exists to create new officials by ordination, such seeming needed ordination be deferred until a proper inquiry be made with a view to know why such officers refuse to act; and if upon such inquiry it be found that a refusal to act arises from the force of uncontrollable circumstances, let such be honorably released from branch labor. But if evidence be had of a refusal to act because of a failure on the part of the members to properly sustain, let labor be done to remove the cause of complaint; or if neither of these causes exist, but a manifest indifference, then after needed labor and forbearance, let the law found in Doctrine and Covenants, section 104: 44, govern. And be it further resolved, that in the event of such exigencies arising in any branch whereby trouble may come, that contemplated ordination be deferred until it be practicable to confer with the president of the district or missionary in charge, or both. Bro. James Caffall spoke from the text, "All flesh is as grass." Sunday, 26th: Preaching by Brn. Caffall and N. Rumel at 10:30 a. m.; collection \$5.45. Prayer and testimony meeting at 2:30 p. m. Two were baptized by Bro. Caffall. Collection \$6.00. Preaching at 7:30 p. m., by Bro. Caffall. Adjourned to time and place before stated.

## Miscellaneous.

### DIED.

CHASE.—At Reese Creek, Montana, September 27th, 1887, sister Phebe Chase, wife of Bro. Mahlon Chase, aged 35 years. Funeral services by Elder Gomer Reese.

BILLINGSBY.—At his residence, Manchester, Texas, after a short illness, October 31st, 1887, Bro. B. L. Billingsby, aged 49 years, 10 months and 24 days. He was ordained an elder under the hands of Bro. W. T. Bozarth, and has been presiding elder over the Manchester branch for some time. He was with the Saints through the severe persecutions, was tried in many ways, but his faith was sufficient to bear it patiently, and he conquered his enemies with kindness. His character was spotless in the world and church. He left a wife and four children to mourn his death. His labors for Christ were precious with the Saints, and his efforts for the cause continued until God called him home to reap his reward.

MORSE.—Near Pleasanton, Decatur county, Iowa, October 30th, 1887, of disease of the kidneys, Bro. Justus Morse, aged 78 years, 7 months and 3 days. Bro. Morse was born in Chester, Hampshire county, Massachusetts; united with the church in February, 1833, in western Pennsylvania; was with the church in their troubles in Missouri from 1834; went to Texas in 1846, and to Utah in 1850, where he staid but a short time, then went to California; united with the Reorganization at San Bernardino, California, under the ministrations of Bro. W. W. Blair about 1868. Funeral services were conducted in the Saints' Chapel, Lamoni, by Bro. Duncan Campbell, assisted by Bro. H. A. Stebbins.

### CONFERENCE NOTICES.

The North-east Missouri conference will convene at Bevier, Missouri, December 17th, 1887, at 3 p. m., Saturday. Come all who can. We expect Bro. Joseph R. Lambert.

JOHN TAYLOR, *Dist. Pres.*

### BISHOP'S AGENT.

At the late Northern Michigan district conference, held in Bayport, on October 29th and 30th, Bro. Andrew Barr was recommended by said conference to act as my agent in said district; I therefore appoint him as such.

G. A. BLAKESLEE, *Presiding Bishop.*

"I AM called a crank upon the temperance question. I may be a crank upon this question, but I am not ashamed to say that I would far rather see a man a sober man than a drunkard. It is far better to educate our children to be temperate than to be drunkards. There is not a man living who will say that it's right to bring into the home that which damns the head of the family. I'll trust the fate of this nation with sober men and women. I'll never take back one word of what I have said on the temperance question, so help me God. The time will come when the workers of all kinds and classes will be banded together for a common purpose."—T. V. Powderly.

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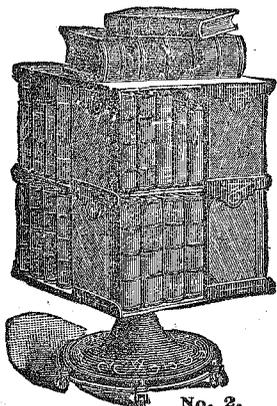
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"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, November 26, 1887.

No. 48.

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## The Saints' Herald.

JOSEPH SMITH  
W. W. BLAIR

EDITOR.  
ASSOCIATE EDITOR.

Lamoni, Iowa, Nov. 26, 1887.

### THE CONSENT OF THE PEOPLE.

THE *Deseret News*, of October 28th under the caption of "The *World* as an Echo," reviews an editorial of that journal upon the subject of Utah Statehood in which we discover the following strong language:

"Mormonism" is of American origin, so far as this world is concerned, and is essentially identified with American ideas, interests and destinies. It is also democratic in theory and practice. The vote of the people is made paramount in all its proceedings. No matter if the voice of revelation speaks, until it is endorsed by the will of the people it does not become part of the church polity.

"It may be asked, can the body of the church repudiate a divine command or counsel? The answer is, certainly. Just as much as Adam and Eve acted on their agency, so can all their posterity. And in this church it is provided that common consent is necessary to establish its doctrine and policy. The consequences of persisting in a human instead of a divine course must be with those who follow it, and only very wicked and rebellious people would reject that which they believed to be divine. But the freedom of choice and action is not denied or abridged by anything in "Mormon" teaching or discipline.

"State rule does not mean the 'rule of a hierarchy.' In the Constitution of the State of Utah there is ample provisions for the non-union of the Church and State elements. It provides for the rule of the people as completely as any organic law on the face of the earth. Why should the *World* adopt this apparent falsehood in the face of the most conclusive proof to the contrary?

"The temporal authority of the church" is not placed above the National authority, and the *World* can not establish its assertion with a scintilla of evidence. And the calumny that the church authorizes its members to commit perjury is simply contemptible. It is one of those unsupported charges that anti-Mormons make without care as to its recklessness and its refutation by a thousand well known facts. The rest

of the paragraph is in the same vein. It is all in the style of an advocate who has nothing to offer but abuse in opposition to the solid grounds of an adversary."

"Mormonism is of American origin" indeed; and herein lies the strongest reason why the Utah Church, and all other churches holding their base and rise in primitive Mormonism should have constitutions, creeds, rules of faith and practice not in antagonism to American institutions.

"The vote of the people is made paramount in all its proceedings." This was written with a view to make the people in a democratic sense responsible for the dogma against which the *World* was protesting. But is the statement of the *News* a true one? Did the "people vote" upon the question whether the tenet of plural marriage should become a part of Mormonism? If so; when and where, and under what circumstances was that vote of the people taken? Was there an opportunity for examination and discussion under conditions of freedom of speech and safety of person to those who discussed it? Was the revelation, so called, presented to the people under conditions favorable to its claim to their consideration for adoption, or rejection? If so, when was it? Was the question as to whether section 112, the section on marriage, adopted formally in 1835 and constantly affirmed by subsequent publication without church repeal or change up to the fall of 1876, should be stricken out of the book presented to the people for an examination and vote? Were the reasons for and against the striking of this affirmation of the church from the Book of Doctrine and Covenants presented to the people for sanction or disapproval? If so, when, where and under what conditions was it done? The *News* will confer a favor upon very many if it will state clearly and specifically when the expression of the "will of the people" upon these questions was had.

It is because that no such opportunity was afforded the people to examine and by vote determine the question of church polity in the matter of plural marriage, that we have made so vigorous protest against the dogma. It is because the voice of the people was not allowed to be heard in consideration of expunging from the Book of Covenants and Commandments the section declarative of the position of the church on the marital relation, that we have so persistently opposed the dogma. So far as the voice of the people of the church is concerned, plural marriage has never been legally made a tenet of the faith. This should have been known to the *News* and should have prevented that journal from writing so carelessly as has been done.

The document claimed as a revelation from God upon which it is stated plural marriage is based, was not presented to the church until August 29th, 1852, eight years and two months after Joseph Smith was killed. Brigham Young and others had been practicing plural marriage for several years before that, the elders of the church, including the late venerable president, John Taylor, constantly denying its existence among them; and when at last its existence could be no longer concealed, but must be disavowed, or accounted for, then and not till then does the prime mover in the fastening it upon the people present it to the people;—and then it is presented under conditions in which no discussion of its claims to divinity or its merits could be had, and in which no vote of the people was asked for, or had. It did not reach the people through legitimate channels by legal methods; and has been from that day to this a standing denial of the statement now made by the *News* that "no matter if the voice of revelation speaks, until it is endorsed by the will of the people it does not become part of the church polity."

The Reorganization for itself, and for the thousands of those whose faith in Mormonism, primitive and pure, has been hurt by the introduction of polygamy, now affirm, 1. That the document claimed to be a revelation from God authorizing plural or celestial marriage, is not of divine origin. 2. That it was not legally presented to the people for consideration and approval. 3. That in the absence of such legal presentation and acceptance plural marriage as provided for in it did not properly become a part of church polity. 4. That not having been legally presented and the voice of the people properly had at its inception, it is void. 5. That those who were the active instruments in illegally fastening it upon the people were violators of the law of God as previously given to the church, and are subject to just condemnation therefor. 6. That the expunging from the Doctrine and Covenants of section 112, (the section on marriage), in which monogamy is affirmed as the faith of the church, has been done without the voice of the people being first had upon a proper presentation under conditions favorable to examination and discussion of the principles involved therein. 7. That such expunging is contrary to the laws of God already binding upon the church. 8. That "Mormonism" being of "American origin," must in its rules and regulations affecting the marital relation be conformable to the institutions and laws of America, as presented in the legislative enactments of the various states composing the United States, which are monogamic. 9. And

that in such conformity to the laws of the United States regulating the relation of marriage, there is both safety and right, as well as conformity to the law of God as given to the Church of Jesus Christ, and of which there has been neither abrogation, nor repeal.

THE senior editor celebrated his fifty-fifth birth-day by assisting the brethren at East Delavan, Wisconsin, to dedicate the house which they have built, to the Lord. It happened on this wise.

When about ready to dedicate, Bro. Henry Southwick, for the branch, sent an invitation to the editor, to come and assist them on November 5th and 6th. In compliance with the request, he visited Plano, Illinois, where he spoke on Thursday evening, November 3d, and the next day, in company with Bro. F. M. Cooper, he reached East Delavan. Bro. Cooper being the guest of Bro. Anthony Delap, the editor that of Bro. Southwick. They found Bro. Morris T. Short already there in response to invitation to be present at the dedication; and who had spoken to the people the evening of the 4th. On the morning of the 5th the Saints assembled at the little chapel which is located on the north-east corner of Bro. Henry Southwick's farm, a quarter of a mile south of the wagon-road running from Delavan to Lake Geneva, the latter being one of the fashionable summer resorts of the people of North Illinois and South Wisconsin.

The editor addressed them at eleven o'clock; and in the evening Bro. Short gave an excellent discourse on a theme connected with the gospel economy. On Sunday, November 6th at eleven o'clock the house was quite well filled; Saints from Janesville, Beloit, Lyons and Burlington being in attendance, as well as many of the neighbors, some of the different churches and some not members of any. The services were in charge of Bro. Cooper, presiding elder of the district, who made the opening prayer, the editor delivered the sermon and Bro. Short, in a feeling and appropriate prayer dedicated, the house to the worship of God. In the afternoon a profitable and pleasant testimony and sacrament meeting was held, brethren Cooper and Southwick presiding; and in the evening the editor spoke to a house full of listeners. Good order prevailed throughout the entire sessions, the good Spirit was present and the speakers had good liberty.

The house is 24 by 36 feet in size; is pleasantly situated, and is complete, being well seated and lighted; a belfry and a bell of good tone hung in it. The cost as reported by the building committee, was \$829. The bills were all paid, with one or two exceptions which were provided for and the money in the hands of the committee; and hence it was without reservation or hindrance that the building was set apart for the purpose of the worship of God.

The editor left the Saints on Monday morning, November 7th, brethren Cooper and Short remaining to carry the work on,

Bro. Cooper for Monday night, Bro. Short for an indefinite time as wisdom and the interest should demand.

#### EXTRACTS FROM LETTERS.

Bro. John H. Lake wrote from London East, November 5th, in which he states how the brethren are striving to make progress. He says:

"The conference of this district (London) was a success. Peace prevailed, and the district was well represented. A goodly number from the world's people were out to hear the word preached. Four were baptized the week after the close of the conference. We expect to remain here until the 9th inst., then to St. Thomas and remain there until the 14th, then to Corinth and Vanessa. Bro. R. C. Evans goes with me."

#### EDITORIAL ITEMS.

UNDER the caption "Justice to whom Justice is due," Bro. Albert Haws gets a chance of defence in the *Yaquina, Oregon, Post* in its issue of October 22d. It appears that Bro. Haws had obtained the consent of the trustees to occupy one of the churches in the town, and in giving notice of his services went to the Sunday School to spread the news. Here the Superintendent of the Sunday School and a teacher refused the use of the house and succeeded in closing its doors against him, on the ground that he was a "Mormon." Nor would they listen to his statement in explanation, so he published them. It was a good article.

Bro. J. C. Clapp proceeds on from here to-day, (Nov. 17th) to Farmington, Kentucky, which will be his address until further notice. He has been visiting and laboring here and at Pleasanton, ten miles east of this, for the past two weeks. Elder Clapp will spend the winter and early spring in Kentucky and Tennessee.

Bro. C. C. Holcomb, of Oenaville, Texas, requests some of the Saints who live near Carrolton, Missouri, or those well acquainted there, to send him their address, as he wishes to write them on business matters.

Bro. S. O. Foss writes from Jonesport, Maine, that the Eastern Maine district conference met October 29th, and that there was a large delegation, nearly all its branches being represented by minor officers and members; but as there were no elders present they did no conference business, and therefore changed it into a two-days' meeting, held preaching, prayer and testimony meetings, and had most spiritual and profitable seasons, and all were satisfied with their experiences, and the goodness of the Lord in the outpouring of his Spirit. On Sunday afternoon the president, in answer to questions, spoke to a packed congregation upon the rise of the church in the times of the Savior and the apostles, the manner of its organization, its falling away and the setting up of the "man of sin," together with the necessity and certainty of the rise of the church in these last days. Altogether a most enjoyable season was had.

Bro. J. G. Scott wrote from New Providence, Indiana, November 5th, that himself and Munroe Scott had returned from

a trip to Jefferson and Ripley counties, baptized one, administered to the sick. In southeast of Clark county had meetings ranging from 100 to 150 hearers, the Spirit was poured out mightily in preaching the word, the people were astonished at the doctrine and said if that was the faith of the Saints they would be Saints. A conference of their district would be held in Perry county, November 26th.

Bro. John Grimmett of Lander City, Wyoming, says: "I would not be without the church papers for many times their cost."

By late Knob Noster (Mo.) *Gem* we learn that Elder F. C. Warnky preached a series of discourses in the Christian chapel in that town to fair sized and interested congregations.

Sr. B. O. Seares, of Dennis, Massachusetts; Sr. J. Peck, of Glenwood, Iowa, with scores of others, send us good words for the *HERALD*. We appreciate their endorsement and good wishes, and assure them and all other patrons of our church works that we shall spare no effort to make them the best we can by the help of heaven.

Bro. H. J. Hudson of Columbus, Nebraska, was chosen Probate Judge of Patte county, at the late election in that state. We are pleased with this, because we are assured of Bro. Hudson's ability, honesty and devotion to the institutions of the country. We trust that his term of office may continue the esteem in which he is now deservedly held by his fellow citizens.

The "Ladies Mite Society," of Lamoni, will serve a Thanksgiving dinner in the Saints' Chapel on the 24th of November, to be preceded by a short address. Proceeds to be used to assist in finishing the chapel.

A letter from elder L. D. Hickey, dated November 4th, states that he was laboring in Jackson county, Kansas, near the Indians, on the Soldier River, with some show for success. Elder Hickey would remain until cold weather, and then make Topeka his headquarters for the winter. He wrote in an excellent spirit.

Those wishing to write Bro. J. W. Wight, laboring in Dakota, will address him care of Isaac Hogaboom, Bloomington, Charles Mix county, Dakota. Bro. Wight was preaching at Springfield, Dakota, October 29th, making his way to Bloomington.

A number of letters from various parts of the field are received by us daily, which from their nature and the press upon our columns, we are obliged to leave out. Of these, received of late, is one from Bro. George Houghton, who with his wife, joined the church some ten months since in Utah, and who writes from Salt Lake City. Not long after their baptism Sr. Houghton was blessed with a dream or vision in which she saw the Son of Man, and heard him conversing with a prominent elder in the church. The conversation was of such a character that she was confirmed in the course she had taken, and received testimony that assured her in her hope of life eternal.

Elder Elias Land, of Temple, Bell county, Texas, has returned his license issued by the Fourth Quorum of Elders, and announces his withdrawal from the church; for reasons which doubtless seem good to him. He is therefore not entitled to labor, or officiate as an elder in the church from date until restored.

THE *Medical Liberator*, a paper published at Des Moines, Iowa, devoted to "Reform and Improved Systems of Cure, Human Rights and Emancipation from Medical Despotism," is laid on our table for an exchange.

There is undoubtedly a need for strong protest against class legislation in Iowa; as in other states; for too much of this sort of law making has been had; and the direction taken by this class legislation in regard to who shall and who shall not practice the art of healing, has caused the systemized remonstrance undertaken by the *Liberator*. We sympathize with the *Liberator* in the ostensible object for which it is laboring, but do not endorse some of the methods that we discover to be employed by it. To remonstrate against scientific medical treatment of the sick and fill the country with money-making nostrums invented by inexperienced men, may possibly subject life to as much danger as does the system remonstrated against, and seems to us to be inconsistent. As those who believe that the Great Healer gave the best advice concerning the treatment of the sick, we see grave reasons to object to legislation that will prevent the use of the means provided by him.

#### PROF. GRIMMER IN ERROR.

BELOW will be found Prof. Grimmer's prophecy, in part, relative to that period between and inclusive of the years 1880 and 1887; and now that we are nearing its close we are prepared to "hear and then judge." Jesus predicted that in the last days many false prophets and false Christs would arise, and would deceive many. But he assures us that such shall not be able to deceive those who are "the elect according to the covenant." Such prophets are neither to be honored nor feared—but shunned.

Prof. Grimmer in a pamphlet published in 1879 predicted seven years of disaster and famine, beginning with 1880 and ending with 1887, during which the world will be a hell of strife and carnage. He said:

"From 1880 to 1887 will be one universal carnival of death. Asia will be depopulated, Europe nearly so. America will lose 15,000,000 of her people. Besides a plague we are to have storms and tidal waves, mountains are to toss their heads through the choicest valleys, navigators will be lost by the thousands owing to the capricious deflexures of the magnetic needle, and islands will appear and disappear in the ocean. All the beasts, birds, and fishes will be diseased, famine and civil strife will destroy most of the human beings left alive by plague, and finally 'two years of fire'—1885 to 1887—will rage with fury in every part of the globe. In 1887 the 'Star of Bethlehem' will 'reappear in Cassiopea's Chair,' the imme-

diately results being universal war and portentous floods and shipwrecks. North America is to be again involved in civil war unless a "Napoleon" arises to quell it; but during these terrible days the Pacific States will be a veritable paradise of peace compared to the hellish strife that will be waged throughout the world. The people that may manage to survive till 1887 will have reason to be thankful.

#### SENATOR McDONALD.

THE Salt Lake *Herald* copies the following from the *Rocky Mountain News*, of Denver, Colorado, and seems to think Mr. McDonald a very competent judge of "the law and the Mormons." His views on law are no doubt entitled to respect; but how well qualified he is to judge of the past history and present intentions of the Utah Mormons, can be better told later on. We hope the Mormons will get what they are entitled to in all respects, and have it measured to them in wisdom and mercy; for we now have, and ever have had, the best wishes for their welfare. But they can never hope for permanent good till they fully accept and faithfully observe the letter and the Spirit of the sacred books endorsed by the church up to 1844.

"Yes, I have been in Salt Lake," said he, dropping into a settee at the Windsor, and looking at the *News* reporter with an air to determine his interviewer's intelligence. "I have been with Mr. Broadhead, of St. Louis, engaged in representing the Mormon corporation in the suit of the government to dissolve that body, and the emigration department of it. The hearing lasted some time, and I am now on my way home. No, the case isn't settled yet, but the arguments are all in. The suit was brought under the law enacted by the last Congress, and the Mormon corporation contested its legality as being diametrically opposed to the principles of the Constitution, as it is."

"What are your impressions concerning the law and the Mormons, senator?"

"Well, the law is clearly a violation of the Constitutional rights, and I believe will not hold. The corporation of the Church of Latter Day Saints, is in no way that I can conjecture a violation of the laws of the country, and has as much right to stand as any other corporation in the country. We are basing our defense of the suits upon the construction placed by the Supreme Court upon analogous questions involving the Constitution. The Mormons regard the passage of the law and its enforcement as a persecution, and it seems to me that it is such. The exaggerated stories of the monstrous acts of the Mormon people have no foundation in fact, as far as I have observed. They are a progressive, go-ahead people, and as a rule are of superior intelligence. Their practice of polygamy is recognized by them to be detrimental to a Republican form of government, and while they can not be said to be convicted, they manifest a disposition to conform with the spirit of the law, and to desist from violating it. It is of course a part of their creed, and as such holds a sacred place in their religious views. But at the same time they appreciate the fact that the political system of America is based upon a social foundation which must be universal. I am under the impression that the stories about the Mormon church are

greatly exaggerated, and are the cause of the great prejudice that exists in the country.

"I am inclined to regard the opposition to the Mormons as due to a lot of adventurers who have gone out there to make money and who are at the bottom of the agitation and dissemination of prejudice in order to drive the Mormons out and reap the benefit of their labor and property. The line between the Mormons and Gentiles is not so broad and bitterly maintained as has been supposed. In fact, very little feeling appears on the surface, and even from casual investigation. People will tell you stories of the most atrocious practices, but they make no effort to substantiate their assertions, and could not do it if they tried. The leading men of the Mormon corporation are striking examples of their intelligence, and as the practice of polygamy has been abolished in deference to the laws of the country, I fail to appreciate the necessity for such laws as the one we have been contesting."

WE find the following in the Burlington (Iowa) *Post* for November 5th, and gladly give it place in our columns, for we are pleased that our members by their worthiness command the esteem of those who know them well. Bro. Sellon is only one among very many of this kind.

Col. W. R. Sellon, who has been for many years an honored and influential citizen of this community, departed on Tuesday morning last for Kansas City, Missouri, where his services as stenographic reporter will command a greater income than he ever derived from that profession in Burlington. Col. Sellon has had some very eventful experiences during his life time, not the least pleasant of which has been his fifteen years of careful and methodical work done while official court reporter in this judicial district of Iowa. Many of our citizens will hear of his removal with sincere regret. The writer passed a pleasant half hour in Col. Sellon's company one day recently and was greatly interested in glancing over some personal papers which he was arranging at the time. Among them were highly complimentary personal letters from General Morgan, of Quincy, the late President Garfield, Hon. George W. McCrary while secretary of war, Chief Justice Samuel F. Miller of the Supreme Court of the United States and many other celebrities, showing the standing which he had occupied among the first men of the nation when he was serving as an officer in the Union army during the late civil war.

THE *Expositor* for November has this to say of Brn. H. C. Smith and E. L. Kelley:

"The Northern district of California was made glad by the presence of brother H. C. Smith, President of the Pacific Slope Mission, and elder E. L. Kelley, the Bishop's Counselor, in time to take part in the October conference, which is just past. Bro. Smith explains that his long absence from this district was on account of sickness in his family, work in the tent, and various hindrances consequent from the vastness of the field over which he presides. We were so pleased with the presence and spirit of the brethren that we forgot all our old grievances, and felt like saying, God bless you, brethren; let us work together in the noble cause of our Master and advance it by every lawful means. Let us strive for the

unity of the Spirit and to be in the bonds of peace. Since conference, elders Smith and Kelley are visiting Stockton and Sacramento; after which brother Kelley will attend the two-days meeting at Watsonville, while brother Smith will labor where he can do the most good."

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"What unseen altar crowns the hills  
That reach up stair on stair;  
What eyes look through, what white wings fan  
These purple veils of air?  
What presence from the heavenly heights  
To those of earth stoops down?"

### INDIVIDUAL WORK.

THE few thoughts we wish to present at this time have long been impressed upon our heart, and we ask for them the careful consideration of those who read the Column. "I love this latter day work with all my heart, and I am willing to do all I can to advance it because I know it is the work of God," is the testimony that we hear from time to time and which comes to us in almost every letter we receive. We believe this testimony is honest and sincere; and we thank God that he has not left himself without witnesses in this day and age of the world, but that in the nineteenth century, hundreds, yes thousands and tens of thousands of faithful witnesses have testified of Jesus, that he has revealed himself to them, that he liveth and is the Son of God. Grander testimonies have never been borne than have been borne to this generation, and many who have borne them will be among those of whom Jesus will say, "Father, I am not ashamed to own them as my brethren before thy face and before the face of these holy angels, because they were not ashamed of me and my words while they were in the world. They are mine and all mine are thine, and their names are written in my Book of Life."

Yes, we repeat, we are thankful for these testimonies; but connected with them there is sometimes coupled this expression, "I regret that it is not in my power to do more for the cause, but my time is so fully occupied that I can not do what I have in my heart to do." In this assertion there is a grave mistake made, which while we shall endeavor to point out we pray the Holy Spirit to help each of us to realize. God is just, and he sent his Son into the world that through him we might understand the Father. Jesus, who came to save his people from their sins made this assertion, "If any man will come after me, let him take up his cross daily and follow me." There is a cross then to be taken up, and not at rare intervals, but daily; and that we might not walk in darkness we are informed that if we would be his disciples we must follow him. The justice of God forbids at the very outset our ever imagining that he would or could require of us to do anything which it was not possible for us to do. Are we called in poverty; it is possible for us in poverty to take up our cross and every day of our lives follow him, honor him, love him supremely, be faithful to the end, and from the midst of hard and bitter trials, when he shall say "it is enough," to be removed from this state of probation, and so be ever with the Lord. Upon the other hand it is possible amid those cares to try and walk in our own strength and thus be

overcome. We may lift our eyes to those who have an abundance of the good things (?) of this world, we may murmur, and think our lot hard, and because we have not money to give to help on the work, we may forget that we are not our own, but bought with a price, and that he who paid for us with his life blood upon the cross, knew best just where to place us, just how hot the furnace must be that should burn up the dross of our selfish nature and refine the gold lying hid under it. We also forget that we are to follow him; and, dear sisters, if we do this, if we follow his steps, it will be very seldom that we shall enter into any vale of ease, any palace of wealth, but by the carpenter's bench we shall find him during the first thirty years of his life, and when his duty to his earthly parents is discharged in full and the time has come for him to enter upon his Father's work, we shall find him among the poor, the sick and the afflicted of earth, faint often and hungry, persecuted and despitefully used, spending whole days in fasting and prayer; and why? Do we ask why? Can we forget that "He took not upon him the nature of angels?" God forbid that we should ever forget this, forget that he was made like unto his brethren, and that of his brethren many had endured and overcome before he came to try the thorns of life's pathway and drink the many cups of bitterness it has to offer, even to the very dregs. But of all those, not one had been perfect, and he who would redeem them must be a "Lamb without spot or blemish."

Therefore, dear sisters, we say, don't forget the humanity of our Redeemer; don't forget the humanity of Redeemer; for leaning upon the heavenly arm, we must remember that he knows our every weakness, he knows our every temptation, and pointed out the only way of escape when he answered the tempter from the word of God, and the only source of strength when he sought long and frequent communion alone with his God. To us this same source of strength this sure refuge in every time of trouble and temptation, is just as accessible as it was to him; and if we never lose sight of his human nature, small room will ever be left for any of us to murmur at our lot; but if Satan can blind us into the dangerous habit of thinking we can not overcome because we are human, then is he sure to follow up his advantage with other arguments equally false. We can overcome, we *must* overcome or we shall never enter into his rest, for the mouth of the Lord hath spoken it and we have no promise if we do not. "To him that overcometh" is the promise given, and *only* to him. This we can not do in our own strength, but if we take up our cross daily and follow Jesus, all along the path which he trod, we will find the stones of Bethel marking the places where he went to God and obtained what we may every day obtain, "Our daily bread."

(To be continued.)

WE trust the friends of "Autumn Leaves," will not fail to read the notice on the last page of the *Herald* and realize that in order to help us those who have sent in their names must now send in their money; and those who have been getting subscribers for us will confer a great favor if they will collect and send in the subscription price. We, of course, do not mean this to apply to elders who have taken names when travelling, but to parties who have taken them where they reside.

### HOME COLUMN MISSIONARY FUND.

Sr. Emma Smith, Lamoni, Iowa.....	\$ 18
Sr. Margaret Gimpson, Montrose, Iowa.....	1 00
Sr. C. C. Blakesley, Creston, Iowa.....	50
Bro. A. J. Blakesley, Creston, Iowa.....	50
Bessie, Ira, Asa and Mark Blakesley, Creston, Iowa.....	1 00
Sr. M. D. Kuykendall, Rossville, Texas....	32
A. Earnest and Daisey Dell Kuykendall, Rossville, Texas.....	18
Sr. Anna Wilson, Nebraska City, Neb.....	1 00
Sr. Sophia Smith, Centerville, W. Va.....	25
Sr. Katie Dawson, Centerville W. Va.....	50
A sister, Centerville, W. Va.....	25
Sr. Caroline L. M. Campbell, Quick, Iowa..	1 00
Sr. Almeda L. Campbell, Quick, Iowa.....	25
Sr. Susan Green Onslow, Iowa.....	50
Sr. J. A. Herbert, Ionora, Ill.....	25
Sr. Henrietta A. Gallup, Hancock, Iowa....	1 00

LAMONI, IOWA, November 16th.

### THANKSGIVING HYMN.

We thank Thee, O Father, for all that is bright—  
The gleam of the day and the stars of the night;  
The flowers of our youth and the fruits of our prime,  
And blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear—  
The sob of the tempest, the flow of the tear;  
For never in blindness, and never in vain,  
Thy mercy permitted a sorrow or pain.

We thank Thee, O Father, for song and for feast—  
The harvest that glowed and the wealth that increased;  
For never a blessing encompassed earth's child  
But Thou in Thy mercy looked downward and smiled.

We thank Thee, O Father of all, for the power  
Of aiding each other in life's darkest hour;  
The generous heart, and the bountiful hand,  
And all the soul-help that sad souls understand.

We thank Thee, O Father, for days yet to be—  
For hopes that our future will call us to Thee;  
That all our eternity form, through Thy love,  
One Thanksgiving Day in the mansions above.—Sel.

ST. THOMAS, Ont., 25th.

Dear Sisters of the Home Column:—Feeling lonely in heart, yet with a desire to give expression in words, I write how for these many days past I have desired to seek for a better way, according to the word written in the scriptures of divine truth, light and life, which is the fullness of the promise offered to those seeking the way of eternal life. It is just three years, the 2d of this month (October) since I united with the Reorganized Church, and truly I find it is the greatest school I ever entered into; for I have had many persecutions, and been almost ready to faint by the way. Still when I look and see how Jesus has suffered for me, it seems to draw me closer to him.

I am the mother of five children—almost young women—and one son. Two of the youngest have united with me in membership; and my prayer is that I may be spared to see all of them take the same step, through the same door, which will lead all into the kingdom, on conditions that we keep humble at the foot of the cross, and keep the commandments of the Lord till he comes to number up his jewels. My heart's desire is to live nearer to my God, even though it be a cross that raiseth me; and I pray that every brother and sister who has covenanted with the Lord at the water's brink may remember the words of the Psalmist David: "Gather my saints together unto me, those that have made a covenant with me by sacrifice;" for "except the Lord build the house, they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain."

Your sister seeking light,

S. A. GRAVES.

CANTON, Missouri, Oct. 27th.

*Dear Sisters:*—I think it is a duty we owe to our Lord to tell of our interest in his work, and testify to his goodness and mercy to us; and we know that the praise of the humblest, if honest and from the heart, is acceptable to him.

For sixteen years I have borne the name of Latter Day Saint, a name which though odious to some, is dear to me. Never for one moment in all that time have I regretted that I cast in my lot with God's people. Rather may I say that I have rejoiced that I was brought to a knowledge of the truth; and as year after passes by, though they be fraught with trouble, care and adversity, my faith grows stronger, my hopes brighter, and my longing to live as becometh a Saint more intense. Oh, when we think of the blessed promises that are ours if we endure and are faithful, should we falter and faint? There are trials for all who bear the Savior's name, but we have also his strong arm to uphold and the Holy Spirit to strengthen and comfort us.

Dear mothers of the Column, I too have little ones, who look to "mamma," as the guiding star of their lives; four dear little souls who need the tenderest care and most careful training. How shall I discharge the weighty responsibility aright? is a question that agitates my mind daily and hourly. I love my little ones deeply, tenderly, and I wish and hope for them the best that life holds; but how best to fit them for whatever the future may have in store for them, is a problem that is difficult to solve; and right here I find so much help and such profitable instruction in the "Column!" Oh, what a benefit it is! Although I love to read every thing in the *Herald*, I always turn eagerly to the Home Column first. "Sister Frances" is a name that is known and loved in many a home. We can not estimate the good that may be done, and has already been done, by the Mother's Column. It helps me in caring for my children, it assists me to bear my daily burdens more cheerfully, and it stands instead of the society of the Saints to me; for I alone in this town bear the name of Latter Day Saint. I do not have the happy privilege of attending the Saints' worship; neither can I enjoy the society as even one of our number, nor am I blessed in having a believing husband. All these are severe trials for me, and sometimes my heart is very sad; but I will strive with the Father's help to press on unflinchingly.

I think that the garb of the Saints should be clean, neat and tasteful, not marked for its ostentation, nor made prominent by its eccentricity; that each should dress within their means, and avoid outrageous "prevailing styles."

I will close: asking to be remembered when you bow before the throne in prayer.

Your sister in the gospel,

EDITH M. FIFER.

JUNIATA, Michigan, Oct. 31st.

*Dear Sisters:*—We came to this place two years ago. There were seven of us then and ten have been baptized since. One family of Saints moved into the place, and now we have a nice little branch, and I want to see it grow till it becomes a large branch, and I think it will be much larger if we each continue faithful. We each have our responsibility, and may we each so live and so act that there may be no unfinished work left by us. I often think of writing, but the cares

of life seem to occupy my time and mind. I have three children entrusted to my care, and it is my desire to so do by them that I may be accounted worthy to be spared to bring them up in such a way that they may be a blessing to those around them.

Sister Hartnell is very sick, and we wish the prayers of the Saints for her and all of us as a branch.

Your sister,

ANNA PHELPS.

#### A DREAM.

I sank into the arms of sleep,  
One gentle summer's night;  
All care fled from my weary mind,  
My heart aglow with light.

A vision rose before my view,  
While slumber closed my eyes;  
Nature seemed wrapped in silvery mist  
Which reached unto the skies.

Me'thought I neared a river wide  
Which flowed so darkly blue,  
And solemn in its shady depths  
Of sky-reflected hue.

Steps seemed to wind along the shore  
Unto the water's edge;  
I trembled as I downward walked  
Then rested on a ledge.

Two forms appeared along the brink,  
And as they neared my side,  
My heart beat with a calm despair,  
Lest called into the tide.

But one with hand extended near,  
Then drew me gently back,  
Upon a firmer footing there,  
Which safety did not lack.

I raised my eyes to heaven's dome.  
In splendor shining there,  
A pearly cross of perfect form  
And beauty in mid air.

Just up above the river dark;  
With radiance purely white,  
It spread a glory all around  
And gave to earth its light.

No poet's pen, or artist's brush  
Could paint that scene aright,  
No tongue describe the grandeur,  
Which bursts upon my sight.

My heart was rent with love divine,  
So heavenly did it seem;  
I thought to dwell there evermore—  
I woke—it was a dream.

GALLEN, Mich.

CYNTHA O. SCOTT.

ST. THOMAS, Ont., Oct. 21st.

*Dear Mother's of Zion:*—While reading your Column I was led to write, and as I have not written for a good while, I thought I would tell you a little of my experience in life. Your letters do cheer me. I have thought no one else had such a hard lot as I have; but when I read your letters, I see there are others that have great trials to bear; so it gives me courage to go on. I could not bear them if it was not for the blessed Master encouraging me by his Spirit every day, and the hope I have of being liberated from this bondage of suffering some day, and being free from the trials of this world. The request I have to make of the brethren and sisters in Zion is, that they will make a special prayer to God in my behalf, though I am an unworthy child. I have been administered to several times, and have had special prayers, and yet seem no better, but worse. I can not believe that the gift of God is not efficacious as ever; but I know that God's ways are not our ways; and if it is his will, I want to submit to him all things, for I know he

will do all things well. This is the prayer of your unworthy sister. I often feel grieved to think we, as Saints, do not study ourselves enough. We all seem to see the faults and failings of others, instead of our own. I often think how God knew humanity when he said we should first cast the beam out of our own eye, then should we see the mote in our brother's eye.

SR. E. CORNISH.

CEDAR RAPIDS, Iowa, Oct. 24th.

*Dear Sister Frances:*—As the Lord has spared me another year I am happy in the privilege of sending my birthday offering. Sisters, we should all help to sustain this fund, even if it is by sacrifice. God is the author of this Latter Day Work, therefore let us all work while it is called to-day. I must say that I have a great deal to be thankful for, to the Giver of all good. Last summer I was very sick with the measles, and, my husband not being at home, the first night and one day I was all alone. I could not send for an elder, for we have no branch here, but are some of the lone ones. Some of the neighbors were very kind to me. As soon as they knew that I was sick they sent for a doctor, but the Lord was with me through all. I was so very sick and yet so happy—past all description. A Presbyterian minister called to see me, and we had a good talk. He said that we had attended to the Bible as well as the Book of Mormon. I gave him a Voice of Warning and some tracts to read, and I must say the Lord was with me while talking with him.

Dear saints, we are only five members here now, and live a good ways apart, and don't have much of the good word preached to us except through the *Herald*. We are so very lonely at times, and oh, so hungry for the word of God. But we have been greatly blessed so far, more than we are worthy of. I have been a great sufferer for a good many years, but the Lord has healed me. This summer when it was so dry, one day I prayed for it to rain, and in less than one hour it did rain. God hears and answers our prayers if we trust in him. From sister

MINNIE LEMBURG.

ONSLow, Iowa, Oct. 31st.

*Dear Sr. Frances:*—Our conference was held here the 8th and 9th of the present month, and I believe the benefit derived therefrom is not all manifest; for people are talking, and the more they talk the more they will think, and reflection is just what is needed. Your sister,

ELLA J. GREEN.

PROPOSED DESTRUCTION OF THE SABBATH.—In New York seventy thousand Germans pledged themselves to vote for any candidate who will not promise to favor the opening of the saloons from two o'clock Sunday afternoon till midnight. Senator Platt attempted to placate them by promising that there should be no temperance legislation at Albany this winter. But this would not satisfy them. Open saloons on Sunday is their ultimatum. We hardly know which fact to be most startled at—the proposition of the saloon-keepers or the proposed bargain of Platt. This movement of the saloons outrages all decency. It is a monstrous proposition which ought to make thousands of prohibition votes. It is a proposition not only to demoralize men but to defy the law of God. Even the sanctity of the Sabbath must be violated to satisfy the greed of the saloon leeches.—*See*

## Correspondence.

INDEPENDENCE, MO., Nov. 8th.

*Bro. Joseph:*—It is a great comfort and satisfaction to read the *Herald* and see the excellent progress we are making; and we have great reason to rejoice because of God's goodness towards us, in seeing the fulfillment of God's promise made many years ago, when he declared that Zion should not be moved out of her place; but that those who remained (in the faith) and were pure in heart should return to build up and do his work, and that he would give them favor in the eyes of the people so that the pure in heart would be able to accomplish his great work. We are witnessing a wonderful change in the people here, the children of those who once persecuted the Saints and drove them from this goodly land are now aiding us with their dollars to help us build a house of worship, and express themselves upon the streets and in public places that the Latter Day Saints have as good a right to this county as any body else and that their religion is about as good as any other.

The Saints here are setting a good example by their every day walk, and with few exceptions are striving to stand approved before God. Peace and good will abound among us. I just returned from Knobnoster where I had a profitable time. Bro. Luff had been there twice, opened up the field, and had made many friends both for the church and himself. He was spoken of in the highest terms by the people, both as a gentleman and as a preacher. I preached five times to large congregations and held one question meeting, which seemed to be the most interesting of all. Many written questions were handed in with the name of the questioner, and I feel confident that much good was accomplished. The following are some of the questions: "If the Latter Day Saints' Church is the only true church on earth, and organized in 1830, what has become of all the good people who lived and died before that time?" "If Christ died for the sins of the world, why then should we be baptized for the remission of sin?" "Was Joseph Smith the author of the marriage system as now practiced in Utah?" "Can a man be an apostle unless he has seen Jesus Christ in the flesh?"

The people are like the Bereans; they inquire "if these things be so." The Bible was to be seen on the merchant's counter, on the lawyer's table, shoe-maker's bench, banker's desk, tailor's table, and in the laborer's pocket. This was all brought about by the able presentation of the truth by Bro. Luff. Bro. H. Wells and family are the only Saints there. He is quite able to hold the fort.

Elder Hyde, (son of Orson Hyde), and his wife, (daughter of John Taylor), and his two sisters-in-law, from Utah, called on us and made us a very pleasant visit. I spent nearly one whole day in conversing with them on things pertaining to the church. The ladies were not informed in regard to the position we occupy. We read the *Book of Mormon*, also *Doctrine and Covenants* and *Times and Seasons*, of which John Taylor was editor at one time, and compared it with the testimony of some witnesses now in Utah. I told them that I preferred the statement of Jesus to Satan,—"Thus it is written;" and as Joseph Smith said in Nauvoo, "If any man teach (or testify) contrary to the *Book of Mormon*, Bible

and *Doctrine and Covenants*, put him down as an impostor."

Mrs. Hyde is above the average in intellect and spirituality, and my wife remarked after they were gone "I would like to have her for a neighbor and associate." In bonds,

F. C. WARNKY.

SANTA ANA, Cal., Oct. 17th to 22d.

*Dear Bro. Stebbins:*—September 30th to October 4d inclusive was marked by one of the best conference sessions ever held here. Both powers were manifest in a very marked degree. Sunday from two o'clock till dark was a time of events never to be forgotten. I only wish that David Whitmer or any other dissenter had witnessed it. Outsiders were as deeply moved as the Saints. Timely warning and exhortation were given in tongues and in prophecy in a most affecting manner; and, as the adversary came also and seized hold of two he was speedily cast out in the all prevailing name of Jesus. One brother he almost choked to death. The brother arose, called for help, choked and fell. But the rebuke was instantaneous, as the word was spoken with hands on his head. This brother is an excellent man, a good worker in Los Angeles branch. He then attacked another brother, who had hard work to keep from going through the window; but Christ again prevailed. On Monday evening during preaching, an aged brother felt strangely and went out doors. He was quickly seized, thrown violently to the ground and nearly killed. Bro. Barr found him more dead than alive, brought him in cold and speechless. Four of us quickly laid hands upon his head and rebuked the evil spirit in Christ's name. Instantly it was done, and the aged brother praised God for deliverance, and has been free ever since. But we four turned cold, and it was some time ere we were rid of the cold, snakey feeling; but it bound none of us. For nearly an hour after reaching home I was deathly sick, then it suddenly left me, and I have not since felt it. The healing power is on the increase with us as sickness has also increased. God is good, and he blesses us greatly by day and by night.

Yesterday was a busy Sunday with me. Here is a synopsis of it. But first I will say that I worked four days last week making portable seats for the tent. On Friday took four horse team with Bro. Ammon Goff and the tent and fixtures and drove forty-five miles to Pomona. In the evening had a chatty meeting at the home of Elder Samuel L. Crain (old timer) He spoke in tongues and his wife interpreted. It was mostly to Bro. Hiram Holt, encouraging him to remain in the field and not to think of leaving it, as he had thought of doing. As neither brother nor sister Crain had heard of his private intentions, it surprised Bro. Holt, and did him great good, evidently satisfied him about his duty. He now says he is ready to go anywhere he may be sent.

On Saturday morning we set up the tent. At noon Ammon and myself started for home, leaving Bro. H. L. Holt and Q. S. Sparks to preach in the tent, and both in fine spirits. We reached home in the night and tired. On Sunday at eleven o'clock I spoke one hour on the Word of Wisdom. Then, with Bro. Ammon, I rode one mile to administer to sister Van Whistler, who was in agony with her head. She was immediately relieved. Then rode two miles to Bro. Am-

mon's and administered to a lady from Missouri, a member of the Baptist Church. I then baptized, and we confirmed her and all were blessed of the Spirit. Afterwards, in response to an urgent call, Bro. Goff and myself rode six miles to Tustin, to Mr. David Thompson's (brother of A. W.), and found his wife given up by the doctors to die. The disease was typhoid fever, and her child and her aged father and mother were all very sick with the same fever. We were much blessed in prayer and administration. The Spirit said that if they were willing to obey the gospel they would be speedily raised up. All the family came near obeying two years ago, but put it off till the Spirit withdrew from them. The old gentleman, Mr. Spaulding, a Quaker, said to me last March that God had accepted him twenty years ago, and he had always felt more or less of the Spirit, so he was all right with God without obeying this gospel. I spoke of Paul and Cornelius, etc., and then told him that he had lived to the light given him and had been blessed, but now a greater light had come and unless he obeyed it his light would go out, and that he would yet feel that he had done wrong in putting off obedience, but all in vain. Now, after I had prayed and administered to him, he said, "For four months past I have been in the dark, and no spirit with me; what shall I do?" "Amen," said I, "remember the warning and obey the gospel and the Spirit will be given you." He answered, "I will if I live." He lives; and all are fast recovering, and we expect the family to obey the gospel. That night late we reached home again weary in body but rejoicing greatly in Spirit over the days work. Every day since I visit them, and administer to them. God is blessing us mightily with healing power; and as the Spirit told us in our Conference, it is the day of power, even the hour of His judgment, and we should no longer halt between two opinions, but should raise high the standard and proclaim the gospel. God is with us, and his angels round about us, desiring to bless. And if we labor with our might, the elements will obey, and evil spirits also at the word of his servants spoken in the name of Jesus, as the Spirit of God shall direct. Press on, press on to the end and to victory. Also who among the Saints can pray. "Thy will be done on earth as in heaven," unless they are willing to do a tenth part of it now, to keep the temporal law, to prepare for the redemption of Zion, to get ready to live with angels? All of this is in harmony with the true spirit of the work.

Ever yours,

D. S. MILLS.

CENTERVILLE, IOWA, Nov. 8th.

*Dear Herald:*—With pleasure I now write to your columns for the first time. We came here five years ago, and were the first Latter Day Saints in Centerville. There are now fifteen members, and we hope there will soon be more. Bro. H. A. Stebbins was here last week and organized us into a branch, and we hope it will prosper and become mighty in this place. We have Sunday School and church every Sabbath and enjoy them very much. Bro. Knowles gives us the use of his house. If any elder should pass through here we would be very glad to have him give us a call, and will give him the best kind of treatment. It is with great pleasure I read in the *Herald* how the cause is prospering in every locality, and we hope ere long there will be a stir

in this place. Bro. Stebbins has preached here several times, but the people are so prejudiced they will not come out to hear. Centerville is a nice little town of about 5,000 inhabitants; its people are very temperate and industrious. There are five mines here in operation, and miners are making good wages. Hoping there will be more Saints here soon,

I remain yours for the truth,  
RUSSELL ARCHIBALD.

LAMONI, Iowa, Nov. 11th.

*Dear Herald:*—Your space is valuable, the work is growing, and we elders must learn to abbreviate.

I remained at Flagler's till September 22d, preaching each evening till I left for Des Moines. The few Saints there were anxious to be organized into a branch, but it did not seem to be wise at that time. Is it not possible that we are some times more anxious to be organized and spread upon the record as a branch, than to faithfully discharge our duties as members and officers in the Church of God? If those holding the priesthood do not manifest needed wisdom and zeal in the work when living where there is no branch, is it not risky business to organize and place them in charge? It is a little too much like that (to me) very wrong and dangerous practice of bestowing authority in order to encourage! I believe the Lord's work is able to take care of itself, and does not, therefore need any support from that which is contrary to its spirit and genius. These remarks are general, and not intended to reflect on the Saints at Flagler's.

I remained at Des Moines from Thursday till Monday night on the sick list; but I was in good hands, and, through the blessings of God I was able to speak in the chapel on Sunday night with good liberty.

Arrived on the Camp Grounds at Harlan on the 4th day of the meetings. The Reunion was a success. The meetings, as a rule, were excellent; and while the spiritual manifestations were abundant, there was much less "wild-fire" than is usually displayed in the large gatherings of the Saints. I do not wish to be understood as saying, or believing, that all was perfect, and that there is no more room for improvement,—far from it—but, rather, that the degree of perfection already reached is encouraging, and demonstrates that great good results from these Reunion meetings when rightly conducted.

Since the breaking up of the Camp, I have preached three times at Dow City; five times at Galland's Grove; twice at Woodbine; five times at Magnolia; four times at Crescent City, and five times at Council Bluffs.

These meetings were generally well attended, and the interest was from fair to excellent. With one or two exceptions, I had good liberty in speaking—sometimes unusually good. God's power was manifested, at times, in such a degree, and in such a manner, as to leave some without excuse for continuing in error, and so as to constitute in very deed, a "Savor of life unto life, or of death unto death." To God be all the glory. I attended the Galland's Grove and Pottawattamie District conferences. While at Galland's Grove six were baptized. Sunday morning at the Council Bluffs conference, I spoke on the law of temporalities, and on Monday evening,

just before going into the stand to preach, Bro. Andrew Hall, the Bishop's Agent for the district informed me that a brother had come in from the country that day, invoiced his property, and paid him \$400.00. To others we say, go thou and do likewise. I arrived home last Saturday. Will be off again as soon able. Yours in hope,

JOSEPH R. LAMBERT.

ALBION, Idaho, Nov. 8th.

*Dear Herald:*—But little appears in your pages from our corner of the world. I hope we are not spiritually dead, nor yet very sleepy. We are certain of slow growth at least. With the burdens and turmoils of life we are tossed upon the waves of time. We all need very much the assurance of that "hope which enters to that within the veil." The seasons of refreshing which come from the presence of the Lord are none too frequent. We might increase their frequency and duration, could we more fully abide in the "love of the Father." We have had a nice shower here lately, for Bro. Anthony gave us a call and spoke for us the 6th instant in our Court House, once in the morning upon "legal adoption," and in the evening from the verse, "Beware of false prophets who come to you in sheep's clothing," etc. One old lady remarked to me upon going from the morning service, "That was a sermon!" There is some substance to such talk, and it seems silly to suppose thinking people do not see it. I do not say this to flatter. All who know me are aware I seldom offer such. Still truth is truth. Brother Anthony labors in a peculiarly difficult field. He scarcely gets a crumb of comfort and cheer as compared with the encouragements offered in the more inviting fields. He ought to get stacks of sheaves where he only gets one, or none.

After I returned from evening service I laid down and slept as sweet a sleep as ever was my lot, and woke two or three hours before day-light with the spiritual presence of his words with me. I wished with all my heart I could always feel so easy and so peaceful. Men may heap lies mountain high concerning Joseph Smith. They may search from pole to pole for scandal with which to besmirch his name and to veil the light from view. Still this truth remains: The gospel restored by him gives the sweetest peace to all who obey and love the truth.

Conviction steals across the mind—

It must come forth from God;  
The elixir of his love.

If anything else will ever fill the void in the mind of man, I would like to know of it. How very blind is man to his own good. How all soul cheering is the thought of a covenant with God which he ratifies with his love, and seals the contract with his peace. Whoever knew that peace but said it passeth all understanding. And yet how unknowingly, at times, we grieve that love and drive it from our breast. What soul can ever know peace and quiet again till that wounded love returns? We can only answer, none.

How very often have I thought if ever I should entirely break off this covenant with the Holy One, that I hope I would have the good sense to withhold my tongue from speaking against God's latter day work. Weak and inefficient as I am, I hope in God that he will take me hence before such an event. The darling wish of my heart is that I only be permitted to die while resting in

his love. I shall rest easy, that I shall awake in His likeness, and be content. As Latter Day Saints, I do believe we do more stumbling over each others faults, real, or supposed, than any other one cause.

I am satisfied that the soul which has once been the abode of the Spirit of truth, if it leaves never to return, that soul had better "never been born." God Almighty preserve me, and all mankind from that fate, is my prayer.

When brother E. C. Brand's hands rested upon my head at the waters' side, after baptism, while he told me that God had preserved my life in the day of battle for a purpose known in him; little did I ever dream of the blessedness of the gospel of Christ, and what would be my condition if I should finally lose the great reward! Like Paul, I exceedingly fear and tremble and some times am weak enough to wish the battle of life over and won. This I think is sinful, as it evinces a weakness akin to cowardice. If the Lord was kind enough to preserve my life in the day of battle (which I certainly thought at the time he did) that I might embrace his truth, how kind; what a sweet assurance is this thought to me.

When I read in the *Herald*, and other church papers, the many proofs that God lives to-day as of old, to bless and confirm in "the one faith" his children, even his weak and erring ones, I feel like weeping with pleasure. What a most precious time in the age of the world is this in which we live, when the time of the great "famine of hearing the words of the Lord." is past. This may seem to many a very selfish glee.

Well, friends, R. J. Anthony has been unselfish enough to come and present the way of the Lord in plainness and simplicity. May the Lord bless his unselfishness to the salvation of souls who need the balm of Gilead. I don't see anything selfish about it; the truth is being heralded o'er land, sea, like milk and honey without price. Accept it we all may, or reject it if we wish. A life unto life or death unto death, is this message from the skies.

Go on, dear *Herald*; Carry everywhere the sweet, soft cadence of the waving voice of love! God is sending you abroad with his messages of love. Hoping all your readers will grow to love and prize you more, may the Father's love be with you, is my humble wish.

C. L. ALBERTSON.

CORTLAND, Ill., Nov. 14th.

*Bro. David Dancer:*—I wish I could tell you how well I love our dear old "*Saints' Herald*." I think that many of its articles, letters and sentences are dictated by the Spirit of God, for many times I feel the Spirit of the Master bearing witness with my spirit that the testimonies, teachings, doctrines and sentences were dictated by the aid of the Holy Spirit. I bear the same testimony for the "Mothers' Home Column." May God continue to bless our sister who has charge of it with his Holy Spirit in the future as he has in the past; and give to the Church of Christ ten thousand like sister Frances. O, how my soul blesses God for this great latter day work. May he enable us all to keep our spirits pure, and to add to our faith those Christian graces enumerated in second Peter. God bless you, Bro. Dancer, and all under your care in the Publishing House, is the prayer of yours in the Lord.

W. R. CALHOON.

No. 22 Aber House, Ogmere Vale,  
GLAMORGANSHIRE, Wales, Oct. 27th.

*Bro. Joseph*.—Since last writing from Llanelly July 9th, 1887, I have been as active in Zion's cause as my limited wisdom taught me. Time only will tell the tale as to the work done in sowing the gospel seed, as well as the nature of the soil into which it has been sown. It is a task in most places to pluck out the entwined and deep rooted ivy, brush, weeds, and poisonous evils of Brighamism which have found lodgment in the hearts of the masses through both true and exaggerated reports in the popular periodicals of this land, printed in the two languages, also by discourses and lectures of the most talented men here. Hence it may be seen at a glance that our row is extremely hard, for the people generally will have it that we are precisely the same class of messengers, only we are a little more reserved in presenting the Brighamite evil. O what a pity, to think how those boasting priesthood aspirants have polluted and corrupted the fair fame of the church of the loving Redeemer! By so doing they have poisoned the hearts of good, honest souls against Christ's "eleventh-hour" call. What will be their punishment! But thanks be to His holy name for again sending His inspired servants to not only warn Israel of her sad apostacy, but to tell the world at large that Israel's God never did, and never will countenance *sin* in any people, much less in those he so favored with Christ's divine gospel. There is great need of patience as well as true courage, coupled with heavenly wisdom, in accomplishing the task assigned Zion's toiler's in the Reorganization.

In my rambles in the branches, and over and among these rugged mountains of Wales, I came across, at different periods, four Utah elders, but for reasons best known to themselves they failed to assault publicly our ranks, but snakelike, privately, they tried to stain our names with sin and apostacy,—and especially yours, Bro. Joseph. In this, as in many other things, history repeats itself. The thief is the first to cry "thief." I pressed home upon two of them that, inasmuch as they considered polygamy a part and parcel of the gospel, why did they not preach it in these lands in place of preaching a fractured gospel when the church had been commanded to preach the gospel in its fulness. The reply was, that the first principles had to be taught in Babylon, while polygamy, etc., belonged to the higher schools, in the pure courts of Zion. I replied, "Yes; where puny man's counsel, 'Do as you are told, asking no questions,' ruled and reigned in preference to the Christ given law of the gospel made plain in the Bible, Book of Mormon and Doctrine and Covenants, which they in Zion (wrongly named) term as the ashes of a rye straw." They became angry and declined debate, especially with "Josephite apostates." In return we treat them as kind as we know how—our mission being "love to all, malice to none."

I spent several weeks with the Saints in Cardiff. They number twelve, such that has never bowed to the shrine of Brighamism. Brother G. Cope is their presiding elder. True witnesses of the word as Thomas Gould and William Webberly, with whom your humble brother proclaimed the "pure testimony poured forth in the Spirit" to hundreds in that place, especially in the most conspicuous places, such as the Bachelor and the Bute Monuments, where several of

the business, thinking people came forward with a friendly grip of the hand at the close, asserting, in a loving tone of voice, that if such really were our views as a people they felt to bid us Godspeed. Yet with all this and a deal more I might say the people are afraid to obey, thinking there is to follow, some corrupting doctrine. Hence, in the face of such, it is needful to continue to present the word "wisely," the saints living up to their profession day by day.

Some of the elders in Wales act very unwise indeed, which I have tried to put a stop to by mild persuasion; for they think it is poor preaching upon their part if they fail to hear the people say that "He that turneth the world upside down is come hither also." This is done chiefly by browbeating the religious sects, telling them of the foolishness of their creeds, exciting their combativeness, in place of speaking to their reason. I have long concluded that it is not so much what is said that wounds the people, but it is *the way* it is said. For instance: Some years ago a brother was called on to preach in English. He commenced, "He that believeth and is baptized shall be saved, and he that believeth not, shall be damned." A pause ensued; then lifting his hand he said with emphasis, "And sarve him right, too!" This brought a laugh at his expense. What were the conclusions of thinking minds, judge ye. I do not write this of our good meaning brethren to wound or in any way hurt them. No, verily, but with a desire for all to learn wisdom from the past.

From Cardiff I went to Aberaman, Aberdare Merthyr, Nantyglo, Blaina, Ogmere where I am at this writing, preaching in every place when an opening presented, and teaching the law to the Saints, encouraging them onward, still onward, giving them to understand that the secret of prosperity in the church consists in prayer and a daily improvement in living before the Lord, our chief enemy in the cause being "self." For if self is made right, and kept right, the battle is turning on our side; and when our minds in prayer are so occupied, we will have no time to look at the faults of others, and especially through magnifying glasses.

I am truly sorry for this people, for many of them have not one half the chance that the English have, there being several who can not even read their own language, much less the *Herald*. Others hearing the *Herald* read do not understand it. I conclude that in order to produce prosperity among this people in the true spirit and nature of the work, there should be a "press" among them, so that the chief articles in the *Herald* might be translated and published in their own language more full. Oh, may the Lord hasten the expected time is the prayer of every thinking mind among the Welsh people in the Reorganization, to which I respond, Amen and amen. There are several tracts about to be translated, if thought advisable by the church when in session the coming semi-annual conference in Aberaman, next Sabbath—such as the "Successor," showing the chief and important differences between us and the Utah Mormons, for there are many an honest Welshman that has torn loose from Brighamism who desire to learn in their own tongue the difference. I do hope it will be done.

I am sorry to inform my brethren that I have had two letters from my wife informing me of her severe illness, and urges me to come home.

I wrote to Bro. J. Chisnall to visit my family, and inform me further by return post. Let it be understood by all that my soul's desire is to continue to toil for Zion in these lands, coming as I am now more fully into the ways of the Welsh people again, after being in America for thirty years. Will the dear Saints remember my companion before the throne of grace, imploiring the Lord to heal her. Amen.

Yours in Christ,

JOHN D. JONES.

LUCTOR, Kansas, Nov. 3d.

*To Joseph Smith and W. W. Blair*.—I am a constant reader of the *Saints' Herald* for the last fifteen months—ever since I embraced the religion of the Latter Day Saints. I have enlisted for life, and am engaged in the work with a determination to hold out faithfully to the end that I may obtain the crown. My heart pained within me when I read how the Saints were persecuted in 1835 to 1838, and I am led to ask, Would I be willing to endure so much for the Master's sake as they did for the work in those days of fear and trouble. Your brother in Christ,

JOHN BUTLER.

DAYTON, Dakota.

*Editors Herald*.—Myself and Bro. Flanders were baptized July 24th, 1887, by Bro. E. Day Bennett, of Marshall branch. Bro. Christopher Ode has a small lake in which seven of us were baptized this summer. I am but a new beginner in this great latter day work, and it seems like a great wonder to me that God has ever permitted me to live through all my wickedness to see the blessed day when I was baptized. I have thanked and do thank my heavenly Father that he has guided me safely through these many years, and at last sent his servant Robert Oehring to tell me what to do to be saved. It is indeed wonderful how God accomplishes his work, and it is indeed a great wonder to me that he has ever taken any mercy upon me, for I have taken his holy name in vain thousands upon thousands of times. Not only that, but I have been the loudest against the Mormons, and the Saints here had no worse enemy than myself. I had as much to say against them as any one. When Bro. Bennet thought of joining the Saints I did my very best to show him he was foolish. I told him that I could endure most anything but a Mormon, and that Mormonism like Spiritualism was a curse to any country, and that the world was full of God's gospel, that man could become a Christian, and said: "But for heaven's sake, Day, do not become a Mormon." This may sound strange, but it is the truth; and it may seem strange to an outsider how one like me would ever become a Saint. I will tell you: Throw aside prejudice; and if you have read any in the Bible, take it down from the dusty shelf and read it carefully and study out all its important matters, and you will discover things you never knew, or perhaps have stumbled over a great many times. Bro. Oehring little thought that the seed which he sowed would ever take root in this wicked heart of mine. I rather took the Saints by surprise when I was baptized, for I had said nothing about it previously to any one. I have never done anything that I was prouder of than this baptism; and I hope and pray that I may ever be faithful to my God and this great work. I have never enjoyed such peace, such happiness, in all my life as I have

since I became a Saint, and I take notice I am not the only one, for all the Saints here that are strong in faith are the happiest people I ever saw. God bless Bro. Oehring; he is a faithful servant of the Lord. He gets so interested in his preaching that his one hour sometimes lasts three and four hours. He has such a way of explaining the Bible that we could listen to him all day. I do hope and pray that many more sinners like myself will find the same happiness that I found.

I am, dear editors, yours truly in Christ,  
PHILIP C. FISHER.

SKETTY, Swansea, October 30th.

Bro. Joseph:—I have oftentimes sat me down with the intention of writing to the *Herald*, but from same cause or other I have always deferred doing so until "some other time." As I have unfortunately been unable to attend Conference at Aberdare to day, I have been looking up some of my old *Heralds*, for when I can not attend meetings I find strength and comfort in perusing their pages. I was glad to see Bro. Tubb's letter in your issue of October 1st. His remarks about Bro. Whitmer's Address are particularly interesting, and I quite agree with him when he states that the replies were both masterly and edifying to the saints. I have been in the church for several years, but it is only of late that I have been able to value its priceless worth. I have had many testimonies and I am thankful for them. Last September my little boy lay dangerously ill; the doctor said that unless we kept him from all draughts he would surely die. I was with the little child one day and night, and often humbled myself before His throne in prayer, asking God to spare me my beloved one. The child was getting worse each day and I, having no faith in the doctor, wrote to one of my brethren asking him to intercede for my boy. In his reply he bade me be comforted as he had been assured through a dream that the little one would be spared. My faith in the brother's assurance was so great that I did not feel any anxiety for my child afterwards, and thank God, in a few days he was playing with the others as though nothing had happened.

The question "Shall we doctor when we are sick," which has appeared in the *Herald* lately, interests me very much. I for one believe that it is not right (except perhaps in a case of a broken bone) to call in the services of a professional man, for if the great I AM does not think it well to relieve us in answer to our prayers, we may rest assured that no earthly power can. I would like to write more on this subject, but I must leave the matter over for more able pens than mine.

In the *Herald* of August 6th on page 519 there are several advices how "to prevent divorces." The first is, "Marry in your own religion." This is advice which every young brother should cherish. I was married very young to a lady professing to be a Wesleyan. Before my marriage she knew that I was a Mormon, and often tried to get me to "turn away from such wicked, hateful, detestable people." I explained the doctrines to her with the result that she agreed never to say a word against the "wicked folks" again and after our marriage would have no objection to my attending their meetings. But no sooner had we been married than the persecution began, and I grieve to say, it is now worse than ever. Every Sunday morning when I purpose to leave

home there are frowns, &c., which makes me feel too miserable to go to the people of God. If my wife knew as much as I know, O how happy we could be together. I would warn young brethren to be careful, for their happiness and their children's depend on their discretion.

We have a nice little branch at Morryston and are blessed with the Spirit to strengthen us on with the work. The services are always conducted in Welsh, and unfortunately I am not sufficiently well versed in the language to feel any freedom in speaking—and English seems to be so very foreign. When reading the account of Lamoni recently I inwardly prayed, "Would that my heavenly Father would grant a living there, for I could then be trained in the works of God in the language natural to me."

If any brother in America should require the services of a young man about twenty-three, I should be most pleased to hear from him. I am a short-hand writer here.

I have searched the correspondence columns of the *Herald* for some time for a letter from Bro. Alma Nephi Bishop and can not understand why he does not write. Surely he can not have forgotten his brethren and sisters at Morryston, and Llanelly. Will he kindly write me to address given, and I will reply by first mail. Asking an interest in your prayers that I may yet be a shining light in the kingdom of God.

Your brother in gospel bonds,

JOSEPH J. HOWELL.

LAMONI, Iowa, Nov. 16th, 1887.

On account of sickness in the family of Bro. David Archibald of Centerville, Iowa, I was called there November 3d. Remained over Sunday the 6th and preached in the Christian Church. Also organized a branch of the Saints, consisting of fifteen members, Bro. Russell Archibald being chosen as presiding priest and ordained. The brethren there would like other members of the church, coal-miners and their families, to come there and dwell. They state that work is to be had and wages are good. Any who wish can write Bro. Archibald for further information.

Yours, H. A. STEBBINS.

MALTA, Idaho, Nov. 11th.

Brother Blair:—I have been here for the last two weeks. Have held meetings here and in Albion; interest good. I will baptize some next Sunday. Will leave for Malad on the 14th inst., and will return to Salt Lake City as soon after as possible. The branches outside of the city demanded my attention as well as that in the city. Every possible effort is made by the sectarians to destroy our efforts and entice our members away. I want to visit Lehi, Pleasant Grove, Provo, Springville, Spanish Fork, Piontown, Nephi, Richfield, Elsinore, and Beaver, preaching at all those points. If Bro. Elvin comes he can take in all points to Provo and to Ogden week nights while I look after other places. The branches must be visited, and if I can be out all the time I could put the branches in better condition, and add to their numbers in many places.

R. J. ANTHONY.

I LEARNED that it is better a thousand times for a proud man to be humble, than to hold up his head in his pride and fancied innocence. I learned that he who will be a hero will barely be a man, and he that will be nothing but a doer of his work is sure of his manhood.—*McDonald*.

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## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### CIVILIZATION.

IN my last article I called the attention of those who might read it to the fact that, so far as we can ascertain from history, civilization has alternately waxed and waned. Can we reasonably expect anything different or better in our age of the world without charging God, who is said to be no respecter of persons, with partiality? What are the causes of the rise and decline of civilization? This is a weighty question, one upon which volumes might be written. I shall, however, confine my reasonings for the present to a few of which I consider the leading causes.

Some might think I cater to some religious bias, hence before entering upon my subject I wish to state that religiously and otherwise if possible, I believe everything, but nothing in particular. To my mind, man is an imaginary identity, or in other words, I am just what any other man might have been, and any other man is exactly what I might have been.

Owing to a peculiar organization and certain physical affections I have been enabled to thoroughly comprehend the teachings of the Grecian sages, but later I have come to the conclusion that those of Confucius, and more particularly those of Solomon are much better suited to the desire for activity, so prevalent among American people at the present time. Solomon used to appear very mysterious, but it now seems quite plain to me that his mind grasped the whole condition of many, much more thoroughly than did those of either Grecian or Chinese sages.

"The fear of God is the beginning of wisdom." "Who knoweth the spirit of man that goeth upward, or the spirit of the beast that goeth downward to the earth."

A wicked may be said to be truly converted when his fear of God overcomes his wicked desires, and if this condition continue, his conduct and character will improve. As it is with the individual, so it is with the people collectively. When public sentiment pronounces heaven, hell, God, the devil, and the free agency of man to be stern realities, I think we may safely conclude that that people are about ready to commence climbing the hill of civilization.

On the other hand, when a people have become so wonderfully wise that they regard the supernatural as doubtful, civilization must of necessity decline because such a people live chiefly for natural pleasures. The spirit of all true manliness aspires to supernatural enjoyment; hence he "goeth upwards."

Where are we to-day as a people? Quite a number of people do not believe in any future state, hence live only for carnal

ends. A vast portion of people believe in a heaven, but no hell; and think God is such an easy-going master that he holds them accountable for little or nothing, so that they may indulge all they please here, and have a good time hereafter also. There are a few people who fully believe in the responsibility of man to God, and accept the gospel of Christ in its fullness. And if our little planet continues to roll on for centuries to come, and man still lives upon it, I have no doubt that this small number will constitute the nucleus from which the next civilization shall grow out of coming darkness.

Some might ask, To what do you ascribe the present high state of civilization? In answer, I would say that in addition to causes already stated, I do think that faith in the teachings and beautiful character of Christ has had a great deal more to do with it than anything else. I don't consider Christ to have been anything more than a man, but let him be knave, fool, lunatic or whatever you would make of him, he has done a greater work and is more praised in most parts of the earth than any other man that ever lived.

Skepticism claims a large need of praise for our present high condition; they have and have had many good minds among them, yet those minds were to Christianity what steam is to the locomotive. The steam would not accomplish anything without the restraint that is put upon it. The sceptic would have wrought no good without the restraining influence of Christianity.

PHILOS.

[Christ claimed to be the Messiah; the resurrection and the life; to be equal with God; the Savior of the world; and to hold "all power in heaven and in earth." By all these and many other considerations he is "more than a man."—ED.]

#### WHITMERISM, BROWNIISM— WHICH?

EDITORS HERALD:—The Saints and friends of Magnolia, Iowa, have had the privilege of hearing Mr. W. P. Brown, of Newton, Kansas, once of Independence, Missouri.

I wish to warn all Saints against his invidious presence. I deem it but right that I should do this. I hold no ill feelings against Mr. Brown as a man,—but I have a perfect hatred against the method he has so strangely adopted "to present the truth"—as he calls it. He gave expression to the most vindictive vituperation I ever listened to. He is out "as a roaring lion, seeking whom he may devour." His mission seems to be to undermine, tear down, and sow the seeds of dissension, distrust, and to disrupt the faith of the Saints. There is no spirit of peace, or of godliness in his peculiar work. His charges upon the Book of Doctrine and Covenants were most vile and perverting. His sentences were filled with blasphemous sentiment. His reflections upon Joseph Smith were unsavory. His accusations relative to the revelations through the "choice Seer" from 1829 to 1841, were terrible—"swelling words of vanity," and "allured through

much wantonness." His arguments (?) were "like sounding brass or a tinkling cymbal." I thought I had heard "fearful things" against Joseph Smith and his revelations, but *never* such as Mr. Brown gave vent to. He wanted the Doctrine and Covenants "torn to shreds, and trampled under foot!" He said "every evil existing in Utah could find its foundation in the Doctrine and Covenants." "It is the most damnable book that ever came before a people." "All it says has a 'thus saith the Lord' to it. If it was of man, it might not seem so bad, and even then I don't know whether we could scarcely tolerate it." These were some of his pleasing (?) expressions! Seven evenings did we controvert his harangue; and it was a deplorable time! Coming as he does to a people, desiring them to accept of Christ, "enter Christ's church," and claiming to believe in J. Smith as a prophet; one to whom angels came; one who, through God's power, translated the Book of Mormon, and at the same time will endeavor, after the most vehement manner to make people believe that Joseph Smith was a "fallen prophet;" a man who played upon the credulity of the people; who led a life of deception, fraud, imposition, lying, misguiding; unscrupulous in his conduct; violating commandments; receiving false revelations; conniving at wickedness; consenting to theft, falsehood, adultery, profanity; offering high ecclesiastical office to men of means to induce them to unite with the church,—in fine, playing the devil for fifteen years after a grand sort in high style!! Could or would any man with common sense accept of J. Smith as a prophet, a translator under God, who, according to Whitmer, and Brown, which?—held so high a head in a work of treachery and dastardly meanness as charged upon him in Magnolia! A man who, after Brown's defining, held a high hand stained with blood; unhallowed in touch; hypocritical in gesture; damning in its hold upon the people! Great God! Can it be? Never!!!

I speak the truth, and lie not, God bearing me witness—that these are *not* exaggerated statements of the case. He said "there were *worse* things in the Reorganization than polygamy." His misrepresentations of fact and truth knew no limitation. Wild in high sounding speech; reckless with words; careless in statement, he drove his "nightmare hideous with visions of blue devils" at a high rate of speed, dashing its foul brains against the rocks of eternal truth after a wonderful manner! Mr. Brown, it is with you as with Saul—"hard to kick against the pricks." But I have no such hope for you as that which came to him.

I asked the man ere we began discussion: "What is your position?" "Well," said he, "I—I—don't know a-s I have any." Said I, "Any man going about the country as you are must have some position, else what do you talk about? What do you claim?" "I claim, said he, "that errors in doctrine and government have been introduced into the Latter Day Saints Church." "You claim then to represent

the Church of Christ?" "Yes." "I presume then," I continued, "that a proposition like the following would express your case: 'Resolved, that the Reorganized Church of Jesus Christ of Latter Day Saints *is not* in harmony in doctrine or government with the Church of Christ. Bible, Book of Mormon and Doctrine and Covenants to be standards of reference for evidence?'" "Yes sir; that's it," said Mr. Brown. I got the man limited in time to forty and forty-five minutes, one speech each evening, he leading. He didn't stick to the proposition. He never told the people *how* his church was organized, nor what its faith. Took it for granted, I judge, that the folks already knew.

To those who may not know of his style of reading and comment I refer you to sec. 107, par. 38, Doctrine and Covenants. "Now," said he, "do you see that? they may lie, and steal, and commit adultery, or do any thing they please—they'll be saved; because they are sealed unto the day of redemption. Where is there any gospel in this? Where is there any New Testament in this?" I referred the people to Eph. 4:30: "Grieve not the Holy Spirit of God, whereby ye *are sealed* unto the day of redemption." Also to 1 Corinthians. Paul did not teach that this guaranteed salvation unconditionally; no more does the revelation cited, and Mr. Brown knew it! I read in the book's holy "Preface these words: "Search these commandments; for they *are true* and faithful, and the prophecies and promises which are in them shall *all* be fulfilled." "What I the Lord have spoken I have spoken, and I excuse not myself." This is either true or false! Mr. Brown is either true or false in his statements regarding these things in that book! For one, I am willing to abide by an acceptance of *all* this nothing wavering!

I read in Sec. 63:16: "Remember that that which cometh *from above* is *sacred*, and must be spoken with care, and by constraint of the Spirit," etc. This language, in my estimation, brands the whence—the source—of Mr. Brown's cunning—not wisdom, for there is not the semblance of wisdom in it. He made the statement that, "the church existed six years without the Book of Doctrine and Covenants," forgetful of the fact that while the church had not the book in form, it was had in substance; and that the revelations comprised therein had already been given excepting possibly three—1837, 1838, and 1841, which were equally important with the former ones.

There is too much "straining at gnats and swallowing camels" in his business to suit my ideas of ministerial work. I asked, and now repeat, "What would Christian folk think of a man claiming to be a minister for Christ, going about inviting people to obedience to God, and yet he would pick up Lamech, Barak, Jephthah, Gideon, Samson, David, Solomon, Jonah, Peter and other ancients, portraying their acknowledged misdemeanors; citing people to those drunken, fornicating Corinthians; erring Galatians; debauched Romans; apostate Thessalonians; backslid-

ing Asiatics Ephesian wolves, and expect people to receive "the word of life" upon his pictures of these things, rather than declaring the gospel of the Son of God!

Mr. Brown endeavored to prove Daniteism as existing by the martyr's consent—and I proved by the record that the Presidency branded Avar's work as "*rascality*."

I wish right here to relate a dream I had the night of October 21st, the discussion commencing on evening of 22d. Before retiring I presented the matter unto God in earnest prayer; and that night I dreamed I was walking along a street with a Bible under my left arm, and presently I saw a man of Mr. Brown's age and appearance squatting by a mud-puddle. He had an old, over half-worn broom with half a handle. I dipped it in the muddy water and flung it at me. I endeavored to avoid being spattered with it, and the farther I walked from him the harder he flung it. I looked to see if my clothing was being soiled, when I discovered I had over them all a garment I had not noticed having had on me, thus protecting me. After this I found myself sitting on a beautiful seat against a large, graceful tree, beside me an aged gentleman I did not know, but recognized as a friend, with one of his arms across my shoulders. This seat was in a grove. The ground was covered with grass well mown; the trees bowed from their tops gracefully; beautiful vines grew over them, and drooped between, with ends hanging here and there, forming artistic drapery. To my left was a stream of water and small lake; the waters were remarkably clear; across them was a continuation of this grove, the vines draping over the waters. Over them all shone a light such as I have never seen, rendering an effect that can not be described; I was in a condition of perfect, perfect peace and rest!

After this I was satisfied as to the character of Mr. Brown's mission. And during the controversy he, not knowing of my dream, stated: "I have a nest, and in it are rotten eggs, and I'm going to break them and besmear this man all over with them." I found he was, indeed, in dirty business! He is not original—he is a parrot, an echo; the broom he used had been used before—was worn out—his would-be arguments were sheerest echo's.

He read the divine test in Doctrine and Covenants, but failed to read the cause why it was given, viz: "because there is no unrighteousness in them." He found no unrighteousness in any one of the revelations contained therein; for it does not exist.

He charged President Smith with having denied the Doctrine and Covenants. Mr. Smith was telegraphed, and we received the following reply: "I accept the standard books of the church; Bible, Book of Mormon and Doctrine and Covenants; and deny none." This seemed to somewhat surprise him.

In conclusion, and for the benefit of any who may want the facts, I offer a summary of leading points of debate on the

harmony of the Doctrine and Covenants with New Testament, as follows:

1.—He failed to prove any inharmony between Doc. Cov. 16:4; 17:7, 21; 52:4; 68:4; 76:5; 83:10-12; and Mark 1:4, 5; Luke 3:3; John 3:5; Acts 2:38, 39; Jno. 20:21; Acts 8:17; 19:1-6; 1 Tim. 4:14; Acts 9:17.

2.—No inharmony on church organization between Doc. Cov. sections 17 and 104; and 1 Cor. 12:28; Matt. 10:1; Luke 9:1-6; Acts 6:1-4; 13:1, 2; Eph. 4:11; 2:20; Titus 1:5.

3.—He failed to prove any inharmony on spiritual gifts: Doc. Cov. sec. 10:6; 46:4-8, and 1 Cor. 12:1-11; 14:26.

4.—No proof of inharmony on doctrine of morality. See Doc. Cov. sec. 42:6, 7, 20-22; 58:5; 59:2; 63:5, 6; 66:5; and Matt. 19:18; 5:28; Phil. 4:8; Eph. 4:31-2; 5:3, 4; 4:22-29; Gal. 5:16-26.

5.—He failed to prove that J. Smith received polygamous revelation, or ever taught it.

6.—He failed to prove that J. Smith was led by any man or men to the perversion of God's way, or to the corruption of church government, or the gospel. Proof: *Times and Seasons*, vol. 5, pp. 474, 715; vol. 6, pp. 899, 900; *Mill. Star*, vol. 14, 584-5; Doc. Cov. sec. 58:11; *Times and Seasons* vol. 6, p. 423; Mother Smith's history, pages 204-5.

7.—He failed to prove that the church made or makes Doctrine and Covenants superior to New Testament. Proof: Doc. Cov. sec. 17:6; 42:5.

8.—He failed to prove that any faction of the church ever existed in righteousness that rejected the Doctrine and Covenants, in part or in whole, or did not abide by its sacred laws. Proof: Their history of degeneracy.

9.—He failed to prove that the Doctrine and Covenants contained any unholy, immoral or incorrect principle or doctrine. Proof: Previous citations.

10.—He failed to prove that the church received any doctrinal or governmental revelations from J. Smith "as from the mouth of God," without previous quorum action—because we have the right of test. See 1 John 4:1; Doc. Cov. 41:1; *Mill. Star* 15:183, 299; *Times and Seasons* 5:649, 665.

11.—He utterly failed to prove his position against prophetic presidency—claiming we had to go to the Old Testament for proof of our claim; and said that there was where "the polyg's got their proof for their wife business;" forgetful of the fact that he was compelled to go to the Old Testament for prophetic proof of Book of Mormon—to Genesis, Deuteronomy, Psalms, Isaiah, Ezekiel, etc., and that Christ quoted and referred to the prophets and Psalms for evidence of His advent and mission!

12.—He failed to prove that God might not talk of houses, lands, etc., when the Scriptures show that God had given directions to men for making coats, boats, poles, curtains, priestly hoods, rings, bells, candlesticks, snuffers, cures for boils, baking bread, (Ezekiel), paying taxes, taking colts, catching fish, &c., &c., in the Patri-

archal, Christian and Mosaic dispensations.—"I am the Lord I change not."

13.—He miserably failed to prove that the Doctrine and Covenants taught or countenanced theft. See pages 142, 180.

I wish to say that, as a minister of and for the church, I stand pledged to the three standard books of the church. Their harmony is unparalleled in the history of books of revelation. Their divinity is thoroughly impressed upon their holy pages. They are a trinity, marvelous indeed. All members and ministers who desire to do the *right* thing, live humble, prayerful lives, and be in holy communion with God, can find the needed lessons well given in those three books. No one need stumble.

All who have persistently allowed themselves to find fault with any part of the Doctrine and Covenants, or remained in doubt of the Book of Mormon, have passed into spiritual blindness, which will in the end bring ruin. It is the inevitable fate; and ends in terrible results. Let all beware, "standing fast in the liberty wherewith Christ hath made you free!"

Yours in the true way of God.

J. F. McDowell.

## Selections.

### SPIRITISM—ITS MODERN DEVELOPMENT.

BY THE REV. JOHN STORIE.

THE extent, character, and danger of this new form of apostacy are not in any true measure realized in this country. It has spread from America through Europe and into the great colonial cities with a wild fascination. "Spiritualism has spread until it has become world-wide in its influence, numbering among its most ardent supporters many of the first men and women of both continents. Ministers, doctors, lawyers, judges, congressmen, governors, presidents, queens, kings, emperors, of all regions, are bowing to its influence, and showing their sympathy with its teachings. No other system ever made so great progress in so short a time" (its modern outburst dates only from the 31st of March, 1848), "or ever had a better prospect of bringing the whole world into its embrace. Its doors are open to Catholics, Protestants, Infidels, Atheists, the lewd and the virtuous, Mohammedans, Jews, and Pagans, all are invited; all are welcome to the bosom of this broad church. Scores of ministers have left their churches to preach this 'New Gospel of Spiritualism,' as it is termed. Large numbers of church members have broken off their former religious associations to mingle with those who teach the new religion, and very rarely do they return to the Christian Church again." So says their organ, *Signs of the Times*.

It is affirmed that every fourth person in the United States is a Spiritualist. It is said that in England every tenth person—adults these must be—is in secret or

avowed sympathy with their communion.\* It is the religion and the only religion of thousands in Paris, and Venice, in London, in Sydney, and in Melbourne. The late William Howitt estimates the number of its adherents in 1864 at 20,000,000. Since then they have immensely increased. A multitude of books, and many of them by men of social standing and intellectual name, have been issued in its elucidation and support.

Its organs of periodical literature are stating its peculiar facts and revelations, and pressing its claims all over the civilized world. In the United States they have, or had, weeklies, fortnightlies, and quarlies. In England they have, or had, three monthlies; *The Spiritualist* every two weeks, and two or three cheap weeklies. France, again, has three periodicals; Belgium, three; Holland, two; Denmark, one; Russia, one; Germany, one (or more); Austria, three; Bohemia, one; Spain, fifteen; Italy, six; Greece, one; Egypt, one; Turkey, one; Brazil, two; Uruguay, one; La Plata, twelve; Peru, one; Chili, one; Mexico, one. In Melbourne there is the *Harbinger of Light*; and even in New Zealand the *Echo of Dunedin* is its advocate.

At the Church Congress held at Newcastle-on-Tyne, in 1881, we find men of note and position speaking in these terms: Rev. Dr. Thornton: "At the name of Spiritualism, some will cry out, 'F frivolous!' others, 'Imposture!' and others, 'Sorcery and devilry!' Let me protest at the outset, against all hasty, sweeping condemnation. For ought we know these puzzling phenomena may be a new problem set by Almighty God to be solved by the rules and with the aids which He has already given to His faithful children. . . . We must not rush to the conclusion that all Spiritualism is pure deception."

Mr. John Fowler: "There is nothing inconsistent in the claims of Modern Spiritualism and Christianity. One is the expression of the other. The Church should not stand aloof and denounce Spiritualism as a fraud. It will prove the church's best friend. . . . Modern Spiritualism has appeared as a divine necessity of the times."

Rev. Canon Wilberforce: "We have to deal with no mere common-place infatuation, which can be brushed aside with indifference or contempt, but rather with a movement which is firmly established, and the influence of which is every day extending."

Mr. W. R. Browne; "They must not pooh-pooh Spiritualism. They must not say that it was an imposture, all nonsense, and that no sensible man could spend his time in attending seances. The church might fairly hold herself in suspense in the matter."

What then is the Spiritism; what its teaching; and what its promise? It consists in a personal intercourse and com-

munion usually through a *medium*, with beings visible or unseen who profess to be the spirits of men and women; and, in many cases, of dear departed friends. In these meetings, or seances, the alleged mistakes of the Bible in respect to sin and judgment, to Christ and the Godhead, are exposed and corrected; and the principles of that new faith announced of which this is the "morning dawn;" of a faith which is to terminate the prevailing superstition of the Christian world; to lay the foundation of a universal brotherhood, and introduce a millennium of justice, and love, and liberty!

"I can not help laughing to myself at times," says Gerald Massey, "as I think of what this much maligned Spiritualism is about to accomplish. Here are our clergy asserting Sunday after Sunday, in the name of God, any number of things which any number of listeners do not believe, only they have heard them repeated till past all power of impugning—things which they themselves do not believe if they ever come to question their own souls. And here is this new thing in our midst that is destined to put a new Soul into belief and usher in a new resurrection day.

"This revelation," says Judge Edmonds, "has been with a power and a might that, if divested of its almost universal benevolence, had been a terror to the very soul; the hair of the bravest had stood on end, and his chilled blood had crept back upon his heart, at the sights and sounds of its inexplicable phenomena. It comes without foretelling and warning. It has been from the first its own best prophet; and step by step it has foretold the progress it would make. It comes, too, most triumphant. No faith before it ever took such a victorious stand in its very infancy. It has swept like a hurricane of fire through the land, compelling faith from the baffled scoffer and the most determined doubter."

"As a religion and as a system of morals it has carried captive severally the three departments of man's nature. The bodily senses, the intellect, the spirit."—*Spiritual Notes*. "True Spiritualism is the Elias, raised from the dead past, saying:—'I am the voice of one crying in the wilderness of this materialistic age: Prepare ye! prepare ye the way of the Lord; and make straight in the desert of your hearts a highway for your God! For mark! the kingdom of the new heavens, the new age is at hand.'"—*Medium and Daybreak*.

The spirits themselves have spoken: "That spiritualism is a divine, heaven-sent revelation is maintained by leading Spiritualists; and that the supernatural intercourse now going on is not only permitted, but intended by the Almighty himself for the purpose of renovating the world, and, in fact, for introducing what may be termed a spiritual millennium." Another spirit, calling himself Buserius, the Ancient of Days, has lately spoken in these words: "I have witnessed in spirit life the advent of this your Empire, and I have been serving the angel of this dispensation—this age that shall overrule all contradictory creeds, and shall join in the universal bond of brotherhood, Christians, Moham-

medans, Buddhists, Hindoos, and in fact all the races on the earth. This change which is without any prescriptive spirit, all are welcome to believe; all are invited; all are pressed into the service that are believers to day. This change is to restore unity."

The spirit of John Wesley is made to say in the "Unfoldings:" "Never was more joy in the spirit world than when it was made known that a mode of communication was opened up to mankind. Such a gathering to hear the news. Such rejoicing was never known in the spheres."

Consider its methods and visible and tangible manifestations. "The spirit circle is performed by six or eight persons sitting around a table and placing the palms of the hands or the tips of the fingers lightly on the top of it. If a person having the natural qualifications of a medium is present, and if the temperaments of the other sitters are congenial, the magnetic power of the whole company will gather in a cloud over the table and the sitters, enabling the spirits to move the table up and down, or from side to side, and even to floats in the air, while no human hand it is touching it. . . . The usual movement of objects and other physical phenomena convince the most obtuse that there is something in it. But the manifestations do not remain there. The 'force' develops into an intelligence which in due course appears in proper person and gives an account of himself. . . . The spirits materialise themselves by drawing from the medium and others the elements of an organism in a prepared and gaseous state. Our food is transformed before it becomes flesh and bone, and, during the process, assumes a gaseous form. At this stage it is extracted by the spirits and made to adhere by vital attraction to their spiritual organism, . . . a successful spirit circle is one in which all the sitters give off a force to the purposes of the operating spirits."

In a book named "An Angel's Message," the angel teaches that "a spirit can take of the effluvia from the person of the medium, and from the various members of the circle present, and, by condensing it, can form a temporary covering for the spirit hand, which shall be quite solid and tangible, so that it can be grasped by you, and can convey external objects from one part of the room to another." This can be seen and felt. Nay, the spirits are said to have on many occasions assumed entire or nearly complete bodies. Mr. Wallace says, in his notice of the seances of Miss Fox with Mr. Livermore, a well known New York banker, and a sceptic before commencing these experiments: "These sittings were more than 300 in number, extending over five years. They took place in four different houses . . . under tests of the most rigid description. The chief phenomenon was the appearance of a tangible, visible, and audible figure of Mr. Livermore's deceased wife, sometimes accompanied by a male figure purporting to be Dr. Franklin. The former figure was often most distinct, and absolutely life-like. It moved various objects in the room. It wrote messages on

\* This may be and probably is an exaggerated number; or it may include all those who have been from curiosity attracted to their seances without decided adhesion to the system. A friend, who was lately in the United States, is inclined after inquiry, to make them 2,000,000. This itself is immense giving 40,000 meetings of fifty members each.

cards. It was sometimes formed out of a luminous cloud, and again vanished before the eyes of the witnesses. It allowed a portion of its dress to be cut off, which, though at first of strong and apparently material gauzy nature, yet in a short time melted away and became invisible. Flowers which melted away, were also given." One instance more may be transcribed from the *Spiritual Magazine*. It is vouched by Mr. Charles Blackburn, of Parkfield, Manchester. "Very shortly after the medium"—Miss Showers—"was entranced, a spirit named Lenore, came forth amongst us. We all felt her ears . . . she had only one large toe to each foot; the other four toes were ossifications, and not toes at all. We all examined her very small feet with our hands and eyes; nor are we in the slightest degree mistaken. She told us her feet would have been perfected had there been more power."

In another seance, held in New-castle-on-Tyne in 1875, four materialised figures were said to be produced' one after another. The first—tall, white, and unveiled—stepped across the room and shook hands with one of those present. The second wrote on a piece of marked paper, and then moved gracefully about the room. The third—tall and slender, with a deep brown skin, approached some of the company and patted and stroked their faces, exposing itself meanwhile to the full blaze of the lamp. The fourth was a small psychic form, three feet nine inches high, known as "Sarah"—probably the familiar of the medium. She walked about and conversed most freely with all who were present.

Its teachings in respect to Christ.—Mrs. Cora Tappan, a very noted trance speaker, on being asked, "Do you regard Christ as really God, or merely as a human teacher?" replied, after some evasion, "For ourselves, we believe that all truth is in God, and that Christ embodied in His form as much of deity as the truth he expressed; that He was the Son of God, and that he represented the possible of man, inasmuch as he promised the same gifts to others that He himself possessed. But we certainly decline entering into any discussion on the creed of the Trinitarian, or Unitarian or any form of theological controversy. Christ's words, when He says, 'I and My Father are one,' did not mean that he was God; if he and his Father were one, it merely signified that they were one in Spirit; and the promise given to earth's children, the same as to Christ, is a proof that Christ could not have been a greater embodiment of deity than the divine and perfect humanity He represented."

Again, Gerald Massey teaches: "The special characteristic of Christ, above that of all other delegates of God, was the infinite largeness of soul with which He represented that which is universal—the common fatherhood of God, . . . I do not find that Christ claimed for Himself more than He held out as possible for others. When He identified Himself with the Father, it was in the oneness of mediumship. He was the great Medium or Mediator."

Dr. Weisse, before the investigating class of Spiritualists in New York, lays down the Spiritualistic teaching thus:—"All the testimony derived from advanced spirits only show that Christ was a Medium reformer in Judea; that he now is an advanced spirit in the sixth sphere; but that he never claimed to be God, and does not at present. I have had two communications to that effect. I have also read some that Dr. Hare had. If I am wrong in my views of the Bible, I should like to know it, for the spirits do not contradict me."

In fact the Spiritistic teaching at this day is that divinity is inherent in every man. "Although, as a believer in true spiritual philosophy, we can not receive the orthodox view of salvation, yet we recognize the birth of a Savior and Redeemer into the hearts of humanity, wherein truly the Deity is incarnate, dwelling in the interior of man's spirit. We believe that each soul of man is born with his or her Savior within them. He contains in his central nature an incarnation of Deity."

Its teachings in respect to the atonement.—"It is the very climax of a deranged imagination, and one that is of the most unrighteous and immoral tendency."—A. L. Davis. "Since my spirit sister's translation to the spheres, it has been alleged by her that her ascent was retarded by her belief in the atonement. This dogma of the dark ages, with its bloody hand, writing the fancied doom of millions, casts its dark and fearful shadow upon the brighter revelations of her life."—*Banner of Light*.

. . . Nothing can be more inconsistent with the religion inculcated by my spirit friends than the idea of atonement for sin by faith in any religion whatsoever, true or false."—Dr. Starr.

These from American Spiritualists; the following from English ones: "We who are Spiritualists acknowledge no sacrifice for sin. We require no mediator between God and man. . . . We are told in the Old Testament that God delighted in the sacrifice of blood, and other doctrines, which are not only too absurd, but too blasphemous for my reason to accept. . . . It is erroneous to suppose that Jesus was the only begotten Son of God, and that His death upon the Cross on Calvary constitutes the plan of salvation which the official Church has subsequently, not very happily, invented. Jesus was no doubt an adept of the Divine Kabbala, and He had great spiritual power; but Gotama was as much a Christ as Jesus and Jesus was as much a Buddha as Gotama; and every divine adept is a manifestation, an avatar of the Deity. . . . It is not one particular Son of God that bears the sins of the world, but it is the Son of God in every man bearing his share; and he who bears most, and redeems most, and, in doing so, suffers most, is the most God-like. . . . How beautiful this plan of salvation is! and we are all custodiers of it!"

Its teaching in respect to the Godhead.—"We no longer believe in three Gods, nor in the ridiculous paradox of three persons in one God. We believe in One Father and One Family, and in one grand ruling law, Love, uniting all in the bonds of eternal fellowship."—*Medium and Daybreak*.

Who this Father is, the following question and the answer given by the "Controlling Spirit," through Mrs. Conant, will reveal: "Q. Do you know of any such spirit as a person we call the Devil?" "A. We certainly do. And yet this same Devil is our God the Father."—*Banner of Light*, Nov. 4th, 1865.

"One scruples to write, 'Holy Breath' instead of 'Holy Ghost' (from *gast*, Anglo-Saxon for breath or spirit); yet the terms are strictly synonymous. . . . Christ Himself when He spoke of the Holy Ghost as the 'Spirit of Truth, which shall not speak of Himself, but whatsoever He shall hear that shall He speak,' as certainly did not intend thereby to designate one of the Persons of the Godhead."—Owen.

"We talk of believing in the communion of the Holy Spirit, in a vague, general way; but what communion could be holier than that betwixt the child on earth and the spirit of the parent gone before? What form more natural than that could be assumed by the Holy Spirit of God Himself? 'I will send you the Comforter,' said Jesus Christ; and why should not the promise be realized by the bereaved mother through the spirit of that child, which she thinks lost to her, because she lost sight of the beloved face as it entered the cloud?"—*Gerald Massey*.

Communion with the dead.—"Our dear friend, Count B——, an Italian, lost his mother nearly forty years ago. He has assured us that he has been in communication with her every day since, without intermission. He adds that he owes the wise ordering of his life, his labors, his career, and the good fortune which has always accompanied his enterprises, to the constant influence and secret counsels of his mother." Again—"M. L., a barrister, maintains constant relations with a sister who, when living, possessed, according to him, every human perfection, and who never fails to guide her brother in every difficulty of his life, great or small."—*The Day after Death*.

As to the other world, Spiritism affirms: "The mediums have almost all been brought up in some of the usual orthodox beliefs. How is it, then, that the usual orthodox notions of heaven are never confirmed through them? The Roman Catholic spirit, for instance, does not describe himself as being in either the orthodox purgatory, heaven or hell: the Evangelical Dissenter, who died in the firm conviction that he should 'go to Jesus,' never describes himself as being with Christ, or as ever having seen Him; and so on throughout. Nothing is more common than for religious people at seances to ask questions about God and Christ. In reply, they never get more than opinions, or more frequently the statement that they, the spirits, have no more actual knowledge of these subjects than they had while on earth."—*Wallace*.

Its teaching as to marriage.—Spiritual-

ists teach that the marriage of male and female is the great institution of the next life; that every person has an affinity, who will be his or her spouse for eternity; but that frequent mistakes are being made in this present time; and consequently that those that are not true spiritual affinities, being joined in mere ceremonial marriage, are unable to live in union and, finding this, should not or need not. "Of all the mischievous inventions," says Herbert Noyes, "Blasphemously ascribed to the Almighty and published as His Word, I doubt if there be one more mischievous and mistaken than the text which asserts that there is no marriage in heaven. I maintain that the Churches are entirely right in affirming true marriage to be indissoluble; entirely in the wrong in asserting that their own rites are sufficient to constitute a true marriage. It is my firm conviction that affection and affinity are indispensable to an indissoluble marriage. The adventitious sanctity of marriage derived from ecclesiastical ceremonies is doomed to be ignored by coming generations."

The natural inference is, that the true spouses of some are already in the spirit land; and to such an extent is this inference followed out, that many are reported to be receiving visits and communications from those spiritual beings, with whom they are to be united for ever. Here is a communication professing to be received by a medium from her own spirit mother. The spiritual bridegroom said to be waiting for her in this case is a man of deep religious feeling she had known before his decease: "I have seen how happy I have made you by all that has been written. Love and bless him who has shown you dear J. that you have some one that loves you. Dear W. sees that you love his memory. He sees that, before I told you of his love for you, my dear child had always thought him a very high spirit; but, now that I have been permitted to tell her, she will be sure to believe it is indeed true. . . . He is your own W.; he is your conjugal partner; the one heaven has intended for you from all eternity. . . . I will now tell you what will give you great confidence. W. himself will write through me in his own hand." From an inspirational poem by T. L. Harris, entirely devoted to this subject of spirit marriage, may be quoted these few lines:

"Day passes on. The purple twilight ends,  
Each forest tree grows radiant to behold;  
A skyey Paradise above extends.  
Angels descend their love below to fold  
In sweet embrace. With amethyst and gold  
Their deathless forms are clad. 'At last ascends  
That heavenly landscape; but 'tis Eden still,  
And the heart takes of love divine its sacred fill."

It needs excite no surprise, then, that the ceremonial marriage of a woman to a demon is a thing not unknown in the United States, and developments even more dark and impious may be anticipated.

Its present impieties.—At a meeting in Lyceum Hall, Boston, on a Sunday, Miss Lizzie Dotan—honorary and corresponding member of the Spiritistic body—com-

menced proceedings with this prayer: "O Lucifer, thou Son of the Morning, who fell from thy high estate, whom mortals are prone to call the embodiment of evil, we lift up our voice unto thee. We know thou can not harm us unless by the will of the Almighty, of whom thou art a part and portion, and in whose economy thou playest thy part; and we can not presume to sit in judgment over deity. From the depths of thine infamy stream forth divine truths. Why should we turn from thee? Does not the same inspiration rule us all? We know thou art yet to come up in His expanded creation purified by the influence of God's love, for His love is not perfected while one of His chil-writhes in misery. So, O Lucifer, do we come up and stand before the throne of the Ancient of Days, hand in hand with thee! As thou hast been the Star of the Morning, thou wilt again become an Angel of Light. O Satan, we will subdue thee with our love; and thou wilt yet kneel humbly with us at the throne of God."—*Cincinnati Gazette*.

And, again, before commencing a debate with a Christian gentleman, a portion of the prayer offered by Professor W. Chaney, in San Jose, California, was in these terms: "O Lucifer, Bearer of Light! O Beelzebub, Lord of Scorpions! O Belial, Lord of the Opposite! O Baal Peor, Lord of the Opening! O Hades, God of Wars! O Devil, Prince of Demons in the Christians' hell! O thou Monarch of the bottomless pit! . . . Bless thy servant in his labors before thee. Fill his mouth with words of wisdom, . . . that his audience may realize that thou art a prayer-hearing and a prayer-answering Devil."—*World's Crisis*.

Some of its immoralities.—Dr. Hatch, once a medium, but who renounced the system at last with horror and indignation—this is his testimony:—"For a long time I was swallowed up in this whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might result from the opening of the avenues of spiritual intercourse. But during the past eight months I have devoted my attention to a critical investigation of its awful and damning realities, and would flee from its influence as I would from the miasma which would destroy both soul and body. Spiritualism and prostitution, with a rejection of Christianity, are twin sisters which everywhere *go hand in hand*. With but little enquiry, I have been able to count up over seventy mediums, most of whom have wholly abandoned their conjugal relations, others living with their paramours called 'affinities,' others in promiscuous adultery, and still others exchanged partners. Many of the mediums lose all sense of moral obligations.

"A less degree of severity in this remark will apply to a large class of both mediums and believers. There are thousands of high-minded and intelligent spiritualists who will agree with me, that it is no slander in saying that the inculcation of no doctrine in this country has ever shown such disastrous moral and social re-

sults as the spiritual theories. Like all destructive pestilential miasma, which almost imperceptibly poison the soul, it has made victims tens of thousands of its votaries, and secretly crept into many other avenues of society, until it is almost popularizing those social conditions which every good citizen must most deeply deplore. Iniquities, which have justly received the condemnation of centuries, are openly upheld; vices, which would destroy every wholesome regulation of society, are crowned as virtues; prostitution is believed to be fidelity to self; marriage an outrage on freedom. Bastards are claimed to be spiritually begotten! . . . Look at the iniquities which have been committed within the last two weeks in this city, and that too by spiritual mediums who claim to be controlled by angels. It is worse than useless to talk to the spiritualist against this condition of things, for those who occupy the highest position among them are aiding and abetting in all classes of iniquities which prevail amongst them. The abrogation of marriage, bigamy, accompanied by robbery, theft, rapes—all are chargeable on spiritualism. I most solemnly affirm that I do not believe that there has, during the past five hundred years, arisen any class of people who were guilty of so great a variety of crimes and indecencies as the spiritualists of America."

A definition of Spiritism given by an American in these terms: "It is the doctrine of direct intercourse with the devil, through seducing spirits, by persons called mediums; yet claims to be direct intercourse with the dead, the same as necromancy."

## Conference Minutes.

### SOUTHERN CALIFORNIA.

This conference convened at Newport, California, September 30th, at ten o'clock. A change having been made from the time of adjournment from March conference, from the 6th of October to the 31st September, Resolved that the change be ratified by the conference. Bro. D. S. Mills was chosen to preside over the conference, and N. W. Best clerk. Official reports of the district were as follows: High Priest, D. S. Mills; Seventy, Heman C. Smith; Elders P. M. Betts, J. R. Badham, Q. S. Sparks, A. A. Goff, D. L. Harris, E. J. French, A. W. Thompson, Daniel Garner, and Wm. M. Gibson. Priests D. E. Lander and W. P. Pickering. Teacher Stephen Penfold. Reports of branches: Santa Maria 10 members; 2 baptized, 7 removed, 1 died, 1 marriage; John Houk president, D. E. Lander clerk. San Bernardino 207; 4 received by letter, 4 expelled, 2 died, 2 marriages; G. W. Sparks president, A. B. Wise clerk. Los Angeles 76; 12 baptized, 5 received by letter, 2 removed by letter, 1 died; J. R. Badham president, R. N. McNair clerk. Newport 141; 1 baptized, 1 restored to membership by vote, 1 died; Daniel Garner president, R. M. Dungan clerk. Laguna 37; 1 received by letter, 1 died; A. W. Thompson president, E. J. French clerk. Bishop's agent's report to September 30th:—Balance on hand March 1st \$129.05, amounts collected to date \$1,035.60, total \$1,164.65; amount expended \$485.55; balance on hand \$679.10; J. R. Badham agent. Report on tent:—Total expenditures \$87.38, receipts to date \$60.05; balance due \$27.33. Would recommend that portable seats be made for tent, the probable cost \$22.50; also, that the tent be placed in charge of

three members of the district, and that a fund be established for running expenses of from twelve to fifteen dollars per month; also, that two elders be selected to use the tent anywhere in the district; E. J. French committee. Resolved that the tent be given in charge of elders D. S. Mills, H. L. Holt and A. W. Thompson, to be under their direction. Resolved that the report with reference to the tent be accepted and committee discharged; and that we commend E. J. French for the able manner in which he has prosecuted the work of procuring the tent, and that funds be raised to make up the balance of the expenditures. Resolved that the president appoint a committee, consisting of one in each of the several branches, to collect funds to defray the running expenses of the tent, and that such committee shall use their efforts here at the conference to raise money now due, and the necessary funds for the seating of the tent. The following committee was appointed:—Bro. Earl for Los Angeles, A. A. Goff for Newport, W. M. Gibson for San Bernardino, and E. J. French for Laguna. Resolved that the above committee report monthly to the committee in charge of tent, and remit promptly what they have collected. Bro. D. S. Mills tendered his resignation as district president, which on motion was accepted. Resolved That we recognize in Bro. Heman C. Smith one well fitted to have the oversight of this mission, and that we honor him as such. Resolved, that whereas the Twelve in their epistle of April 21st, 1887, have decided that the office of district president is outside of the law, and that a district president has no jurisdiction over branches; and, while we do not endorse said rulings as being in harmony with the law of the church, we submit to the powers that be. Therefore, be it resolved, that we hereby abolish the office of district president in this district, and that we consider ourselves under the personal direction of the missionary in charge, or one that he may select for that purpose; and, resolved, that a copy hereof be sent to the *Herald* for publication, and also to the missionary in charge of this mission. Resolved that we as a conference commend the proposed work of Sr. Walker known as "*Autumn Leaves*," and will extend it our aid as much as we can; also that we as a district take hold of the Sabbath School work and make it a part of our church work; and that a committee be appointed from this conference to confer with the different schools of the district, and then draft a uniform system of school work. Bro. Mills, introduced the subject of subscribing for "*Autumn Leaves*," and Sr. Vina Goff was chosen to solicit subscriptions for the same. On Friday evening preaching by H. L. Holt; Saturday evening by A. W. Thompson. Sunday morning, nine o'clock, prayer meeting for the sick; and at eleven o'clock Bro. D. S. Mills preached the funeral sermon of Sr. Sarah Ladd; at half-past two had sacrament, and administering to the sick, then prayer and testimony till dark—had a glorious outpouring of the Holy Spirit; the gifts were displayed in a remarkable manner. At half past seven, preaching by J. R. Badham. Monday evening preaching by D. L. Harris. Adjourned to meet the first Friday in March, 1888, at two p. m., at such place as the missionary in charge shall decide.

#### SOUTHERN NEBRASKA.

Conference was held at Wilber, October 23d. At eleven a. m., preaching by R. M. Elvin from Acts 6:26. At two p. m. held Saints' meeting; several strong testimonies were borne to the saving power of the gospel restored in the latter times. The child of Bro. and Sr. Porter was blessed. In the evening, preaching by R. M. Elvin, from Isaiah 24, on the Book of Mormon. Monday morning, October 24th, at nine a. m., assembled for business. Present: Elders R. M. Elvin, L. Anthony, J. W. Waldsmith, Joseph Morrill J. E. Malcom, J. Armstrong and C. H. Porter. J. E. Malcom, J. Armstrong and C. H. Porter were appointed a committee on credentials. Bishop's agent reported having received during quarter: tithing \$256 13, paid out \$205 75; freewill offering received \$53 10, paid out \$7 55; now due the church \$199 76; J. W. Waldsmith agent. The report was examined by brethren Wilbur Savage

and F. L. Tucker, and found correct. Elders Malcom, Carter and Waldsmith, reported by letter. Elders R. M. Elvin, Joseph Morrill and J. Armstrong, in person. Priests present and reported: Robert White, F. L. Tucker, J. B. Gouldsmith; Teachers John Young and Dan Brolihar; also Deacon T. L. Richie. Branch reports.—Blue River 126; 1 baptized, 1 removed, 1 died; L. Anthony president, Robert White clerk. Nebraska City 139; 4 received, 1 died; J. W. Waldsmith president, E. D. Briggs clerk. Palmyra, no change; J. E. Malcom president, Sarah Young clerk. A motion to take up the resolution passed six months ago and laid on the table was lost by vote of 31½ nays to 18½ yeas. Bro. Charles H. Porter was requested to labor during the next three months in the vicinity of the Platte river, Plattsmouth, and Moroni branches; but to leave the difficulty in the Moroni branch for Bro. Calfall to settle at his earliest convenience. The secretary was allowed \$5 40 railroad fare and \$3 for a district record. Met at the house of Bro. Dan Brolihar. Bro. R. M. Elvin baptized sisters Coats and Preston. Preaching at 7:30 p. m. by Bro. J. W. Waldsmith, from John 3:16. On motion a committee of three was appointed to investigate the articles on representation adopted by General Conference, and especially items of instructions to districts, and if by them found practicable, that said committee submit in their report such articles as will cover and heal the present distraction. R. M. Elvin, C. H. Porter and J. E. Malcom were appointed said committee. The present district officers were sustained. Adjourned to meet at Nebraska City, January 22d, 1888, at eleven a. m. L. Anthony president, J. B. Gouldsmith secretary.

#### NORTHERN INDIANA AND SOUTHERN MICHIGAN.

Conference of the above district convened at the Saints' hall, Galien, Michigan, October 22d, 1887, 10:30 a. m. Bro. W. H. Kelley was chosen to preside, with C. Scott associate; D. B. Teeters secretary with D. Proper assistant, and Leonard Scott chorister, and sister Flora Scott organist. The balance of the forenoon was spent in testimony meeting, in which many good testimonies were borne, strengthening and edifying the Saints. Branch reports: Galien 81, including 1 high priest, 1 seventy, 2 elders, 1 priest, 1 teacher; 3 baptized; R. Alcott president, Flora Scott secretary. Hartford 20, including 1 priest, 1 teacher; 1 baptized, 1 received on certificate of baptism; Henry Manee president, J. N. Rokley clerk. Coldwater 67, including 2 elders, 1 priest, 1 teacher; 3 baptized; B. Corless president, Francis Granger clerk. Clear Lake 80, including 2 priests, 1 teacher; 7 baptized; Jonathan Emrich president, Lewis M. Smith clerk. Marcellus 11, including 1 priest; 1 baptized, 3 removed by letter; J. W. Keifer president, C. E. Goodenough clerk. No reports from Dimondale, Webberville, or Hopkins branches. Bishop's agent's report was read and a committee appointed to audit same. Due bishop last report \$1.51; received since \$99.18, paid out \$91.16; balance due church \$8.02. Elders reports: W. H. Kelley (baptized 2), B. V. Springer (baptized 11), C. Scott (baptized 2); Leonard Scott, had opened up two new places in Berrien and two in Stark counties. R. Alcott, G. A. Blakeslee, B. Corless, F. Earl (baptized 1), Bro. Richardson (baptized 1). Priests reports: J. Kiefer, J. Shook (baptized 2), F. E. Robertson. At seven p. m. preaching by Francis Earl to an attentive congregation. Sunday morning one was baptized by G. A. Blakeslee. At 10:30 a. m. preaching by W. H. Kelley. At 2:30 p. m. preaching by W. H. Kelley. At 7:30 p. m. four children were blessed and two persons confirmed by W. H. Kelley, C. Scott, and G. A. Blakeslee, after which W. H. Kelley preached to a full house. Monday 9:30 a. m., one was baptized by C. Scott. At 10:30 report of committee on Bishop's Agent's account accepted. C. Thurston, L. Scott, B. V. Springer, G. A. Blakeslee, and D. Lock were chosen delegates to the General Conference, April 6th, 1888. C. Scott was sustained district president, D. B. Teeters secretary, and Wm. Lockerby bishop's agent. W. H. Kelley was sustained as president of mission,

with G. T. Griffiths and E. C. Briggs associate presidents. B. V. Springer, L. Scott, and Hiram Rathbun were sustained as laborers in the district. The bishop of the church and his counselors were sustained. A vote of thanks was extended to the Galien Saints for their hospitality. Resolved that we look with favor on the efforts of sister "Frances" in her endeavors to publish the "*Autumn Leaves*." Moved and carried that Bro. Leonard Scott be ordained to the office of an elder, after which one was confirmed and one child blessed. The afternoon meeting was spent in prayer and testimony, and strong testimonies were borne to the truthfulness and divinity of the work. At 7:30 p. m. Bro. L. Scott was ordained to the office of an elder, after which Bro. B. V. Springer preached to a large and attentive audience. The entire conference was marked with good order and unity in all the sessions, and all present seemed to work together for the good of the work and the spread of gospel truth. Adjourned to meet with the Coldwater branch subject to the call of the president.

#### FREMONT.

This district conference convened at Keystone branch, Iowa, October 8th. Bro. J. M. Calkins was chosen chairman. Shenandoah and Union branches reported, they being the only ones present, owing to the inclemency of the weather. The secretaries report was read and approved. Elders James W. Calkins and W. C. Matthews; priests James Comstock and L. C. Donaldson; and deacon Shick reported in person. Bro. Henry Kemp was sustained president for the ensuing quarter. Bro. M. C. Matthews was sustained secretary; all the spiritual authorities of the church were sustained. Moved and carried that Bro. Henry Kemp appoint time and place, after consulting the different branches, for holding the next conference and advertise the same in the *Herald*. Adjourned subject to the call of the president.

### Miscellaneous.

#### NOTICE.

Notice is hereby given to the following named brother and sister to report either in person, or by letter, to the undersigned, as clerk of the Oak Wood branch, (formerly Oak Island branch), on or before the first day of January, 1888, as to their whereabouts; or their names will be placed upon the roll of scattered members, namely; Elder William Waterman and Emma Waterman whose names appear on the record of Oak Island branch. NANNIE A. GIFFORD, Branch Clerk. Oak Island, Bexar Co., Texas, Senior P. O.

#### DIED.

ARCHIBALD.—At Centerville, Iowa, November 3d, 1887, of congestion of the lungs, David, youngest child of Bro. David and Sr. Alice Archibald, aged four weeks. The funeral sermon was preached by Elder H. A. Stebbins in the Christian church.

COWLISHAW.—At St. Louis, Missouri, September 30th, 1887, of diphtheria, Clara, only daughter of brother and sister Cowlishaw, aged 10 years and 17 days. Funeral sermon by Elder J. W. Gillen.

"Oh, call it not death. It is life begun;  
For the waters are past, and the home is won;  
The ransomed spirit hath reached the shore  
Where they weep and suffer and sin no more;  
And is safe in our Father's house above—  
In the place prepared by our Savior's love.  
To depart from a world of sin and strife,  
And to be with Jesus! Yes; this is life."

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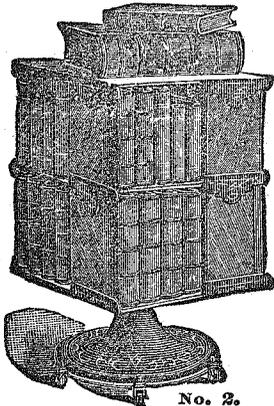
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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 34.—Whole No. 759.

Lamoni, Iowa, December 3, 1887.

No. 49.

## THE SAINTS' HERALD:

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

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Dec. 3, 1887.

### SEE TO THIS.

SALT LAKE, Utah, Oct. 30th.—The correspondent of the *Times* encountered an apostle to-day. He is one of the twelve who claim the apostleship, and who are the law and the gospel to the Mormon masses. There are but three or four of the apostles who dare exhibit themselves to other eyes than those of the faithful and trusted Latter Day Saints. The others are occupying retreats away from the haunts of federal marshals and their deputies, and removed from the numerous wives on whose account they are in hiding. This apostle, however, is one who is not under the necessity of keeping out of sight. He may have half a dozen families, and be as numerous married as the others, but if so, his households are so well ordered that the law is unable to lay its clutches on him. The occasion of the visit was a desire to learn something of the true inwardness of the movement looking toward statehood for Utah. It is one of the most difficult things to ascertain—the real meaning of Mormon actions. These people are always doing things as other people would not do them, and they as persistently try to hide the motive. They are mysterious and secretive, and rarely trust other with their secrets. The frankness and openness which are seen in the united movements of other communities are never witnessed here. Suspicion is excited by all their actions, and there is a want of popular confidence in their sincerity. This is due quite as much to the mystery with which they shroud everything as to any faithlessness that has been shown or deceit practiced. Lack of trust in mankind has made men mistrustful of them.

It was explained to the apostle referred to that the press and people of the country were not disposed to accept in good faith the promise of the Mormons, as recently given through the ballot box, to forbid or abandon polygamy and conform their social and marital customs and practices to the popular idea of morality; that the prevalent impression was that the proposed state constitution was simply a crafty humbug with which to dupe the nation; that the general belief was that

if a state government were granted, and Utah taken in the union, polygamy would be practiced openly and defiantly, no effort being put forth to suppress it or to punish the guilty; in fact, that there was a widespread absence of confidence in the sincerity of the Saints in the recent promises and present professions.

The apostle was not in the least degree nonplussed. He said he had never for a moment even hoped that the country would accept without question the Saints' promise to abstain from and punish polygamy. It would be asking too much of human credulity to ask the world to believe at once that the proffered abandonment of the plural-wife system was put forth in good faith. For forty years the elders and priests had been preaching and practicing "celestial marriage;" they had made it one of the cardinal doctrines of the church; it was permitted if not actually commanded by direct revelation from the Almighty; men had suffered martyrdom because of it, and hundreds had endured imprisonment in the penitentiary, when the simple repudiation of the principle, or even less—the mere promise to cease polygamous association—would have relieved them from pains, penalties, and disgrace. He said others might have expected the people of the nation would accept without doubt and as a matter of course the promise to abandon the institution, but he never had, and could not now look for popular acquiescence in the Saints' professions until the latter had proven their sincerity by something more substantial than words.

"We must quit," said he, "and then the world will believe we are honest, and not before." In the course of an hour's conversation the churchmen assured me that the practice of polygamy would be discontinued, though belief in the rightfulness and divinity of the celestial system would always be asserted, and that the time would come, "not, perhaps, in my day, but before the world is many years older, when the Lord will open the way for His people to practice this principle with all others of His gospel, and the American nation, if it does not accept the doctrine and confess belief in it, will protect its citizens in this as in other religious matters." He continued, that polygamy would be abandoned, perhaps by an edict from the authorities, though he doubted this, and the discontinuances would be in good faith. For the first time was heard a high churchman declare the necessity for a law against plural marriage as a protection for society in general and the Mormons in particular. His reasoning or illustration was not without force. He said if there were no law against it, any adventurer or lecherous man could come here, and marry as many women as he could induce to accept him, that he might live with them until he tired of their beauty, and then abandon them, without fear of prosecution. Polygamy could only be tolerated when it was controlled by religion.

It was evident that he uttered the sentiments of the controlling faction of his associates. The Saints have been so pressed and distressed during the past few years that they are about ready to surrender on any terms that will bring them relief and peace. They have been punished in their minds, bodies, and pockets, until in some cases life is a burden, as it must be to the leaders who are skulking about to avoid arrest, afraid to go to any of their numerous homes, which are liable to be raided by marshals at any hour of the day or night, and necessarily deprived of the comforts and luxuries to which they have been accustomed. If they could openly forbid polygamy without endangering the entire church structure, it is believed the apostles would proclaim against the system, and seek thereby the respite which they now fully understand can come only with the abandonment, complete and final, of the practice which has brought to the Mormons so much notoriety and suffering. There are many things to induce the belief that the state movement, with a polygamy-forbidding and anti-church and state constitution is more sincere than the people of the nation are willing to accept. But this sincerity can be established by the Mormons alone, and by them only through their deportment.

The foregoing is from the Chicago *Times* of October 31st and may explain itself. Of it we have to say that the Utah Mormons are themselves largely to blame for the lack of confidence in them and their protestations of sincerity, so clearly manifested by the Gentile portion of the United States. Ever since 1862, there has been a constant affirmation that the Mormons were a law abiding people who loved the institutions of the country and were loyal to the constitution; and there has been just as constant an effort upon the part of the same people to render the law inoperative and to evade its provisions. It is not to be avoided as a just conclusion that such contradictory profession and practice has produced legitimate results—distrust and suspicion.

If it be conceded that the apostle who makes the concessions noted in the foregoing article is sincere, and has stated the sentiments of himself and his thinking compeers, it is a healthy sign, and all encouragement that can be properly given to the increase of such a condition of opinion that it might become the public opinion of the ruling element should be afforded. We of the Reorganized Church of Jesus Christ of Latter Day Saints, have shown, beyond the possibility of disproof, that primitive Mormonism is in no wise responsible for the innovation of polygamy; and the facts concerning the introduction of that dogma are such that there are the best possible reasons to believe that the

church could have survived all the persecutions it was subjected to by reason of the preaching of the gospel as it was confided to Joseph Smith by the angel; and that polygamy was no part of that gospel, but contrary to its best provisions, and strictly forbidden in the text of the commands of Christ as found in the Bible, King James and Inspired Translations alike, the Book of Mormon and the Doctrine and Covenants, as we have repeatedly shown. The introduction of polygamy was a very grave mistake, no matter by whom it was made, and if leading men among the polygamists are now recognizing that fact, and are becoming willing to admit the practicability of the church existing without it notwithstanding the claims made for its origin, we can see possible redemption from its thralldom of those innocently enmeshed by Pres. Young in 1852 and thereafter.

We know that the position taken by the Reorganization, that no matter who the human instrument through or by whom polygamy was made a part of the faith of the church in the Valleys of Utah may have been, it was a fatal heresy and brought corruption religious and social in its train, seems to the people of the Utah church harsh and inconsiderate; but if they would but think that so far as the gospel promises of life and salvation are concerned they are as dear to the members of the Reorganized Church as they can possibly be to the dwellers in the valleys, and if there is a radical divergence of belief and opinion touching the origin, divinity and practicability of plural marriage, we are entitled to the opinion and belief we hold, and have given and are ever ready to give valid reasons for them. As an individual the son of Joseph Smith has an indisputed right to protest against whatever in his judgment is calculated to bring the nature and work of his father into disrepute and prevent, or retard the progress of that work. And if the father went wrong, the son is under no sort of obligation to go wrong also; nor is he under necessity to defend the wrong done, or the error committed.

The confession made by this apostle that a law against polygamy is necessary "as a protection for society in general and the Mormons in particular," is a concession of the position just taken; and we point to the past efforts of the elders of the Reorganization to bring this fact to the attention of polygamic defenders in Utah, with some satisfaction; because it has been persistently denied against our statements and arguments. But the fact that divorce was made to depend upon the likes of a husband or the dislikes of a polygamous wife, a whim or a caprice, and the breaking of marriage bonds, (though solemnized for eternity), was made decidedly easy, has filled Utah from north to south with forsaken and cast off wives, very many of whose husbands have not been of the class referred to as "lecherous," or "adventurers," in the sense in which this apostle intended these words to be understood. The revelation, so called, upon which the divine sanction and order of celestial mar-

riage has been claimed in Utah, has no provision in it for divorce, and the fact that divorce has been made easy and practicable among polygamists, can not be other than an outgrowth of an improper system of marriage not founded in divine law. The law of God as stated by Christ provides for but one cause for divorce. If the claim made by the Utah Church that married infidelity is almost unknown in Utah, upon what ground can divorces be obtained in Utah. We cite a single instance, of which proof can be made, (and we believe it is but one among many), in which a woman was married to a man as his second wife the first still living, who after bearing this husband two children was brutally treated by him and told to get a divorce from him as he cared nothing further for her, nor her "brats." She went to Pres. Young's office, stated her desire to be freed from the bond and went out of that office with a release, or Utah divorce, in her possession, signed by the President, by his clerk, Brigham Young junior, by virtue of which divorce, so obtained, she was not only freed from her polygamic husband, who gave her not one cent of money or property for her support or that of her children, but was permitted to marry another man as his only wife and has since lived an honored wife in honorable wedlock as such only wife. This was the result of the vicious working of the system, one that was inevitable from the very nature of man and woman implanted in them by the Creator at the beginning when he set his royal sign manual to the law of their being, "they *twain* shall be one flesh."

It is of little use to declaim about persecution, and the hatred of bigoted congressmen influenced by the sectarian churches; the nature of the commission to preach the gospel requires that Zion shall become lovely in the eyes of them who are without; she is to be "clear as the sun, fair as the moon, terrible as an army with banners."

That of which the Reorganized Church complains in the Utah churchmen is that which has rendered the church there unlovely. It is secret and hides under cover; is far from the clear light of the sun. It is of impure aspect and not fair as the moon. It makes men to be contemptible, not terrible. The very impotency of its rage brings all connected with it into evil repute. During the evil days that ruled when the people of the church were being driven from Missouri the Lord told them what they should do, and promised them that if they did it they should "find grace and favor in the eyes of the people." Polygamists have not found grace, nor favor; but have been met with opposition and contempt; and it seems as if ignorance, or willfulness must be great if the force of this fact does not finally penetrate the minds of these men and they be compelled to see how they have erred, if they have not sinned.

"If they could openly forbid polygamy without endangering the entire church structure, it is believed the apostles would proclaim against the system." What dan-

ger can there be to the structure of Christ's Church organized in 1830, if proclamation be made against a system not provided for in its organic laws, its foundation principles. Surely the great progress made by that church was made in the first fourteen years of its existence in which time plural marriage under any of its aliases was not known. Nor was it until that dogma was proclaimed that the elders met defeat and disaster as propagandists.

The Reorganized Church has proved in its own history that the surest and the best way to accomplish God's work of building up the church is to do it as commanded at the inception, to preach the gospel as it is found in the New Testament, Book of Mormon and Doctrine and Covenants. Let this celestial marriage, this polygamous marriage system be abandoned in good faith, the people turning to a righteous conformity to the law in the place thereof, and the observant man will hardly begin to count the months as they pass before he will discover that the Utah church can not only exist, but will wax stronger in every way without that direful attachment which now weighs like a mill stone about the neck of Utah.

#### THE ANARCHISTS.

THE sure, swift punishment that overtook some of the leading anarchists in Chicago of late proclaims the important fact that abominations like anarchism can neither thrive nor live in free America. And further, it establishes the fact, that whoever by word or deed incites, abets or encourages the violation of law, the commission of crime, is equally criminal with him who personally and directly performs the criminal act. This is precisely as it should be, for it oftentimes is the case that he who prevails on another to commit crime is far the most intelligent and influential of the two, and therefore, if any difference, the more condemnable. Those who knowingly and intentionally *cause* the violation of law are responsible for such violation; and he whose speech or act procures it, whether done recklessly or negligently, (not ignorantly), he, too, should be held responsible, for God has ordained that man shall be his "brother's keeper," to protect and bless him. He that "bid-deth him God speed" who is an evil doer, "is partaker of his evil deeds." (2 John 1:11). God condemns those who "strengthen the hands of evil doers;" (Jer. 23:14); those who "strengthen the hands of the wicked." (Ezek. 13:22). Cain, the murderer, repudiated the idea that he was his "brother's keeper;" but God held him responsible for that trust. (Gen. 4:9). This important principle was also taught in the days of Noah and made binding on all generations in these beautiful words: "For a commandment I give, that every man's brother shall *preserve* the life of man, for in mine own image have I made man." (Gen. 9:13, Inspired Translation). Jesus taught the same when he said that man should love his neighbor as himself; (Luke 10:27); and also that he should love his enemies. (Matt. 5:44). The same senti-

ments we find in the teachings of St. Paul: "As we have therefore opportunity, let us do good unto *all* men, *especially* unto them who are of the household of faith." (Gal. 6: 10). This is what God requires of man; and whatever nation in its government maintains these principles, it thereby conforms to the divine will, and is thereby fulfilling the purpose of God and promoting the welfare of man.

When man loves his fellowman and protects him in person, property, family, and every proper interest, neither anarchy nor oppression can exist. But until this state of affairs obtains, civil governments must see to it that no one is permitted to violate the personal and guaranteed rights of the citizen, nor trample down the safeguards provided in the law. And he who by craft and cunning, or under pretense of his or their personal rights, civil or religious, causes another to perpetrate crime, he should be held responsible and be punished as of equal guilt with him who is the immediate transgressor. Let this be done and let it be generally known, then there will be far less preaching, lecturing, haranguing and publishing, to fire the hearts of the ignorant and unlearned, inciting them to deeds wherein they violate both the laws of God and the laws of man. We repeat it, that those who instigate evil are criminal and should be held personally responsible therefor. This fact has become emphasized in all the civilized world through what has transpired in the late anarchistic movements in Chicago and their terrible results.

#### TESTIMONY AND PRAYER MEETINGS.

EVERY one attending the meetings of the Saints held for the purposes of prayer and the exchange of testimonies and comparison of experiences, is impressed with the wish that at each and every such meeting there should be the highest and best condition of spiritual enjoyment, and all be benefitted and blessed by such association. It should be then the desire of every one that whatever may in any way prevent the object of the meeting from being attained should be put away, or overcome. And if there should be anything which a person can do to enhance the value of such meetings to those participating in them he should do it.

Among those things which a Saint can do to aid the good feeling, and hence the spirituality of prayer meetings are the following:—He can go to the meeting in time to hear the opening hymn and prayer.

If he arrives at the doors while prayer is being offered he can wait outside, until the prayer is ended.

He can enter the house reverently, and when he is in he can take off his hat, as if he were in the presence of the Spirit of truth, which he of course, expects will be there in attendance.

He can leave all his erratic notions and pet hobbies at home, or for airing among those as strong as himself and under other and more favorable circumstances.

He can go with the spirit of prayer and supplication in his heart.

He can leave on the outside of the building all prejudice against any brother or sister, if he has been cherishing any, and not let the memory of it occur to spoil his own or their enjoyment.

He can avoid telling long and uninteresting stories of which he has been the hero.

He can listen with attention while others are speaking or praying, and can assent in spirit to what his brother has said; and if perchance a brother should do, or say what he may not altogether approve, he can let it alone and not refer to it to the stirring up of bad feelings by contradicting it, or throwing distrust upon the brother by inuendo or disparagement. He can say what he may have to say of disapproval to the brother when they are by themselves.

He can avoid preaching a sermon during the time of the prayer meeting.

He can put his tobacco quid and pipe away from him while in the meeting, if he is unfortunate, or foolish enough to be addicted to such a habit, and avoid spitting on the floor, or chewing during service.

He can take with him a sincere desire to see and hear something of benefit to himself, with the intention to profit thereby. He can listen to prayer and testimony with a desire to take the good home to his heart and spirit, and utilize them after the meeting shall have adjourned.

He can avoid the making of long prayers; and in praying he can avoid making repetition of the name of the deity, and those pet phrases to which some are addicted through carelessness and want of thought. For instance, a brother will kneel down and in the course of a prayer of three to five minutes duration, will use the name of God, in some of its forms, from fifteen to twenty times; which causes sensitive minds to be hurt; sometimes a prayer otherwise excellent is rendered dull and spiritless because of such a repetition.

He who will do the things herein pointed out as being helps and will leave undone the things named as detrimental, will find that wherever he may go in attending the prayer meetings of the Saints he at least will have a good meeting.

#### "AUTUMN LEAVES."

WE have upon our table some of the advance sheets of this magazine, soon to be placed in the hands of its patrons and friends, and we feel assured in guaranteeing our readers that it will be fully up to the high expectations entertained of it. Its table of contents promises a rich variety of matter on well chosen and timely subjects which, we are confident, will be presented in a highly instructive and entertaining way. The "Salutatory" explains in a clear, terse manner the purpose and scope of the publication, and this is followed by a poem of merit—"The Saint of Latter Days"—from the pen of Joseph Dewsnup, Sen. Then comes "Where are the Heroes," by Pres. Joseph Smith; "Prophecy," by Frances; "Christmas Eve," (a poem), by John Atkinson; "A Christmas Story," by the editor; "Faithful Housewives," "A visit to Stratford-on-Avon," "The Story

of the Book of Mormon," by H. A. Stebbins; "The Children's Joke;" "Christmas Times;" "Farewell, Old Year;" (poetry); "The New Year;" (poetry); "Christmas Cheer;" (poetry); with other goodly matter to fill up its forty-eight neatly printed pages.

All who desire to subscribe for this paper should send at once as directed on another page and thus be sure to obtain the first numbers.

#### EXTRACTS FROM LETTERS.

Bro. James McKiernan, of Farmington, Iowa, writes from Montrose, Iowa, November 19th:

"I closed a week's labor at this place last night, and go to Burlington to-day to begin labors there. I have found good, earnest, faithful Saints at all points where I have labored in the last three months, and believe they and I have been blessed by the labor performed. I have preached at Blandinsville, Rock Creek, and Camp Creek, Illinois; Keokuk, Farmington, and Montrose, Iowa; have baptized two with prospects for others soon."

#### COMPENSATION COMING.

IN this issue we publish a somewhat lengthy article clipped from the Burlington (Iowa) *Post*, of November 5th, in which is seen another proof that truth, though tardy in her movements,—and justice, sometimes perverted and delayed, finally come to the front and obtain their equal demands with interest added. The writer intends, no doubt, to be fair and honest in his statements, estimates and conclusions; but when a man who ranks Jesus of Nazareth with the poets only, attempts to estimate, explain and delineate the life and character and work of Joseph Smith, who was called to be a prophet of God and a servant of Jesus Christ, on the supposition that he was a poet and only a poet, we should not be surprised at inharmonies between his premises, historical facts and final conclusions. This writer finds himself surrounded with a cordon of facts favorable to the moral worth, intellectual ability, and wise administration of Joseph Smith and his fellows which are irrefutable and beyond gainsaying. He sees the claim this man makes to inspiration in the discovery and translation of the Book of Mormon, founding and governing the church by commandments professedly from God, and, as he can not concede these claims to be altogether true, and yet is compelled to allow that Joseph and his followers were earnest, honest and capable, he seeks to explain the supposed difficulty by saying Joseph was highly imaginative, full of poetic fancies, "a fairy-land poet with all the waywardness and vagaries of a poet's disposition." We are glad the writer perceives some of the real causes of the persecutions of Joseph and his fellow-Saints and has the manhood to state them squarely. Many other writers—not of the Saints—are doing the same things, and in this way truth is emerging into the light, justice with even scales is weighing facts before the eyes of the people, and compensation for past errors and evils suffered by the maligned and outraged Saints is steadily and surely coming to

them. The reader can sift much valuable matter from the article, and it will well repay perusal. The spirit and purpose in which it was written are very commendable; and while we may not fully endorse all its data, suggestions and conclusions, in it nevertheless there is much to approve and for which to be thankful.

#### PERSECUTION AND ITS CAUSES.

(Continued from page 749).

NOW THAT the Saints promised to leave Clay county and advise their brethren to make no further settlements there, the mobocrats in Jackson county entered into arrangements to prevent their return there, of which Oliver Cowdery, then editor of the *Messenger and Advocate*, August, 1836, had this to say in a leading editorial:

We have recently perused with intense interest and deep feeling, the report of a committee of vigilance appointed on the seventh of May last at a meeting of the citizens of Jackson county, Missouri, relative to the course they recommend to their constituents to be pursued towards our brethren, in case they attempt to come into that county to form a settlement, or to possess their own property.

It will be recollected that our brethren went into that county, purchased land, formed a settlement, established a printing press and a store of merchant goods, and were proceeding peaceably and quietly in the lawful enjoyment of their rights as citizens of these United States. It will also be recollected that they were forcibly driven from their purchased possessions by a ruthless mob in the inclement season of the year, November, 1833, and left without any covering but the open canopy of heaven. It will also be borne in mind, that many of their dwellings were thrown down—much, and in some instances all their property destroyed; and they driven from the county to perish with cold or famine, or to seek relief as mendicants among the hospitable of the county of Clay. These acts, though thrilling to the heart of the philanthropist, and black as the character of their projectors, are light in comparison with the sable shade that yet remains to fill up the interstices of the great outline, and complete the picture! Yes, reader, they proceeded further. They not only destroyed property, and drove off peaceable citizens from their own dwellings, but they threatened life! Aye, would to heaven they had done no more! They unmercifully beat some, and deliberately killed others! (a few only).

We say our bretheren were guilty of no breach of the peace, had violated no law, and resisted no legal authority; we say so without the fear of contradiction; for if they had been guilty, the law, the officers to administer it, and all the force necessary to back them, were in the hands, and at the full and entire control of their enemies. We say they had no law either human or divine to afford the least pretext, no nor the shadow of a pretext for such conduct. If they had would they not have executed that law, rather than have the opprobrious epithets of perjury and murder affixed to their names recorded on the page of history and handed down to posterity. Certainly we think they would. You will ask, kind reader, how they were guilty of perjury. The answer

is a plain one. The officers both civil and military are bound by oath or affirmation to support the constitution of the United States and the laws and constitution of the State of Missouri. This act, this direful deed, this diabolical crime was committed in open and palpable violation of all these. Is it not perjury then? Is it not wilful and corrupt perjury? A clear case beyond the power of contradiction.

We have read a copy of their manifesto, and it is not even there asserted, though teeming with falsehoods as black as the hearts of their fabricators or the father of lies himself, that they had either law or constitution to warrant them in their hellish procedure. What then, you will ask, was the cause? We say simply because our brethren took the liberty guaranteed to all citizens of these United States to think differently from the professed Christian world in matters of religion. This was not avowed as the cause in their manifesto, because it was matter of fact, and with this they had but little to do. But that it was the real cause you will believe when we say that when six of our brethren were in the hands of this lawless banditti, as a condition of peace and friendship offered them, they must renounce their religious belief, and all would be well. This they peremptorily refused. The only alternatives they had then left, were death, immediate death, or leave the county.

No legal process could be had to bring offending citizens to justice, their crimes pass with impunity, and innocent blood yet cries from the ground for vengeance. All this in an enlightened land, a free government, where every free man at least has a natural, not only a natural but a constitutional right to life, liberty and the pursuit of happiness. This is not all; he has the same right to embrace one religious belief as another; the same right to be an Infidel as he has to be a Baptist, a Presbyterian or a Methodist. He may be a Mohamedan, a Jew or a Pagan, and he is equally safe; the constitution covers the whole ground; it promises him protection, however heretical or ridiculous his religious belief may be, provided he submit to the laws that procure him this protection.

If our brethren had been guilty of some offence or misdemeanor, prejudicial to the feelings or the best interests of their supercilious neighbors, what should be done? The case is a plain one; if it were a breach of the law, the law was open, and said one anciently, there were deputies let them implead on another; and as we have before said, the law, the officers and the power were in the hands of our enemies.

Has the liberty of speech, the liberty of the press, the liberty of conscience, become odious to this religious generation? Is the foundation of all liberty, civil and religious, to be sapped and the beautiful superstructure erected thereon by our fathers to be razed to the ground to gratify whom? The whole community beside our brethren? No, a lawless, ruthless, perjured banditti and their accomplices in bigotry, guilt and crime. These same monsters in human shape, not content with the blood of a part of our brethren and with inflicting one vital stab to the constitution and laws of our country, seem eager to reek their hands in the heart's blood of the remainder, and end their satanic career only with their final extermination. They have said they would not stop while a single Mormon's foot pressed their

soil. Have our brethren attempted to drive them from their houses or their lands? have they attempted to urge their claim to any except that which they had been seized by honest right of fair purchase? We fearlessly say no. Their manifesto is but a bundle of falsehoods perfectly in accordance with their subsequent conduct—and the same gang stand unrebuked, unpunished, breathing out threatenings and slaughter and death! Their proceedings to which we now allude are spread upon paper over their signatures, and will pass down to succeeding generations as matter of history, to the everlasting disgrace of all republics or all governments that promise protection to their citizens and then suffer them to be disfranchised; their property destroyed, confiscated or taken without the consent of its rightful owners, and even their lives threatened and taken, with impunity. Has it come to this! Are we irresistibly compelled to sing a funeral dirge over the grave of departed liberty, and bid a long and lasting farewell to what our hearts once held dear. Is this the way to cure people of folly or delusion? Did the mother of abominations with her implements of cruelty and death ever succeed in curing people of heresy and delusion with all their refinement in bloodshed and murder? Let the book of martyrs tell! Let the history of the bloody inquisition speak! Let the records of all past ages testify! And will not like causes produce like effects? Certainly then let reason and common sense sit in judgment and we join issue and abide the award.

We look at the case negatively also; what have we not done? We have not claimed any man's silver, gold, houses or lands, man-servants or maid-servants, camels or asses, without his consent and a fair equivalent. We have not violated any known law of our country. We have not molested any man in the peaceable enjoyment of any of his vested rights, and we say affirmatively that we neither claim nor ask any rights or privileges other than the constitution and laws guarantee to all its peaceable citizens. What then is the cause? We have taken the liberty to think differently from the professing Christian world and have preached and proclaimed our sentiments; and not only so, we have spread them on paper and invited investigation; and when we have been met in the field with scripture, reason and fair argument, our opposers retire with shame from the unequal contest. Here then, is one cause and perhaps the head and front of our offending. Did men anciently suffer because they testified that they had seen angels and held intercourse with the upper world?

Did men anciently who received the lively oracles of truth and recorded them for our instruction, live in peace and die regretted by their cotemporaries? Let history, sacred and profane, answer these queries.

Is Satan's empire divided and he contending against his own subjects, his own loyal subjects? Are our brethren persecuted, oppressed, smitten and afflicted by the Saints of the most high God? We say they are not; if so, we have yet to learn for the first time, that the spirit which actuates our persecutors at the West and elsewhere is the spirit of our blessed Redeemer. We must blush and hang our head for our ignorance now that the frost of so many winters has gone over our head, and left us uninstructed in the fundamen-

tal principles of our holy religion. We had thought that the religion of Jesus filled the soul with love to God and man, and that love worked no ill to his neighbor. We had thought the true disciple of our Lord and Savior, would not knowingly and wantonly divest any man of his constituted rights, that he would not destroy his goods, and above all that he had not a heart black enough to drive females and innocent children from their own abode in the cold of November, and to cap the climax of iniquity and crime, shed the blood of some which yet cries from the ground unavenged. That the Saints do wrong acts, and sometimes bring down the judgments of God upon themselves we are sorry, yet free to admit. But will they for a series of days, months, yea, and years too, persist in breathing out threatenings and slaughter, against a people whose only crime for which they are now suffering consists in believing the scriptures of divine origin and all that is there recorded by the prophets and not fulfilled, will be fulfilled in these last days. We say not, we unequivocally say not—May the Lord deliver us from the power of such men and the malevolent influence of their religion.

We say further, that all such as are the aiders, abettors or apologists for such conduct or such characters as have signed the first or last manifesto of the Jackson county mob, are participants in their guilt and crime.

The Saints proceeded promptly and quietly to move from Clay county, beginning in the month of September, selecting a location on Shoal Creek, in territory attached to Ray county; and they continued gathering to that region, when about the middle of December the county of Caldwell was incorporated, embracing their settlements. The new county grew rapidly by the steady influx of the Saints, who made large entries of government lands, building houses and preparing during the winter to put in crops in the spring. April 7th, 1837, the High Council of the church in Missouri held a session in Far West and appointed David Whitmer, John Whitmer and W. W. Phelps to "Superintend the building of the Lord's house in that city."

May 29th, 1837, at Kirtland, Ohio, the High Council heard charges against F. G. Williams, David Whitmer, P. P. Pratt, Lyman Johnson and Warren Parrish, preferred by Abel Lamb, Nathan Haskins, Harlow Redfield, Artemus Millett, and Isaac Rogers, alleging that "their course for some time past has been injurious to the church of God."—*Mill. Star*, 16: 10.

Of these times we find this in the "History of Joseph Smith," *Millennial Star*, 16: 11:

At this time the spirit of speculation in lands and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the Church. As the fruits of this spirit, evil surmisings, fault-finding, disunion, dissension, and apostasy followed, in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the Church at once, and make a final end. Other Banking Institutions refused the "Kirtland Safety Society's" Notes. The enemy abroad, and apostates in our midst, united in their schemes, flour and provis-

ions were turned toward other markets, and many became disaffected towards me as though I were the sole cause of those very evils I was most strenuously striving against, and which were actually brought upon us by the brethren not giving heed to my counsel.

No Quorum in the Church was entirely exempt from the influence of those false spirits who were striving against me for the mastery; even some of the Twelve were so far lost to their high and responsible calling, as to begin to take sides, secretly, with the enemy.

In this state of things, and but a few weeks before the Twelve were expecting to meet in full Quorum, (some of them having been absent for some time,) God revealed to me that something new must be done for the salvation of His Church. And on or about the first of June, 1837, Heber C. Kimball, one of the Twelve was set apart by the spirit of prophecy and revelation, prayer and the laying on of hands of the First Presidency, to preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days. While we were about ordaining him, Orson Hyde, another of the Twelve came in, and upon listening to what was passing, his heart melted within him, (for he had begun to drink of the cup filled with the overflowings of speculation,) he acknowledged all his faults, asked forgiveness, and offered to accompany President Kimball on his mission to England. His offer was accepted, and he was set apart for that purpose.

The following is an extract of a letter written from Far West, Missouri, to the brethren in Kirtland, which serves to show the rise of the mob spirit in Davis county, adjoining Caldwell on the north:

FAR WEST, Missouri, July 7th, 1837.

Monday, the 3d of July, was a great and glorious day in Far West, more than fifteen hundred Saints assembled at this place, and at half-past eight in the morning, after prayer, singing, and an address, proceeded to break the ground for the Lord's house. The day was beautiful; the Spirit of the Lord was with us. A cellar for this great edifice, one hundred and ten feet long by eighty feet broad, was nearly finished. On Tuesday the 4th, we had a large meeting, and several Missourians were baptized; our meetings held in the open prairie, were larger than they were in Kirtland, when I was there. We had more or less to bless, confirm, and baptize, every Sabbath. This same day, our School Section was sold at auction, and although entirely a prairie, it brought on a year's credit, from three and a half to ten dollars and twenty cents per acre, making our first school fund five thousand and seventy dollars! Land can not be had round town, now, much less than ten dollars per acre.

Our numbers increase daily, and notwithstanding the season has been cold and backward, no one has lacked a meal, or went hungry. Provisions have risen, but not as high as accounts say they are abroad. Public notice has been given by the mob in Davis county, north of us, for the Mormons to leave that county by the first of August, and go into Caldwell: our enemies will not slumber till Satan knows the bigness of his lot. Our town gains some, we have about one hundred buildings, eight of which are stores. If the brethren abroad are wise, and will come on

with means, and help enter the land, and populate the county, and build the Lord's House, we shall soon have one of the most precious spots on the globe. God grant that it may be so. Of late, we receive little news from you, and we think much of that is exaggerated. As ever,

W. W. PHELPS.

*Millennial Star* 16: 13.

#### PROGRESS AT LAMONI.

PROBABLY at no time since the settlement of the Saints at Lamoni has there been such unity, zeal, restfulness and spirituality manifest among them, as during the past year, and notably the past three months. The gifts of the holy Spirit among both old and young members have been largely exhibited and greatly enjoyed, and in proportion as the Saints have been faithful in keeping the commandments, God had come near to them in bestowing the graces and gifts of His holy Spirit. Christian love, according to the divine pattern contained in the scriptures prevails largely, and the Saints are growing in grace and the knowledge of the truth.

The word is preached with added degrees of wisdom, skill, and spiritual power, the ministry proving themselves "workmen that needeth not to be ashamed, rightly dividing the word of truth." A goodly number have been added to the branch by baptism, and not a few by letters of removal.

The Saints are dwelling in peace and unity with their neighbors, and in respect to citizenship and neighborly associations they have "grace and favor" agreeable to the Lord's promise. Some parties have sought to bring division, reproach and scandal upon the church—especially upon the reputation of the dead who are not here to explain and defend their conduct—but this so far has wrought no harm to the faithful Saints.

#### THANKSGIVING.

THIS national festival has come and gone, and we doubt whether in any part of the land a pleasanter season was enjoyed than by the Saints and friends in Lamoni on that occasion. The weather was good, the gathering large, the singing excellent, the prayer by Elder R. M. Elvin and the short address by Pres. Joseph Smith were timely, appropriate and practical. The net proceeds (to be used for the benefit of the Saints' Chapel) were about forty-five dollars. Nothing occurred during the exercises to mar the gladness of the hour, and, judging from appearances, all were well satisfied with the manner in which it was spent.

President Smith reviewed the various reasons the Saints have for thankfulness in the blessings of the past and present, also the encouraging prospects for the future; and by the time he concluded his remarks his hearers must have perceived that they had abundant reasons to be grateful for heaven's generous care, and ample grounds for faith in God's kind providences for the future.

How restful is the soul that faithfully

serves the Lord and implicitly trusts all His promises! Joy and gladness are its heritage; contentment and unfaltering hope are its stay and inspiring support. Thanksgiving occasions, properly conducted, build up the soul in those happy graces and virtues, which richly repay the efforts necessary to make them a success.

One of the most noticeable features of the occasion was the tender care given to the aged and infirm. No effort was spared to make their hearts young again, and cause them to forget their feebleness and afflictions; and this was done with such generous, hearty good-will as springs alone from loving, great-souled men and women who find much of their own happiness in making joyful the hearts of others. God created man to be happy—"Men are that they may have joy"—and heaven is therefore joyful when righteous gladness fills the souls of earth's pilgrim children. The Lord says he is displeased when "the heart of the righteous" is "sad, whom I have not made sad," (Ezek. 13:22); but when the young and strong open their hands to the needy, there is joy in heaven among the angels, and the Father sends down the holy ones and the watchers from paradise, as he did to kind and faithful Cornelius, to testify the divine approbation. "For this is the message that ye heard from the beginning, that ye should love one another."

#### EDITORIAL ITEMS.

AUNT Katherine Salisbury, of Fountain Green, Illinois, is anxious that Bro. G. T. Griffiths would call and see them at her place and preach to them some on his way through Illinois and Missouri. The Saints of Kewanee would also like that Bro. Griffiths should call on them on his way; and indeed all along from the Ohio to the boundary line the good ones of the faith will give the worker a welcome.

Bro. F. C. Warnky writes us that the Saints at Independence, Missouri, have let the contract of the building of the main walls of their church building to Bro. John Earnshaw, formerly of Sandwich, Illinois, to be built of cut sandstone.

Bro. R. J. Anthony baptized five at Malta, Idaho, November 12th.

Bro. Morris T. Short has been laboring at East Delavan, and Burlington, Wisconsin, with good prospects; he has also had access to the press at Delavan, to correct some mistakes made by a local reporter, and put a good defence in two issues, in his usual vigorous style. He wrote from Lyons, Wisconsin, respecting his effort at East Delavan, "I preached a solid week there, and lo, the people say 'more.'"

Bro. D. L. Harris, of Santa Maria, California, wrote November 13th, that at the request of Bro. H. C. Smith, he was there preaching and had been since the first of October. He reports that it is hard to get an opening in the town, not having money to pay for the hire of a hall, he had nevertheless spoken twenty-four times, and was to speak again that evening. Some were interested and were pleased with the doctrine as set forth by Bro. Harris.

Bro. W. S. Montgomery, writes from Aniwa, Wisconsin, November 20th, that he had baptized two at that place, both men of family. He with Bro. J. M. Wait were trying to do something for the cause in their respective regions; a hard job, as there seems to be little disposition to hear anything but orthodox philosophies of religion there. Our counsel to these, as to all the laborers, is to keep sowing the good seed and leave the increase to the good will of him, whom we serve.

Letters from brethren G. H. Hilliard, of Jeffersonville, Illinois; J. H. Lawn, San Benito, California; and Sydney York, Lily Dale, Indiana, are received, and for want of room are crowded out. From that of Bro. Hilliard we learn that Bro. I. M. Smith, was to hold a debate at Bellair, Crawford county, with a Christian preacher, on the claims of the respective churches, the Latter Day Saints and the (so called) Christian. We wish Bro. Smith the sustenance of the Spirit of Truth in his defence of the work. Bro. Hilliard was expecting to visit Lake City, Arkansas on invitation.

THE following is from Prohibition Kansas, as one of the straws in the wind:

#### DEAD TOWNS IN KANSAS.

"Three years ago at least fifty newspapers in Kansas were abusing the prohibitory law and pleading the cause of the rum-sellers. But the law is enforced and not one paper in Kansas now advocates the re-establishment of the grogshop. Here in this beautiful city of Topeka, the law conquered its way step by step, until it now finds us with a bonafide population of nearly fifty thousand people—twice as many as we had three years ago—business is brisk, streets are being paved, building is in progress, railroad construction extending, the people all busy, happy and hopeful, with a prospect ahead most encouraging, and not a man, nor a woman, nor a paper advocating the dram-vender's business. We get along well without licensing dram selling. We have a clean, sober, prosperous city that we are proud of, and nothing has helped us more than the banishment of the saloon. The Atchison *Globe*, democratic, confesses that although it has steadily adhered to the belief that without saloons Atchison would be the deadest town in the state, it is now called upon to chronicle the fact that the town without an open saloon in its midst, has the only genuine boom it has had in nine years past. In future the *Globe* is a prohibition organ with a boom attachment.—*Topeka (Kas) Capital*.

NINE MURDERS IN NINE WEEKS.—For nine consecutive Sabbaths, so we are told by a policeman, there has been a murder or an attempt at murder, in Washington. This is shocking. These events are so common that the community pays little attention to the frequent announcement of these events in the daily papers, but when we stop to consider the aggregate of these crimes we are filled with a sense of horror. Where are those officials who so recently complained that the fair name of our city was being disgraced by the publication of facts? If they wish to save the reputation of the city let them take steps to stop this flow of crime. Will they again license 1,300 saloons to inflame the populace? Will our so-called "good citizens" once more sign petitions to license these schools of vice, these dens of arson, theft and murder? We protest. The time has come to stop the havoc of the saloons, and we call on all friends of good order, safety and decency to use their influence to overthrow the powers of evil.—*Sci.*

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"What were bars and bolts and prison walls to him, whose eyes were anointed to see, and whose ears opened to hear, the glory and rejoicing of the City of God, when the pilgrims were conducted to its golden gates from the black and bitter river."

### INDIVIDUAL WORK.

Continued.

IN our last we noticed that it would not be compatible with the justice of God to require of us that which we could not do, and therefore it follows that what he does require of us we can do, and, if we ever dwell with him, we *must* do. Sisters, let us once and forever banish from our hearts that dangerous thought, for it is dangerous to us in every way. When the lord in the parable was reckoning with his servants unto whom he had entrusted the various talents; to the one who told him that he knew he was a hard master, and therefore had not tried to improve upon what had been entrusted to his keeping, he said: "Out of thine own mouth will I judge thee." We *can* do all that God requires of us to do, and if we do it with a willing heart and an eye single to his glory, we may be well assured that it will be complete, wanting nothing, and will stand the test which is to try the work of every individual. If we really have nothing to give for the support of the poor or the spread of the gospel, we can speak words of comfort to the one, and the other we must preach by our daily example. We can not follow Christ without letting our light shine; and the promise is that when the light of good works is shining, men *will* glorify our heavenly Father; but if we have means to give, and withhold our hand, we may well take home to our own soul the question of the apostle James, "How dwelleth the love of God in such an one?" If we say that we have nothing to give for the spread of the gospel and yet from day to day are spending money upon ourselves for that which if not absolutely hurtful, we would be just as happy and comfortable without, then are we saying to Jesus, "I know thee that thou art a hard man, reaping where thou hast not sown and gathering where thou hast not strewed;" for he does require of us to help sustain the ministers of his gospel. His balances are just, and never yet has he required of one more than he will require of another, and "whatsoever a man sows that also shall he reap." The little boy who sent his last and only dime to the Home Column Fund gave to the Lord all that he had. In the day of reckoning will it be counted to him as a dime, while the rich man's dollar taken from where hundreds of others just like it were nestled together, will be counted as ten dimes? Savior, we are thankful to-day for the blessed light of thy pure word upon this point! "She hath cast in more than all, for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." For this reason many a poor widow, wife, or child of Zion, who has thought they could do but little will discover that they have done more than they ever dreamed possible, while upon the other hand there are some who think they have done much who will never discover their mistake here, but the pure light of eternity will surely reveal it.

To you weary, tired mothers, wives and daughters, we say: It is possible for you to do all which

God intended you should do, and he never intended you should have it in your heart to do more. Think of it for just a moment. Suppose you that God intends that at the close of fifteen or sixteen hours of labor—labor given with loving heart and willing hands, you should sit down and write an article intended to cheer and encourage others, many of whom would need neither cheer or encouragement if they had been faithfully exercising their faculties as you have? We answer plainly that we do not believe anything of the kind, and moreover we do believe that if that labor was in the line of duty, you might safely go out from the presence of angels to discharge it and expect to find them waiting your return. Home is woman's sphere; and whenever she neglects what should be done there, thinking that she has a higher vocation, a more important work, to our mind she is like one of old, running without tidings, and will eventually find her mission an empty one. But while we believe this, we also believe that it is the duty of every one who has named the name of Christ, to employ their time wisely and well; to be about the Master's business at all times, but to realize that if it is their duty to cook, sweep, wash clothes, make or mend them, they are about his business just as much as the elder in the pulpit or the angels who do his bidding. One thought, however, it will be well for us to bear ever in mind, that we guard against the mistake of wearing our bodies out in work which is not for the health or comfort of any one, but intended to gratify vanity and the love of display. The diligent shall stand in the presence of kings, but it should ever be the higher ambition of the Saint of God to be able to abide the day of His coming and stand when he appears. The price which Jesus paid for us binds us to glorify him in our bodies and spirits which are his, and if this shall help any weary toiler to see how they may and must do this, we ask no more. It is an individual work, and every member of Christ's body is bound to let his light shine, that others may see his good works and glorify God.

Are we called in poverty, then let us glorify him in poverty by casting in our mites. Are we called in wealth, let us be careful that we are not high-minded, and do not trust in our riches rather than in the living God. Are we called having many cares, let us strive for the mastery by patience and faith, serving as unto the Lord. Are we called having leisure, let us be careful to seek to employ it to his honor and glory. Are we called having one talent or ten, let us remember that he who has appointed our lot, who has entrusted these talents to our keeping, is just and merciful and will reckon with each one according to that which he has entrusted him with. Hardest of all, are we called (as many are) to suffer through long years, the will of God, never being able to serve him actively, but to endure long tedious days of pain and sleepless nights of agony, dependent upon others for the supplying of every physical need; oh, then let us trust in him, let us remember his human nature when it shrunk back appalled in the garden of Gethsemane and the torture which wrung from him as it were great drops of blood; and remembering this, let us seek to the Father for grace which shall enable us to say: "Not my will, but thine, O, Lord, be done." To such afflicted ones, the Saints owe a special duty of prayer and kindly

remembrance; and let us not forget to discharge it, lest he say unto us, I was sick and ye visited me not.

The glad Christmas time is near, and there are those of the household of faith who have spent the entire year upon beds of pain and languishing. Forget them not we entreat you when peace, health and plenty smile around your own firesides. If you know of such seek them out, and if the blessing of him whose ear is ever open to the cries of the poor shall rest upon your store, your souls shall rejoice in the Lord.

Oh, that we might each awake to the faithful discharge of our duty—each in our own sphere, and each realize that without reference to our positions, talent or surroundings, we are called upon to glorify God and do perfectly the work he has entrusted us to do; and first upon the list of the duty of every Saint is to let your light shine before men.

HOME COLUMN MISSIONARY FUND.

Sr. Jennie Allen, Alton, Ill. ....	\$1 00
Sr. Mamie Allen, Alton, Ill. ....	1 00
Sr. Annie Allen, Alton, Ill. ....	1 00
Sr. Helen Shackelton, Columbus, Neb. ....	75
Sr. Mary Hooper, Decatur, Mich. ....	1 00
Sr. Mary Ann McCallister, Decatur, Mich. .	75
Sr. Christina Ryan, Council Bluffs, Iowa. .	1 00
Bro. and Sr. Judkins, Walton, Ont. ....	1 00
Sr. Mary Clements, Johnsonville, Ill. ....	75
Adeline Montgomery, Indian Valley, Cal. .	2 50
Sr. Charlotte Ackerly, Lamoni, Iowa . . . .	2 00
Sr. Mary Dutton, Columbus, Kan. ....	60
Sr. Rebecca Houseman, Fremont, Ind. ....	50
Sr. S. B. Robinson, Pacheco, Cal. ....	50
Sr. Eliza Poland, New Harbor, Me. ....	75
Sr. Ames, San Bernardino, for her dear grand and great grandchildren. ....	25
Martha Spanswick, Persia, Iowa. ....	1 00
LAMONI, IOWA, November 23d.	

Dear Sister Frances, and Sisters of the Home Column:—I want to tell you some of the good your letters have been doing. I, for one, have perused them with interest, and found many an hour's comfort when studying their lessons. It made my heart so glad to learn that so many of the young mothers are trying to teach their children and bring them up to be worthy citizens in the kingdom of our God. I have only heard six sermons for over fifteen years. Had it not been for the *Herald* (which is a welcome visitor and a splendid instructor) I would know hardly anything about how the work was getting along; but thanks to the Father of all good for his gifts, (and I consider the books of the church as part of his gifts), the lonely and scattered can appreciate them most. My son and myself are all that are here. My daughter is also a member, but she is away from the family, being married. When the *Herald* comes we feel like we had a meeting, being acquainted with the brothers and sisters who write for the *Herald*. Of late I have been missing so many of you away from the home, that it makes me a little sad and disappointed. If we don't see the vacant seats we feel them, and we urge you, good sisters, not to hide your light under a bushel, let it be ever so little. We have an account of a little spark kindling a large fire, so the simplest effort we make, if it is done by the Spirit of truth, is acceptable to him who sees and knows our intent and purpose. We may think that our letter is not so eloquent as some, nor appreciated as much as some (I myself have been laboring under that same feeling); and a good many years I would not do anything

because some one else could do better; but, sisters, I found this to be a false position,—pride and lack of humility. I firmly believe I have been in exile partly for that same error; but now I want you to rejoice with me, for the goodness and mercy and blessings of our heavenly Father, who has made plain the plan of salvation, and has condescended to show us, poor weak mortals, that we have to become humble and obedient to the law of the gospel of Jesus Christ our Lord and Savior before we can obtain the blessings promised to the faithful.

Can we not help sister Frances, and strengthen her hands, so that she will be able to give us *Autumn Leaves*? I feel that it would do much good, and help the young generation, and save many of them from the pollution of novel reading. We have subscribed for three of them, as I know the evil of the literature of the day, and I wish to let the people know what kind of papers the Latter Day Saints peruse. I would like to see the sisters side of the house kept up. The Home Column Mission Fund I am sorry to see is getting lower of late. Do we appreciate our privileges as the children of the covenant, and as the children of light? have we learned that God is our Father, and has said that he would open the windows of heaven and pour out a blessing upon those who would keep his laws. Now I don't wish any one to think that I have been doing much in regard to this thing. My means are very limited, but let us remember the "widow's mite," and we all can do a little if willing; and my experience is that you will never miss any thing you do if you do it with the understanding that all belongs to God, and even the ravens are heard when they cry.

As this is only an introductory letter I will tell you that I am one with you in all things that pertain to the kingdom; for I verily know that God has set his hand for the last time to gather Israel. I also know that Joseph, our beloved prophet and martyr, was the chosen of God for that purpose; and organized the Church of Jesus Christ on the earth, never more to be thrown down. I have had ample testimony to this effect. I am now in the fold; have renewed my covenant with God and rejoice to have the privilege of going back and starting where I left off so many years ago, although I never saw the day that my faith in the latter day work was shaken. I might as well try to deny my own existence. It seems to me that the inspiration of the work was with me all the time, since I remember anything. When I was only twelve years old I remember asking my father (who was Baptist minister) if he got his commission from Jesus Christ. He told us that he did. The next question was why did they not lay on hands for the gift of the Holy Ghost? I could never feel satisfied (and no one else will be that will search the Scriptures with an honest desire for salvation). When I heard the Saints preach, you may believe that I found what I was so much in need of. I then found satisfaction and light on every subject that used to trouble my soul so much. O how I rejoiced; but still I wanted to have a testimony that God organized his church and ordained prophets and apostles. The first night after I was baptized I dreamed of Joseph coming and shaking hands with me and telling me that God was pleased with what I had done. He also showed me twelve pillars towering to the heavens and said,

"That is the representation of the twelve apostles." These pillars were full of little wheels, moving continually, and an angel with a can was pouring oil on them, which represented the Spirit of God, and that if the angel should stop pouring they would be of no use. He told us many things which I did not know. I went to the house of one of the Saints next morning, one who had the picture of the prophet and of some of the apostles also; and telling him of my dream he showed me these pictures at a distance, so that I could point out the one who I dreamed about, and who gave me so much counsel, which I did. I picked out the one, and that was our prophet and seer.

If I should tell you all of the manifestations of the power of God that has come under my notice, since that time, you might think it boasting; but it is not so; I have nothing to boast of except that the grace of God has spared me and given the more sure witness, and showed by his Spirit that we must live lives of purity, that we must strive and not leave one duty undone that comes within our reach. If we do this, our troubles will seem small. If we have faith and works our bark will always be in trim, so that she can ride over the waves and no danger of sinking. This reminds me of a dream I had last week. I thought I was sailing in a long ship on the clearest, smoothest sea; and near our vessel was another, far enough away from us to be only seen at a distance. Our captain was walking the quarter deck with a large trumpet in his hand, and he called to the passengers, "That ship is going to destruction." When we looked over we saw her heaving in troubled waters while we had the smoothest kind of a sea, which surprised us very much, being on the same sea. I thought our captain felt sorry that he could not save them. A last he called the crew and said, "We must save them; she is damaged and wrecked; there are but twenty inches above water; now she is sinking. Then after he said this he blew in the trumpet and called them to heave too, and he would try and save their lives, but the ship must sink. They would not heed the warning nor heave too, but our captain ordered the boats out and said, "We will save those that can swim and the rest must perish." That is my dream, and I got the interpretation, but I would like to hear the verdict of some one else.

I would like to tell you something about Sand Run. There are three hundred inhabitants here at present. There has been twice that number at one time, before the machines came. It is a mining town, and no preacher except once in awhile a stray one comes. There are a few of the "Christain Brothers," as they call themselves. My son and I obtained tracts, and some "Voices of Warning" from Bro. Peters that gave us a chance to let the people know a part of the religion of the Latter Day Saints; so when the elders, Ern. Beatty and Mathews, came they got a pretty kind reception. They preached four times in the school-house to good audiences who gave good order and attention; and some of them testified that they never heard the gospel before, nor the Scriptures explained in the same true light. I tell you the brethren did well, and I was proud to hear the gospel preached once more in its simplicity and purity. The people are asking when these men are coming back. I think if there was an elder here that could stop awhile

he could do some good. Elders can have their home with us as long as they wish to stay, and we would feel honored by having the privilege of entertaining them. I can bear a living testimony to the blessings that we as a family have enjoyed since the brethren were here last. The night they came my husband felt so wicked at them he would not enter the same room with them, and I was much afraid that we were going to have trouble with him, for he has been under the power of some evil spirit for five years. He would not listen to nor hear anything of a religious nature when under this influence. However we prayed for power to bind this spirit, and sure enough when they met at table and talked to him and persuaded him to go with them to meeting, I was both surprised, and thanked God, that he showed us that his hand was not shortened that he could not save to the uttermost according to his promise. My husband came home that night a changed man and has continued so ever since. Here is an instance of the power of the Father through his servants, more than I ever dared to hope for. Oh, the happiness and peace that we now enjoy, to meet together and in a family to ask our Father's blessing, where before this we would have to seek some quiet corner for fear of annoying some one! I desire all of you that reads this to pray for us here in Sand Run, that God in his bountiful mercy may continue the good work begun and that the seed that has been sown may bear good fruit, so that the honest in heart may obey the sound, and that the standard of truth may be raised even here in Sand Run, Ohio.

NAOMI.

## Correspondence.

DAVID CITY, Neb., Nov. 11th.

*Dear Herald:*—I thought I'd stop a few moments in the midst of the busy cares of life and talk with you. Your weekly visits have been a great source of pleasure to me, they have been so well freighted with the good things of life, and have been always ready to lend a helping hand in time of need. Often when my weary body has been suffering with the cares of life, my mind depressed with anxious thoughts, my spirit weighed down with sorrow, your dear face has appeared in my domicile, dispersing care and weariness, as I perused your pages filled with light, truth, and consolation, my drooping spirit would take an upward bound and soar above the turmoil and strife and perplexities of this world, filling my being with rapture and delight as I scanned the progress of the church and its faithful workers. God bless them.

I have become quite interested in the subject of dress. As many of the writers of the "Home Column" have given their opinion, I have thought I would like to see something decided in regard to it. I was a plain M. E. before I came into the church, wore only a sun bonnet; no jewelry decked my person, ruffles, tucks, laces, puffs and all artificial adornments were strangers to my wardrobe. Such is not the case now, and many of my old friends have remarked, "she has lost her religion"—and so I had, that kind. Now what is right? is the question. I am satisfied I'm in the Church of Christ, and I desire to be led by his spirit in all things. We should not be proud and haughty; but does the outward appearance tell of the inward state? It is true that places of

business have their signs on the outside—but I leave it with you to decide.

I'm about to have a new home, and your visits will soon be there. I found it this fall—a beautiful location on the Wabash and St. Louis Railroad in Missouri. McFall is the name, and if any of your readers have a desire to change their home, I invite them there; for the prospects are splendid for those that want a home with good surroundings.

I must not forget to tell you that the Lord blessed me through the administration of Elder Johnson. I had been troubled with a weakness for years, and while at McFall I suffered very much from it, insomuch that it seemed impossible for me to return home. After the administration I commenced growing better, and before I reached home I felt nothing of the trouble, and was healed. To God be all the praise.

Your sister in Christ,

JENNIE KRAHL.

CAMERON, Ontario, Nov. 20th.

*Bro. W. W. Blair:*—I came here the 25th of August, found the Saints all well and enjoying that peace and harmony that have always been the characteristic of God's people. Elder John H. Lake had preceded me about a week or ten days, and was laboring among the Saints. We continued here until the 5th of September, when we took train for Haliburton county, where Brother Lake had previously been, and baptized a few. I had also visited there a few days last winter. We began work as soon as we came near a place called Irondale. There seemed to be quite an interest there, hence brother Lake remained, while I went on to Monmouth township on the 10th. After arriving there, I began work at once; the people flocked out to hear "what new doctrine" this was. We felt blessed while trying to disseminate the principles of truth, and were encouraged to stay. Brother Lake baptized a number at Irondale, then came to Monmouth for a few days, where I was.

During his absence from Irondale, a Mr. A. Q. St. George, of the Whitmerites, came there and announced a lecture on Mormonism. Brother Lake happened back in time to hear the lecture, which consisted in reading copiously from D. Whitmer's tract. Elder Lake announced a review the next night, but instead of St. George staying to hear his theory annihilated, he "skipped" next morning. The result of the lecture was, the Saints were strengthened, and the truths of the gospel were made plain. We parted with Bro. Lake on the 24th of September, he to go to Dufferin county to attend the district conference; I to remain and carry on the work in Haliburton. We were sorry to see him go, and have since missed his wise and timely counsel. May God ever bless him. While I was in Haliburton county I baptized twenty-eight, all grown persons, except five. We had much to contend with; opposition ran high; but as the Master stood at the helm, the good ship sailed steadily along. I returned here to Cameron on the 11th inst., and on the 14th baptized one more. Others here, we think, will embrace the work soon. I have been blessed much this summer in presenting the word, and have baptized eighty-seven since reporting to last general conference.

There is one thing, Bro. Blair, I wish to see in the *Herald*, if consistent, touching W. P. Brown's first tract. On page 5, he says: "There is a fam-

ily of Smith's followers that live at the lake where they baptize. I went to that place to baptize some persons, two of them were their daughter and son-in-law. I thought, two, being of their own family, that they would let their daughter and the two other sisters change their clothing in their house and the men would go to the barn and change their clothing; but when we had our clothing partly off, these sisters, together with ourselves, were ordered off the place, so that we went to a neighbor's house some distance from the water who did not profess religion and he gave us the privilege of his house and barn, and was very kind to us," &c.

Now as this is totally false, we think the matter should be placed before the Saints in its proper light, that none may think the "Latter Day Saints" so unkind as Mr. Brown would make them appear; also that he (Brown) who was the inventor of the falsehood may appear in his true colors to those who fain would believe him to be a truthful man. In the first place, then, the family referred to that "lives at the lake," is J. W. O'Brien, while the son-in-law and daughter is A. Q. St. George and wife; and while it is true that Mr. Brown took seven to the lake to baptize them, yet it is false in regard to brother O'Brien refusing the house, or ordering them from his premises, as neither brother nor sister O'Brien was home at the time, both of them being three miles away to the church and knew nothing of the baptism of the parties referred to, until after they had been baptized and had returned from changing their clothes from a Mr. Cummings' house; and instead of him ordering them away, he tried to prevail on a part of them to remain with him until after dinner. It is true they first went to Bro. O'Brien's, but there was no one there, save a little girl about fourteen years of age, and she positively denied refusing them the house to change their clothing in; and she was not at that time a member of the church. And again, when Mr. Brown states that Mr. Cummings "did not profess religion," he states what is untrue; and Mr. Cummings feels nettled over the matter, as he is, and has been a member of the Presbyterian Church, and a strict adherent to that faith for a number of years.

Again, Mr. Brown says: "Think of three women being immersed in icy water, then traveling a long distance through the snow to a house to change their clothing, while one of them had a father and mother's house at the water's side, and these parents professing to be 'Latter Day Saints.'"

Now while we have shown that brother and sister O'Brien were away, we also wish to tell you that Bro. O'Brien and Mr. Cummings both live on the shore of the lake, at about an equal distance from the water. I am sure there is not a rod's difference in the distance of their houses from the lake. And now, even were we to allow of Mr. Brown's version of the matter, does he not show how void of good manners, and how totally ignorant he was of common respect, by assuming the right to use the buildings and premises of Mr. O'Brien, or any one else, without first obtaining consent for the privilege to do so?

I have already written more than I thought to, and will therefore close. I expect to leave here for Holstein the 28th inst. I am feeling strong in the work, and enjoying good health.

In bonds,

WILLARD J. SMITH.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### TEMPORAL THINGS.

QUESTIONS TOUCHING THE LAW RELATING TO TEMPORAL THINGS, AND ANSWERED BY THE BISHOP.

Ques. 1.—Does the law of tithing require a farmer to pay on his farm implements—such as plows, wagons and harness?

Ans.—Yes; providing that the money with which he bought them was not tithed as required by the law.

Q. 2.—Is it proper for a man to pay tithing on what he sells, and own a farm and not pay on the farm?

A.—Each case depends upon the surrounding circumstances. If a member has a farm and has not paid upon this or the money that purchased it, he may raise a crop, sell it, and pay upon the net proceeds and thus far comply with the law. Again, he may have in the beginning, paid upon all he was worth, as he should if possible for him to do so, and then raise a crop and sell it and have nothing to pay; for upon settling his account he may find that he only has as much as he had at the beginning of the year or season after paying the tithe. The tithe under the gospel is not a tenth of what a man has, but a "tenth of the increase;" and the rule is an unvarying one. The Lord has never called upon his people to give him a tenth of what was their own, absolutely; he is not a robber; and does not require others goods. But when He blesses us with an increase of goods, He has asked us to render an account upon the same to Him, as is set forth by the Savior in the gospel of Luke, 16: 11, 12. By this law He blesses His church and proves the individual, upon the basis of having the right to ask us to account, we being His stewards.

Q. 3.—If the tithe is a "tenth of the increase," how do we account what is increase?

A.—First; to begin with, if a member has paid no tithe upon any part of what he has, *all that he has is increase*, and will so continue to be increase until he renders the account as a wise steward should. If he has paid upon a part, the balance upon which he has not paid is the increase. Second; if a member pays upon what he has, then the increase is that which accrues to him over and above the amount he started out with after paying or rendering the account to the Lord.

Q. 4.—If a person can not comply with the law without a sacrifice on his part, should he comply?

A.—Yes. The law itself in one sense is one of sacrifice; as are all others of our heavenly Father to us. We sacrifice for the love of the law, or truth, when we obey the gospel; and often lose the love of our neighbors, friends and relatives by this. We sacrifice the comforts of home and association of friends, parents, wives and children when we labor in the gospel.

We ought not to wait till we have something that ceases to be of rich value to ourselves before we offer it to the Lord. When we ask the Lord to remember us, it is with his best gifts—His holy Spirit, health of body and mind, His care and protection day by day, and finally to be made heir with His Son, and to attain to the choicest things He can provide—absolutely "heir of all things." Then, when he asks of us to render an account as stewards of Him here, will we put him off with a mutilated bill; a creaky wagon; a blind horse; or a dilapidated house and an unproductive farm; when we can do better? Don't think of such a thing, brethren. "Whatsoever a man soweth that shall he reap."

Q. 5.—Is it proper for me to say what shall be done with the money, or where it shall be expended, when I pay my tithe?

A.—No; only so far as you act as a member with your brethren in "the body of Christ, the church." Why should a man render his tithe to the Lord and then desire to tell the Lord what he shall do with it; or, if possible, make the provision before hand that it shall be expended in his own neighborhood; for then the selfish motive at once crops out, which it is the intention of the law to cure. God trusts us to act upon our own judgment in the use of the nine-tenths; can we not trust Him to say where the one-tenth shall go? "But," one may say, "I don't see that the Lord makes the distribution when done by the church." If it is His church, He, Christ being at the head of it as He is, directing its affairs through its officers and general business meetings, is it not His work of distribution? It is for this reason that he could say in the Revelation, "In the manner ye do this, so shall ye be judged at the last day." The officers placed in the body and given oversight or direction in this special work have a right to ask for direction in the same from him as any other duty in the church, and responsibility ensues at once to act right; and just as truly does responsibility fall upon every member of the body at the same moment to render their account to these officers that they may act within their charge, as that the officers are to account to Christ. This is a work in which the faith must be mutual—officers in members and members in officers—all having great faith in Christ and His work. Not a blind, ignorant faith; but one born of a lively hope in wisdom, and sustained by good works.

Q. 6.—Can not a member set apart a portion of his property for the use of some special work he may wish done, either foreign or at home?

A.—Yes; and it is eminently proper for him to do so. But he must not set apart that which, under the law, is the Lord's; but let it come from his own—the nine-tenths—and let it be after he has himself, giving the tenth to the church as directed; for he has no nine-tenths till after that. Every man is under responsibility to judge for himself what he is worth. Just be fair—that is all. Don't get overly nice and begin to count the eggs, and

dresses and spoons and knives and forks, unless you have more than you need for actual proper daily use; but make a fair and reasonable estimate of what you are worth, such as you can conscientiously answer upon, after becoming rightly informed in the law, when called upon in the judgment. Upon this render the account directly to the Bishop or through one of his authorized agents; *and do it at once*. There is a great work to be done, and the Master, the Head of the church, wants you to act.

Q. 7.—What will be the consequence if one does not comply with the law?

A.—He will not escape the "burning" in the consummation. If he ever gets to heaven it will be only by doing as Jesus "taught the rich man." Having been too covetous to render an account of his means, he must then rise to the sublime occasion of giving "all that he has." Truly, "who can bear it?" And how hardly shall the rich man enter the kingdom of heaven.

## Selections.

### MORMON RESEARCHES.

#### A NEW AND UNIQUE VIEW OF THE GENIUS AND CHARACTER OF THE FIRST MORMON LEADER.

FROM time immemorial, it has been the destiny of poets, prophets, social and religious reformers—ethical philosophers generally, to be a despised, persecuted class of persons. Especially is this truth apparent when the material of which this kind of being is made, is impelled by its genius to assume the character of the prophet. The biographies of nearly all religious reformers are nothing more than a record of suffering, which their subjects have experienced by the world's neglect and contumely—their lives often ending by violent or ignominious deaths. Yet in nearly all cases when the reformer has been perhaps many years in the grave, society will be brought to comprehend his motives and teachings, and will make an effort at retribution. It will erect monuments and statues to his memory, and instances have been known of his descendants being made the recipients of large charitable contributions—when they were needy and they usually are so—a poet's considerations generally being of such extended nature as to leave his natural heirs only an impartial portion of a universal inheritance. To consider Joseph Smith, the founder of Mormonism, as a philosopher, poet, prophet and reformer does not require any great stretch of the imagination. An unprejudiced study of his character by means of his religious teachings, public writings and private letters will serve to fully establish the truth of this assertion. He was an ethical genius; perhaps tully as great a one as many whose followers are now counted by the thousands and, though a period of forty years has elapsed since his martyrdom—a sufficient time for prejudice to loosen it hold on the public mind—and reason to make its usually late inquiry—yet he has not, so far, received

that posthumous atonement his relative social importance entitles him to, and which the world generally gives to poets who have suffered while living. Society did Joseph Smith a great injustice during his life, and the injustice was sanctioned by the government of the United States. When the Mormon delegates appealed to President VanBuren for protection from the persecution of their enemies in Jackson county, Missouri, he replied: "Gentlemen, I know your cause is just, but I can do nothing for you." Which meant he would lose the vote of Missouri should he interfere in that state's domestic affairs. Since the prophet's death, Mormonism has been so perverted and changed from the original conception of the scheme, and rendered so unattractive by polygamy, that the biographers have made no attempt at a just disquisition of Smith's character through the study of his pet fancy. Smith was neither the projector nor the advocate of polygamy; on the contrary he was strongly opposed to it. When the measure was first discussed in the temple at Nauvoo, Illinois, where a proposition was made to ingraft it in the the Mormon articles of faith, Smith said: "Sooner than this infamous thing come among my people, with the help of God Almighty, I will destroy the church!" The Salt Lake Mormons strongly assert their right to practice polygamy as proceeding from divine authority. They claim that their prophet Joseph obtained the revelation on patriarchal or celestial marriage in 1843, (nine months before the prophet's assassination) but it was not made public until 1853—nine years after Smith's death. This statement is at least proofless, and certainly a contradiction to the general impression that Smith had a dozen or more wives. The prophet's reputation was too much at stake at that time for him to have acted independent of a published revelation in such an important matter. He ever warned his followers against agitating the question of polygamy; prophesying, if continued it would cause a division in the church. His prophesy has since been verified. There are a great many more Mormons scattered over the several states of the Union than there are in Utah Territory—the division having been caused by the majority refusing to sanction polygamy. This non-conforming portion of the Mormons, or Latter Day Saints, as they term themselves, are called Josephites to distinguish them from the Brighamites, the believers in polygamy. The Josephite, however, is distinguished from the Brighamite in more ways than one. He is usually an honest, serious, modest, industrious person, with that appearance of ever-present humility which is acquired by individuals who have been, causelessly, long out of favor with the world. The only difference between the religion established by Joseph Smith and the teachings of orthodoxy, is in the former's acceptance of the Book of Mormon, which is considered by the Saints to be a revealed history of the advent of man into America. The Mormon articles of faith, form of worship, conception of the Deity, understanding of

the Bible, are the same as that of other protestants. And, so our poet lies covered with the mud and filth heaped on him by his political and religious enemies, whose malignity and unceasing persecution ended only in that most dastardly murder at the Carthage jail. What was this Mormon prophet's crimes? He founded a religion, he discovered a method of worship—a system of faith in accordance with the peculiar fancy and disposition of several hundred thousand persons who, perhaps, without this discovery would never have had their religious natures developed. Whether there is any truth or good in the teachings and precepts of Joseph Smith may be for man's discussion, and the exercise of his judgment in regard to himself only, but it certainly is not for him to condemn the belief in and practice thereof for others. That religious instinct so strongly inherent in animals of the higher organization requires the application of human reason to develop and systemize that it may be distinguished from emotional superstition. To this work Smith devoted his life, and no matter what departure from the dignity of his labor his small vanities, conceits and extravagancies may have led him, in this respect he was an earnest, hard working, truthful man.

Of the early life and boyhood of the prophet, very little is known. His parents are said to have been quite poor and very ignorant. Joseph's educational advantages consequently were rather limited, as "at the age of fourteen he could barely make out to read; the art of writing he had not as yet acquired." The several Mormon historians agree that he was a very "cunning child, with the faculty of ready invention," his tales being so visionary and marvelous as to cause him to be regarded by the ignorant people among whom he lived as an authority on all questions of superstition, which involved the interpretation of signs and the probable existence and destiny of spirits, ghosts, fairies and hobgoblins. "Indeed," says one of his biographers, "he was so great a liar and told his stories in such an earnest, consistent manner as to frequently deceive even those who knew him best." The same writer also adds: "This faculty he afterwards used successfully in his great scheme of self-aggrandizement." The former statement is probably true. It is quite consistent with Joseph's character as a poet. Persons who possess the power of vision to any great extent when young and before their mental powers are well developed, are apt to be carried away by their imaginations, and to become so impressed by the creatures of their fancies as "to give to airy nothing a local habitation and a name." This was probably Smith's condition when quite young. He was controlled by poetic inspiration. So sensitive was his nature that he received and assimilated every current impression within the confines of the almost sterile mental atmosphere which fed his young intellect. Everything so affected him that in the untaught, undisciplined condition of his mind, any great emotional excitement sometimes endangered his reason. As a boy his pas-

sions were so great, his indescribable poetic longings so intense, and so keen his yearnings for social environment and home surroundings in keeping with the beautiful creatures and scenes of his fancy, that he would indulge in periods of gloominess and morbidity that would sometimes last for weeks. Thus we find him wandering through the country with his witch-hazel, repeating self-composed, rhyming words of enchantment in search of veins of water or buried treasure. And so thoroughly did he believe in himself that he would undertake to dig the wells for water or unearth the treasure to verify his pretensions. It is singular to relate, but he was often successful in this pursuit.

Finally the Christian religion in the form of a revivalistic or protracted camp-meeting came to his relief. This he absorbed with all the intensity of his nature. This he absorbed with all the intensity of his nature. The story of Jesus, the singing of the sacred songs and the solemn impressiveness of the proceeding furnished him with such enchanting food for his wild fancy that for days and weeks he neither ate nor slept. So thoroughly imbued was his whole being with this new love that it seemed to occupy his mind and thoughts to the exclusion of all other matters. He lived in a kind of ecstatic dream. His strong, young imagination was fired into double activity and used to give new lustre to the Christian religion; greater embellishment was added to the tale of Christ by his efforts, and more beauty was given to the whole system of orthodoxy than the average divine would think it possible for it to contain. But when the revival came to an end, there was a "great rush" among the ministers of the various denominations as to which should secure the greater number of converts in this harvest of souls. This gave Joseph some idea of the division of the church into sects, which caused him considerable uneasiness. Which sect was the nearest right in its doctrinal teachings was quite difficult to determine. In Smith's broad charity they presented equal attractions, but their several "plans of salvation" were so differently constructed that he could not decide which was the most safe to adopt.

Through the kind offices of one of the itinerant preachers who made periodical visits to Manchester, New York, the home of the Smith family, Joseph obtained a copy of the Bible, and having had some slight instruction in reading, he dived into it with all the avidity of his soul-starved nature. With steady application he read and studied the Bible until he became so familiar with its contents as to readily turn to any passage that another person might quote or suggest. He found a great many things in the Bible beyond his comprehension—a discovery not uncommon to many much better drilled minds than the one possessed by this half savage backwoodsman—so to facilitate his studies, he procured a Bible dictionary, which proved a valuable assistance to him. In those days the spirit of toleration was new, and nothing more strongly excited the emotional natures of one of that class of persons

to which Smith belonged than a religious controversy; and especially so if the disagreement involved a fundamental question of one of their peculiar doctrines. The future prophet often engaged in these arguments and soon acquired considerable controversial skill, often forcing many of the "older heads" and even many of the preachers to acknowledge his superiority in this respect. This gave him an overweening confidence in himself. From his continual success as a controversialist, and the frequent experience of being delighted by the psychological discoveries of his adventurous thoughts, the impression that he was under the guidance and guardianship of some divinity gradually grew on him. He did not discover this belief, however, until long afterward. Joseph had a good appreciation of the Bible; to him as to other close students of its teachings it seemed a compendium of all things spiritual and temporal. But its apparent failure to account for the western half of the earth and the primitive inhabitants of America, greatly perplexed him. He could not believe the inspired writers had omitted such an important matter, but was inclined to think that the understanding of the reader was at fault. To satisfy himself on this point, he resumed his studies of the Bible with greater energy than ever. Day and night he read and reread the sacred records; reflecting and pondering on the more obscure and ambiguous passages; putting every possible construction on those clauses which offered any encouragement to a contingency, but all without avail. On several occasions he imagined he had found the hard sought trail, but on consulting his religious contemporaries, whose assistance he solicited in deciding the validity of his supposed discoveries, in every instance he was convinced of being at fault. So determined was Smith in his heroic efforts to accomplish his object, that he figuratively lived in Bible lands. His daily companions were prophets, high priests, and persons especially favored of God. In fancy and dreams he walked the Garden of Eden with Adam and Eve or floated on a shoreless sea in the Ark with Noah; he was a wanderer with Moses in his flight from Egypt, and engaged in the fierce struggles with Joshua in the conquest of Canaan; he was one of the princes of the house of David and worshiped in the temple of Solomon at Jerusalem. The characters and scenes of the Old Testament of the Bible so influenced his mind when young, as to become the foundation of his whole future life. He imitated successively, so far as his limited circumstances and capabilities permitted, each of the great leaders of Bible fame from Moses to Solomon. But the immediate result of the highly wrought condition of his nerves, the hallucination of an over-excited imagination, that condition of mind described of persons as half-inspired half-insane, was the Book of Mormon. This production contains an account of the origin of the American Indians, which are represented as a retrograded tribe of the Hebrew race, who by some means came to America

about six hundred years before Christ, bringing with them the same advanced state of civilization as that of the Old World Jews. This condition is supposed to be of forced growth, and existed only by the special appointment of the Almighty—who as the Bible teaches is quite partial to the Jewish people. But, as in quite a number of Old World instances, this transplanted portion of God's elect soon began their customary violation of law. A general revolution broke out among them. The sacred records of the race were destroyed, the temples demolished, the prophets, priests and anointed kings massacred, and anarchy reigned supreme. To punish them for this rebellion the Almighty condemned them to experience a change of color, from white to copper-hued. He also withdrew his divine favor, which caused them to retrograde into a normal state of barbarism. Just before the extermination of the chosen leaders God commanded a prophet, called Mormon, to write an abridgement of the histories, prophecies, and sacred records of the tribe and have it engraved on plates of gold in a language called by Smith, the "Reformed Egyptian." This is said to have been found by Smith buried in the hill Cumorah in western New York; also an instrument by which, through a process of revelation, it could be translated into English. That there were no such plates in existence is a statement scarcely needing the affirmation; but whether or not Smith believed he obtained such plates and had them in his possession, is a question rather difficult to answer. In his lecture on Mahomet Thomas Carlyle says: "It is no more possible for a false man to found a religion than for a false man to build a brick house." That Smith was a firm believer in himself and his divine mission is almost beyond a doubt. An impostor could never have withstood the storm of popular hate and persecution which this new doctrine excited, and to which Smith was subjected. This self-delusion of the plates was the result of a diseased mind aggravated by baffled determination, disappointment and the continued brooding over one subject. Hallucinations of this kind are not uncommon to person of close habits of study, and are brought about by allowing the nerves to become excited to a condition of morbidity. We have several historical instances of the self delusions of persons not dissimilar in character to the Mormon prophet. If the question was asked, did Luther actually see and converse with the devil in the cell at Wartburg, nine cases in ten the modern protestant would not volunteer a reply. But to the question, did Luther think he saw and conversed with the evil one? an intelligent person, believer or skeptic, would give an affirmative response.

In speaking of these Mormon plates, Mrs. Emma Smith Bidamon, the widow of the prophet said: I never saw the plates but I have often handled a package apparently of metal plates covered with a cloth, which my husband forbade my removing. I did not disobey him although

I had ample opportunity to do so, the plates being often left in my care weeks at a time. Mrs. Emma Smith Bidamon was married three years after Joseph's death to Major Lewis Bidamon, with whom she lived in the old Smith mansion house at Nauvoo, Illinois, until her death six [eight] years ago. She was the prophet's only wife, having married him in 1827 and lived with him until his death in 1844. Before her marriage she was a school teacher of South Bainbridge, New York. She was a lady of little more than common education, pretty well read, of good practical sense and a broad view of life generally. Several writers have affirmed that when Smith was killed she felt no particular regret, but refusing to go to Utah with the Mormorns, she apostatized and married a Gentile. This statement is quite untrue. She loved Smith with the greatest intensity. She had married him an irresponsible boy of twenty years; she had taught him the rudiments of a common education; she had been his amanuensis in all his literary work, inspired and self produced, and had recorded his brightest fancies and prettiest thoughts. She knew him as a fairy-land poet, with all the waywardness and vagaries of a poet's disposition. She had strengthened him in these weaknesses and often shielded him from the consequences of them. And, whatever irregularities Joseph Smith was guilty of to the world at large, he was always gentle, kind and true to her. For months after the prophet's murder she lived in a condition of morbid bitterness, watching beside the remains of her loved one, which were walled up in a room adjoining her own in the old Mansion House. Smith left his wife and three small children in poverty. With all the great lust of wealth and power, which his enemies delight in accusing him of possessing, we find him when at the height of Mormon prosperity, one of the poorest of his three hundred thousand followers.

Mrs. Bidamon is remembered by her neighbors at Nauvoo as a lady of strong integrity. When asked if she was a believer in the Mormon doctrine she replied: "I could not be orthodox and believe anything different. The Mormon religion is the same as all other kinds." When questioned as to her belief in the genuineness of the Book of Mormon, she said: "I know no more about it than other folks. I have no better way of forming an opinion concerning it than the rest of mankind. Though there always existed a feeling of perfect confidence between Joseph and me, he was often strange and incomprehensible to me; I have always considered him just and honorable, and if he deceived the world, he did me, too."

That the Book of Mormon was written or dictated by Joseph Smith, is an incontrovertible truth. If there was a particle of foundation for the Spaulding Manuscript-Found the prophet's opposers would have traced it up and used it in the refutation of the Mormon doctrine. But the truth of the matter is that the Mormon persecutors invented the story and failed

to substantiate it by creditable evidence. The language, style and diction of the Book of Mormon, which seem to have been borrowed from the Old Testament of the Bible, corresponds well with the other of Smith's writings. His enemies claim that the prophet did not possess the requisite education, imagination or genius to produce such a work, but the following verses prove that he was not entirely deficient in these qualifications.

#### SONG OF ENDLESS LIFE.

Hark! I hear the deep, mysterious voices  
Of the waters in their restless flow;  
With their solemn chant my soul rejoices,  
What they mean my spirit seems to know.  
And a heavy curtain fades before me,  
All the minor thoughts of life remove;  
While a deathless thought comes sweeping o'er me,  
A weird presence speaks in love:

"Never  
Shall thy spirit see decay!  
Ever  
Thou shalt tread an endless way!"

O'er my head the giant trees are bending,  
Neath the passing of the rushing blast;  
While in ecstasy my soul is bending  
All her powers to hear the song go past.  
We have lived in countless forms and changes  
In the mystic years that were of old,  
In dark silence or in vocal ranges,  
Darkness, light or heat or cold,

Never  
Ceasing though we change our mold,  
Ever  
Shall the tide of being hold.

So before thee endless paths extending,  
Crossed with light and barred with passing shade  
Ever changing, yet never ending;  
Courage take and be thou not afraid!  
Tho the waves of death flow dark above thee;  
'Tis the rest that gathers strength again;  
And with kindred entities who love thee  
Thou shalt rising walk a higher plane.

Never  
Shall thou in the grave remain.  
Ever  
Thou shalt rise to live and reign.

Several days ago the writer of this article had occasion to visit Nauvoo, Illinois, in the capacity of a newspaper reporter, and while there he made a tour of inspection through the Smith Mansion House. The Mansion House is a large frame building, a hundred feet long by forty feet wide, two stories high, and containing sixty large rooms. It is the joint property of Alexander H. and David H. Smith, the two youngest sons of the prophet. The six rooms fronting the street are occupied by Mr. Charles Bidamon, a step-son of Mrs. Emma Smith Bidamon, but, with the exception of numerous insects, the back part of the house is vacant. Mr. Bidamon gave the writer permission to inspect the house from garret to cellar except one room—the haunted chamber—the room where Joseph's remains were hidden so long after his death. This room, Mr. Bidamon said, had not been opened for twenty-five years, and the key was in the possession of David Smith. A haunted chamber, locked and unopened for a quarter of a century, with such a sensational character as the Mormon association gave it, was too much for a modern newspaper man's flesh and blood. So on being left alone to wander at will through the house, the writer made an immediate assault on the door of the prohibited room. The casement and frame-work of the door being rotten, it required only a slight effort to effect an entrance. The room contained several articles of common household furniture of rather old-fashioned design; such as a bedstead, washstand, bureau, writing desk, and also several large paintings—the work of David Smith, who is both an ar-

tist and a poet. The writing desk, which was once the property of the prophet, is filled with manuscripts of all kinds, books, letters, documents, etc., written and received by the several members of the Smith family. A thorough search revealed a quite large quantity of the prophet's writing. Some very interesting letters, several rolls of manuscript poetry, and a few chapters of a novel intended to illustrate some doctrinal point in theology. After considerable persuasion Mr. Bidamon consented to allow the writer to copy the letters and poetry for the purpose of editing them. To do this work it was necessary to take the papers to the writer's boarding house, which was in the building used by the Mormons as a printing office and club room of the Danite band but now occupied by a respectable German tinsmith. It was so late in the evening when he reached his hotel, that he decided to defer copying the manuscript until the next day. So, as he supposed, securing the safety of the papers by putting them in his valise and distributing them among its other contents, he then went to bed, little suspecting the disappointment awaiting him the following morning. On examination the next morning he discovered that many of the papers, including the novel, all of the letters and some of the poetry, had disappeared during the night in a very mysterious manner. There was no evidence of the room having been entered or the contents of the valise tampered with, but that they were gone was plainly manifest. Whether the shade of the whilom prophet had looked upon the action of the writer in respect to the papers as a not-to-be-endured sacrilege and had made a brief visit from the beyond-the-ken-of-man to interfere with further proceedings, or the paper had been removed by natural agency, is a matter for the reader's conjecture; the writer has long since given up trying to solve the problem. At all events the writer learned, after a few weeks, that the papers had in some way found their way back to the haunted chamber. The verses herein contained, and ascribed to Joseph Smith, were copied from the manuscript reserved in the foregoing adventure.

At the age of twenty-five years we find Joseph a prophet, priest and king, ordained of God. He was a large, strong, handsome, fearless man, of wonderful personality, and a finely expressive face. So eloquent was he, that many people who attended his meetings for the purpose of ridicule became converted—giving up all others to follow him. His success as a propagandist excited the most bitter envy and opposition of the ministers of other denominations. On one occasion the ministers of several opposing denominations challenged him to a religious controversy. They met according to agreement at Hiram, Ohio, the 25th of March, 1832, and the debate was prosecuted to a virulent extremity. "Joseph," said Sidney Rigdon, who accompanied the prophet on this expedition, "never appeared to better advantage." His fine personality, his mobile features lighted by the fire of genius, reflecting each thought ere it was spoken;

his well chosen words and burning eloquence, combined to make a scene of grandest impressiveness. Many of his hearers who came to hoot and jeer were silent and not a few became convinced of his mission and were converted to the Mormon belief. This was a bitter defeat to Smith's opponents, and in revenge they incited a mob to drag him from his bed at night and convince him of the error of his ways by bodily punishment, having foiled of that purpose by argument. The night of the 25th of March, 1832, Smith and Rigdon were dragged from their bed, taken to a secluded place, their flesh pounded to a pulp, tarred and feathered, and aqua-fortis poured into their mouths. Rigdon was rendered temporarily insane by this treatment; but Smith, with flesh torn and bleeding, the tar still sticking to his person, his face and mouth blistered and scarified, preached to the same people the next day, and baptized several newly made converts.

At this period the Mormons, who had become several thousand strong, were banded together and "gathered" at Kirtland, Ohio. Here by their zeal, honesty, industry and temperate habits—qualities so apparent that even their worst enemies do not deny their existence among them—they soon became quite prosperous. Still Joseph was not satisfied. One of his dreams had mapped out a paradise near the geographical center of the United States, where he was to raise his standard and found a principality with himself as the reigning sovereign. Moses like, he took several hundred of his followers and crossed the country to Jackson county, Missouri, which seemed to bear resemblance to the promised land his vision had revealed. A "stake" was set up at this place and a new Zion laid out. At this place, as in Kirtland, the Mormons were prosperous in all industrial pursuits and quite successful in the work of propagandism. But, being far more advanced in civilization than their neighbors, the Missourians, the envy and hatred of the latter were excited and the Saints found themselves surrounded by a far more dangerous class of enemies than they had heretofore known.

The account of the Mormon persecutions in Jackson county, Missouri, is too well known to require repeating here. That the Saints were mobbed and stoned, hunted, ambushed and shot, driven from place to place, their women and children abused and insulted, and their houses and barns burned, are facts of historical record. The crowning outrage was the Missourians denying the Mormons the exercise of the elective franchise. At an election in Galatin, Davis county, the Missourians attempted to prevent the Mormons voting, but the Saints, though numerically the weaker, defeated the old settlers in a fierce fight. There were several killed and many wounded on each side in the engagement. The primary cause of the trouble between the Missourians and Mormons was of both political and moral character. The Mormons believed in the abolition of slavery and the practice of total abstinence

in regard to the use of intoxicating drinks—the prophet prohibited the use of spirituous liquors and tobacco by his followers. Such unheard of principles as these so astonished and disgusted the old settlers of Missouri as to arouse their extreme opposition. They looked on the Mormon innovation as a conspiracy to unsettle the social principles and character of their state; and acting from these convictions they brought a charge of treason against the Mormons before the state government. There was no attempt made to investigate this charge. That the Saints were self declared abolitionists was sufficient cause to proceed against them in those days of excitement. The question of slavery, even at that early day, was past all reasonable consideration. The governor of Missouri raised an army of thirteen thousand men and sent it against the Mormons, with orders to expel them from the state, except the leaders, who were to be arrested and held to answer the charge of treason and murder. Joseph and Hyrum Smith and about seventy of the other leading Mormons were secured and confined in a jail at Liberty, Clay county. The remaining fifteen hundred were corraled and driven in a body across the state of Missouri to the nearest point on the Mississippi river, where they crossed into Adams county, Illinois. The majority of the people of Illinois were advocates of abolition and regarded the Saints as political martyrs. So they gave them a warm welcome to the state and offered them the protection of citizenship. A fund was raised by popular subscription to relieve their immediate wants, and a large tract of land in Hancock county, the present site of Nauvoo, was presented them by charitable individuals.

In the meantime the prophet and the seventy leaders who had been detained in Missouri as prisoners fared much worse. They were crowded into the most dismal, dirty, foul place of confinement that human cruelty could possibly plan for an enemy's torture. Here they were kept on a starvation allowance of bread and water for several months. They were then given a trial by court-martial, which resulted in Joseph and Hyrum Smith being condemned to death; the others were sentenced to various degrees of punishment according to their rank and prominence as Mormons. However, the state reviewing authority hesitated about executing the sentence against Joseph and Hyrum, because, as Governor Boggs, the chief executive of the state at that time, said, it would be stretching a point too far. There could be found no evidence of their having committed a crime or of their having intended to commit one; so the brothers were offered their liberty if they would renounce their oracular pretensions and confess themselves impostors. To this somewhat irregular proposal they had but one reply—an indignant refusal. It was at this period that Joseph wrote many of the letters to his wife, which still exist as the property of L. C. Bidamon of Nauvoo, and which the writer has had a short time in his possession. Though they contain little

more than detailed accounts of his suffering while in the hands of the barbarous Missourians, still they offer valuable assistance in making a just analysis of the prophet's character. In this time of adversity he displayed the same heroic fortitude as in all other of his life's tribulations. The same patient dignity, gentle forbearance (the letters contain no harsh words against his persecutors) and the total absence of fear, which characterized him at all times. How the prophet and his followers made their final escape from the Missouri prison is a matter of conjecture. By several writers they are said to have forced the guard. Others affirm that the Missouri authorities feared to execute the sentence pending against them, and that the governor would not grant them an unconditional pardon they were simply permitted to escape—the guards pretending to be intoxicated.

The settlement of the Mormons at Nauvoo, Illinois, the building of the beautiful city, and the Solomon-like performance of erecting the great temple, are facts familiar to all readers of American history. Also the establishment of the many orders of Mormon ministry including the Danites is well known. These were halcyon days for Joseph Smith. He now rested from his labors as a propagandist and entered in upon his duties as a prophet, priest and king; and indeed he was such—being invested with absolute power over nearly two hundred thousand people. At Nauvoo, by a special charter from the state, the judicial, legislative and executive control of the city was in his hands. But this was not to last long. Political complications and sectarian animosities were weaving a web to envelop this proud prince and drag him with the whole fabric of his government to the earth.

The Saints as a community had no political prejudices, and only exercised the elective franchise for their own private advantage. To which ever party would show them the most favor would be given their vote, and so nearly equal in numbers where the whigs and democrats in Illinois at that time that the Mormon vote was quite an important consideration. This caused a great deal of dissatisfaction to the leaders of both parties. To secure and hold the political offices at the option of what they considered a religious charlatan was too great a compromise to the self-respect of even a politician. So a secret society was organized regardless of party distinction called the Anti-Mormon Association, its object being to make the Mormons so unpopular by every possible means as to bring about their extermination or cause them to be driven from the state. This organization extended all over the state, even to places where the principles of Mormonism were unknown. The villainous work was well planned and well executed. Spies were sent to expose any discrepancy that might exist in the municipal government of Nauvoo; mammoth stories without a particle of foundation were circulated of Mormon enormities; preachers of opposing denominations were excited by newspaper in-

cendiarism to denounce the Smiths from the pulpit. Every crime, excess or outrage committed within a radius of a hundred miles of Hancock county, was laid at the door of these comparatively few inoffensive Saints "gathered" at Nauvoo. These reports had the effect of attracting swarms of disreputable characters from all parts of the Union. The impression that the Mormons were perfectly lawless was shared by all who did not know them; and from their being so well organized and in such strong force, Nauvoo was looked upon by the criminal element of the country as a good place of refuge. In this latter respect they were quite correct. All that was necessary to insure immunity from the consequence of past crimes and secure present protection was to become a Mormon and profess to believe in the divine mission of Joseph Smith. These same outlaws and criminals were the embryo of the Utah polygamists of to-day.

The Anti Mormons had no difficulty through agitators in creating internal dissensions among the Mormons. The lawless element, enjoying the protection of the prophet (who had become so accustomed to calumnious reports against his followers that he was wholly deceived in the character of his late converts) yet they did not meet with the degree of reciprocity they expected, and were easily bribed into participation of any plot for the overthrow of their leaders. It was through these means that the final eruption was brought about.

One of the malcontents preferred a charge of petty grievance against Smith (who was the mayor of Nauvoo) and the Common Council. A warrant was issued at Carthage, the county seat of Hancock county, for the arrest of that body and placed in the hands of the sheriff. On being confronted with the warrant, Smith resisted the process, declaring it to be illegal; and indeed it was. The special charter of Nauvoo, which had been granted as a political favor to Smith, secured immunity to the Mormons from prosecution by any legal source except through their own municipality and the United States courts. The mayor and council accordingly paid no attention to the summons to appear at Carthage and answer to the charge against them. Whereupon the county authorities demanded the assistance of the state militia to enforce the warrant; also requested the governor of Illinois to make a personal investigation of the affair. The governor responded by placing himself at the head of the state troops and proceeded to Nauvoo. In his report of the investigation of the many charges against the Mormons, Governor Ford says:

"Justice requires me to say that, upon such investigation as I could then make, the charge of promiscuous stealing appeared to be greatly exaggerated, but the great cause of the popular fury was that the Mormons at several preceding elections had cast their vote as a unit. Thereby making it apparent that no one could aspire to the honors or offices of the county without the approbation and votes of the Mormons." On arriving at Nauvoo, the

governor proceeded to serve the warrant on the mayor and council, commanding them to surrender themselves at Carthage. This they agreed to do the following day. But Smith was well aware that the whole performance was a plot to get him away from Nauvoo, and in the hands of his enemies, so he resolved to secure his personal safety by flight. Accordingly, he, with his brother, Hyrum and several others, crossed the Mississippi river and began their flight westward. Before going far they were overtaken by a messenger with a letter of protest signed by Mrs. Emma Smith and several of the Mormon leaders addressed to Joseph. In this they denounced the prophet as a cowardly shepherd, accusing him of deserting his flock in the hour of danger. Joseph was greatly moved on reading the note, and declared, if that was all his friends cared for his life, he had nothing more to live for. He immediately returned and gave himself up to the authorities at Carthage. A few hours later he was taken by a mob from the jail where he was confined and shot dead.

A summary of the character of Joseph Smith deduced from the recollections and reminiscences of many of his friends and acquaintances, who still live at Nauvoo, Illinois, offers the following conclusion:

He was a religious monomaniac. The whole of his life was the realization of a poetic vision, and he was a poet of the same dream-material. So sensitive was his nature that he was influenced by all transient impressions and the influence had such an all-absorbing effect on him as to subordinate his whole disposition until relieved by some new sensation. His susceptibilities were so strong as to deprive him of that decision which distinguishes individual character. In speaking of this weakness his wife said except in regard to his mania, in which he was always consistent, his nature seemed to be made up of contradictions. He was an extremist in every sense of the word. Love and hatred was the sum of his regard for mankind. There was no compromise to his affections—no such thing as a feeling of indifference. He is accused by some historians of being grossly lecherous and dissolute. There is no existing proof that he was so; nothing but the affirmation of the writers. At all events the author of the following verses must have had a nobler consideration for the gentler sex than that which is supposed to inspire a mean sensualist:

"REGRET

"Written over the grave of a friend."

Oh! eyes so brown and bright,  
Would that had never shone  
Your trembling, tender light  
Deep in mine own.  
Oh! kind and pleasant hand,  
Would I had never known,  
Thy magic touch, so bland,  
Now gone.

Ah! fair translucent cheek,  
Would I had never seen  
Thy rosy language speak  
The soul within.  
Oh! white and radiant brow,  
Soft curls enfold;  
Darkness seems darker—  
More cold.

Ah! full smooth, velvet lip  
Why did I press  
Thy speaking curves to sip  
Their loveliness?  
Oh! subtle spirit why  
Did we thus blend

Our kindred souls in joy,  
So soon to end?

Oh! would—not so, not so.  
Thankful we met,  
Onward in peace I go;  
We may meet yet,  
Where spirits pure without  
Hindrance or let,  
Love—free from care, toil  
Or regret.

He is said to have been so vain, conceited and selfish, that he prostituted everything in his power for his own personal gratification. That nothing in either nature or art had beauty for him unless it could be made in some way to reflect lustre on himself. "The Crystal Lake" contradicts this statement.

THE CRYSTAL LAKE.

Eye of the woodland; by thy fringed lid,  
How could I linger thoughtless of the time  
Watching thy clear depths, tranquil in the light  
Of the midsummer.

Far from my early home  
I seem no stranger on thy sunlit sands,  
That gleam around my feet, a fair contrast  
To the fresh green upon thy sloping banks;  
And the pure hue of thy melodious waves,  
Waked by the winds along thy peaceful marge,  
A moment blowing, then is still again.

Around the goodly tree in company,  
Meeting in silent converse sagely stand;  
While in their aisles the glades lie slumbering.  
The plume crane starts from thy reedy brink,  
Unfurls his uncouth wings and floats away,  
Loosely and shuffling to the blasted top  
Of yon tall maple, where he idly stands  
Silent and motionless; as if he were  
The spirit of the place presiding there.

Above thy children thou dost brood. I see  
In thy transparent depths the spreading moss,  
And feathery water plants and grasses fine,  
Expand their feathery fronds. The lily leaves  
Float on thy surface, anchored to their roots  
By the long rope-like stem. While there are beds  
Of fresh, white gravel, where the fishes sport  
And turn their scaly sides of burning hues  
Toward the sun to catch his sheeny gold,  
All their prismatic colors to send.

Along thy shore the pale blue lilies stand.  
Waving their blades of freshest emerald;  
While blushing flos beneath the hazel boughs,  
Peep out upon the sylvan scene around;  
The tanager around thy bosom flies,  
Shining in scarlet splendor as a flame.

Thou art most fair at midnight, when the moon  
Floats high in heaven and the sky above  
Is duplicated by a sky beneath.  
The trees and rocks that overhang thy bank  
View their reflection in thy shining face.  
When the far whippoorwill sings faint and low,  
And fire-flies twinkle all among the boughs,  
A fair new world seems opened to the height;  
The heart grows tender, and a mellow voice  
Seems whispering of peace from shore to shore.  
The spirit free goes to the blue heights  
Of the still air and floats among the clouds  
And to the silence bends a listening ear.

Smith was a person of very strong passions. His perceptive faculties were very acute and seemed to have been developed at the expense of his reflection. His intellect was an unusually fine one, but disproportionately weak. He had a poet's consideration for all mankind generally, but perhaps tempered by reciprocity in respect to individuals. The murder of Joseph Smith was not merely the act of an excited mob, but the crime of a nation. Public intelligence demanded his death because of being startled by a new system of belief, which made comparatively only a ripple on the sea of human thought. But so eager is the mind of man to preserve a conservative quietness on the infinite soul depth of the universe, that only the slightest disturbance—the introduction of a new idea—serves to arouse the most barbarous passions of the emotions. In the life and death of Joseph Smith we have seen that our boast of political liberty and religious toleration, by which we claim superiority over all other nations of the world, was nothing more than idle gasconade. Though forty years have elapsed since this great national crime, and free Ameri-

ca has made wonderful progress in her experiments with liberty, yet it will be many more years before religious toleration and political integrity will exist in anything more than name. And when that millennium shall have arrived, we may be in such an advanced state of civilization that human benevolence will prefer to study the character of the individual, and give him that position in the world's industry that his peculiar aptitude or degree of usefulness fits him to fill, rather than kill him because he is born hard to understand. We all have an individual life to live and we can not live our neighbor's life. We all have missions on earth, whether of divine source or any other. The persecution and death of Joseph Smith may have been of great moral benefit to the world; the persecution and death of another and greater poet some eighteen hundred years ago was; without it, perhaps that epitome of divine charity, "Father forgive them, they know not what they do," might never have been expressed.—*Burlington, Iowa, Post.*

## Conference Minutes.

### LITTLE SIOUX.

This district met pursuant to adjournment at the Saints' Chapel in Magnolia, Iowa, at eleven o'clock, Saturday, September 3d, with president of district, J. C. Crabb, in charge, Phineas Cadwell associate, and William C. Cadwell and J. W. Wight secretaries. Branch reports.—Unionburg was organized by Charles Derry, June 18th, 1887, with a membership of 32, including 6 elders; T. Thomas president, P. C. Kemmish clerk. Sioux City 12, including 1 elder, 1 priest, 1 teacher, 4 removed by letter, 1 received by letter, 1 baptized. Little Sioux 207, including one high priest, 3 seventies, 3 elders, 1 priest, 3 teachers, 2 deacons, 2 died. Union Center 95, including 1 seventy, 12 elders, 1 priest, 1 baptized. Logan 57, including 1 high priest, 3 elders, 1 priest, 2 teachers, 1 deacon, 1 received by certificate of baptism, 1 received by letter, 1 marriage. Magnolia 167, including 1 high priest, 1 seventy, 10 elders, 8 priests, 2 teachers, 3 deacons, 1 died. Willow Valley 48, including 1 elder, 2 priests, 1 teacher, 1 deacon, 1 baptized, 2 received by letter. Spring Creek 87, including 7 elders, 2 priests, 2 teachers, 1 deacon, 24 baptized, 3 received by certificate of baptism, 5 received by letter, 1 received by vote, 5 removed by letter. Magnolia Sunday School reported:—Total attendance 269, average 20, meetings 13, money collected \$1083, paid out 60 cents, on hand \$10.23. Average collected each Sunday 27 cents, average given by each pupil 17 cents. 202 verses have been learned, and 30 copies of the *Hope* are taken. A committee has been appointed to solicit means for obtaining a library. J. F. Mintun superintendent, Alice Asquith secretary. On motion the president appointed Elders J. W. Wight, D. Maule, and R. Farmer a committee to try the case of J. S. Knauss. The Bishop's Agent's report was presented and referred to a committee consisting of brethren J. L. Gunsolly, Wm. Stuart, and Colby Downs. Officers, reports:—High priests, C. Derry by letter, baptized 3), J. C. Crabb, and P. Cadwell, J. F. McDowell (by letter) and J. F. Mintun, of the seventy; Elders, Martin P. Berg (by letter, baptized 1), N. O. Smith (by letter), J. W. Wight (baptized 11), D. Chambers (baptized 23), R. Farmer, John H. Hunt, E. R. Lanphere, Andrew Johnson, Colby Downs, J. M. Putney, Donald Maule, Isaac Shupe, Wm. Chambers, S. Mahoney, and Wm. C. Cadwell (baptized 1). Priests, J. L. Gunsolly, James Emerson, Wm. T. Fallon, John Harper, Alma Ellison, and J. C. Johnson. Teacher R. Chatburn, and deacon Chas. Rose reported. The

committee in charge of the Missouri Valley Mission was discharged and the mission placed in charge of the president of the district. Bro. C. Derry was sustained as missionary in this district under his general conference appointment. Bro. J. W. Wight was sustained as missionary in northern part of this district. Bro. D. Chambers, having made honorable mention in his report of the labors of our young sisters, Nancy Seddon and Nettie Pelton in visiting from house to house and distributing tracts, etc., it was on motion resolved that such labors receive our hearty commendation, and that we recommend others to the performance of like labors. The court of elders appointed to try the case of Bro. J. S. Knauss reported in favor of sustaining the charges. On motion the report was received, the court of elders discharged, and further action in the matter was deferred till next conference. The committee appointed to audit the books and report of the Bishop's Agent reported the same correct with one or two exceptions, and the corrections being made the report was on their recommendation approved. Bro. J. W. Wight was authorized to organize a branch at or near Kingsley if deemed wisdom so to do. The president of the district was authorized to appoint such two-days meetings, or series of meetings, as he may think the need of the work requires. Preaching was had Saturday evening by J. W. Wight, and Sunday morning by David Chambers. The ordinances of the Lord's supper was administered Sunday afternoon by Donald Maule and Wm. C. Cadwell, after which a prayer and testimony meeting was held, Bro. J. M. Putney in charge. Adjourned to meet at Persia, Saturday, December 3d, 1887, 11 o'clock a. m. A cordial invitation was extended to all the Saints by Bro. D. Chambers to be present at the next conference.

### NORTHERN ILLINOIS.

This conference met with the Mission branch October 1st and 2d, Bro. F. M. Cooper president, and W. Vickery secretary. Branches reported. Plano 203, including 1 high priest, 8 elders, 6 priests, 3 teachers, 2 deacons; 1 removed, 1 dead, 1 marriage. Braidwood 31, including 1 elder, 2 priests, 1 teacher; 5 baptized in the branch, 9 received by vote. Mission, no change. Streator, no change. Courtland 19, including 2 elders; 2 baptized. Reorganized First Chicago 19, including 2 elders, 1 deacon; 1 baptized, 1 received by vote. Leland, reported by Bro. Odin Jacobs, members moved away all but two or three. Elders reported.—Thomas Hougas, Odin Jacobs, W. Vickery, F. M. Cooper. The latter had visited Streator, Piper City, DeKalb and Mayfield in Illinois; and East Dealvan, Lyons, also the home of the late Bro. Samuel Powers, in Wisconsin. Returned to Braidwood, Wilmington, Sandwich, Plano, and Newark, Illinois; preached 1 funeral sermon, and solemnized 1 marriage. Teachers Hans Hayer, priest Joseph Kahler. Bishop's Agent T. Hougas, reported having on hand last report \$38 80; received since \$48.50; paid out \$30 00, balance on hand \$57.30. On motion Bro. F. M. Cooper was sustained president of the district, and W. Vickery clerk. Two-days' meeting was appointed at Plano for October 15th and 16th. Brn. Hougas, Kier, and Cooper were by conference requested to attend said two-days' meeting. On motion the spiritual authorities were sustained in righteousness; auditing committee reported having found Bishop's Agent's book showing a small difference in favor of the church. Saturday evening preaching by W. Vickery, Sunday morning at 10:30 by Bro. F. M. Cooper. At 2:30 p. m. fellowship and sacrament meeting in charge of Brn. W. Vickery and Thomas Hougas. At 7:30 Bro. Thomas Hougas preached; all passed off peacefully, and all seemed to enjoy the conference and the fellowship of the Saints. Adjourned to meet at Plano, Kendall Co., Illinois, Saturday and Sunday preceeding the full moon in February 1888, the 25th and 26th.

### Foreign Money Orders.

Bear in mind the fact that the post office at Lamoni is now a Foreign Money Order Office. Therefore, those in foreign countries sending moneys to this office should draw them on Lamoni, Iowa, U. S. A.

## Miscellaneous.

### CONFERENCE NOTICES.

String Prairie and Nauvoo district conference will convene at the Saints' Chapel, corner of 13th and Bank streets, Keokuk, Iowa, December 3d, at half-past ten o'clock. A full representation is requested, as an election of district officers for the ensuing term will take place at this conference. JAMES MCKIERNAN, *Dist. Pres.*

Conference will convene in the Kewanee district, December 10th, at Kewanee, Illinois, at ten o'clock. All come, as there may be business before the conference that all are interested in. J. W. TERRY, *Dist. Pres.*

### MARRIED.

BARNES—ANDREWS.—At the residence of the bride's mother, Sr. T. J. Andrews, 436 Brannan street, San Francisco, California, November 2d, 1887, by Elder Heman C. Smith, Mr. William Barnes and sister Mary F. Andrews. This was an enjoyable occasion: about fifty guests were present, and many costly, elegant and useful presents were made the couple. May peace attend the fortunes thus united.

### DIED.

PURCELL.—Andie J. Purcell, born May 19th, 1879, at Magnolia, Harrison county, Iowa, died September 13th, 1887. He was the youngest son of Bro. Samuel and Sr. Susan Purcell of Willow Valley branch, Magnolia township, Harrison county. Funeral sermon by C. Derry, October 23d, 1887.

BOWEN.—Bro. Thomas Bowen, of Vale's Mills, Ohio, died November 5th, 1887; aged 65 years, 8 months and 5 days; was born in Lawrence county, Ohio, February 10th, 1822; was baptized at Vale's Mills, by G. T. Griffiths, March 17th, 1886. His sufferings were great, but he bore them with patience. Friends spoke to him at three different times in regard to the future, and the answer each time was that he was ready to go. He departed this life in peace, and died very easy, leaving his aged companion in life with four sons and daughters, all of them married. Funeral sermon preached in the Saints' Church at Vale's Mills, to a crowded congregation, from Acts 23:6, by Elder Thomas Matthews, assisted by Elder S. J. Jeffers.

HOY.—In Salt Lake City, Utah, November 4th, 1887, John Hoy, who was born December 27th, 1823, in Sprouston, Norfolk, England; was baptized in the Reorganized Church in 1880. Funeral services conducted by the authorities of the Twenty-first Ward, Salt Lake City, on the 11th.

STEELE.—At Plainsburg, Merced county, California, October 7th, 1887, of an abscess in the bowels, George, son of brother and sister I. C. and Martha Steele, of Merced Falls, California, aged 19 years, 6 months and 8 days. George was a bright, amiable young man, and much esteemed by his friends and associates. He was not a member of the church but was blessed when a child, in the Davisville branch, under the hands of Elders James Parks and Hervey Green, and has grown up in the faith; but owing to the isolated situation of the family for several years past, had failed to become identified with the church by baptism. Some months ago he received an internal injury, terminating in an abscess in the bowels. By the advice of his physician he underwent a surgical operation for its removal (without the knowledge of his parents) and died in ten minutes afterward. "Strangers closed his eyes." A fond mother, father, a sister and three brothers mourn him. May God comfort them. Funeral sermon conducted by Rev. Mr. Bond, at the M. E. Church, Plainsburg.

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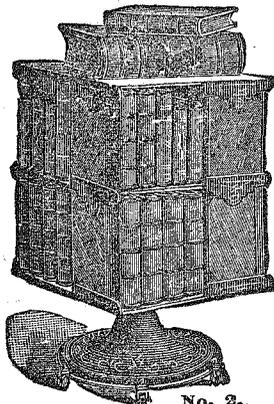
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**"Manuscript Found."**

We have for sale at this office the notorious "Manuscript Found," written by Rev. Solomon Spaulding, about which so much has been said in connection with the theory that it furnished Joseph Smith and Sidney Rigdon the chief ground work and material from which to write the Book of Mormon. Has 144 pages 8 mo.; single copies, in cloth, 25 cents; 10 copies or more to one address, 20 cents each; in paper, single copies 15 cents; 20 copies or more, to one address, 13 cents each.

# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, December 10, 1887.

No. 50.

## THE SAINTS' HERALD:

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

Published at Lamoni, Decatur Co., Iowa,  
Every Saturday; price \$2.50 per year.

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Business letters and subscriptions must be sent to David Dancer, by P.O. Order, Registered letter or express Entered as second class matter at Lamoni Post Office.

## The Saints' Herald.

JOSEPH SMITH . . . . . EDITOR.  
W. W. BLAIR . . . . . ASSOCIATE EDITOR.

Lamoni, Iowa, Dec. 10, 1887.

### WHAT WAS SUPPRESSED?

It sometimes occurs in the prosecution of certain projects, upon given lines, that those engaged in such work are under necessity to do things which may be unpleasant, or otherwise, because principles of sound policy, or a love for truth, or fair play demand that they be done. It is for this reason that we publish, from *HERALD* No. 1, Vol. 1, pages 25 and 27 of the original issue, published in Cincinnati, Ohio, in 1860, and pages 22 and 23 of the reissue of 1864, published at Plano, Illinois.

[For the Herald.]

### OPPOSITION TO POLYGAMY BY THE PROPHET JOSEPH.

*Brother Sheen.*—I feel desirous to communicate through your periodical, a few suggestions made manifest to me by the Spirit of God, in relation to the Church of Jesus Christ of Latter Day Saints. About the first of June, 1844, (situated as I was at that time, being the Presiding Elder of the Stake at Nauvoo, and by appointment the Presiding Officer of the High Council), I had a very good opportunity to know the affairs of the Church; and my convictions at that time were, that the Church in a great measure had departed from the pure principles and doctrines of Jesus Christ. I felt much troubled in mind about the condition of the Church. I prayed earnestly to my Heavenly Father to show me something in regard to it, when I was wrapt in vision, and it was shown me by the Spirit, that the top or branches had overcome the root, in sin and wickedness, and the only way to cleanse and purify it was, to disorganize it, and, in due time, the Lord would reorganize it again. There were many other things suggested to my mind, but the lapse of time has erased them from my memory. A few days after this occurrence, I met with Brother Joseph. He said that he wanted to converse with me on the affairs of the Church, and we retired to ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had desired

for a long time to have a talk with me on the subject of polygamy. He said it would eventually be the overthrow of the Church, and we should soon be obliged to leave the United States, unless it was speedily put down. He was satisfied it was a cursed doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the Church, unless they made ample satisfaction. There was much more said, but this was the substance. The mob commenced to gather around Carthage in a few days after, therefore there was nothing done concerning it. After the Prophet's death, I made mention of this conversation, hoping and believing that it would have a good effect, but, to my great disappointment, it was soon rumored about that Brother Marks was about to apostatize, and that all that he said about the conversation with the Prophet was a tissue of lies. From that time I was satisfied that the Church would be disorganized, and the death of the Prophet and Patriarch tended to confirm me in that opinion. From that time I was looking for a re-organization of the Church and Kingdom of God. I feel thankful that I have lived to again behold the day, when the basis of the Church is the revelations of Jesus Christ, which is the only true foundation to build upon. I feel to invite all my brethren to become identified with us, for the Lord is truly in our midst.

WILLIAM MARKS.

Shabbona, De Kalb Co., Ill., Oct. 23rd, 1859.

From the Saturday Evening Post Oct. 9th, 1852.

### THE MORMONS AGAIN.

A Cincinnati correspondent, who gives the Mormons a regular going-over in his letter, for their doctrine and practice of polygamy, and whom we judge to be something of a Mormon himself, says, very much to the purpose:—

They announce that polygamy is a doctrine "sent forth as a Standard of Universal Restoration for the Tribes of Israel, and for all nations." "They seek to excuse themselves" in their abominations, because of the things which were written concerning some of the ancients. A specimen of this kind of sophistry is presented by Mr. Pratt in his communication, and yet this great Apostle professes to be a Mormon, and I have no doubt that many of your readers imagine that Brigham Young and all these Salt Lake apostles believe in the Book of Mormon and original Mormonism, whereas they have "departed from the faith," and "have turned the grace of God into lasciviousness." The Book of Mormon informs us of just such apostates as they are, who lived on this land in ancient times. It says; "Thus saith the Lord, this people begin to wax in iniquity: they understand not the Scriptures: for they seek to excuse themselves in committing whoredoms, because of the things

which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. \* \* \* \* There shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. \* \* \* \* I will not suffer, saith the Lord of hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me against the men of my people, saith the Lord of hosts: for they shall not lead away captive the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith the Lord of hosts." Mr. Pratt accuses "Christendom" of having "petty prejudices, local superstitions, and narrow views" on this subject, but these quotations, and more that might be made, show that the Book of Mormon is more opposed to the Salt Lake "Standard of Universal Restoration" than Christendom is," for the Book of Mormon condemns *ancient* as well as modern polygamy. The Salt Lake apostles also excuse themselves by saying that Joseph Smith taught the spiritual wife doctrine, but this excuse is as weak as their excuse concerning the ancient kings and patriarchs. Joseph Smith repented of his connection with this doctrine, and said that it was of the devil. He caused the revelations on that subject to be burned, and when he voluntarily came to Nauvoo and resigned himself into the arms of his enemies, he said that he was going to Carthage to die. At that time he also said that, if it had not been for that accursed spiritual wife doctrine, he would not have come to that. By his conduct at that time he proved the sincerity of his repentance, and of his profession as a prophet. If Abraham and Jacob, by repentance, can obtain salvation and exaltation, so can Joseph Smith.

Respectfully,

ISAAC SHEEN.

CINCINNATI, Sept. 20th, 1852.

P. S.—Brigham Young publicly declared his hostility to the United States Government in the temple in Nauvoo, and on various occasions he has done so. They are waiting for a favorable opportunity to manifest their hostility:

I. S.

It therefore seems that the Salt Lake Mormons, if Mr. Sheen be correct, and he quotes the words of the "Book of Mormon," are acting not only in opposition to common decency and morality, but to the explicit commands of their "own holy Book," and to the dying testimony of Joseph Smith, their founder. We shall be pleased to hear from any of our Mormon readers, how the doctrine of their Bible upon this subject, and the present Salt Lake practices, can be reconciled. If there are a majority of honest, pure-minded men and women among the people

of Deseret—and we think it very likely that such is the case—we advise them to hold a grand council of the Church, depose Brigham Young, resolve that all this spiritual wife and polygamy business is a devise of Satan to ruin the “saints,” and a departure from their primitive doctrine and the original order of their original institutions—and thus turn over a new leaf, and preserve themselves from the destruction which is hovering over their community.

The HERALD was first published at Cincinnati, Ohio, Elder Isaac Sheen being its Editor. There were but few subscribers, and of the first number issued there were only about three hundred copies. In 1863 the HERALD was removed to Plano, Illinois, Elder Isaac Sheen coming west with it, he being still in charge. In 1864 Elder Sheen had a number of the earlier issues, including number one, reprinted; some six hundred or a thousand copies of this number being issued to new subscribers as long as the issue lasted. It has been stated that the Reorganization had “suppressed” this first number, but this is not true as must be seen from the fact that it was reprinted in 1864; and we now publish those facts of the issue for which it is said it was suppressed.

In the two issues, the pages differ, caused by difference of size of type and the measure in which the reprint was set. What was on pages 25 and 27 of the original issue is on pages 22 and 23 of the reprint.

The article “The Mormons Again,” is from the Saturday Evening Post for October 9th, 1852, and was written by Isaac Sheen, not at that time a member of the Reorganization. That part of the article of which advantage is sought to be taken is found in these few lines:

“Joseph Smith repented of his connection with this doctrine, and said that it was of the devil. He caused the revelation on that subject to be burned, and when he voluntarily came to Nauvoo and resigned himself into the arms of his enemies, he said that he was going to Carthage to die. At that time he also said, that if it had not been for that accursed spiritual wife doctrine, he would not have come to that.”

We do not repeat what Elder Sheen said about the repentance of Joseph Smith, Abraham and Jacob, for it is simply the statement of a truth as old as Ezekiel's time, if not older. Elder Sheen does not state what Joseph Smith's connection with the doctrine was, nor did he know; nor was he personally acquainted with Joseph Smith, having united with the church in the early part of the year 1844, at Philadelphia. But with the statement he does make, he also connects two things which those who seek comfort from the article would do well to remember; he “repented” and said that the doctrine “was of the devil.” If the one is of any value, so are the others. It is a well known axiom in law that no one position of a document shall be so construed as to do violence to any other part. He who quotes the statement of Elder Sheen that “Joseph repented of his connection” with the doctrine of “spiritual wifery,” is in justice bound by the other part of the statement and give Joseph

Smith the credit for saying that the same doctrine “was of the devil.”

But the document must also be taken in the sense in which the writer himself construed it, and no forced construction must be put upon it. Before the statement of Isaac Sheen made in 1852, to a Cincinnati paper can be used against any position assumed by the Reorganized Church it must be shown that he was cotemporary with Joseph Smith, acquainted with him, and in position to know whereof he makes statement. Only the man who is predisposed to believe evil of Joseph Smith will construe the words of a writer like Elder Sheen written long after the death of Joseph Smith, as a confession of the latter to alleged guilt in any way. No one ever commissioned Elder Sheen to confess for Joseph Smith.

The statement by Elder Marks is still more vague, if possible. What is it that Elder Marks states that can, by any fair construction, be made to inculpate Joseph Smith, as is done by some more willing to believe evil than good. Elder Marks simply relates the substance of a conversation had with Joseph Smith some few days before the death of the latter, in which Joseph told him that polygamy would “overthrow the church if it was not put down. That he, Joseph, was “satisfied that it was a cursed doctrine;” and that “every exertion must be used to put it down.”

There is in this not a hint, direct or remote, that he himself was involved in the doctrine, good or bad, but only that it was “cursed” and “must be put down.”

To this Joseph adds, evidently stating what he considered the most direct and surest means to put it down, that Elder Marks then President of the Stake of Nauvoo and of the High Council, must take his place in the Council for the purpose of hearing charges against those who were practicing this evil, “cursed” doctrine, which charges he, Joseph, would make against these men, so far as known to him; and that he, Joseph, would go before the congregation of the people and “proclaim against it.” This is all there is of this terrible statement, used by backsliding Saints to blacken the character of the first president of the church; and which some of them are now industriously accusing the Reorganization with having suppressed. It is incredible that Joseph Smith could have been so great a fool as to go before a congregation, promiscuously and publicly assembled, and there proclaim against a doctrine, or practice, declaring it to be evil and cursed, he being at the same time guilty of such practice, and knowing that some, (few or many), of that same congregation knew of his guilty connection with such tenet or practice; when he had already pledged himself to prefer charges against those guilty before the highest tribunal known to the church.

We herewith give them the two statements just as they were published right at the rise of the Reorganization, as they were reprinted in 1864, and as we now print them; but when they essay to use them we want them to be honest enough

to print the caption as it is in the first HERALD in 1860, “Opposition to Polygamy by the Prophet Joseph.” We also want them to print the whole article, whenever they use any part of it. To do otherwise is neither fair, nor honest.

The Reorganization has no desire to suppress the truth. But there is not an elder in it from the presiding elder clear down to the humblest itinerant in the remotest field, but what will refuse to be silenced by garbled and misrepresented statements, false arguments from false premises, the spleen of disappointed minds, or the devilish inventions and assertions of those who prefer to believe and publish evil of a man rather than good; who make and love a lie.

We do not write thus because we do not believe as these men do, that Joseph Smith was the author of polygamy as the same is believed, taught and practiced in Utah; but because the Reorganization has in its formulas of faith, belief and doctrine, neither affirmed nor denied that polygamy originated with Joseph Smith; for no declaration has ever been made by the church in reference to it. But the position taken from first to last has been, that “spiritual wifery,” “celestial marriage,” “plural marriage,” or polygamy was not, never had been and never could be legitimately a tenet of the faith and practice of the Church of Jesus Christ of Latter Day Saints, the Church of Christ, organized in 1830. That no matter who, or by whom it was introduced, it was not of God, and was just what Elder Marks states Joseph Smith told him in 1844 that it was, a “cursed doctrine;” evil from first to last.

We have affirmed this position from 1860, the date of our connection with the work until now; always and in every place; and further, that neither admitting, nor denying that Joseph Smith, the martyr, had any thing to do, either in teaching, or practicing it, but holding if he did he transgressed the law of God, and broke the law of the land.

What we personally may believe in regard to the innocence, or guilt of the man whom we call father, has nothing to do with the position of the church; the elders think and act upon their own convictions; and are under no sort of obligation to think, believe, or say as we may say, believe, or think; nor are they under any sort of ban, or disability if they discredit, or disbelieve what we do. Some of these men who are now seeking to make capital out of the statements of Elders Isaac Sheen and Wm. Marks, have known what we have now written for years; and because we would not admit what was alleged, upon evidence that we deemed unsatisfactory and insufficient; and would not confess to knowledge that we never had, they have been chagrined, annoyed and vexed, and when they have failed to *compel* us to believe as they did and do, they have turned in spleen upon us and are now trying to blacken and defame the character of Joseph Smith, our father, and charge us with obstinacy, and hypocrisy.

The statement made by Elder Sheen that Joseph caused the “revelations upon

the subject to be burned," rests upon the statement of Brigham Young, made August 29th, 1852, in Salt Lake City, and that alone. Joseph Smith's only wife, Emma, repeatedly stated that she never saw, and never burned any such document; no one else has ever been named as connected with such burning, if any was done; therefore Elder Sheen made the statement he did concerning such alleged burning without knowledge, and upon insufficient evidence.

We are aware that some, perhaps many, of the readers of the HERALD dislike to see any part of that journal taken up with Utah, its people or its affairs; and much more dislike to see any discussion, or reference to polygamy in its columns; but, we believe that as a church, occupying the position which the Reorganization does towards the Utah Mormon Church, it is the duty of the HERALD, not only to keep its readers informed in regard to what is taking place in Utah, but to expose to careful examination whatever may be said, or done by the church there, which we assert has fostered an error grave in its results temporal, social, spiritual and religious, that in any way may tend to recall the honest hearted among them to the truth of God. As an individual we can make no apology for the course we have taken; either in writing, or speaking; except that we deemed it to be our duty so to do.

#### COWDERY LETTERS.

WE now have on sale the Cowdery letters, nine in number, printed in pamphlet form and neatly bound in colored paper, price, 8 cents each, and 75 cents per dozen; or, unbound, 5 cents each and 50 cents per dozen, all postpaid within the United States and Canada.

These letters were published in the *Messenger and Advocate* at Kirtland, Ohio, in 1834-5, and contain most valuable matter in relation to the calling of Joseph the Seer, the discovery and translation of the Book of Mormon, the angelic bestowal of the priesthood, the organization of the church, matters of doctrine, historical facts, prophecy, etc., etc. Oliver Cowdery was eminently qualified for the service he did in writing these letters, for he was intimately associated with the Seer from April 15th, 1829, being his scribe when translating the larger part of the Book of Mormon, received the angelic ordination to the priesthood at the same time with the Seer, was the first person to receive baptism and ordination at the hands of the Seer, became "the second elder" and "apostle" in the church, and, in due time, one of its first presidents, was immediately connected with the organization of the church and setting in order its priesthood, and was therefore competent to perform the duties of an "apostle" in respect to the matters of which he treats in these letters.

It is important that the ministry everywhere have these letters in the portable and convenient form in which they are now presented, so that they may always have at hand the valuable information con-

tained in them to aid in their labors. It is also important that the membership have them for the information and instruction they contain relative to the Lord's "marvellous work," and likewise that they be placed at any early time in the hands of the honest investigator, for his learning and profit.

#### EDITORIAL ITEMS.

THE twenty-second annual session of the Iowa State Horticultural Society will meet in Des Moines, January 17th-20th, 1888. The best arrangement possible will be made for hotel and railroad rates for those attending it.

For want of room we have to abbreviate letters or throw them in the waste basket. Besides this, we do not print some articles for the same reason. We intend to use wisdom in these matters and do for the best as we see it; and we hope all will feel reconciled, for we strive to know what is for the best.

Bro. Levi Cheney, of Kent, Illinois, has sent to Bro. Metuaore, Tahiti, a lot of cards to be distributed among the children of the native Saints in that far off land. We anticipate that Bro. and Sr. T. W. Smith are by this writing in the Australian Mission, with Bro. Joseph Burton, doing service for the Master; and if so, it will be the part of Bro. Metuaore to look after the presents sent by Bro. Cheney. Quite a lot of sea shells of different sorts, have been received at Lamoni, sent by Bro. and Sr. Smith, to various persons here. The shells reached their destination and have been given out as directed by Bro. Smith in his letter concerning them.

Bro. Wm. Johnson, of Dawson, Texas, recently baptized, says: "I am living where there are but few Saints—myself, wife, and another sister and brother—but I am perfectly satisfied that I have united with a cause that will save us if we prove faithful." The ministry in that region should aid Bro. Johnson and others in their isolated condition when they can.

Bro. F. Needham writing from Macedonia, Iowa, under date of November 18th expresses astonishment at the "false statements" he finds in Rev. Lamb's book against the Book of Mormon." He says Brn. Hansen and Foss are holding meetings there.

Bro. Morris T. Short wrote from Lyons, Walworth county, Wisconsin, November 24th, that he was still holding forth at that place and East Delavan, notwithstanding a strong effort had been made to keep him out of the meeting house at Lyons. Bro. Short finds it to be very difficult to gain much of a hearing in that region, because of the fact that here was the strong hold of Strangism, during the palmy days of that institution. That phase of Mormonism had left a deep, and dark stain, which it will take years of patient and persistent labor of God-fearing men to efface. We regret that an overflow of letters compels us to leave Bro. Short's letter out, together with one from Bro. M. R. Scott, one from Bro. C. F. Pratt, and one from Bro. I. N. Roberts. From Bro. Scott's letter we learn

that at the time that Bro. Harbert Scott left us and attempted to expose Mormonism, it was stated that the Rorganized Church would not dare to meet the Christians any more; but after the affair had had time to quiet down some, Bro. Moses Scott offered battle, presenting the following proposals to both the Rev. F. M. Brock and the Rev. Hutsell. Both propositions remain unnoticed up to date of writing. "Is the church of which F. M. Brock is a member the only true Christian Church, and is it identical with the New Testament church, in point of doctrine and organization? F. M. Brock affirmative. Are the gifts of the Spirit as mentioned in first Corinthians, 12th chapter, attainable? M. R. Scott affirmative."

Bro. A. J. Cato was at Silver Hill, Arkansas, November 23d, doing what he could, trying to get the branch righted up. He reports many calls from all quarters, a few only of which he could fill.

Bro. J. J. Cornish wrote us November 25th from Brown City, Michigan: "I baptized one more at Farwell, yesterday. Everything goes well here."

Bro. John Eames writes from Santa Monica, California, November 21st, stating that owing to failing health in Wyoming, he has located at Monica, and is keeping a hotel there. It is called the Cliff House. He holds services each Sunday in his dining room, and is blessed in them. He bears strong testimony to the latter day work.

Bro. A. H. Parsons wrote from North Branch, Kansas, November 16th, saying, "We added two more to our numbers by baptism the 15th inst."

"We would be lost without the HERALD. It is always welcome,"—writes Bro. D. W. Clow of Davenport, Iowa, of late.

By letter from A. H. Smith to Bro. H. A. Stebbins, dated at Crystal Lake, Minnesota, November 29th, we learn he held a series of meetings in Poland township, Buena Vista county, Iowa, and baptized five—Manly W. Hartshorn and wife, F. G. Hartshorn, Elbert A. Smith, and Effie A. Cook.

#### THE DYING "STAR."

THE clipping below which we take from the *Desert News* for November 22d, tells of the extended decline of the once powerful British Mission and its organ the *Millennial Star*. P. P. Pratt founded that paper in May, 1840, and it continued to increase in its influence and circulation till about 1852-3 when polygamy Adam-God, the human generation of Christ, and kindred abominations, began to be promulgated through it. Since then it has gradually declined in worth, numbers and influence, till now its death-wail sweeps across ocean, plain and mountain to Utah.

At one time its circulation reached about 50,000 copies, weekly. Now it is insignificant. Apostacy from God's ways has caused this. "How are the mighty fallen!"

#### THE "STAR."

THE current volume of the *Millennial Star*, published at the Latter Day Saints' publishing and emigration office, 42 Islington, Liverpool, will

conclude with the year. We are reminded by a paragraph in the latest number to hand that the list of subscribers has been largely reduced on account of the ranks of the Church in the British Isles having been gradually thinned by emigration to this land. It is an exceedingly useful and capably conducted periodical, and it is important that it should be self-sustaining. This will be out of the question if an adequate number of subscribers are not maintained. There are thousands of people in this Territory who should take a lively interest in the British Mission, from personal association as well as from a desire to see the work of the Lord prosper everywhere. The price is low (six shillings and sixpence for the year or five shillings and fivepence if mailed every alternate week instead of weekly) and we take pleasure in supporting the idea embodied in the following from the latest number received:

"We trust that our many friends in Utah and elsewhere, together with the Improvement Association and others who are interested in the Gospel work in these lands, will aid us to continue publishing by subscribing for the *Star*."

#### EXTRACTS FROM LETTERS.

Bro. James Whitehead wrote from Alton, Illinois, November 20th:

"We had an excellent conference in St. Louis, the first Saturday and Sunday in October. We enjoyed much of the Spirit of God, and felt exceedingly happy. Three weeks later I went to Belleville; had a good time, had great liberty of speech; spoke Sunday and Monday evenings. On the thirteenth of this month I visited Cheltenham branch; had an excellent time; spoke twice on Sunday; felt much of the Spirit of God. The children of the Lord felt well."

Bro. W. R. Armstrong writes from 47 Greenhill street, Manchester, England.

"We are pleased to hear that the heaven is working in your locality and we can say the same here. Two Sabbaths ago while other brethren and myself were being set apart for the purpose of carrying the work into other parts of our city; the Spirit was present with marvelous power and melted all to tears both young and old, promising blessings that filled us with joy. The divine presence was certainly among us. On Sabbath last a Methodist local preacher who came to our services told us that he felt we were the people of God, and signified his intention of accepting the gospel. There are two or three more to be baptized in a few days. I feel that it is a great privilege and honor to be a minister of Jesus Christ, and requires a high standard of living made possible by walking as the Spirit directs. The ecclesiastical structures of this country are crumbling, and Romanism is in many places gaining ground. No doubt she will in time become our chief opponent. They shut their doors rather sharply now when we call with tracts. Our prayers ascend daily for brethren Joseph Smith and W. W. Blair; indeed all who are laboring for "Zion's weal" that our heavenly Father may sustain them.

Bro. Henry Green in a late letter says:

"Bro. Caffall was with us in October, and we had the Christian church for him. In Netawaka he had the Congregational church. He preached four times in each, the people seemed friendly, and some manifested a desire to get tracts to read."

Bro. Andrew Weeks, of Grimes, Iowa, renewing his subscription for the *Herald*, says:

"The *Herald* is a great help to me. I sometimes think I could as well get along without the gospel as I could without the church publications. This latter day work is most dear to me, and my hearts desire is to live faithful to the end. I have received many testimonies to the truthfulness

ness of the work, and I know the gospel is the power of God unto salvation to every one that believes."

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"When snow-flakes o'er the frozen earth,  
Instead of birds are flitting;  
When children throng the glowing hearth,  
And quiet wives are knitting;  
While in the fire-light strong and clear  
Young eyes with pleasure glisten,  
To tales of all we see and hear  
The ears of home will listen."

63 Pigot St., Greenheys,  
MANCHESTER, Eng., Oct. 31st.

Dear Sister Frances:—My husband and I joined the church about three years ago, and I feel thankful to God we were brought to the truth, for I know it is truth. I am a young mother and the Home Column teaches me many very good lessons. I have a little girl five years old and a son nearly twelve months old. I do feel to ask all my brethren and sisters to pray for me that I may bring them up in the straight and narrow way. I have a great deal to thank God for, chiefly because He has often restored me and my little ones to health and strength. The last time my little girl was very ill she asked for the oil, saying that God would make her better, and thoroughly believes He did so. With regard to the little boy I pray that he may be spared and that he may grow up a true servant and minister for Jesus Christ. I have a nephew who has just gone out to Melbourne, (Australia), who I hear is engaged in surveying a railway there. I never had an opportunity to present this glorious and true gospel to him, but I constantly pray and hope that some of our missionaries over there, may through God's goodness find him, and bring him into the fold. His name is John Wm. Wright, and he is from Macclesfield, where his father is at present, Borough Surveyor. I pray that God may take care of him and bless him. It would give me the greatest joy I know of to hear he was assisting in this good work. Again beseeching all of you to pray for me and mine, that we with you may be kept steadfast on the rock,

I am your sister in the gospel,  
MARY ALICE MATHER.

Dear Sisters:—Sr. Eleanor's letter, of August 27th on the subject of dress, was to my mind exactly; next comes Sr. Emma, with her rays of light, and my heart responds "Amen." So thoroughly does she express my ideas and opinions she couldn't have done it any better if she had known me and what my opinions are. Now I wouldn't be afraid to say that when Sr. Emma gets through with that "dear cheap" dress of her's there will be enough good stuff left in it to make some poor little girl one; and I know she will make it and give it to her, for I think I can read just that much of her heart. Some seem to think we should not use our column for such stuff, but put it to a better use. I believe, if I remember right, that is just the purpose to which our Home Column was intended, that we might exchange our views and opinions upon matters and things, and come to a better understanding in regard to that which we have to grovel with here upon the earth.

There is a point that has long since been

reached, and should be laid aside by us as a people, and that is imitation. Do not misunderstand me; there are many good things that are worthy of imitation, but the point I mean is, where every woman wants something in order to be like somebody else. We should aspire to that which will lead to originality, something noble and truthful; and this desire would work its own fulfillment; and towards this point every woman should labor, who thinks her own thought and strives to put it into her belonging. In dress, as in other things, it is only best to do what is within the compass of our own means and resources; and as long as equality has not been reached let us begin to use our own good sense and power of discrimination in regards to our dress. The ancients dressed just as fashionably in their day, according to their customs, as we do to-day and I presume, had their extremes; and I have not the least doubt that the children of God, those who were walking in nearness to him, and living up to their privileges and duties, knew just where to draw the line of distinction; and so will we, sisters, if our hearts are right before God and we are keeping his commandments, there will be no room in our hearts then for the seeds of wicked pride laying in embryo, awaiting their chance for development; but there will be a spontaneous outgrowth of grace and beauty in our every word and act. We shall not be looking upon this sister with envy because she is a little better dressed, and be ready to call her vain; nor will we look with contempt upon another because her poor body can display nothing but a five cent calico dress. It is the heart which is at fault, my sisters, and not the dress. When we cease contrasting ourselves with some poor publican, and be more ready and willing to contrast our own unprofitable lives with our blessed Lord and Master's, we shall show the world that we are striving, at least, to walk in the light that we profess to have received. As light stands for knowledge so darkness stands for ignorance. "Let the beauty of our garments be that of our own hands,"—we need not go to the dictionary to define the word beauty; we can see the meaning before our eyes. Is not God the great artist of this beautiful world of ours? He builds and beautifies the flowers that bloom; he shapes and chisels the golden chaliced lily that floats upon the lake; he fills the waving grain-field by building up each individual stalk; he gives the sky its peerless blue, the meadow its emerald, the lake its silver, the cloud its tint, and the human cheek its blush. This earth of ours is full of beauty and life because it is full of light. Things around, upon which the light is poured, can not help but live, and assume the forms of beauty. Then let us transfer our thoughts from the physical to the realms of the spiritual. If we as Saints are filled with that spiritual light (and it is our privilege to be) and have the love of God in our hearts, this spiritual light will, and must, act as the physical light acts; it must produce spiritual life and beauty, and it does; it assumes a form, and works itself out in moral and spiritual graces, and in noble traits of character, each one of which is a separate beauty. There will be seen blossoming out of a Godly Saint, such beautiful thoughts, noble acts, heavenly virtues, deeds of sacrifice and of love, holy principles, lofty aims and Christ-like characters. When the light of heaven falls upon the soul and when the soul lives in this

light, then all these things are produced; and those who continue to walk therein will walk in safety, for it will show us the stumbling blocks, and warn us of the snares laid by the wicked one, that we be not overcome.

There is one clause in this letter that some of my sisters may find fault with, and that is, I claim our clothing demands thought. I am well aware it is said, "Take no thought for your raiment;" but I can't get it into my head that that passage was ever meant for me, for I fail to see wherein I could get along without thinking, under my circumstances; for let me tell you, sisters, I know what poverty is, and have been blessed with more old garments, than new; (thank God for them); and how often has my mind been taxed to know, if I could, after all my trouble, get the required garment, or no. In the first place I must pick the old one to pieces, cleanse and renovate it and darn up the imperfections before I can cut out the garment and make it up; now if this doesn't require some forethought and management I fail to see it.

Oh "Aunt Patience," don't tell every body how poor you are; it lowers you down you know; make them think you are better off, whether you are or not. Is that so? Now doesn't that savor a little of one kind of pride? I think it does. Well, I have an elder brother that tells me he once had not even a place to lay his head; surely none were so poor as he. Was he ashamed to tell it? I think not. Then why should I be. I tell you, sisters, there is one kind of pride we need, and another we don't need; and when we can find out the difference between the two, I think this dress question will be settled. Well I suppose it is time for me to close, or some of my sisters will be saying "Its a good thing "Aunt Patience" doesn't come but once or twice a year. God bless you all; and help us to see eye to eye.

AUNT PATIENCE.

PORT GREVILLE, N. S., Oct. 30th.

Dear Sisters: I read your letters with a great deal of pleasure, and am profited by them. I often think when reading them that I should like to be able to write something to help and encourage others; but feeling that I have not the ability, I keep back, yet probability there is not a sister that writes but feels the same; still in every letter there is something good, something that we need knowing; thus we weak ones feel encouraged to write our thoughts. I have been much interested in the different opinions of my sisters in the matter of dress and personal adornment. Sr. Emma's views are much the same as my own, but perhaps that is nothing more than natural, she being my sister in the flesh; but there are others who have written, whose opinions are about the same. We all should encourage neatness and cleanliness, and discourage useless display; and as our minds affect our faces, let us try to be cheerful and happy, so that our faces may reflect the same. I know that it is not always easy to appear cheerful. We all have our daily trials, some greater than others, and at times get almost discouraged; but we all have the same kind Father to go to for assistance, and some of the sisters seem to receive such help and manifestation of his regard for them that I should think they would never doubt again. Such has never been my experience, yet I am trying to live faithful, and hope to be able to reign with the Saints upon the purified earth.

Living so far from Saints, we were much helped by the visit of our brothers, Elders Briggs and Sheehy. May God bless them; and may he send us an elder soon that can stay longer.

Your sister in the gospel,

IDA LAYTON.

LONDON, Ont., Nov 8th.

Dear Sisters of the Home Column:—Seeing the request of the young sisters, in the *Herald*, I thought I would devote my spare time in writing to you. Although a stranger to all but a few of the saints, (and one out of a large family bitterly opposed to this Latter Day work), I am not to the God of Israel. Like Ruth of old, I have said, "Your God shall be my God and your people my people." It is a little over three years since I obeyed the gospel in its fullness, and I have proved wherein God has said, if we obeyed His gospel we should know of the doctrine; and I know by divine revelation that it is his work, and that eventually it will subdue all things, and prove to be the plan God has laid down for the salvation of all the honest in heart who will obey it.

I have many trials yet the blessings too are great; and if we could only see that all things are working together for our good, we would count them as light afflictions, and rejoice and be glad in the Lord. We are apt to forget that it is an individual salvation, and by our own works we will stand, and by them also we shall be judged. Since I obeyed the gospel I have wondered how it was I could not understand the Scriptures and believe as I do now; every word has a new meaning to me when read with the light I now have; and I thank God with my whole heart for this Latter Day work, and for the hope I have of one day entering into the rest prepared for the children of God, where we shall be as one family together, not scattered and unknown to one another as we now are, but where we shall know as we are known, and where trials and temptations will not assail us, where all shall be joy and peace, and we shall be forever with the Lord.

God has said we shall not be tried more than we are able to bear; and we should not think it strange when fiery trials come upon us and we are in heaviness if needs be for a season through manifold temptations, for they are to test us; and if we could see and judge God's ways in the light of our own reason, where would be the trial of our faith, so precious in His sight? We very often forget the great and precious promises that are given to us if we are faithful and bear all things with patience. It seems hard at all times to be humble and to keep our will in subjection to God's will; but He has promised to give us strength as our day, and the Lord is not slack in his promises, and will help us to overcome all that lays in our path. My heart swells with love and gratitude to God for the privilege of obeying His Gospel. I love it. It is dear to my heart. There is naught in this world can compare with it; and as I strive to live right before God. I have His Holy Spirit with me to strengthen and comfort me, and also the peace that passeth all understanding.

I long for the coming of my Lord and Master. May we all be ready and watching when the day of redemption comes, that not one who has rendered obedience to the command of God shall be missing. God grant, that if we should

never meet in this life, we shall in the life to come. At times I feel discouraged and alone; for since I became a saint I am a stranger to my brothers and sisters, and an alien to my mother's house. "When thy father and thy mother forsake thee, then the Lord shall take the up." Of a truth He has done so, and helped me and made me willing and glad to leave everyone for His sake and the Gospel's. I can say with others, "With joy I remember the dawn of that day, when led by His Spirit the truth to obey." All that I have to regret is that I have not lived as faithful as I should have done. I had grown careless and indifferent, by neglecting prayer, which is, as many can testify, the greatest help and blessing to us in our daily life; and instead of being strong in the Lord when I had need of strength, I was weak and therefore easily overcome; but, thank God, I have been roused to a double diligence; and I want to live and be a saint in deed, as well as name, and show by my daily life that there is a reality in this religion.

The time is short, and though our elders and Saints have to pass through many dark and gloomy days while defending the truth they represent yet:

"Sow thy seed; be never weary.

Let no fears thy soul annoy;

Be the prospect ne'er so weary,

Thou shalt reap the fruits of joy."

SISTER GERTIE.

#### HOME COLUMN MISSIONARY FUND.

Sr. Kate M. Davison, Lockhartsville, N. S.	31
Sr. Mary C. Ode, Newark, Dak.	1 00
Sr. A. C. Witter, Argenta, Mont.	1 00
Sr. A. R. Shirley, Utica, Neb.	25
Sr. Josephine Poling, Aurora, Ill.	1 00
Sr. Annie Harlow and family, Perkins, Cal.	3 75
Sr. Sarah C. Ayers, Xenia, Ills.	28
Sr. Mary Robinson, Ferndale, Cal.	62
Sr. Ella Dudley, Ferndale, Cal.	38
Sr. Mary Chatburn, Harlan, Iowa	75
Sr. Annie Hill, Omaha, Neb.	1 00
Sr. Minerva Hammer, Allendale, Mo.	50
Sr. R. Crompton, Lowell, Mass.	1 00
Sr. Alice P. Dancer, Wilton, Ill.	3 30

ERRATA.—In the *Herald* of November 26th Sr. Anna Wilson, Nebraska City, should have been Anna Nielsen.

LAMONT, IOWA, November 30th.

## Correspondence.

BELLAIR, Ill., Nov. 26th,

Brn. Editors:—The debate that I wrote about before between Bro. I. M. Smith and Elder W. H. Bird of the Christian Church, (so called) is over. It went off satisfactory to our friend, and made more friends for us and the cause we represent. The issue was upon the claims of the two churches. The arguments of Mr. Bird were a rehash of Clark Braden against E. L. Kelley, to the disgust of most of the audience. They then backed down on second issue, which was the calling of Joseph Smith and the coming forth of the Book of Mormon. The discussion was held three miles south-east of Bellair, where we never had preached. They were afraid to have any further discussion before their people, as we were informed; some of their members acknowledged that they believed in the baptism of the Spirit; and another, there certainly was power in the Holy Spirit yet; hence their fright. There were fourteen of their preachers present, and not one in the whole number would negative Joseph Smith being a prophet of God, when offered to

them; although some of them were champion debaters. One of the best said he would come down and debate the same propositions debated here, before our church; and we agreed to discuss it with him at Brush Creek, Wayne county. It is to be about February or March. There seems to be a good feeling at Bellair, several "almost persuaded."

I will remain here till Tuesday of next week, Bro. Smith going to Greenup, Cumberland county, to preach a few days. O, that the Lord would send more laborers into the field. Hoping to continue faithful in my calling and steadfast in the faith, I am as ever, yours in the covenant,  
G. H. HILLIARD.

SAN FRANCISCO, Cal., Nov. 10th.

Bro. Joseph:—Some time ago Bro. Geo. S. Lincoln wrote you of our going to administer to a young lady member who was suffering from loss of memory, as her mind became bewildered, she had fits. The brother stated that we went, but added that he had not heard what was the result. To tell you of the result is the object of this letter. The night before and in the morning I made special mention of her in my prayers. We met at the appointed time. We then laid our hands upon her head. I was asked to make the prayer. I did so, and thank God, He heard and answered, for she is well and has been ever since. Our branch is doing well.

May God bless you and give you strength to honorably fill your high and noble calling, is my humble prayer.  
C. A. PARKIN.

MAGNOLIA, Iowa, Nov. 24th.

Dear Herald:—It is always a pleasure to hear of the prosperous voyage which the ship Zion is having on the stormy ocean of life. It does not detract from that pleasure even when we hear of her safety and success among the breakers, when the storm is wreaking its force upon her sturdy timbers, for we only watch with "bated breath" and anxious hearts the out-come, filled with ever increasing confidence that the great pilot—"the Captain of our salvation" is still at the helm, and we therefore should have no fears for the issue. The crew may revolt, or jump overboard and take to their own little shaky crabs, but their places are promptly filled, and the grand old craft sails on more proudly than ever, increasing her speed in spite of their opposing efforts. For fifty-seven years, aye, ever since the stripping Joseph was first commanded to sound the gospel trumpet for volunteers to "man the ship," the breaking waves of persecution have dashed with all their force upon her; and sullen, secret opposition has doggedly sought to impede her progress and blast her every hope by base misrepresentation and brazen falsehood.

Often have numbers of her crew deserted her because she would not answer to their demands when they have sought to turn her from her true course. Once, at least, in her storm-tossed career, nearly all her crew united in tearing down her glorious standards, trod them beneath their feet, and raised in their stead a filthy, blotched, corruption-stained polygamous rag, and sought to cover their black designs by inscribing on its lust-blackened borders the name of the first mate of the vessel who had fallen a victim to the deadly hate of the avowed enemies of truth. It seemed at this crisis as though the gallant ship

had for once stood still, as though shocked at their perfidy and horrified at the base violation of her sacred decks. But under the hands of her great Pilot and Commander she quickly asserted her right, and another crew was quickly provided, with a first mate who, like his predecessor, was determined to honor his Commander, come life or death, come weal or woe. From that time she has gallantly pressed on, though her pathway in the mighty waters has been filled with obstructions high, and deep, in the shape of false doctrine, foul practices, and murderous efforts, under the misnomer "Mormonism." Indeed, almost every form of delusion, and every species of fanaticism has sought to fasten themselves like barnacles upon her hull in order to render her destruction complete. But they have been beaten off, and as they fell her speed has increased; and every struggle against the wrecking storms only develops her power and proves her ability to stem the angry tide, giving renewed assurance that she will ever outride the storm. Thanks to the wisdom, love, and goodness of our great and never-failing Pilot and Commander, Jesus Christ.

We were treated the other week to an angry gust from the Whitmerite squall, through W. P. Brown, David's "man Friday." I only heard him one night. I have heard numbers of Anti-Mormon lecturers who seemed to have raked all the filth that lay between Billingsgate and the gates of hell, and piled it in one hideous heap, and then called it Mormonism; but the filthy palm belongs to Brown. He seemed to be choked with the filth he was peddling around and laying at the door of the Martyr and the Reorganized Church. He finally left in disgust, finding no one to swallow his filth, except the one or two who had invited him to come. Bro. McDowell ably exposed his weakness, and in a gentlemanly manner refuted his charges by the light of history and God's word. There was one thing in this "great gun" of "Whitmerism" that was rather amusing. He come claiming to know whereof he affirmed, and perfectly satisfied that he was right and the Reorganization wrong. Yet in his opening prayer he told the Lord how he and McDowell were opposing each other, both claiming to have the truth and yet so widely apart; and then, strongly emphasizing his words, he begged the Lord to manifest *which was wrong*. If he, Brown, was in the wrong, the Lord was to strike him right then with a heavy bodily affliction; and if his opponent was wrong he was to receive the affliction. I noticed McDowell was always abundantly able to come to time, and continued in splendid trim. But I noticed Brown had to drink very often, either to keep his courage up, clear the cobwebs out of his throat, or, what appeared more probable, to fill up his time; and it was said he had a restless night. I thought Brown was a hard drinker, but as our deacon furnished the beverage, I think it was only water. But imagine a man who claims to be sent of God with a message, and then when he is telling the message, wanting a sign in the shape of some terrible affliction to prove to him that he is wrong, if he is wrong, or that the affliction may rest upon his opponent if that opponent should be wrong! If he was sincere in his claim that he knew he was right, then he was hypocritical in his prayer. But if he was sincere in his prayer, his claim to being right had no foundation in fact. In either

case his trumpet gives an uncertain sound. Poor Brown!

Since the Reunion I have continued to labor in the Little Sioux district among the rural population who seldom hear the gospel because elders seldom visit out of the way places, and the people are not sufficiently interested to travel several miles to towns where preaching might be heard. My audiences have been small, but very attentive and some have manifested good interest. I have been blessed in my labors with divine assistance, and I receive it as an evidence that the Lord accepts my efforts, whether the people accept the truth or not. One thing is evident, prejudice among the masses is being broken down, and possibly some "Apollos" may water the seed I have sown. Last Sunday, after preaching in Woodbine in the morning, a prominent lady came forward and desired baptism. In compliance with the law of God I administered to her the sacred rite, and after preaching in the evening she was confirmed. At the close a gentleman enquired of brother Kibler if there was any set formula by which members were confirmed. Brother Kibler informed him there was none, but that each officer sought to be directed by the Spirit of God. The gentleman declared the ordinance of confirmation to be a beautiful one. Brother W. C. Cadwell and the writer administered.

When I arrived home on Tuesday, I found a summons awaiting me, to go the next day and preach the funeral sermon of a young man who had committed suicide the evening before. I have preached several funerals of late, of persons both in the church and out, but this was the saddest of all. Here was a young man in the flower of life, not yet twenty-one years of age, who rushed his uncalled spirit into the presence of God! Of course the family were in deep distress; his aged father bowed down with unutterable grief; for this young man was the pride of his old age. When I enquired what could have been the cause of the terrible act, the old man, through his blinding tears, and in a voice choked with anguish said: "It can all be summed up in one word—*bad company*." He had been baptized about one year ago, I was told; was always exemplary until of late; he had yielded to evil associates, and this was the terrible end. Will the young men and women of our church take warning? Do they need any stronger evidence that "evil communications corrupt good manners?" "Hear then, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous, eaters of flesh; for the drunkard shall come to poverty; and drowsiness shall clothe a man with rags. Harken unto thy father that begat thee, and despise not thy mother when she is old. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it; pass not by it; turn from it; and pass away."—Proverbs.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the Lord; and in his law doth he meditate day and night. And he shall be like a tree by the rivers of water that bringeth forth his fruit in his season; his leaf shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor

sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."—Psalms.

May these inspired precepts sink deep into the hearts of the young everywhere, and may their feet ever be found in the path of wisdom. Prospects in some parts of this field bid fair for additions to the church, and I trust they will be such as shall be saved. I am satisfied we should be more prosperous as a district if we were more faithful to our covenants.

CHARLES DERRY.

LITTLE PRAIRIE RONDE, Mich.,  
November 18th.

*Editor Saints Herald:*—We have been endeavoring to stand by the beautiful banner of Christ, at this point for eight evenings, and have been made glad to watch its streamers float majestically in the breeze, and still gladder, to see some enlist under its all encouraging fold.

On Wednesday, 16th inst., we led into the waters of regeneration four noble souls, all heads of families. More are believing and will evidently unite soon. Have held some bright services here.

Bro. Kelley, since conference, I feel strong.

LEONARD SCOTT.

SAND BEACH, Mich., Nov. 20th.

*Dear Herald:*—I am young in the cause, but have a great desire to serve God and to see the work go on. I was baptized two years ago last August by Elder J. J. Cornish. I can say with a great many more that I know this work is true. I belong to the St. Thomas branch. We are striving to live a godly life, and to stand for the truth and do our Master's will, and are blessed many times by the good Spirit of God when assembling ourselves together in our little prayer and testimony meetings.

Your sister,

MARY E. BARRS.

CLINTON, Iowa, Nov. 18th.

*Brother W. W. Blair:*—As I ordered some more of those noble little messengers, the Voice of Warning, I will say that, in my estimation, the Voice of Warning is as good a work as we have in the church. I know some who were convinced of the truth of our claims without ever hearing a sermon, just by reading that book.

Since I last wrote I baptized one more in Jackson county, and two more in Cedar Rapids, all of the best society, and still more investigating there. Brother and sister Hills have moved from Cedar Rapids to Missouri. I have not heard from them since their departure. I miss them from there. Brother and sister Batchelor have also gone to Independence, Missouri. Their letters will soon follow. I had some opposition while at the Rapids, but that is good to waken one up. I want to return there as soon as I can. The brethren will try and get the United Brethren Church for me. Brother Maitland and I are holding a series of meetings here, and quite an interest is manifest. I rejoice to know that the Clinton branch is on the rise. If all the Saints of the branch had heeded the advice and counsel given them years ago, which they now see the necessity of complying with, and do comply with, much, yes, all the troubles and trial they have passed through, would have been avoided. May the good work of reconciliation go on.

After we close here we want to step just over

the line into Illinois, where old Bro. Dumbauld lives, who was baptized at the late Reunion, and preach some there. I hope it will not be looked upon by the Illinois brethren as an infringement. I don't know under whose jurisdiction the field is, so I beg pardon for any intrusion. I feel like going on in the work.

Your co-laborer,

J. S. ROTH.

EAST DENNIS, Mass., Nov. 17th.

*Editors Herald:*—We are glad to hear of the success of the Lord's work through the *Herald* columns, and of the good and profitable reunions in the west. It has been my hope that we might be possessed of a portable tabernacle, or tent, in this New England district, for I am satisfied that benefit to us could be had, and people that cannot otherwise be reached would hear the gospel of salvation.

Bro. Briggs' presence has been most profitable, his advent among us timely, and his counsel and instruction an absolute necessity to the removal of stumbling blocks and to the preparing of the way for safe and permanent building. I feel encouraged in the prospect before us—not altogether because of numerous additions by baptism—but because we are getting ready for the great work assigned to us by the God of heaven. There is great need of able ministers of the Spirit—as well as of the letter; and to minister in spiritual things is, or should be, a careful, prayerful, wise, discerning service. Self-poised, high above not only men with their blandishments, should the servant of the most High stand, but with wisdom born and nurtured perhaps only by hard and bitter experience. He should be able to resist the infinitely more subtle approaches of those deceptive spiritual forces against which we, as no other people in the world, are called to stand. To handle wisely and safely a revelation from Almighty God, or to be always able to discern some of the skillful counterfeits that the devil is trying to circulate in the church and succeeds in palming it off upon the saints, sometimes, I fear, is to progress from our present stand of attainment.

"Remember that that which cometh from above is sacred, and must be spoken with care and by constraint of the Spirit and in this there is no condemnation". D. C. 63:16. "The spirits of the prophets are subject to the prophets." I Cor. 14:32. But oh, when spirits are submitted to without discretion and begin to handle the prophets, what terrible work has been made! How hard a task for presiding officers "to conduct the meetings as they are led by the Holy Spirit," when there are men, women, and spirits especially, that don't want to be conducted that way? And instead of a desire to acquire knowledge—and faith which comes by hearing—the better gifts of wisdom and spiritual understanding—there is nourished a morbid craving for a sensational and hair-raising revelation that jars the earth, confuses the senses, but really elevates no one. "Thus saith the Spirit," was the quiet manner in which the Lord addressed his people in his last counsel to his church through the appointed source. Shall this lesson of modesty go unheeded? While it is true that God hath bestowed more abundant honor upon the uncomely parts of the body (church) of Christ, it must be remembered that it is because they needed it, and God is best honored by his own

appointments, whether men are or not. Self-acquired possession is sometimes better, more appreciable, and longer retained than "gifts." "Have salt in yourselves," said Jesus. "I give unto you to be the salt of the earth," I T. Wise instructions from those upon whom God and the church in its experience and wisdom has placed responsibility and commission, and "first" in the church as counselors to regulate and to counsel, and "for the perfection of saints," will prove as salutary and bring about that unity of purpose necessary to permanency and stability and to our growth as a body, as a super-abundance of "gifts" before we have been taught how to properly and safely use them. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that gifts," etc. Are all apostles? Well, no; but there are a good many exercising the functions of an apostle. And in the absence of a head the feet have been carrying the balance of the body into unlawful and unprofitable places in the past; nothing is more clear to my mind than this; and the revelation of God last April was given because of its need. Oh, that God may endow those men with wisdom from on high and fill them with a perception of the needs of Christ's church which he has purchased with his own blood, and a zeal that will answer to the demands of Zion's great cause, is my prayer.

The Holy Ghost and its gifts should be made to honor, and not to dishonor the name of God and the highest conceptions of him. If it is the only representative which Jesus Christ could allow to take his personal place and presence, any influence that lowers this standard of wisdom, patience, prudence, and exaltation of character, should not be allowed as guests in our hearts and lives, to preside at our sacramental feasts, our social service, or the preaching of the word. May God bless the Saints of the Massachusetts district, that jealousy, strife, or unlawful emulation may have no place in our midst; and that what we have suffered and are suffering for the word of God and the testimony of Jesus Christ may not have been suffered in vain in the day of the Lord Jesus.

I am writing at the home of our faithful brother and sister Sears, who with their daughter and nephew were baptized last spring when I was here. God in his goodness, and as a seal to our ministry, has kept his covenant made through his servants. I have been anxious about the work which has been planted here. I find the seed sown has not all fallen upon stony ground; many are satisfied with our testimony. Pride, the world, and other causes hinder. But sheaves are coming; one good soul earnestly desires to unite with us, but I hear this morning that her husband has forbidden her food if she attends our meetings any more. He belongs to the "Reformed" Methodists, I understand. More reform is needed! Her son is in the church, and they naturally feel sad over the excessive zeal and piety that furnishes "sanctification" by other methods than "through the truth," and prevents the exercise of constitutional liberty in the household.

We are to open to-night in West Brewster—a new field—and have applied for the church and been refused by the "Holiness" church directors, or "New Lights" as they sometimes call themselves. A dissatisfied but liberal-minded church member has opened his house, however, and says

he will have the preacher there sure. I hope so, but don't believe it; for he isn't acquainted with the "liberty" of that class of men as I am.

I am at present in charge of the Providence branch, and shall have to look after it, I suppose, as it is the largest branch in the district, especially if I am to be made responsible for failures. Am glad to be able to say, however, that so far the Lord has stood by us in fulfillment of clear predictions made to us for our encouragement, I suppose. Five worthy souls have been added by baptism since our Providence conference; increased attendance; strangers interested; spiritual blessings multiplying—these are the evident signs of God's approval.

November 18th.—Our meeting last night at West Brewster was a success; found the house full. The minister was not there, but the good Lord by his Spirit was, and we felt just splendid in the illumination, and quiet, but sure and holy confidence guaranteed to the servants of God. Many friends were made for the cause, and there was a cordial welcome and hearing promised for our return. Brother Briggs is now in Maine with brother Sheehy; we expect his return by Christmas. In the faith,

MYRON H. BOND.

SYRACUSE, Ind., Nov. 18th.

*Brother Joseph:*—We have been reading the *Herald*, Book of Mormon, Doctrine and Covenants, and by prayer and investigation have been brought to the light, and feel an interest in the latter day work. We know of no branch of our faith either far or near, and therefore are entirely excluded from hearing or obeying the gospel as the Bible teaches and we believe. We so much desire that an elder of your faith visit our place soon. We long to hear the gospel in its purity. Any elder or Saint coming this way will find a welcome reception at our home.

Yours in faith,  
MR. and MRS. CANNON.

CLINTON, Mo., Nov. 16th.

*Brother W. W. Blair:*—Just returned from Rich Hill where Bro. Curtis and I have been conducting a series of meetings. Also held meetings at Shobe, close by. Bro. Curtis baptized four—two young men and one man and wife. The interest was grand to the last. There are now twenty-five belonging to the church at these two places. An organization may now be effected.

I baptized Mr. Walker and his wife, near Lowry City, on the 30th, ult., who are of note in the neighborhood, and think they will make noble Saints. Also baptized one at Clinton on the third instant. The Clinton branch was organized a year ago last July with seventeen members, and it now numbers fifty-three—thirty-eight having been baptized since its organization, and two moved by letter. Brother Curtis has gone home for a few days to attend to home affairs. He had been out on a preaching tour for more than two months. I am home for three days, then will commence meetings at Lowry City, holding a few days, then on to Taberville for the 26th and over two Sundays. Brother Curtis will join me there.

Bro. Wells, of Knobnoster, joined us a few days at Shobe and Rich Hill. He enjoyed himself beyond measure. He got to "smell the powder" and didn't know whether he wanted to be a

preacher or not! Brother Wells is in harness and takes no back seat when the work needs a defender. We enjoyed his company highly. Come again, Bro. Wells. I have near a dozen letters to answer to-day, some asking, "Can't you come at once?" and "When can you come?"

"The golden grain is waving,  
Inviting us to reap.  
'No work to do!' Look up and see  
The fields already white;  
No longer sit with folded hands,  
And waste God's precious light."

There seems to be no time to idle away while we hear the "Call for reapers." "Many called; but few chosen," was the burden to primitive Christianity. It is easy to bear testimony that, "I have my shoulder to the wheel;" but I am reminded that "faith without works is dead." The wants of my family may enlist me in their service early in the year; but I hope not to forget my call.

Yours hurriedly,  
I. N. WHITE.

MAY, Neb., Nov. 21st.

*Dear Herald:*—With the passing away of September days, and the dawn of October, all things being duly considered, it seemed necessary and so I reluctantly took leave of Bro. A. H. Parsons and his amiable wife; leaving them to continue meetings at the Elmira branch, to visit Twin Creek and Blue Rapids branches, Kansas. My stay at each being more limited than desirable, both by myself and the members; on my part attributable to the numerous calls, with a desire to respond to all if possible. My travel and labor with brother A. H. Parsons were pleasant, and to me profitable. There need be no collision with representatives of the one faith. Nor will there be, save ignorance or wilfulness, creates it; there may be allowance for the former, but none for the latter. With the imperativeness, apparent to all, to subjugate the carnality and be governed by the divinity; with a recognition of God's holy order and decrees. God has reserved the right to himself to formulate a religion adapted to man's spiritual aspirations, and necessitates delegating authority to man only, to teach, or enforce the same; which involves a necessity for man to discriminate between man's rights and God's decrees; and duty's path, and pursuit—a pleasant yet difficult task, in which, revolting as the thought may be, some will fail. Well may each enquire, Is it I? One distinguishing feature between the Latter Day Saints and the self-styled orthodox is, one is laboring to know the worth of and to teach the old way, the apostolic, the primitive, the Christ-authorized gospel; and the other, by the use of costly edifices, fascinating and bewitching socials, a cultured and salaried ministry to discard it, or substitute something in lieu thereof. The difference being discerned by a few in the theory; but some are waiting to have it more effectually demonstrated practically, through an improvement of conduct, or aspiring to a higher moral rectitude by us, as a religious body.

Some timid, yet well intended mortals, are startled at the idea of an expression of adverse thoughts by representatives of the same faith, and while such should know that such a procedure is often beneficial (when properly done) tending to mental and spiritual development. There is no necessity or excuse for useless delving or soaring to unnecessarily increase their timidity by extraordinary effort, to define in detail what revela-

tion has but made plain in a general way. For that which is revealed, belongs to us, but the secret things belong to the Lord. God has his own method and time to reveal the hidden. Practicing of what we know, affords us ample work; and if efficiently done, will beget us a lasting name, and reputation. Let us be content to practice what we know, with a legitimate use of every available locality to advance, and one of the most essential and admirable advances we can make, is to know ourselves.

Short visits and labor in the districts in Kansas afford evidence of the necessity for more persistent labors by branch and district officials. Individual responsibility ought to be fully realized, leading to a determination to labor in the position whereunto appointed, and with the understanding that duties, callings and responsibilities differ. It seems in some cases branch officials have been so much assisted by General Conference appointees as to almost have settled down under the conviction that they are mere ciphers, and so spend much precious time, in calling for help instead of rising in their dignity to help themselves and the branch. No provisions are made for ornamental officers—all are intended for continuous, legitimate work, and an ambition leading to a conception that every official is mighty in his sphere to discharge the duties thereof, is a laudable ambition; while more or less of this cometh of evil. While it may appear improbable, it is barely possible that the conception is so high, and the desire so great to be a General Conference appointee that a desire or the importance of doing local labor or elders traveling and preaching, as their circumstances admit, may be lost sight of. This would be wrong, since the general law directs in the matter. Since it is not the position but magnifying it, brings justification from God, is it not best to stand solid and contented in the positions appointed, doing service therein until called higher?

I am disposed to believe that more systematic labor by general conference appointees ultimately in extending into new fields is necessary. A small circuit of country with regular appointments at several points, until evidence of interest is seen, or a satisfaction had that no good can be done, might be more effective than traveling over a large tract of country—with little or no effective work done at any one point. It may not be so gratifying, but faithful work done by preaching the gospel which only serves as a witness brings justification from God as inducting others into the field. For we can only do our duty, as those being done, God will see to the rest.

It ought to be remembered, that the convening of District conference quarterly, or four times a year, is traditional and not mandatory. The law rendering their convening legitimate when necessary. The exercise of judgments to be brought into requisition to determine whether a necessity exists to convene—six times, twice, or only once a year; with a consideration, whether, if once or twice a year would suffice for the interest of the work, justification would follow the consumption of time or money involved in convening oftener? The declaration not to wait to be commanded in all things is good, excellent; but not to be so construed, or understood, as to move without thought, counting the cost, or a non-realization of responsibility, for no work brings so grave responsibility as dealing

with the souls of men, as nothing is more compatible, with reason than that all that is done should be by system and order. It is very possible the Latter Day Saints might be at fault in the selection of a king, were they make an attempt. But they ought to try and know what is for the most good of the work, committed to their charge, and all that without running to extremes, and correspondingly by striving to find, and keep the medium by being governed by principle rather than impulse.

The sudden disappearance of Bro. R. M. Elvin from the Southern Nebraska District, has caused to myself and others a very disagreeable surprise; such a one as might be expected through the deprivation of so efficient a laborer, for we had expected good results for a winter's labors by him, at points where he created an interest which it is questionable if any person could keep up. We all thought we had the greatest claim on him, in view of general conference appointment and the great need of his labors. I think the Nebraska City Branch the first and only branch he held membership in in the Reorganized Church. There he has grown from boyhood to manhood, and has waged a good and steady warfare, and established a good reputation; and to Nebraska City saints the loss of Bro. R. M. Elvin, as one of their members, will be another evidence of change in this mortal life. For him and family, so far as I know, naught but kindly feelings are entertained with a desire for their prosperity and final salvation. I much regret the loss of his labor, especially at this juncture.

As a willingness to sacrifice home comforts, for the gospel's sake does not render one's heart callous or squelch out the love for the sacred spot called home, I enjoyed two week's visit at home which ended five days ago, and again find myself a wanderer. During my stay, I was fortunate enough to hear two gospel discourses from Bro. J. R. Lambert in the Council Bluffs house of worship, on his way to Lamoni, from the Galland's Grove District. They were indeed inspiring and instructive; God and His great work being brought vividly to the attention, and self left out, save to be submissive to God's ways. A fair audience greeted him each night, and none failed to appreciate or feel the force of his teaching. Bro. J. C. Foss assisted, who I believe will labor in the Pottawattamie District, Iowa—where by persistent efforts a good work, I think can be done. I have returned to this locality designing to proceed further west, but recent developments necessitate some changes in my contemplated procedure.

In gospel bonds,

JAMES CAFFALL.

RICHLAND, Dak., Nov. 24th.

*Brother Blair:*—After my last at Running Water I preached twice, leaving a manifest interest there. I then returned to Springfield, preaching once in a private house, and once in waitingroom of depot where cowboys disturbed some by talking loud. I told them to keep still. I visited sister St. Pierre, a daughter of old Bro. Kuykendall now in Texas. She lives in Charles Mix County. While here I explained the gospel to a young Lamanite who seemed much interested. He received an education in Virginia, and is very intelligent. I presented him with a Book of Mormon. My next move was for

Bloomington, but finding that Bro. Hogaboom was in Nebraska and not likely to come back till spring, I only stopped for dinner as I expected then to have to return to my home on business.

Returning to Bro. Patten's and finding it not necessary for me to return home, I preached in his house till Sunday, when at three p. m., I held forth in the Christian chapel at Olivet. Next day I started for this place and on my arrival, Tuesday evening, found that Mr. and Sr. Smith had secured the school house and had the announcement out. The house was well filled, and during the ten discourses, closing last night, I have been permitted to stand before audiences which for intelligence, deportment, interest, and size, have scarce, if ever, had a parallel in my ministerial career.

I preached Saturday, 7: 30, p. m., and Sunday, 11 a. m., and 3 p. m., on baptism. That evening the M. E. minister challenged me for a discussion on the subject, which is to commence to-morrow night. We trust that you will specially intercede for us, as it is to be our first theological discussion. The people are much interested and seem expectant. An M. E. last Sunday said it was not in his Bible about John baptizing in Enon!

In bonds,

J. W. WIGHT.

WILLIAMSTON, Mich., Nov. 16th.

*Editor Herald:*—Our district conference held at Galien, October 22d to 24th was good, being largely attended by officers and Saints. All present seemed to take a lively interest in work transacted, and entire unity of sentiment and action characterized the session throughout.

Brn W. H. Kelley and Francis Earl did the preaching, which seemed entirely satisfactory to all. The Galien Saints deserve credit for the lively manner in which they took hold to make their visiting brethren comfortable and feel at home with them; and I believe they merit the praise of having entertained a larger number of visitors than I have seen at any previous conference in our district. Now, Messrs. Editors, don't leave out these brief remarks favorable to the Galien Saints for fear of flattery. They are too *old* for that; and, besides, when we read Paul's praises of the ancient saints, it sounds like gospel to us down here in latter days. And should we not profit by the examples of so eminent an apostle?

Two persons were baptized, three confirmed and five children blessed.

Bro. L. Scott was ordained an elder during the conference. All were encouraged in the work and faith, and substantial progress made.

On the 4th of November, I joined Bro. Kelley at Dimondale, to aid in and look after the interests of the work in that place and vicinities. One Dr. Meade had, by evil works, been disturbing the peace of the saints there, and reproaching the cause. The case was aggravating, and was therefore looked after.

November 10th found me at Webberville, twenty miles east of Lansing, in the presence of an Adventist minister who was *fully* ripe for debate *then*,—would not take no for an answer; nor could he be induced by the golden rule to wait till the next week to begin! So, rather than decline to meet him, I said, "already;" and we "clinched" that evening, and for six sessions of two hours each discussed the relation of the covenant made with Israel at Sinai to the gospel

economy, concluding our discussion Sunday evening, the 12th.

At present writing am at the home of Bro. Thos. Horton. Began meetings here in his hall last evening with a moderate attendance.

More anon. Yours for the work,

C. SCOTT.

VANESSA, Ontario, Nov. 21st.

*Bro. Joseph Smith:*—Elder J. H. Lake and I came to this place the 18th of this month, and found the little band of Saints just putting the finishing touches on their little church. It is a comfortable one and will seat about one hundred.

I cannot help shedding tears of thankfulness, when I look upon this building, for I well remember when I first came to this place (not two years ago), and delivered the first sermon preached here by our people. It truly looked as though "the people that turn the world upside down had come hither." For weeks our meeting house was crowded; some said we were right; more said "No; but he is a setter-forth of strange doctrine;" while another acted as though he thought his "craft was in danger." We tried to keep on the line marked out. The Master was with us, and we, as a result, succeeded. To Him be the glory. There is a good feeling here now, and we hope by careful working to see more follow in "the path of life and peace."

I feel more and more that it requires perfect obedience to the perfect law that emanated from the perfect God to entitle us to dwell in the presence of him who is perfect. I am trying to make an application of the perfect law to my own heart, so that at the close of the "day of mortality," I may join the choir and sing with the redeemed of earth. May we all act well, our part on the stage of mortality.

The prospects in this mission were never so bright as at the present. Some local elders who have been quiet for years, are now taking hold, and the Lord is with them of a truth. Elder Richard Howlett met the Rev. Dr. Rickman, (President of London Methodist conference), a few days ago, at the house of a friend, and among other harsh words he said to Bro. Howlett, "Sir you are so ignorant that, if you were to preach in my church, my flock would spit in your face!" Methinks they would be acting like their brethren of old, the Pharisees. Bro. Howlett had the pleasure to baptize the man and his wife where the talk took place, the next night, who, by the way, were Methodists afore time.

R. C. EVANS.

ECHO, Ind. Ter., Nov. 14th.

*Brethren:*—Bro. Stephen Maloney has been here four weeks, and I two weeks. Because of lameness I was detained in Webb City, Missouri; but I was well cared for by the Saints of that place. Since coming to the Cherokee Territory I have felt well spiritually and physically. I found Bro. Maloney hard at work battling for truth. We separated two weeks ago, he going to Prairie City, fourteen miles, and I to Cow Skin Prairie, eight miles. At this point, with Bro. Wm. Stewart's help, I soon got out an appointment for preaching and had a full house. I think good was done. I held three meetings on the old stamping ground of Brn. Heman C. Smith, G. Montague, J. Luff, and J. Stewart. I visited some families very much prejudiced against the name of Mormon, but I always left

them feeling better than when I found them.

I had the pleasure of visiting Sr. Cowdery and her daughter. They live in South West City, Missouri. Our visit was very pleasant indeed; our conversation mostly upon the history of the rise and departure of the church. I had seen Sr. Cowdery when I was a boy; but I oftener saw her husband, and heard him preach. She was feeling very well. She told me she was married to O. Cowdery in Independence, passed through the trials of persecution of that day. She did not object to the position the Reorganization has taken in supporting the original faith and doctrine of the church. Our visit was short, as I had an appointment on Cow Skin Prairie; but she and her daughter both gave me a strong invitation to come and stay longer. They thought the people of that city needed preaching to as well as the Indians, and I shall likely pay them a longer visit yet. After visiting a week in this way, I went with Bro. Stewart to Prairie City, and there I found Bro. Maloney knocking the knots off prejudice. He had an appointment for me at eleven o'clock; and in this place I remained a week preaching six times, and left the people with less prejudice than when we found them. Bro. Maloney left for Echo Sunday afternoon, while I remained here through the week. Last Saturday Bro. S. Briggs brought me here and Sunday we gave the church members some instruction. There are twelve or fourteen members in this part of the territory.

We shall visit the headquarters of this nation soon. The Council of the Cherokees is now in session, and we would be glad to get our faith and doctrine before the people in print and let them know the difference between the original faith and doctrine of the church and the doctrine of those that have departed from the faith; but this will all take time and means, and we hope the church will stand by us in all our good works.

JOHN HAWLEY.

#### INDIANS IN SCHOOL.

INTEREST in the education of Indian children has been steadily growing ever since the founding of the schools at Carlisle and Hampton. From the report of John B. Riley, Superintendent of Indian Schools for the United States, it appears that the aggregate expenditure during the year by the government for the education of Indian children was \$1,095,379, of which \$718,833 was on account of the government boarding schools, and \$308,299 for the support of pupils at other boarding schools, most of which institutions are under the control and management of religious denominations. The statistics as to school attendance are important and significant. It appears that the whole number of Indian children between the (school) ages of six and sixteen years is 39,821, and of these 14,932, or about 37½ per cent, attended school during some portion of the year.

The schools already founded and now maintained have been so productive of good work and results that a strong recommendation is made for the establishment of normal institutions, where native teachers may be fitted for service among their own people. This is undoubtedly a wise project, and is worthy of the hearty endorsement of educators and indeed of all philanthropists, and should receive the early and earnest attention of Congress. This principle has

been recognized in all the great missionary movements and societies in their efforts to reach strange tribes, and its adoption has been productive of the most satisfactory results. Every successful mission enterprise of ancient or modern times has adopted it. The good judgment of all who have given thought to the subject approves such a method. The Princess Sarah Winne-mucca is laboring among her people along this line. The devoted Riggs family in Dakotah have shown what can be done among the Sioux, while the venerable Bishop Whipple has in his own field among the Chippewa and other North-western tribes his native teachers and pastors, to lead by precept and example the Indians into the larger life and liberty of civilization.—*Sel.*

### Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

#### IS BAPTISM ESSENTIAL TO SALVATION?

THE following is a reply written by Bristol G. Evans, of Toronto, Ontario, to a letter written by Egerton K. Evans, of St. Thomas, Ontario, on the subject, "Is Baptism Essential to Salvation."

TORONTO, July 22d, 1887.

*Dear Egie:*—Yours of the 17th to hand, and must say that I found your arguments, most of them at least, founded on good scriptural proof. But, then, I think the question of baptism has two sides as well as any other. And I can find just as strong scriptural evidences that baptism is not essential as you can that it is, and can be more liberal in my belief. For I believe that Christ foresaw that it would need all the different doctrines and teachings to do His work and further His kingdom on earth. And, therefore, we have all the doctrines and religions which now exist—all based on the Holy Bible and all with one great aim in view—the furthering of Christ's kingdom on earth and the salvation of lost humanity. And as I heard Dr. Jeffray saying a few Sundays ago, that any church that has not Christ as their foundation and chief corner stone is sure to come to naught. Even the Roman Church has its baby Christ, although they do worship Mary more than the baby. Still take the baby out of it and it would be sure to fall. Now for scripture.

First, why don't Peter tell the multitude who assembled in Solomon's porch to be baptized for remission of sins. He simply said: (Acts 3; 19): "Repent ye, therefore and be converted that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord." (Note) Peter takes the keys of the kingdom (repentance and faith) and on the day of Pentecost says to the multitude: "Repent and be baptized every one of you for remission of sins, and ye shall receive the gift of the Holy Ghost," and we are told three thousand accepted. The very next sermon we have any account of Peter preaching was to the multitude in Solomon's Porch. Taking the same keys says,

"Repent and be converted (change your ways) that your sins may be blotted out," and we are told (Acts 4: 4) that five thousand believed (two thousand more than first sermon). Were they not saved simply by believing? Certainly they were.

Second, Ah, Eg, well said those Gentiles at Cesarea (Acts 10 chap) did receive remission of their sins and the Holy Ghost before they were baptized, and were they not saved just as much as those Jews on day of Pentecost. And it seems strange indeed if Christ taught Peter that baptism was essential for remission of sins, the first sermon to the Gentile world should be "Who-soever believeth in Him" shall receive remission of sins, and the Holy Ghost fell on all who heard (which believed); and if we poor Methodists have got so far behind, surely that is one place where we erred. But, God be praised, we are Gentiles, and that was the first sermon preached to us poor sinners. That's rather hollow, Eg, that they received the Holy Ghost before baptism, simply to convince the Jews that there was salvation for the Gentiles. It would have doubly convinced them had they received remission of sins the same as the Jews. I don't mean to insinuate that the Jews can not receive remission of sins excepting by baptism—for Christ is no respecter of persons, and those five thousand Jews in the Porch were saved simply by believing. Then note Peter's explanation to the apostles and brethren (Acts 11: 16). "Then remembered I the word of the Lord, how He said John baptized indeed with water, but ye shall be baptized with the Holy Ghost." Acts 11: 21.—"And the hand of the Lord was with them; and a great number believed and turned unto the Lord."

First Corinthians, first chapter we find Paul thanked God he had baptized so few of them because he saw they were placing too much trust in baptism, and says decidedly in the 17th verse that Christ sent him not to baptize, but to preach the gospel.

How do you make out from John 1: 33, that baptism is essential? I admit that John the Baptist was sent to baptize with water, but surely it says in latter clause of verse, that Christ was sent to baptize with Holy Ghost. And is it not strange the first sentence Christ should utter when he started to preach was, "Repent, for the kingdom of heaven is at hand," (not repent and be baptized)—Matt. 4: 17. And note, John the Baptist, after explaining to those Jews who came to him, saying, "how is it Christ is receiving more disciples than you." He ends up his most satisfactory explanation by saying: "He that believeth on the Son (not believeth and is baptized) hath everlasting life, and he that believeth not shall not see life"—Jno. 3: 36.

Well, Eg, I think I have said enough, having been reading up carefully the subject since I received your letter, and there are many parts of the Bible my eye has not traversed, where, no doubt, I could find many more strong scriptural proofs. But must say that I am most satisfactorily convinced that salvation and eternal glory can be obtained by simply

believing in our Lord and Savior Jesus Christ, and it makes very little material difference whether you are baptized with water when an infant, after receiving remission of sins, or to obtain remission of sins.

God bless you, Eggie; good night.

B. G. EVANS.

The following is the answer to the foregoing:—

ST. THOMAS, July 31st, 1887.

Dear Bristol:—Received yours on 25th all right. You say you can show just as strong scriptural evidence that baptism is not essential, as I can that it is. That, however, is the question which we have set about to decide, and you must not jump to conclusions till more proof has been brought forth. What would you think of a judge that would decide a case on which the life or death of a human soul hung after hearing only a part of the evidence of one witness? You say you allow me to be liberal, if to be so I have to sacrifice the principles of Christ's doctrine.

You say that all the different doctrines and teachings are necessary, and that without Christ in them they would fall. This is foreign to our subject, therefore I will say very little about it, but will deal with it at some future time if you wish. You think the different doctrines and teachings are necessary. You therefore acknowledge that there are different doctrines and teachings, but Paul says in Gal. 1:8, 9:—“But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.” Also in Cor. 12:25, he says, “There should be no schism in the body.” Who is right, you or Paul? Dr. Jeffray says that a church without a Christ would fall, does he? And Dr. Talmage says that for every Christian there are twenty-five people who worship something else than Christ. Their religions seem to flourish without a Christ. Can you mention an age of the world when the Christian church flourished as well as those that did not believe in Christ? The Methodist church is comparatively young yet, and what proof have we that it will not fall? In St. Thomas, in the last year, it has dropped about ten per cent., both in attendance and in finances. Take the grand music out of the Methodist church and how long will it stand? Do not nine-tenths, yes ninety-nine-hundredths of those who attend church attend it to hear the music and show their fine clothes? I also believe that Christ and his apostles foresaw that there would be many different denominations, and they spoke very harsh about it too; I will not repeat their words for fear of offending you.

You admit that on the day of Pentecost Peter commanded them to be baptized for remission of sins; but you say that when preaching in Solomon's Porch he said nothing about baptism, but commanded them to repent and be converted that their sins might be blotted out; therefore, obedience to the commandment given by Pe-

ter on the day of Pentecost is not essential to salvation. Now that you started that style of argument, I feel at perfect liberty to continue on in that same strain as follows: The 20th chapter of Exodus says: “Thou shalt not kill, Thou shalt not steal,” &c., &c., but Peter said nothing about that in Solomon's Porch, therefore obedience to those commandments are not essential to salvation. Again, Drs. Sutherland, Wild, Jeffray, Talmage, and every other preacher, from the little \$400 a year man in the country to the big \$10,000 man in the city, will tell us that faith is essential to salvation, but they only show their ignorance, for Peter said nothing about it in Solomon's Porch. You keep on with that style of argument and see where it will lead you. Peter says, “Repent ye, therefore, and be converted, that your sins may be blotted out.” What does “converted” mean? You say it means “change your ways.” The definition of the word is simply “changed”—it may be from either good to bad or bad to good, black to white or white to black. In this case it evidently means to be converted, to be changed from bad to good, and the only way to be changed from bad to good is to begin to be obedient to the laws of God. Having arrived at that conclusion we must next find out what the laws of God are; and among other things, if baptism is a law of God. Jesus said that God had given him a commandment what he should say and what he should speak; and he said to the apostles, “Go ye, therefore, and teach all nations, baptizing them in the name of the Father,” &c. Therefore baptism is a law of God, and those people, to be converted, would have to be baptized.

You say that five thousand believed. Does the Bible say so! I think if you read the fourth verse of the chapter you will find that there was five thousand of an audience and that many of them believed. Wouldn't fifty be a good many out of five thousand to believe after hearing one sermon. Then again, believing was not necessary at all, for Peter said nothing about it in Solomon's Porch. Peter told them to repent and be converted, and we have no evidence that one of them did so. It simply says many of them believed. Believed what? Believed what Peter said; but does it ever intimate in the most remote way that they were saved? I say, not at that time; neither were those on the day of Pentecost, for Paul says, “He that endureth to the end the same shall be saved.” And have you any evidence that they were not baptized? You will say, It doesn't say so. Well, does it say they repented? No; it is simply a very much abridged account of what was done, and it is not surprising that the writer omitted to mention that they repented and were baptized.

You think it kind of hollow, do you, that the Gentiles were given the Holy Ghost simply to convince the Jews that they could receive salvation? Really, Bristol, if you would read the chapter you would see that for yourself. But lest you make a mistake I will explain. Peter ev-

idently thought the Gentiles were not as good as the Jews, and God gave him a vision of a vessel descending full of all manner of beasts. Peter could not understand what this meant. About the same time an angel was telling the Gentiles to go to Peter, and God, knowing Peter's prejudice against them, gave him this vision to prepare him to meet them. And in the 28th verse of the 10th chapter, Peter said, God had shown him that he should not call any man common or unclean. And when Cornelius made his explanations Peter became fully convinced; and in the 34th and 35th verse says, “Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and *worketh righteousness*, is accepted with him.” Notice those words “*worketh righteousness*.” You see both Gentiles and Jews had to work righteousness to be accepted. Something more than believing. To work righteousness would they need to be baptized? When about to be baptized, Jesus said to John, “Suffer it to be so now, for thus it becometh us to fulfill all righteousness.” Jesus needed to be baptized to fulfill all righteousness. You say those Gentiles did not need to; if so, is not God a respecter of persons? We have seen that Peter needed a vision to convince him. Then Peter went on to preach to them. In the 37th verse he intimates to them that it is not necessary for him to go into all the details of the gospel. They knew it already. It was published throughout all Judea, and began from Galilee, after the baptism which John preached. It was not necessary for Peter to explain about baptism. He just told them it was the same as John preached, and they knew what John preached. They had always called Jesus a fraud, and of course Peter knew the main thing he had to contend with was their unbelief in Jesus. He knew if he could convince them that Jesus was the Son of God he could easily get them to be baptized. They all knew that Jesus was baptized, and that he baptized others, and that he told his disciples to baptize. Therefore Peter knew that if they believed in Jesus they would certainly believe in baptism. Naturally enough Peter began to bring to their remembrance the wonderful things they had seen Christ do. How he cast out devils—how he was raised from the dead, &c., &c. And now we come to the 43d verse where you get your best argument, “Whosoever believeth in him shall receive remission of sins.” But, Bristol, didn't you notice you left out the first of that verse? The verse reads, “To him give all the prophets witness that *through his name*, whosoever believeth in him shall receive remission of sins.” *Through his name*. That's what you left out. What does “through his name” mean? Turn to Matt. 28:19; it reads, “Go ye, therefore, and teach all nations (that includes Gentiles) *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*.” Don't you think that is how they would receive remission of sins, in or through his name, by being baptized in his name? As I before ex-

pressed, Peter was given a vision to convince him that the Gentiles could be saved; but what about the rest of the Jews that were with Peter? Did not they need to be convinced that it was right before they would baptize them? Certainly they did. God knew this, and to convince them he gave the Gentiles the Holy Ghost, and the 45th verse says, "They of the circumcision (the Jews) were *astonished* that on the Gentiles was also poured out the gift of the Holy Ghost." Then Peter, in the 47th verse says, "Can any man forbid water that these should be baptized?" It is evident that they would have refused water to baptize them had not God done this to convince them. You say it would doubly have convinced them had they received remission of sins the same as the Jews—by baptism. How else did they receive it? They received the Holy Ghost before they were baptized, but it does not say that they received remission of sins before they were baptized. Then you say the Jews could receive remission of sins by simply believing, because God is no respecter of persons. You did not deny that Paul had to be baptized to be saved, that the three thousand had to be baptized on the day of Pentecost, for remission of sins, or that Christ had to be baptized to fulfill all righteousness, and yet all the Methodists are going to be saved, get a remission of their sins and fulfill all righteousness without being baptized! If so, don't you think God is a little easy on the Methodists and a little hard on Paul, the three thousand, and on Jesus, and therefore a respecter of persons? Tell me in your next, do you still think it hollow that they were given the Holy Ghost to convince the Jews that they (the Gentiles) could be saved?

You repeat the words, "John baptized with water, but ye shall be baptized with the Holy Ghost," and seem to think that does away with baptism. I fail to see that. If you made a man a pair of pants and then I made him a coat would you say the pants were no longer necessary? You could just as reasonably as to say that although John baptized with water it is no longer necessary because Jesus baptized with the Holy Ghost, especially when Jesus himself says, "Except a man be *born of water and of the Spirit* he can not enter the kingdom of heaven."

Next you quote, "And the hand of the Lord was with them, and a great number believed and turned unto the Lord." You think this means that they only believed. Why, Bristol, it says they turned unto the Lord after they believed. That is, they began to obey his commands—and to do so they must be baptized.

You say Paul thanked God he had baptized so few, because he saw they were placing too much trust in baptism. The Bible does not say so; but it says he thanked God he had baptized so few, least any should say he baptized in his own name. Each one had been boasting that so and so had baptized him, thinking he was better on that account. They were worshiping the man that baptized them instead of worshiping God, and Paul did

not like to be worshiped that way. He knew it was wrong, and he thanked God he had baptized so few. He did not wish they had not been baptized. He was simply thankful *he* had baptized so few.

Next you tell me that Christ sent Paul not to baptize, but to preach the gospel. John the Baptist had a special commission to baptize, but he also had authority to preach. Paul had a special commission to preach the gospel and he also had authority to baptize. Paul had been given the gifts of wisdom and of knowledge, and he could employ his time more profitably in the service of Christ by preaching the gospel and allowing some of those who were not such good preachers to do the baptizing. But Paul was to preach the gospel. Let us see what he thought the gospel was. He enumerates its first principles in Hebrews 6:2, as follows: "Doctrine of *baptisms*, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Notice an "s" on the end of the word "baptisms." There is more than one baptism, then, in these principles. Paul says he was sent to preach the gospel, and he says baptism is one of its principles, therefore Paul was sent to preach baptism, and somebody else could administer the ordinance.

You say that when Christ started to preach the first words he said were "Repent for the kingdom of heaven is at hand;" (not repent and be baptized); therefore, baptism is not essential. Did he say anything about believing? No. Therefore is believing not essential? But what does "repent" mean? Does it not mean "cease to do wrong and strive to do right?" Is it right to be baptized? The Bible says so oftener than it says it is wrong to murder.

Next you speak of them coming to John and telling him that Jesus baptized more than he, and John said, "He that believeth on the Son (not believeth and is baptized) hath everlasting life." Was it necessary that John should say "He that believeth and is baptized?" I think not. They had not seen Jesus and John baptizing and they knew it was part of the doctrine, therefore John only said, "He that believeth on the Son hath everlasting life," knowing full well that if a man believeth in Christ he would certainly believe what he said and what he did was right. Jesus said he came not to do his own will, but the will of him who sent him. Was he doing the will of God, then, when he was baptizing in Enon? and if he failed to baptize those that believed would he be doing the will of him who sent him? and would they be doing the will of God if they refused to be baptized when God sent John to baptize them?

Now, Bristol, I have taken up every passage you have quoted and shown you the proper meaning of each. Read it carefully and pray over it. Ask God to show you the truth. I do not ask taith; but simply ask him to show you the truth. Before doing so be sure you are willing to obey it. If you fully determine that you will obey the truth no matter what it is, and then ask God in faith to show it you,

I am satisfied you will be answered to your entire satisfaction.

Probably in reading this letter you will think I am harsh in some places; but there is not one sentence in the letter written with the least intention of hurting your feelings; and if it does hurt you, I ask you to remember that every word is written with a desire from my heart to do you good, and I think you will forgive me. If I break your golden calf of Methodism it is only to show you that the gold is only skin deep and the rest is lead, and if you will accept of it I will replace it with a diamond one. Hoping to hear from you soon I still remain,

Yours as ever,

EGERTON K. EVANS.

P. S.—If you are tired of these letters I will write no more, as I do not wish, and I think it is not God's will, that I should force it on you against your will; but I will consider it a favor if you will allow me to write you, and, if you will, answer the letters. If Methodism is right, searching your Bible for proof in answering my letters will make your letters able to defend it.

I do not take my arguments from a book, and I think I have not yet used one that I ever read or heard before. Do you think I do it alone? No. You know I am not smart enough. But while writing I believe I have the great Prompter close by my side putting words into my mouth to utter.—E. K. E.

## Selections.

### MORMONS IN MISSOURI.

THEIR EARLY EXPERIENCE IN JACKSON COUNTY.—SOME OF THE EVENTS AND INCIDENTS WHICH LED UP TO THE MISSOURI MORMON WAR.

THE period of the Mormon occupation of Missouri, from 1832 to 1839, has never, we believe, been fully described in any newspaper. It is often alluded to in all the books having Mormonism for a subject, but in most instances receives but little other consideration or notice than a passing reference. It is proposed in the following paper to give some account of the occupation of a considerable portion of the western part of the state by the Mormons, with a narrative of the leading events of the so-called Mormon War, an episode vaguely mentioned occasionally, very imperfectly understood by those who read of it, and gradually fading out of the memory of those who once understood it.

The first Mormon settlement in Missouri was made in Jackson County. In 1831 the Mormon "Prophet," Joseph Smith, accompanied by two of his elders, came to the State in search of a location for a new "Zion" for his followers, the greater number of whom were then at Kirtland, O., surrounded by a population hostile to them and their new religion, and greatly desiring the riddance of both,

Smith first visited Saline County, and spent some days in looking over the fine

country in the Grand Pass, with which he was greatly pleased. He then passed on through Lafayette County and thence into Jackson. At Independence he claimed to receive a "revelation" that this was to be the seat of the new Mormon "kingdom." He made arrangements for the entry of several thousand acres of land, west of Independence, called the locality the "New Jerusalem," and then returned to Kirtland.

#### SMITH'S RETURN TO JACKSON COUNTY.

In 1832 Smith returned with many of his followers to Jackson county. The settlements were made chiefly west of Independence. The land and all other property professedly belonged to the Mormons in common, but really the bishops and leaders owned everything, the land titles specially vesting in them. A storehouse called "the Lord's," but controlled by the leaders, was established at Independence. A newspaper called the *Morning and Evening Star*, the official organ of the church, was established, and every week divers "revelations," promising all good to the faithful and direful woes to the wicked Gentiles, were published. The Mormons received no welcome from the older settlers in Missouri. Their presence was extremely distasteful to the citizens of Jackson county, "the Gentiles," who could tolerate no nonsense of "new revelations," the "second kingdom," etc.

The Mormon paper of June, 1833, published an article entitled, "Free People of Color," which roused against the sect the bitter hostility of the pro-slavery people of the county then, as for years afterward, especially sensitive on the subject of abolitionism. The anti-Mormon paper of Independence about the same time came out with an article entitled, "Beware of False Prophets," leveled especially at the Mormon leaders, charging them with all sorts of wickedness, and alleging among other things that the "goods" which the church claimed to own "in common" comprised the wives! It is but the truth to say that no evidence worth attention was adduced in support of this allegation. The article was bitter and very hostile in its tone, and produced the effect its author (who, it is said, was Hon. Lilburn W. Boggs, then a citizen of Independence, and Lieutenant Governor, afterward Governor) intended. The people were aroused, and insulted and maltreated the Mormons on all occasions. Numbers of the "Saints" were brutally beaten, and some were tied up and whipped unmercifully.

#### THE GENTILE ADDRESS.

A general meeting of the citizens of Jackson county, "for the purpose of adopting measures to rid ourselves of the sect of fanatics called Mormons," was held at Independence July 20th, 1833. About five hundred Gentile people from all parts of the county attended, and an "address to the public" was agreed upon. This address stated that only a little more than two years previously "some two or three of these people appeared in Missouri; now they number upwards of twelve hundred;" that each successive spring and autumn

poured forth a new swarm; that the mass of them were ignorant and poverty stricken, "a little above the condition of the blacks;" that they exercised "a corrupting influence" over the slaves, and they believed and boasted that the whole country of Missouri was their destined inheritance and that all unbelievers in Mormonism were to be "cut off" in the Lord's good time. The address concluded:

Of their pretended revelations from heaven—their personal intercourse with God and his angels—the maladies they pretended to heal by laying on of hands—and the contentible gibberish with which they habitually profane the Sabbath, and which they dignify with the appellation of unknown tongues, we have nothing to say; vengeance belongs to God alone. But as to the other matters set forth in this paper, we feel called on, by every consideration of self-preservation, good society, public morals and the fair prospects that, if they are not blasted in the germ, await this young and beautiful country—at once to declare, and we do hereby most solemnly declare:

That no Mormon shall in future move and settle in this country.

That those now here, who shall give a definite pledge of their intention within a reasonable time to remove out of the country shall be allowed to remain unmolested until they have sufficient time to sell their property and close their business without any material sacrifice.

That the editor of the *Star* be required forthwith to close his office and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case comply with the terms of the second article of this declaration, and upon failure, prompt and efficient measures will be taken to close the same.

That the Mormon leaders are required to use their influence in preventing further emigration of their distant brethren to the country, and to counsel and advise their brethren here to comply with the above requisitions.

That those who refuse to comply with these requisitions be referred to those of their brethren who have gifts of divination and of unknown tongues to inform them of the lot that awaits them.

#### DELIVERING THE RESOLUTIONS.

The address being unanimously adopted, the meeting adjourned for two hours, and a deputation waited upon W. W. Phelps, the editor of the *Star* and of the *Advertiser*, and Edward Partridge, the Bishop, and on the keeper of the Mormon store, and warned them to comply with the resolutions at once. This deputation soon reported to the meeting that no direct answer had been obtained; that the Mormons wished an unreasonable length of time in which to confer with Joseph Smith, their "Prophet," who was then at Kirtland, O. It was therefore, resolved that the *Star* printing office should be immediately razed to the ground, and the types and presses destroyed. This was done. The printing material was thrown

into the Missouri River, after which several Mormons were severely beaten, and Bishop Partridge and Storekeeper Allen were seized, stripped naked, tarred and feathered liberally and turned loose. One paddle of tar was thrust into Partridge's mouth, and he was nearly suffocated. Lieut. Gov. Boggs was in the vicinity, and had full knowledge of the lawless proceedings, but refused to interfere.

July 23d, several hundred of the Jackson County citizens, well armed, and bearing a red flag, again assembled. They declared their intention of driving the "Saints" forcibly out of Missouri if they would not go peaceably. Thoroughly overawed, the Mormons agreed, if time was given them, that they would leave the country. An agreement was signed that one-half the Mormons, with their wives and families, should depart on the 1st of January, and the other half by the 1st of April following; that the paper should be suspended, and that no more Mormons should come into the country. No violence was to be done to the Mormons, provided these conditions were complied with. In their unhappy situation the Mormons petitioned Gov. Daniel Dunklin for aid, protection and reparation. The Governor replied in a very sensible and conciliatory letter, in which he stated that the attack on them was illegal and unjustifiable, and recommended them to remain where they were, and to apply for redress to the courts of the country. The Mormons thereupon resolved to remain in Missouri, and to proceed in the "building up of the Zion," trusting to the protection of the Governor and the other state authorities. They also commenced legal action against the ringleaders of the mob, and paid an able legal firm \$1000 to prosecute them.

#### THE GENTILES RAIDING THE SAINTS.

But October 30th the Jackson County Gentiles were again in arms and raiding the "saints." Ten houses of the Mormons, on the Big Blue, were demolished, and the inmates driven away. The following day a number of houses at Independence and in other parts of the county were plundered, and much Mormon property was forcibly taken and appropriated. Some of the scenes enacted are said to have been altogether disgraceful, rivaling, if not surpassing, the worst excesses of the Kansas jayhawkers and Missouri bushwhackers during the civil war.

In some instances the Mormons resisted. November 2d in a skirmish at Linwood, two miles southeast of Kansas City, in what was known as the Whitmer settlement, two Gentiles were killed and several wounded. At last, the State militia, under Lieut. Gov. Boggs, was called out to "preserve the peace." The militia, however, were anti-Mormon to a man, and the unhappy saints, knowing this, realized that they were at the mercy of their enemies, and saw that they had no alternative but to flee. It was absolutely perilous for a solitary Mormon to show himself in a town or village.

#### INTO CLAY COUNTY.

Affrighted and terror-stricken, the Mor-

mons crossed the river and sought safety in Clay County. November 7th the crossing began. The weather was cold and rainy, and there was great discomfort and misery among the fugitives; the plundered, half-clad women and children, especially, suffered severely. But the people of Clay received the newcomers kindly. They allowed them to remain, rented them houses, furnished them provisions and gave them employment. For this the Clay County people were long intensely hated by their neighbors in Jackson. Some of the Mormons fled to Cass County, (then Van Buren), but were again compelled to flee. In after years, during the civil war, when the Counties of Cass and Jackson were among those depopulated and devastated by Gen. Ewing's "order No. 11," the Mormons declared it a divine judgment on those counties for their persecution of the "Saints" thirty years before.

The public authorities of the State, or some of them at least, were indignant at these lawless proceedings and sympathized with the efforts of the Mormons to obtain redress. The Attorney General, Hon. Robert W. Wells, wrote to them that if they desired to be re-established in their possessions in Jackson County an adequate public force would be sent for their protection. He also advised them to remain in the State and organize themselves into a regular company of militia, promising them a supply of the public arms if they should do so.

#### AVERSE TO FIGHTING.

But the Mormons were averse to fighting or to taking any steps that should lead to further trouble with the citizens of Missouri, whose good will they seemed anxious to secure in order that they might be allowed to remain in the State in peace. The Territory of Kansas then belonged to the Indians and was not open to white settlement; so they began to seek for new homes on the north side of the Missouri. In June, 1834, Joe Smith visited them in Clay County and counseled them to make no violent attempt to recover the "New Jerusalem," to which, he assured them, his Church should be restored "in God's own time."

As the Jackson County people had seized upon and occupied the houses and lands of the Mormons, and expected to retain them, it was but natural that they should desire some legal title to them. They sent a proposition to the Mormons in Clay to buy their lands, offering them per acre the Government price, \$1.25, allowing nothing for improvements. The Mormons refused the proposition, and it was finally agreed that the matter should be submitted to certain prominent citizens of Clay for arbitration. The arbiters met at Liberty, and Jackson sent over thirteen commissioners. The Mormons were properly represented. The Jackson men, seeing that their case was a poor one, and that the decision would in all probability be against them, withdrew after a few hours session of the council, and, accusing the Clay County men of sympathy with

the Mormons, left Liberty in great indignation, after a fight had been prevented only by persistent effort.

#### A PECULIAR INCIDENT.

One of the most prominent of the delegation, James Campbell, swore that the war against the Mormons should now be renewed and that he himself intended to kill Joe Smith and "give his carcass to the buzzards." That night, in recrossing the Missouri, the ferryboat sunk, and six or seven of the delegation—Campbell among the number—were drowned. Campbell's body floated down stream some distance and lodged on a sand bar. When found the buzzards had devoured and mutilated it horribly. Joe Smith announced the fact to his followers and claimed that he had brought his fate upon himself by his threats against "the Prophet of the Lord." Many, if not all, of the Mormons believed him, and that the retributive justice of heaven had fallen upon the others who were drowned because of their persecution of the "saints."

A few days later Smith returned to Ohio, and did not return to Missouri for more than three years afterward. The Mormons gradually extended their settlements, occupying portions of Clay, Ray, Carroll, Daviess, Livingstone and Caldwell Counties, the last three named counties not being organized till 1836.

BURR JOYCE.

St. Louis Globe-Democrat, Nov. 24th, 1857.

### Original Poetry.

#### THE BLESSINGS OF JESUS.

"MAY GOD BE GLORIFIED IN US."

*To the Twelve Tribes of Israel scattered abroad, greeting:—*

The blessings of Jesus,  
Are treasures forever;  
So pure, bright and lovely,  
So deep, broad and high;  
So true, and so holy,  
So just, meek and lowly,  
They compass all creation,  
They bound every sky.

They bring us a Savior,  
Whose love is unbounded;  
His right arm is bared  
For his children's defence;  
His ear is perceiving,  
His eye is beholding,  
The days of his children,  
He'll be their defence;

Their Rock and their shelter,  
Their high tower and fortress,  
Their horn of salvation  
To throw down the walls  
Of cities and castles,  
And every obstruction  
That Satan has planted  
To hinder their cause.

He is their protector,  
Their father, their brother,  
Their shepherd, their keeper,  
Their captain and guide;  
Their watchword on land,  
And their pilot on water,  
To save them in danger  
Whatever betide.

His name is Emanuel;  
Mighty Jehovah;  
Creator of heaven,  
And earth land and sea;

Of animal, vegetable,  
Mineral, and chaos;  
Whatever composes  
The things that we see,

Or hear, feel, or smell;  
For he is King of princes.  
His hand hath done all things  
Pertaining to right;  
His word when obeyed  
Every sinner convinces;  
But the wicked fear not him—  
They love not the light.

But just are his ways  
In his throne, truth and judgment,  
Equity and knowledge,  
And power all divine;  
With mercy and justice,  
And faith, hope and kindness;  
Ever bearing him praises,  
From time unto time.

But time is not with him  
As it is unto mortals;  
He metes it to them  
From Eternity's verge;  
That they may prepare  
When they pass through death's portals;  
To enter life with him  
Like surge upon surge.

Oh, come to the banquet,  
Ye who are invited;  
To take of the feast  
All prepared by the Lamb;  
The Lion of Judah,  
Says, Be not benighted  
For he bids all to come  
Who's "I am, that I am."

Then come to the banquet,  
All ye who will serve him;  
'Tis prepared for the Saints  
Who hold fast to the end.  
The halt, and the blind,  
And the maimed, deaf and dumb;  
All those who love God  
Will find Jesus their friend.

The pure in their hearts,  
With the tried and the tempted,  
And those persecuted  
For righteousness' sake;  
His innocent children  
By all men rejected,  
Though their burdens be heavy,  
Their bands he will break.

They will dwell on the earth!  
He will reign all victorious!  
From the north to the south,  
And from deep unto deep,  
He's sent fishers and hunters,  
And pastors and teachers,  
Apostles and prophets,  
To gather his sheep.

MIL O A. GAVETT.

PLANO, Ill., Jan. 4th, 1857.

#### PROHIBITION AND PRAYER.

THE following, from one of Hon. Ansley Gray's lectures, brings the question home to professing Christians who are withholding their support from prohibitory amendments:

"I respect the opinions of all men, but I can not understand how a man can pray, 'Our Father which art in heaven, hallowed be thy name'—and then go to the ballot-box and vote to desecrate that name. I can not understand how one can pray, 'Thy Kingdom come,' and then go to the ballot-box and vote for Satan's kingdom to come. I can not understand how one can pray, 'Give us this day our daily bread,' and cast a vote to take bread from the mouth of the white-faced woman and the thin-lipped child. I can not understand how one can pray, 'Lead us not into temptation,' and then cast a vote that thrusts temptation in a brother's way. Nor how, at the altar, one can pray for the drunkard, and at the ballot-box vote to make drunkards; around is insulted humanity, above an insulted God!"

## Conference Minutes.

### LONDON, ONTARIO.

This conference was held, October 16th, 1887, at the Masonville branch, in Dufferin county, John H. Lake president *pro tem*, J. A. McIntosh clerk *pro tem*. The Saints spent an hour in prayer, testimony and song. Branch Reports: Riverview 15, Egremont 56, Cameron 53, Masonville 56, Proton 51, Alliston 11, St. Marys 39, Ellice, McKellop, Osborne, St. Thomas, London, Augerman and Waleingham no reports. Elders reports by letter: S. Brown (baptized 5), W. J. Smith (baptized 46), T. A. Phillips, G. Mottashed (baptized 3), W. Morrison, R. C. Evans (baptized 13), John H. Lake (baptized 6). In person: J. A. McIntosh had labored in Kent and Elgin district where report appears; J. Wilson, J. McLean. Priests reports: J. Shield had labored at Masonville and Amaranth. W. McMurdo no report. Secretary E. E. Mortimer tendered resignation and was released. Elder Amos H. Lake and Teacher James O'Brien (of the Cameron branch) were granted licences according to their office, Elder Lake having lost his. Charles King was chosen secretary of district. Resolved that Riverton branch be continued as an organization. That R. C. Evans be president till next conference. That W. J. Smith be vice-president till next conference. That S. Brown be Bishop's agent. That J. H. Lake be delegate to General Conference of April, 1888. A vote of thanks was tendered Sr. V. L. King as organist, also to the Saints of Masonville branch for hospitalities. Bro. R. C. Evans preached in the evening from Acts 13:41. Prayer meeting Sunday at 9 a. m., in charge of J. A. McIntosh, during which 10 testimonies, 1 prayer, and 4 hymns were sung. Two children were blessed by R. C. Evans and W. Morrison. At 10:30 preaching by J. A. McIntosh. At 2:30 p. m. preaching by J. H. Lake from 1 Cor. 6:19, 20. At the close of this service the little "Bethel" erected as a house of worship was dedicated to God,—dedicatory prayer by R. C. Evans. At 6:30 p. m. preaching by R. C. Evans, from Psalms 85:10-12. Unity, peace, love and good will to all prevailed throughout. Adjourned to meet at St. Mary's the first Saturday and Sunday in June, 1888.

### TEXAS CENTRAL.

The above conference convened with the Saints at Cook's Point, October 28th, 1887, at 7:30 p. m.; Bro. E. W. Nunley in the chair, I. N. Roberts secretary, *pro tem*. Bro. H. L. Thompson preached. Good instructions were given. Elders reports.—E. W. Nunley, I. N. Roberts, (baptized 27), S. R. Hay, H. L. Thompson, S. W. Simmons (baptized 3), J. W. Bryan, S. P. Sherrill. Priests C. C. Holcomb, F. C. Gough. Bishop's Agent's report.—On hand last report \$16.05, received since \$65. Total \$81.05, paid out 67.35. Due church \$13.70. Branch reports: Texas Central 42, including 1 Seventy, 4 elders, 1 priest, 1 teacher; 1 baptized, 1 received by certificate of baptism, 5 received by letter, 3 ordinations. Elmwood 65, including 5 elders, 2 priests, 1 teacher, 1 deacon; 3 baptized. Elkhart referred back for correction. Committee on tent had done nothing, times being hard. The committee was discharged. Resolved, That in the opinion of this body dancing is unchristian-like, and members of the church engaging in it should be dealt with for transgression of law. Elias Land tendered his resignation as clerk of the district which was accepted, and a vote of thanks was given him. E. W. Nunley was sustained president of district, and F. C. Gough was chosen clerk, and W. M. Sherrill Bishop's Agent. Preaching at 7:30 p. m. by Bro. Nunley, assisted by Bro. S. R. Hay. Prayer meeting Sunday morning at 9:30, S. W. Simmons in charge. Preaching at 11 a. m. by I. N. Roberts assisted by S. P. Sherrill. Sacrament and prayer meeting at 3 p. m., S. P. Sherrill and C. C. Holcombe in charge. Preaching at 7:30 p. m. by H. L. Thompson, assisted by I. N. Roberts. Adjourned to meet with the Elmwood branch, on Friday before the full moon in March, 1888.

### DECATUR.

This district conference met at Lucas, Iowa, October 1st, 1887; H. A. Stebbins president, L. W. Powell clerk, *pro tem*. Branch reports:—Lucas 219, 2 died, 1 expelled. Lamoni 584, 2 baptized, 2 received, 1 expelled. Davis City 60, 4 baptized, 3 received. Greenville, 37, 1 received. Pleasanton 108, 2 expelled. Lone Rock 60, 2 baptized. Allendale 51, 9 baptized. The president reported having labored in all parts of the district since last conference; also that the two-day meetings ordered had been held, various brethren kindly assisting. Most of the branches are growing in numbers and in spirituality. The elders have enjoyed good liberty in preaching, good results have followed their labors. Elders O. B. Thomas, John Watkins and A. S. Cochran reported their branches. John Landers, T. J. Bell, J. T. Phillips, Henry Jones, J. R. Evans, J. J. Watkins, T. A. John, T. R. Allen, and Priests Green Cloyd, Nephi Lovell, L. W. Powell John Davis, Parley Batten, and Teacher R. Archibald reported. Henry A. Stebbins was chosen as president and F. M. Weld as clerk for the coming year. Resolved, that this conference calls the attention of all the Saints in the district to the fact that there are many openings for preaching in the district, and we therefore exhort them to improve every opportunity for the spread of the work, either with their means or by their individual labors. Resolved that there be established a Contingent Fund in the district, for the purpose of hiring halls in those places where preaching is demanded and yet no means at hand for that purpose. Preaching in the evening by T. J. Bell; on Sunday morning by Green Cloyd; afternoon by John Landers, followed by testimony meeting. Evening sermon by O. B. Thomas. Speakers were assisted by J. T. Phillips, J. R. Evans and H. A. Stebbins. Adjourned to Pleasanton, to meet February 25th, 1888.

## Miscellaneous.

### BORN.

KING.—At Clinton, Iowa, December 25th, 1881, to Bro. H. and Sr. Sarah King, a daughter; blessed November 27th, 1887, by Elder J. S. Roth, and named Zada. Also on November 29th, 1886, a son; blessed November 27th, 1887, by Elder J. S. Roth and named Ernest Howard.

### DIED.

REISS.—At Tipton, California, November 13th, 1887, of fever, Sr. Frances Reiss, aged 31 years, 4 months and 4 days. She was baptized into the Reorganized Church by Bro. Burton, in Los Angeles, California. She was a kind and faithful mother, and leaves a husband and two children to mourn her death. She bore a faithful testimony till the last.

Sleep, sweet mother, sister, friend,  
Thy race was nobly ran,  
In faith and patience to the end,  
Thy life-work was "well done."

ADAMS.—Sr. Mattie Adams was born September 17th, 1857, and passed quietly away in the early morn of October 30th, 1887, being 30 years, 1 month and 13 days old. She united with the church when about fourteen years of age, and adorned the profession all through life. She became the consort of Stephen N. Adams, December 31st, 1874; was a true and loving companion, a fond and devoted mother, an ardent and generous Saint, and a happy and kind neighbor. The writer was called upon to pray with and for her a few brief hours before her pilgrimage was done. She then asked him to anoint her, and her sufferings were alleviated forthwith. It was evident to all that this, the last sad rite of the church, was more for her death and burial than for her recovery and health. As the midnight chime fell dolefully that patient and resigned, that loved and lamented one was breathing her life peacefully forth in death. Just as the first moments of the new day were ushered in, a soul was freed from a tenement of clay. Out of death is evolved life, and from the cross she has gone to receive an unfading crown of glory, honor, immortality, and eternal life. The sweetest, happiest, and best memories cluster around her sojourn here,

and the triumph and eternal power of the resurrection give strength to the soul and food for the journey. She is now in Paradise, soon to return with Christ all radiant and in ineffable glory. She leaves an almost heart-broken husband; a sad, sweet, fair, delicate, intellectual daughter of nine, and two promising, rugged boys, ages seven and five respectively. Neighbors and friends vied in kindnesses through the ordeal, and a large concourse accompanied the remains to the cemetery.

M. T. SHORT.

CLIFT.—In Salt Lake City, Utah, November 11th, 1887, Mary A. Clift, of old age. She was born December 7th, 1805; joined the Reorganized Church in September, 1869; was confirmed by Elder A. H. Smith. She lived a consistent life, and died firm in the faith. Her husband, Thomas Clift, died in St. Louis, Missouri, in 1852, while on their way to Utah. Funeral services were conducted by Elder Eithan Barrows, in the Saints' Chapel on the 13th. A large attendance at the funeral.

EDGINGTON.—In Salt Lake City, Utah, July 2d, 1883, William Edgington, from abscess of the right lung, after an illness of two weeks. Funeral services conducted by Elder W. W. Blair, at residence, 11th ward, on the 3d.

EATON.—Peter H. Eaton, of Deer Isle, Maine, was born March 9th, 1793; was baptized into the Reorganized Church, March 9th, 1866, by G. W. Eaton; died October 28th, 1887. His life was consistent with his profession of faith, and he died with a testimony of God's presence and power with him, and with faith in the promise of a glorious resurrection. We believe Bro. Eaton said truly, "It is well with my soul." Sermon by U. W. Greene, from 1. Thess. 4:13-18.

POWELL.—In Ray county Missouri, September 12th, 1887, Elder David Powell, formerly of Plano, Illinois, aged 70 years and 5 days. He was born in Tennessee and was baptized in Grant county, Wisconsin, April 3d, 1842, by Samuel Smith. He was also one of the earliest members of the Reorganized Church, having been present at the first conference preparatory to organization, held June 12th and 13th, 1852, at Newark, Rock County, Wisconsin. He remained faithful to the work and his last words were, "My faith is strong." His wife, nine children, two step-sons, and many friends mourn his loss.

### NOTICE.

To the Saints and friends of the South-Western mission: You are hereby warned against one Elias Land; he is no longer a representative of the Reorganized Church of Jesus Christ of Latter Day Saints.

I. N. ROBERTS,

*Pres. of Mission.*

Eastern Iowa district conference will convene at Clinton, the first Friday in February, 1888. Let us have a full attendance, especially of the ministry.

WM. T. MAITLAND, *Dist. Sec.*

It is due Bro. C. C. Reynold's, bishop's agent, to say that through oversight of mine his reporting to the last October session of Eastern Iowa conference was not noticed in the published minutes of that conference. Bishop Blakeslee please notice, *he reported.*

WM. T. MAITLAND, *Dist. Sec.*

Notice is hereby given to the scattered members of the Platte branch of the Nodaway district, to report to the clerk of the branch, or they will be reported as scattered members.

JACOB NELSON, *Clerk.*

GULFORD, Missouri.

### ADDRESSES.

E. C. Brand, over 623 West Walnut street, Des Moines, Iowa.  
Robt M. Elvin, box 148, Lamoni, Iowa.  
H. C. Bronson, 603 North Third street, St. Joseph, Mo.  
George A. Blakeslee, Presiding Bishop, Galien, Berrien county, Michigan.  
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## NORTHERN NEBRASKA.

To the Officers of the North Nebraska District, Greeting:—Forasmuch as the last Friday in December is set for the convening of conference at Omaha; and in view of the great necessity for an increased proficiency in sacred and important duties imposed on all holding positions of trust, I respectfully suggest to all that can, to so arrange as to attend a general priesthood meeting, on Monday, December 26th, 1887, to convene at 9:30 a. m. Let no expectation be cherished that this will afford an opportunity for the consumption of precious time, to discuss ambiguous or abstruse topics, or by a pettifogging method to ring in argument, by way of retaliation or complaint, of imaginary or real grievances. For the suggested gathering is intended for mutual instruction and edification in our recognized church discipline, laws, rules and order. And if there are those whose conceptions are so lofty, wisdom so profound, intellect so gigantic, leading them to soar far above, or delve far beneath the above referred to discipline, etc., that they would find no pleasure save to criticize, with a view to show supposed defects, to extricate those already inveigled, and prevent others; they are respectfully informed that they are not invited, nor will any be ejected, unless for good and sufficient cause. None will be exempt from the Rules of Order recognized by the Reorganized Church of Jesus Christ of Latter Day Saints. Further, it would be very undesirable to see any one so fascinated with the conception of liberty as to mistake it for license; and prate about priestly domination if legitimate efforts are made to regulate liberty, or prevent infringement on known rule and order. The church does not sustain men to consume time to preach and cavil over their opinions; but by dint of study and Godly persistency represent, defend and live the doctrine of the church; and correspondingly strive to evidence such an equilibrium that all signs of policy may be obliterated, and reasonable proof of decision of character be seen for the sober thinker to admire.

The necessity for an increase of gospel unity and strength is apparent. Let all come and make an effort in that direction, and be better prepared to wage a vigorous gospel warfare in 1888.

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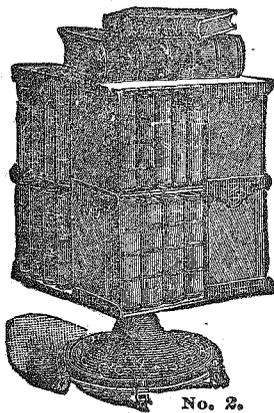
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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, December 17, 1887.

No. 51.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Dec. 17, 1887.

### REPENTANCE.

WHAT IS IT, AND HOW IS IT TO BE MADE MANIFEST?

NOTWITHSTANDING all that has been written on the subject there is misunderstanding in regard to these things. Whether we shall be able to write plainly enough to help to a better comprehension or not remains to be seen.

Repentance is a forsaking of sin and learning to do well. So far all agree. It is essential that the repenting one shall be sorry, grieved and mortified, because of those things of which he is conscious he has been doing wrong. If among those things there are those for which he can make an adequate reparation, or a restoration, he will hardly feel at ease until he has made such restitution, reparation or restoration. These are wrongs done to his fellowmen. These wrongs may be personal, or they may be those done against men as a society, or government.

But when he who repents has so far as he can made those things right for which his awakened conscience has reproved him, how else than in restitution shall he make his repentance manifest. He can do this by confession. Confession can be made to God, in the still recesses of the closet, during the still hours of meditation and soul questioning that all aroused souls pass through, and to the band of followers of the Savior whom the repenting one proposes to associate with in church relationship.

Absolute restitution, in the sense of complete restoration, can not be made; except in a few particulars of human conduct only. Nor will sensible men either insist upon it in regard to others, or yield to it if urged upon themselves. In by far the larger number of cases the wrongs that men do to their fellows, restitution and reparation can only be partial, comparative, and constructive. A man who wrongs another

out of money, or other of this world's goods, may repay the sum and add thereto legal, or usurious interest; but the circumstances surrounding the persons at the time when the wrong was done, by which the act was made humiliating, bitter, hurtful, or injurious can never be recalled. No matter how much the repenting one may desire that all thought, all remembrances and all reminders of the wrong he did should be erased from the mind of the one wronged, there is no means by which this can be done. It is true that the noblest forgiveness may be extended to him by the one wronged, and the latter may never by word or look refer to it, either to him or to others, yet the memory of it, the cruel sting, the broken faith must remain. In such a case then there can be nothing more than a formal restoration of the money, or an equivalent for other goods wrongfully taken, on the part of the wrong-doer. But this should be sufficient. In many cases the wrong can not be estimated in dollars and cents; it was a harsh word, a false statement, an inuendo, a whispered surmise of evil, or a repetition of a vicious tale of wrong, any one of the many thousand ways in which mischief and injury may be done to the human heart and mind. For these there can be no assessment of money as damages, by which restoration can possibly be made. In all of such, confession with desire for pardon are all that can be done, so far as the parties injured are concerned. Nothing more than this ought to be demanded.

Any person having done wrong in the ways just recited who makes the confession above stated should not be held to make absolute satisfaction to the party so injured, in the sense of satisfying the party wronged, for as it is beyond his power to recall the circumstances, replace the conditions, or restore the mind of the injured to the state in which it was before the injury was inflicted, so will it be beyond his power to force the person to be satisfied. All that should be required is that he set himself right in an attitude of a repenting wrong doer, and this is all that he can do.

When one has thus repented, and so far as he can has made the confession and restoration required, he may then present himself to the church for acceptance into fellowship. Or he may, if manifesting to the elders of the church that he has received of the Spirit of Christ unto the remission of his sins, (unto repentance), present himself for reception by baptism, when he may perfect his repentance by confession and restoration, so far as he can. After all this has been done, the repenting one is entitled to the care and consideration of the elders who should receive him by the ordinances of the church, into

the fellowship of the Saints, and unto all the privileges of one who has received the remission of his sins.

The atonement of Jesus Christ was evidently intended to affect all that class of offences for which a man could not make any adequate reparation. And it is manifestly wrong to ask a man to first make all wrongs right, before he can be received into the church by baptism, when it is clear that so far as can be done he has complied with the command, "Repent, and believe the gospel!"

For all offences for which a man can not make any, or but an insufficient reparation, the Lord has provided, in that a complete remission of those sins await him in the waters of baptism. It is a wonderful provision, and were it not for this, much as we are inclined to worship and extol the name of Jesus as the sinner's friend, we could not come with that almost child-like trust which is required of them that seek Jesus. But when we consider how wise and beneficent this provision, that against the wrongs that we have done, the sins that we have committed, and for which it is not possible that we can make reparation, the foresight of God and the far-reaching love of Christ has furnished a remedy complete and full, our hearts burn within us and we hasten in our gratitude to give him all the praise, asking only that we live and are permitted to love and serve in return.

We recite the following instance as a fair sample of what we mean. There were two men, living in the same town, neighbors from boyhood, one of whom was a quiet, rather sedate fellow, both as a boy and as a man; the other was a restless, energetic, rash, outspoken man, of hasty and sometimes unreasonable temper. Between these two as boys and as men there had grown up the strongest friendship; for, notwithstanding the one was silent and quiet he had a noble spirit and cherished the warmest love for his friends, serving them when he could and always being loyal to them, not suffering anything to be said in his presence derogatory to their good. These two lived thus, until somewhere in their early manhood this quiet man heard another berating his friend in terms very uncomplimentary to him; when he promptly took the traducer to task. This resulted in the discovery that his friend had been guilty of a grave wrong, one of such a character that this noble minded, quiet man could not believe of his friend, and for which he could find no excuse. He parted with the one who had been traducing his friend in anger; for they almost came to blows; and but for the better counsel of others would have done so. Blazing with indignation he sought out his friend, and related the cir-

cumstances; when to his astonishment and mortification, his friend turned upon him in anger, and told him to mind his own business, and that when he wanted his defence, or interference, he would let him know. This quiet man then asked, "Do you wish me to think you are guilty of this great wrong?" "I don't care what you think," was the petulant reply; "You are always bothering about what is none of your business. I will do what I please, and it is none of your affair." And turning on his heel he left his life-long friend, hurt and humiliated. His was a quiet nature but a strong and a just one. His friend had not only done a wrong, from the accusation of which he had sought to defend him but he had met his advances harshly, buffeting him cruelly and unjustly. Neither was a Christian, and had no settled convictions of religion. Each had trusted the other in many ways, and under varied circumstances; and the quiet one had always held his friend above the common level of men, and the thought that he was a wrong-doer was itself a torture; and when the cruel sting of the rebuff he had received was added he was wounded indeed. He thought the matter over for a day, and then went to the man with whom he had quarreled on his friend's behalf, and apologized for his anger. It seemed to him that justice demanded this; for he could not bear to think that he should unjustly defend his friend, at the expence of the ill will of another. He was met with a kind reception, and pardoned. He went his way, carrying with him a heavy heart; feeling the truth of the statement of the wise man, "A wounded spirit who can bear."

Some years passed away. This quiet man never sought the presence of the friend of his youth; and the latter never attempted to undo the wrong done by him; nor to renew the broken friendship. An itinerant minister, a sort of rude evangelist, passed through the village where these two estranged men lived, and holding revival services there created quite an excitement. Among those affected by these services were these two friends, parted so long. Both made a profession of conversion and both sought the bosom of the church. The man who had done the wrong for which his friend had offered defence and thus incurred his displeasure, could not by any possibility undo the wrong he had done; and he never attempted to do it; nor did he come near his estranged friend to offer an apology, or attempt to recover the place he had lost in that quiet man's regard. The other man, as soon as he had determined to make the church his spiritual home sought his impulsive brother, and made an offer of reconciliation. It was ineffectual; for while his one time friend would say that he knew that he had not done right, he would not say, "Brother, forgive me." Both these men were baptized, and fellowshiped each other, in a way, at the Lord's table.

Here were two repentant men, both seeking for life, both earnest, and each cognizant of what he had at one time been

to the other. The quiet man carried the sense of humiliation and the sting of broken friendship always with him. He never said a word by which any one could know how he was hurt; but the wound would not heal. The other had done wrongs for which he could not make a reparation; as he could not again replace those whom he had wronged in the condition they were before the wrong was done; nor could he remove the bitterness from the soul of his friend. Is it not proper to believe that in such conditions as these the ample provisions of the law of redemption and atonement would take effect to the remitting the sins of both; and should not both be received, and that not unto doubtful disputation? We think so. And if any think that either had not sufficiently repented, we can only say that God is to be the final Judge, and we can well afford to wait the sure decision of his wisdom and his goodness.

#### SHALL THE SAINTS VOTE?

THE largely increased number of Saints in various localities is giving rise to some anxiety in certain quarters in regard to their exercise of the right to vote and take part in local, state, and national politics. In some few places the Saints, if disposed to vote as a unit, could greatly influence the result of an election. In Decatur county, Iowa, for instance, where the Republican party is only about equal to the Democratic and Greenback, or Labor Union parties united, were the Saints to centralize their vote in favor of either one of the two, the other parts of the county voting the respective tickets as usual, the chances of success would be on the side of that party. Are the members of the Church of Jesus Christ of Latter Day Saints at liberty to exercise the right of choice between the political parties now, or at any other time asking for the suffrages of American citizens? Are they doing anything contrary to the moral and political institutions of the country if they canvass the field of politics and elect which of the varied policies and principles of political government they will give their support to? Is there anything avowed, or latent, in the principles and forms of American governmental institutions that forbids any number of people from agreeing to support at the polls any candidate, and of any party of whom that people may make choice? If so, then there are other bodies beside Latter Day Saints that have disregarded such provision, and there has never been a whisper of condemnation for it in public journals. Nearly all the so-called Evangelical churches of the Northern States passed resolutions condemnatory of Slavery; and one of the leading Eastern churches, with their pastor at their head, took active and positive grounds in political issues of the day. Henry Ward Beecher, for nearly a quarter of a century one of the recognized leaders of theological thought in the United States, was an ardent politician, and Plymouth Church, almost from the day that he was accepted as its pastor, was abolitionist, outspoken and un-

compromisingly. Did any portion of the political element of New York, city or state, ever hint or say that the pastor of Plymouth Church and his congregation could not and should not so exercise voice and ballot so as to make the issue of the "Irrepressible Conflict" between Freedom and Slavery certain instead of doubtful? We never learned of it if they did.

This may be foreign to the question, but there seems to be a sort of thought that it is dangerous to the American governmental experiment for men believing in the religion of Jesus Christ, as the elders of the Church of Jesus Christ teach it, to indulge in political speech, or to exercise the freedom of the ballot.

The Saints dwelling at Lamoni, and elsewhere in Decatur county, have given to the state all the pledges and assurances of good citizenship that any people could give. They have minded their own business, settled unimproved lands, built houses, planted orchards and vineyards, improved roads, added to the material wealth of the county in moveable property, paid their quota of the tax without complaint, and filled whatever office of trust or emolument to which the people of the county have called any of their number. Several of them bore arms in the late war of the rebellion in the Union armies, and some carry the physical tokens of hard service in camp and field with them, evidences of loyalty no carping political trickster, were he never so dishonest dares to discredit. This they have done as citizens of the American Republic, and of the sovereign state of Iowa; and have they by choice of religious belief forfeited any claim to the rights and privileges enjoyed by them before they joined their fortunes to the faith that men characterize as the Church of Jesus Christ? Are we to conclude that while an American citizen is a Methodist, a Presbyterian, a Congregationalist, a Baptist, a United Brother, a Universalist, Swedenborgian Adventist, or a Catholic he is at liberty to choose his political principles, advocate them and the claims of the party with whom he allies himself, and vote as he pleases, alone or with others, few or many as he may elect, but when he becomes a member of the Latter Day Saints, the Church of Jesus Christ, he is a political pariah, unfit to be trusted to follow the political bent of his mind, and ought not to be permitted to make stump speeches, advocate, nor defend local, state and national politics, or exercise the freeman's right to vote?

"But Mormons are clannish" says some one. Suppose they are. Are they more so than other denominations? Are they more clannish, using the word to convey the sense of moving together as a body, than Masons, Odd Fellows, or any other beneficiary societies; or than any of the other churches? And is there anything morally, or politically wrong in a body of men holding similar views, moving together in any, or all questions of importance upon which they may be called to act? If men think alike on religious topics, holding many views and opinions in common because of their religious connec-

tions, is it anything very strange if they should think similarly on the policies and powers of government; and if they chance thus to think alike are they reprobate to republican institutions if they should act alike?

The average American citizen is not competent to give in detail, clear and decided reasons, not open to objection, for being one of either of the several parties in American politics. Notwithstanding this he is free to give what reasons he has, to exercise his right to choose dogmatically without giving a reason for his choice. This right inures to all. And while we confess that the freedom of the American citizen does not include license to destroy and tear down the fabrics of American institutions; we hold that every man has the right in a proper way and place to express his views upon the policies of the ruling powers; and to vote upon the questions submitted to the arbitration of the ballot box, without risk to his person, or his life, without intimidation and without a bribe. Until it shall be shown that the Saints of any given locality have by misdemeanors, or crimes the direct result of their banded religious teaching done violence to the laws, endangering the peace, dignity and safety of society, they are the peers of all other citizens and entitled to all that appertains to citizenship.

Whoever is of the opinion that there is anything in the religion of the Saints that is in either theory or practice not consistent with good citizenship, is ignorant of what that religion is. And any one who states that members of the Church are bad citizens, because of their religion, is inexcusably ignorant of the requirements of that religion, or is wilfully and viciously misrepresenting both the people and their faith.

The Reorganized Church believes that all human governments, good, bad and indifferent, will finally merge in the dominion of the Savior, the Son of David. In this they do not differ with any who believe the Bible. They believe that God has revealed and does reveal his will touching the moral nature and conduct of man, whenever and in whatever manner he may choose. That in accordance with this belief, God has revealed his will to the Saints in respect to their action in regard to the governments under which they may chance or choose to live. Among other rules of conduct affecting the citizenship of the Saints are the following:

"Thou shalt not kill. Thou shalt not steal. Thou shalt not lie. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else. Thou shalt not commit adultery. Thou shalt not speak evil of thy neighbor, nor do him any harm."

In connection with this it is provided in the church articles and covenants that whoever kills, commits adultery, robs, steals, lies, or does any manner of iniquity by which man is wronged and society injured, he shall be "delivered up to the law of the land."

Concerning the laws of the land themselves, there is in the church articles the following:

"Concerning the laws of the land, it is my will that my people should observe to do all these things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom in maintaining rights and privileges which belongs to all mankind and is justifiable before me; therefore I, the Lord, justifieth you and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free; therefore ye are free indeed; and the law also maketh you free; nevertheless when the wicked rule, the people mourn; wherefore honest men and wise men should be sought for diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil."

In teaching duty under the fires of persecution the law of the church refers to the Constitution thus:

"And for this purpose have I established the Constitution of this land, by the hand of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

This is made more binding, if possible, by the following:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be until He reigns whose right it is to reign, and subdues all enemies under his feet." "Behold here is wisdom."

There is no people professing a system of religion who are under greater and more lasting obligations to keep within the safe observance of the laws of the state and nation than the members of the Reorganized Church of Jesus Christ.

If they have any hope or interest in the final triumph of right and perpetuation of what is good in human affairs, government included, that hope and interest are based in the principles of republican America. And as believers in the revelations of God to man they are assured that He designed, instituted, founded, and by fostering care has preserved the Constitution and institutions of the land unto the perpetuation of principles of freedom, for the benefit of all men themselves included. Is it not then creditable that men so solemnly enjoined to keep the law, to observe its requirements, and to "seek" "diligently" for good men to fill the necessary offices in the county, state and national affairs may be trusted with the exercise of political freedom, including party principles and party fealty? Is it reasonable to suppose that men holding themselves under so sacred obligations to carefully consider and conserve the public good, would ruin and destroy either by folly, or willfulness that which they believed to have been instituted of God for their own benefit, as well as for the good of all?

The Decatur County *Journal*, published at Leon, the county seat, and one of the leading papers of the county, in its issue for December 1st, has the following gen-

erous word for the Saints of Decatur county, and protesting against the bringing into the politics of the county, the discussion of any people's religion.

"The Weldon *Hornet* still keeps up its fight on the Latter Day Saints. It says that they are clannish; that they are no better than the Utah Mormons, etc. The Saints have newspapers of their own which are able to defend them against such frivolous charges as these, if indeed they need any, and hence we do not consider it incumbent on us to defend them, but we want to protest against the introduction of any such methods into the politics of Decatur county. They have always shown themselves to be good, quiet, industrious, law-abiding citizens. Many of them have left good positions and comfortable homes in Utah in order to escape the curse of polygamy, and to make such charges against them and drag their religion into politics is something that the better class of people do not approve of, even if they do not like their religious opinions."

What the *Hornet* may have published does not matter; it was but the echo of what is lying perdu beneath the specious outside of bare complacency. Intolerant religion, and intolerant politics have never borne in others what they demanded for themselves. If men were content to be used by dominant men and parties, they were tolerated; if they thought for themselves outside of the ruts made for them by self-appointed task-masters, they must either bow or be destroyed. This is our question: Are we, as a people, at liberty to be Republican, Democrat, Greenbacker, Labor-Union, Prohibitionist or Anti-Prohibitionist, as we may elect, notwithstanding our religion? Is our religion to exclude us from participation in the political issues, campaigns, parties and elections of our period? The time has come to ask ourselves this question, and if possible make a just answer to it. Four years ago Hon. E. Banta was nominated for the office of Representative to the General Assembly of the State from Decatur county, one of the things urged against him in various parts of the county as a disqualification was that he was a "Mormon;" meaning that he belonged to the Reorganized Church of Jesus Christ at Lamoni. This fall again, Mr. Alden, of Hamilton township, was nominated for County Superintendent, and it was urged against him that he was a "Mormon," that is, he belongs to the same body of people that Mr. Banta does. We were not present at the nomination of Mr. Alden, nor yet at the polls on election day; being in Stephenson county, Illinois, on that day, and can not state anything in regard to the why and wherefore of his nomination. But suppose that these men are believers in Mormonism, as taught by the Reorganized Church of Jesus Christ, is that a disqualification? Suppose that all of a similar faith had chosen to vote for them; what law of the land, or rule of political ethics would they have violated had they done so?

It is argued that it would be dangerous to lodge power in the hands of a church. This is conceded by us. But is it less dangerous to the interests of man as a community and as a race, to lodge power in the hands of men whose religion teaches them that there is a tribunal hereafter to which all men are amenable for their acts

here, than it is to lodge the same power in the hands of men of no religious belief and who have no faith and no care for a hereafter? We think not. Of the two classes, those who have an abiding faith in the certainty of the hereafter, and are assured that they must account for all they do, are better calculated to discharge the sacred obligations of duty which a government like that of America imposes than are those for whom the future has neither fear of punishment, nor hope of reward. The patriotism and love for their fellow men of the Puritan Fathers, has never been questioned and never excelled; yet the mysticism and gloom of their theology makes men of modern times shudder.

The *Herald* has never taken any part in political contests. No matter what may have been the political bias of its editors, from first to last, the *Herald* has always kept silent regarding political issues. The present Editor and Associate Editor hold to opposite schools of politics; the one is Democratic in political faith; the other is Republican. In no sense has either ever attempted to use the *Herald* to bias or control the political faith of its readers. Nor has either on the stump or at the polls ever attempted to influence their co-religionists to vote, or to refuse to vote, for or against any policy, or party. The only exception to this rule of neutrality, or non-interference that can possibly be named, is the fact that from the first the *Herald* has always been for the temperance cause; and its editors all of them outspoken at home and abroad against intemperance and the sale of intoxicating drinks. This has not been done in the interest of any political party; both editors holding that the parties could take care of themselves, and that their work as religionists and teachers lay in a different and better field than that of politics. Neither has any liking for political partizan methods, strifes, hates, dissimulations, triumphs nor spoils. Both have repeatedly refused to lend countenance or aid in partizan campaigns, contenting themselves with voting as each desired. The church in its work and membership comprises all shades of political belief, varying from the radical on the one side to the radical on the other; and marked largely by locality, in some places the majority being Republican, in some Democratic. There are many dissatisfied with both dominant parties, and there are Greenback, Labor-Union, Prohibition, or Independent as they may have determined; while some take no interest in political questions and never vote, thinking it better to wait the arbitration of time, or eternity to dissolve what is corrupt and sublimate the good of all ages and peoples.

In Decatur county the membership of the church is divided very much in similar proportion to other parts, the majority being possibly Republican. Every man is at perfect liberty to make his own choice both of politics and men. There is no church whip to dragoon them into either form of political belief, the leading elders using no influence to lead, guide, or deter any in making choice. It may be that as

party adherents they are difficult for party managers to control, for the reason that they try to secure the best man for the office needed that is offered to them, voting for whom they please, much as the rest of the citizens do. If there is safety in division, in this regard those who may fear that Latter Day Saints will "vote as a unit" and thus secure political power if a chance be offered them, should feel no alarm, for there is surely sufficient division of sentiment among them to prevent so dangerous a result.

The Reorganized Church does not hold to a unity of church and state, any more than does the M. E. Church, their immediate religious neighbors in Lamoni. But while this is true, they do hold that their religion has and must have such claim upon them that it will help them in time to be good citizens of the republic, and in eternity good citizens of the "better land."

With the Decatur County *Journal*, we protest, both for ourselves and for our religious compeers, against dragging the question of the religious faith of any people into the politics of Decatur county, or any other county. The people of Chicago were equal to the task of punishing by legal methods those who preached anarchy, when overt acts against the peace, dignity and safety of society were committed. The people of Decatur county, the state of Iowa, and all other states where the members of the Reorganized Church of Jesus Christ may be dwellers and citizens, are quite competent to punish speech and act of treason or rebellion; or crimes and misdemeanors when they shall be committed by such members by legal processes according to the genius of American institutions, without a resort to the unmanly, unpolitical methods of petty persecution and proscription because of religious belief.

We therefore conclude that Saints may vote, and when they do, should vote intelligently for what to them are the best measures and policies of government, and the men best fitted by qualifications of excellent brain and honesty and goodness of heart to fill the places of duty, emolument and trust within the gift of the people, to carry on local, county, state and national affairs.

PAUL found it hard for him to fight the work of the Lord as Saul of Tarsus, to kick against the pricks; that it was to his continued injury to do so. And from that day to this the development of the Christian idea has proved the prophetic saying of Isaiah to be true, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Since the work of the Lord in this generation was commenced there have been numbers of efforts to retard and destroy it, both by those who were of them without, whose opposition may have originated in a genuine regard for what they believed to be true and of God, and those who wilfully fought it, and those who have been once of the church,

but turned aside therefrom; bitterest and worst unrelenting opposition being that offered by this last named class. Of these none have prospered in doing what they set out to do; and it is fair to presume none ever will.

We know that when we quote the saying of Isaiah, some of those who once testified of the truth as we do now, say: "O, yes, that is the spirit; if you oppose us you will be destroyed." As if the making of the quotation was a threat made by us, rather than the quoting of a prophetic promise cheering to all within the pale of the church. At the risk of being misconstrued we call attention to this saying of the prophet, and exhort the Saints to be patient under the fire of contradiction from all sides of the field of religious warfare.

#### SPIRIT COUNTERFEITS.

A BROTHER writes of late that "a spiritual medium," in his vicinity, "claims to be of the Jesus Christ kind and says her controls acknowledge Christ as the Savior and say we must obey the gospel as taught by the Saints in order to get to the highest department for spirits; but that if we live a pretty fair life and obey none or a part, of the gospel here, we can go to the second and accept the gospel there and then go on up to the first. They claim that murderers and thieves go to the third department, and for such there is no salvation. The authority to baptize, she says, is in all churches. It is held by all who live righteously, and is conferred by Christ's Spirit. If one is not baptized here, he can be in the spirit land, as there is plenty of water there. All churches are right; but the Latter Day Saints 'is rightest'—to use her language. The spirits of the departed come and talk with their relatives in whispers, so as to be heard by those around, and tell of thoughts that none know but they and the dead. These spirits are seen by the mediums and described accurately, and to all appearance they are in reality the dead returned," etc, etc.

The brother asks our opinion in respect to these claims, and we therefore are free to say we think them anti-Christian and their claims and pretensions such as are to be expected from the false and delusive spirits which God has foreshown, anciently and modernly, would deceive and mislead those who yield to them either body or brain. In another department in this issue will be found a lengthy article from the pen of Joseph the Seer in 1842, descriptive of some of the deceptions practiced by Satan and his fellow spirits, pointing to their transforming, counterfeiting power, their hypocritical endorsement of Christ and his servants and their teachings in some respects, also of their power to cause some persons to see visions, speak in tongues and reveal hidden and future things, and we therefore only add a few valuable and pertinent citations touching the subject of demon spirit manifestations: Revelation 16:13, 14; 18:2; Eph. 2:2; 2 Thess. 2:2-12; 2 Cor. 11:14, 15; 1 Sam. 28:13, 14; 1 Kings 22:21-23; Acts 16:16

-19; Matt. 8:28-31; Zech. 3:1; Isa. 8:19, 20; 19:2; 3 Kings 21:6; 23:24; 1 Chron. 10:13; Deut. 18:10-14; Doc. Cov. 50:1-7; 52:4, 5; 9:1, 3; 22:3, 4; 76:2; 27:4; 110:20, etc., etc. Whoever will carefully read these passages will readily perceive what Spiritualism is, so far as its spirit power and workings are concerned, and also what estimate heaven and God's intelligent, faithful servants place upon it.

The pretense of the witch of Endor to raise the prophet Samuel from his grave in his life-form and apparel (mentioned in the article), is in keeping with the claims of "materializing" mediums who in this age profess to call up, in material form, the persons of the dead. God emphasized his condemnation of this deception by slaying King Saul and turning the Kingdom of Israel over to David, because he "asked counsel of one that had a familiar spirit, to inquire of it." 1 Chron. 10:13.

A BROTHER writes: "I have been as anxious, and have tried as hard as I knew how to become perfect; but I have always failed, so far; however, I do not intend to give up. I am trying and experimenting on the word, by study and meditation; and in this way have discovered one way to obtain spiritual strength; this is to refrain my tongue from evil and my lips from speaking guile. I am finding that there is a vein of value in this. A man may be unable to govern appetite, or control passion, but if he can practice a principle so pleasing to the Lord, such as are meekness, quietness, lowliness, condemning none, forgiving all, speaking ill of none, overlooking faults and follies in others—in short, having genuine charity, he will get the aid that he desires and prays for to govern himself."

"I met a brother recently, who asked me if I had any good sticking stuff that would mend a broken reputation. I told him that I had; and when he asked me what it was I told him that it was Royal Glue, and that it would stick anything. On reflection I discovered a mistake, that a broken reputation is not a thing, but a principle, and can not be mended only by application of another principle, namely reformation; or by giving all diligence, according to the order of progression revealed in the gospel of Christ, to add to faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness and to brotherly kindness charity—for as St. Peter said, 'They who do so shall not fail,' or fall."

In this short dissertation it is to be found the essence of success in the Christian's warfare. Whoever, in the sense of deep humiliation at the constant failure to reach up to the height of spiritual excellence to which the mind aspires, weighs the reasons for that failure and the chances for success, will find that there is no struggle so hard, no burden so irksome to carry as that of self-condemnation for weakness, or sin against which he strives in vain. To such a man the conviction, forced in upon him that he fights in vain while he fights

alone, and that if he would succeed he must gain the help of divine power, is a revelation from heaven, and should be regarded as such and honored by the best sort of obedience. It is also a confirmation of the promise that help shall be given when man asks aright, and is full of encouragement to the weakest as well as the strongest. Saints, look well to yourselves that no spirit of self-exaltation shall blind your minds to the truth that in Christ is your safety and the secret power of your fighting and your triumph. There are those who while they were humble and had no spirit of self-exaltation were strong pillars, but when there crept into their hearts that which lauded themselves, were the weakest to resist that which led them to their hurt and final ruin.

#### MARRIAGES,—WHO MAY PERFORM THE RITE.

WE deem it proper for us to call the attention of the Saints, and all others who may be affected thereby, to the marriage laws of Iowa, Missouri and Illinois.

The Statutes of Iowa, chap. 1, Title xv. sec. 2193; provide that "Marriages must be solemnized either;

1. By a justice of the peace or mayor of the city wherein the marriage takes place;
2. By some judge of the supreme, district, or circuit court of this state;
3. By some officiating minister of the gospel, ordained or licensed according to the usages of his denomination."

The Statute of Illinois, chap. 69, par. 4, provides that: "Any persons wishing to marry, or be joined in marriage, may go before any regular minister of the gospel authorized to marry by the custom of the church or society to which he belongs, any judge of the supreme court, judge of any inferior court or justice of the peace, and celebrate or declare their marriage in such manner and form as shall be most agreeable."

The marriage law of Missouri, we are told, though we have not the statutes at hand, is similar to that of Illinois.

Our reason for calling attention to these statutes is, that the penalty for marrying or being married by other parties than those named in the statutes is severe; for while the law will hold the marriage to be valid, as between the parties thereto, it provides for a fine of fifty dollars, against them and all persons aiding or abetting them, in Iowa, and we are told that the fine in Missouri is even heavier than that.

Persons who have been members of the Reorganized Church, and by the office which they held were authorized to celebrate marriages, are not so authorized by their ordination and license, after they have gone out of their own motion, or have been expelled for cause; in both cases they have forfeited all the rights which they held by reason of their membership, ordination and license. We warn all members of the church to be careful that they celebrate their marriages in accordance with these statutory provisions, that they may not only be free from blame but that they do not put themselves into jeopardy as being law breakers.

We admit the right of any and all who wish to preach, to offer their philosophy to any who care to hear them; but do not concede that a man who has been an officer in the church carries with him when he goes out all the honors and privileges to which he was entitled, while he remained a member and in good standing. We believe that such men are not legally competent, under the statute, to celebrate marriages, until they have perfected a membership with some other worshiping body recognized as a religious denomination.

#### EDITORIAL ITEMS.

WE have received a ringing letter from Bro. W. T. Maitland, of Nashville, Iowa, but dated at Clinton, where he has been at work for a time. Sunday, the 27th November, two were baptized at Clinton; estimable people. Bro. Maitland relates a remarkable vision seen by a young lady of Clinton, by which testimony was borne to the latter day work, and by which she is inclined to profit. Surely the prophecy was correct, "Your old men shall dream dreams, and your young men shall see visions; and upon your sons and your daughters will I pour out of my Spirit, and your servants and your handmaidens shall prophesy." The vision as told was: "I was lying awake, and distinctly heard the clock click, as it does before striking, and thought that I would listen for the hour when the clock would strike, when as it struck "two," a closet door across the room from my bed slowly opened and three well dressed men walked out into the room, talking of the Latter Day Saints' Church, saying that it was the only church on earth that was right; and a good deal more that I can not recall exactly. As they came into the middle of the room, one stepped before the others and said? 'Mrs. Wilson has now the best chance that she will ever have.' I looked away, and when I turned to see them again, they were gone." This Mrs. Wilson had about determined to be baptized, but this young sight seer had persuaded her not to do so. And so it is that the Spirit of Him who watches over the work of the last days, can and does care for that work, and bring to bear in its development all the strange accessories of which we read in the Bible, and which we are wont to regard as so mysterious—mysterious only because seen through the mist of long passed years instead of the shining light of to-day. We do not wonder that the workers in the Lord's harvest field should feel such a spirit of elation as leads them to exclaim, "The Lord is working with His servants mightily."

Bro. A. J. Smith, formerly of Clear Lake branch, Indiana, has removed to Estill Spring, on the N. C. Railroad, half way from Nashville to Chattanooga, Tennessee, where he will gladly welcome any one bearing the title of Saint, worthily; and if he be an elder will help him to a place to preach, and will feed and care for him while he stays. He wishes that Bro. J. C. Clapp will call and see them and labor some there. Bro. Smith was for a

long time the presiding officer of the Clear Lake branch, and was both faithful and efficient, and will give good assistance to any one who will go there to labor.

The *Lamoni Gazette* is now cosily established in its pleasant, neat new home over the store of Yarrington and Bailey, and with its lately added appliances greets its patrons with a clean, cheery face, giving assurance of vigor, pluck and perseverance. We wish it success, and have no doubt it will win it by its upright, honorable, intelligent bearing, and become an important factor in the newspaper world.

Elder W. W. Blair preached to interested congregations in St. Joseph, Missouri, November 14th, and at Lucas, Iowa, December 4th. The attendance at these services was large, a spirit of deep inquiry was manifest on the part of some of the hearers, and prospects were good for additions to the church and for the continued and growing unity, peace and spirituality of the Saints.

Pres. Joseph Smith preached twice on Sunday, November 27th, at Zion School-house, about twenty miles south-east of Lamoni, in Missouri; and though the day was dreary and forbidding, he had full and interested congregations, and returned home feeling well repaid in the refreshing he had received by the aid of the Holy Ghost. Elder S. V. Bailey went the next Sunday to hold services in a School-house not far from the Zion School-house and found it shut. On inquiry it was learned that prejudice had been fanned to a high degree there through an assertion made by a preacher once prominent in the Reorganization, who, it is said, declared in that place or vicinity, that the Mountain Meadow massacre, in Utah, grew out of the teachings of the Doctrine and Covenants! But sensible people there want to know why that preacher did not discover this alleged evil in the Doctrine and Covenants when he was actively engaged in the Reorganization for years. No book under heaven contains purer morals than the Doctrine and Covenants, as all may see who will examine it without prejudice. And in this connection we may add, that the revision, correction, correction, and translation of the Bible by Joseph the Seer, has vastly improved the morals of that book, as all must allow who will, without bias, compare it with all other versions. It is but fair to judge of the morals of Joseph by the authentic records of his work, and when he is thus judged, he calumniators are easily confounded. The Book of Mormon, Doctrine and Covenants, Holy Scriptures, and the public papers of the church up to 1844, are standing witness in favor of his moral purpose and upright conduct.

Bro. John G. Dickenson, of Hamilton, Australia, writes October 11th, and Bro. Thomas Gregory, of Wallsend on the 28th of the same month, that they were expecting Bro. T. W. Smith, almost any day, and were anxiously awaiting his advent, because of the great opportunity and wide spread field for labor in that far off land. These brethren write in excellent terms of Bro. Joseph Burton, and his

labors in that field; and express regret that they will likely lose him on his return to the states. They also write that there is great need of more laborers there.

Bro. T. P. Johnson, who lives three miles south of Nebo, Pike county, Illinois, renews for *HERALD* of late and requests the ministry to call and preach there.

Bro. P. B. Seaton wrote from Paris, Tennessee, November 28th, and says he has been laboring of late so far as practicable, had baptized six persons, and he thinks prospects for future progress good. He also says that Bro. J. C. Clapp is at work in that region preaching the gospel.

Some one sends us the *Seaforth* (Ontario) *Sun* for December 2d, in which we find a friendly notice of Elder Samuel Brown's series of meetings in the town hall, and in which is printed the "Epitome" of the Saints' faith and doctrine. We feel highly gratified to see such acts of courtesy extended to the ministry, and clearly recognize the hand of the Lord in such deeds. God has promised to open the way before his work and give "grace and favor" to his wise and faithful people.

Bro. E. T. Atwell, of St. Paul, Nebraska, writes under date of November 30th that he thinks an elder would be well received in that place and find a good and profitable field of labor. He is authorized to invite an elder to call on Mr. A. C. Tigner, six miles west of St. Paul.

Dr. Richard Coburn, of Blenheim, Ontario, wrote November 26th, that they had not been visited lately by any of the elders in the field, (traveling elders), and that they were thinking that the London district was more highly favored by the ministry than were they at Blenheim. He reports, however, that there had been something like fifty baptized in their district, between the conference in June and October. We argue from this that the local ministry are at work, and that the Saints of that part are trying hard to second the preaching of the word by upright and honest lives. "No news is said to be good news," and if the traveling ministry are apparently neglecting Blenheim, it may well be attributed to the fact that the work there is in a stable and depressed condition, and not requiring so great an effort as some other parts of their field.

Bro. E. M. Carr, of Allendale, Mo., writes that Bro. H. A. Stebbins made their branch a pleasant visit the last of November, preached twice and baptized one—a head of a family, and formerly a member of the Christian Church—and administered to several with good results.

Bro. John H. Lake, after a seven months' mission to Canada, is now spending a few days at his home at Mt. Washington, near Pittsburg, Pennsylvania. He says "The Canada mission is onward."

Bro. George T. Ballard wrote us from Argent's Hill, New South Wales, October 5th, and says: "The work in Australia is onward, and there are many calls for laborers." He further says, "We have had a very hard year with floods."

Bro. John C. Foss wrote from Underwood, Iowa, November 29th. He had preached in the Pottawattamie district for

the past six weeks, holding services at Council Bluffs, Crescent City, Hazel Dell, Wheeler's Grove, Dowsville and Underwood. He reports fair audiences and good liberty in speaking, in some instances being "wonderfully blessed in the Spirit of God."

We are pleased to note Bro. Foss' labors, and feel encouraged when he reports as do others, "the Lord is blessing my ministry."

Sister Anna Neilson, of Nebraska City, wrote in December that she had been much comforted and cheered during the year, both by the Mothers' Home Column and by the manifestations from different directions that God was favoring his work at home with the membership and abroad with the elders. She bears a testimony strong as holy writ that the gospel is of God and was revealed to men in these days through Joseph the Seer.

It is stated that there are seven hundred indictments against Mormons for polygamy and unlawful cohabitation, in the office of United States Marshal Dyer, waiting service. The persons against whom these writs are pending are, with nearly a thousand of their brethren, fugitives dodging the officers authorized to make the arrests.

Bro. J. Y. Graumlich, in a letter dated at Lower Lake, California, of late expresses a hearty desire for some worthy, capable elder to visit them and labor there.

Bro. John Hawley wrote from Chelsea, Indian Territory, December 5th, and then intended going to Columbus, Kansas, to attend the Spring River district conference.

Bro. Carl W. Lang wrote us of late from Kickapoo, Richland county, Wisconsin, and seems full of faith and hope in the latter day work.

**BRO. W. T. MAITLAND** sends us the following taken from the *Free Methodist*, Chicago, Illinois, for September 28th, 1887; which he thinks it well that the elders see and "make a note of." It is an editorial account of the Free Methodist Conference.

"The fourteenth session of this conference has just closed. This body has been greatly diminished by the division that took place a few years ago in the formation of the West Iowa conference. A number of preachers have gone west, and five more at this session took certificates of their good standing with a view of transfer to other conferences. Notwithstanding this depletion in numbers the ranks are filling up and it is hoped that the conference will continue to serve the important purpose of recruiting office for the general field. We have no more men to spare just now, as some are young and inexperienced and are not quite ready to be transferred.

"All the sittings of the conference were harmonious. The members did not all agree in every thing, but the power of grace was evidenced by a unity of spirit and brotherly love. The religious services were very spiritual, and the preaching was not the frothy evaporations of the intellect, but the out-breathings of hearts on fire with the Holy Ghost. One afternoon service was a real Pentecost. The Holy Ghost fell upon the saints. We never saw shouting done so "decently and in order" as on this occasion. They danced, they cried, they laughed, they

walked the aisle, and all was as harmonious as music from a harp of numerous strings, touched by a skillful hand. Truly the times have changed, but the Holy Ghost religion remains the same as when 'our fathers had this power'—and we may have it too."

#### QUESTIONS AND ANSWERS.

*Ques.*—What is meant by this passage of Scripture?—"But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases."—1 Cor. 7: 15.

*Ans.*—This item of church rule relates to those only who are Saints, and *when* they are Saints, and it has no reference to what may have occurred with them before they became Saints. The above scripture should be read in connection with what is connected with it, as follows:

"And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband; but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife. But to the rest speak I, not the Lord, if any brother hath a wife that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart, a brother or a sister is not under bondage in such cases; but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?"—1 Cor. 7: 10-16.

The Inspired Translation, by Joseph the Seer, makes this chapter much plainer than any of the various versions we have examined. Paul wrote this epistle about A. D. 60, a time when the Saints were sorely persecuted by Jew and Gentile, and about four or five years before Nero, emperor of Rome, persecuted the Saints with great fury under the base charge that they, in A. D. 64, set fire to the city of Rome by which two-thirds of it was destroyed. When these perilous and very distressing conditions of the Saints are kept in view, we can the more readily perceive the meaning of this chapter, both as it relates to the ministry and the membership. Paul commands, in the name of the Lord, that the Saints—male or female—shall not depart from their companions; and then he forbids that "any brother" should put away "a wife that believeth not," if "she be pleased to dwell with him." And he likewise forbids the believing wife leaving her unbelieving husband, "if he pleased to dwell with her." "But," he adds, "if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases." From this we understand, that when unbelieving companions "depart" from and thus permanently abandon "a brother or a sister," they by this act break the marriage contract, and, in effect, "put away" their companions for no justifiable cause; and that the brother or sister is no longer under "bondage" to those who thus "depart," and wilfully abandon them. Those so departing, be it remembered, are the ones who, in effect and in fact, "put away" their companions for an unjustifiable cause; and it then remains for those thus abandoned to apply, if they desire it, and have the form of the marriage contract dissolved and disannulled by the laws of the land where they reside. Let it be remembered that Jesus and the Apostle Paul both teach that persons in the church (for it is to this class that the law of the church applies) are not justified in

putting away their companions except for adultery. Matt. 19: 9; Mark 10: 9, 10; Luke 16: 18; Rom. 7: 2, 3. To those seeking membership in the church the following applies:

"Behold, verily I say unto you, that whatsoever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them."—D. C. 42: 20.

The laws of the church are very strict in regard to marriage and divorce, and the membership should observe them perfectly. But they should not apply to those out of the church that which relates only to church members.

#### SIMPLE ENGLISH.

"In commenting upon the character of the late Mrs. Craik, the London *Athenaeum* says: 'She wrote simple English. She never used a long word if a short one would do as well, and she never used a foreign word that had an equivalent in her own language.'"

Sensible Mrs. Craik! What a blessing if all writers and public speakers did the same thing. How often we hunt through a pile of chaff and obtain but little wheat! Language is the vehicle of ideas, and the simpler, plainer, cleaner and clearer are its words, the better it fulfills its appointed mission. All should seek to put the right word in the right place to express what is intended. Avoid the use of high-sounding words, and long, "learned," tangled sentences, lest your hearers or readers get ensnared and bewildered and turn away disappointed and disgusted. "Unknown tongues" are good when uttered by the Spirit; but if the hearer does not get the "interpretation," the speaker is to him a "barbarian." This is equally true of those using words and sentences not understood by their hearers or readers. The writer or speaker should *perceive clearly* what he wishes to say, and then go straight forward in the most direct, plainest way, and express it clearly and attractively.

#### EXTRACTS FROM LETTERS.

Bro. E. Day Bennett wrote from Santa Clara, Dakota, November 30th, saying:

"One more was added by baptism and one more by letter to our branch lately. Our branch now numbers nineteen."

Bro. J. C. Foss in a letter from Underwood, Iowa, December 5th, says:

"I baptized four last Saturday."

Bro. G. A. Davy, of Bullion, Idaho, renews for the HERALD and subscribes for *Autumn Leaves*, in his letter of November 25th, and says:

"The *Herald*'s a good paper for every one, and especially for all those desiring to be Saints. I have been a member of the Reorganized Church upwards of four years and am thoroughly convinced it is the true church of Christ, and that its ministry is led and guided by the Holy Ghost."

Bro. J. C. Clapp writes from Farmington, Kentucky, December 6th:

"I have had a good hearing here, but have not been feeling well. Hope to fully recover soon and to vigorously prosecute the work. Have been kindly received by a multitude of kinsfolk."

THE SIOUX RAPIDS, IOWA, *Press*, of Thursday, November 17th, has the following notice of Bro. Alexander H. Smith:

"Mr. Hartshorn's have been enjoying a visit from Mr. Smith, the second son of Joseph Smith, the founder of the Mormon church. The presence of so noted a person in the community excited no little interest. On Saturday evening he preached at the Gilmore school house to a large gathering. If his doctrine had been as sound as his oratory, he could not well be excelled as a preacher."

We may add that his doctrine was sound enough to be obeyed by five, one of whom was Bro D. H. Smith's only son Elbert, who resided with his mother near Marathon.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"Still her holy living meant  
No duty left undone;  
The heavenly and the human blent  
Their kindred loves in one."

LAMONI, IOWA.

*Dear Sisters:* When I wrote, as I think by direction of the Spirit, that request for the young unmarried sisters to write for the Column, I hardly understood, myself, for what purpose; but it seems clear now as I read sister Gertie's letter. Our Father has said: "Comfort ye, comfort ye my people," and himself is always busy looking to the comfort of each one; none are forgotten by him. Had that request not been made, sister Gertie might have thought the Home Column is for mothers, and she would not be wanted there; but now she feels encouraged to tell her trials to the mothers in Zion, since she finds no sympathy from her mother in the flesh; and so the Lord's tender care is shown to his young children whom father and mother forsake.

And we, dear mothers in Zion, are learning that not alone to the tender birdlings of our home nests are we to extend our care and solicitude. We are learning that the love of God includes more than just us and our households. O, mothers! we have been so diligent in keeping watch and guard of our own, that we have been heedless of the young of the Lord's flock.

"Who feel a mother-want about the world,  
And still go seeking, like a bleating lamb  
Left out at night, in shutting up the fold,  
As restless as a nest deserted bird,  
Grown chill through something being away,  
Though what, it knows not."

Had we gone as swift and pitying to their relief as we would had we recognized the voice of our own, that young sister might not be burdened with the regret that she had not always lived as faithful as she should. My tears flow fast to think that had some of the faithful fathers and mothers gone to that young man of whom Bro. Derry writes, had led him to their homes, throwing about him the same watchcare as to their own, he had been alive to-day and walking in the ways of righteousness and peace instead of with bad company. When parental influence is weak or disregarded, the stronger ones should aid them by sustaining and upholding it. Who shall say that had that good advice in Bro.

Derry's letter been whispered in the ears of that boy, it need have been spoken over his coffin? If we do not exercise more watchful care I fear their blood will be found on the garments of the church.

When the Mothers' Home Column was called into use, we believed it to be the work of the Spirit that we might be aided more perfectly in the work of purifying our homes and training our children; and while this is true, we are being taught that God's thoughts are higher than ours, and broader too; that the particular home to which the Spirit had reference was not above any one of the separate roofs under which the *Herald* comes, but the greater and grander building of his church, as the home of his people; where his children as one family have no separate interests, but that every one who does the will of our Father is our mother, brother, sister, son and daughter.

In conclusion let me say to sister Gertie that, as she feels that like Ruth she has adopted the God and people of Christian Naomi for her own, we want her to feel that she has a personal interest in the loving heart of every mother in Zion; that they sympathize in her trials, and their prayers are in her behalf that she be faithful unto death, and victorious in Christ Jesus. We would remind her, also, that none are called to be mere spectators; that each one is expected to do some gleaning on the gospel field, if it is no more than leading your companions into higher and better paths than the world can make for their feet. There are little children to be gathered and taught. Abide faithfully by the handmaidens of our Lord, "Let thine eyes be upon the field that they do reap, and go thou after them."

Let all of the dear children of our Father's house be encouraged that he is mindful of them, and that he is stirring the hearts of his people to a realization of their neglected duty; and we hope they will now come forward and earnestly help in every effort to enrich and save the lambs of the flock. And God bless those who are working for this so unselfishly.

ELEANOR.

GREENVILLE, Pa., Oct. 25th.

*Dear Sisters in the Gospel:*—We are still alone, —one family of Saints in a town of five thousand people—but yet we are not discouraged. Often have the words of father Ells come to my mind —when he had been here with us for awhile—and was about to leave us. I was complaining to him that we were so far away from the Saints, and were missing so much comfort and so many blessings. When I was through with my complaint he looked at me with that fatherly smile of his, and said: "Sister Emma, you are just as near to the throne as we are." Those few words were better than a sermon to me. To be near to our brothers and sisters is good; but of how much more importance that we walk near to our God, and ever take the blessed Saviour as the man of our counsel.

Does our faith in the gospel of Christ fail us? Ah, no; on the contrary, it grows brighter and brighter, as the years pass.

Now I must tell you what helps to keep me alive spiritually, namely, our weekly visitors the *Herald* and *Hope*. Here is such a feast of good things spread out upon their fair pages that we hardly know what to read first. I felt much of the influence of the Holy Spirit as I read Bro.

Elvin's dream. My mind was carried back to three years ago last April, when I first beheld the Kirtland Temple. Husband, our five children and I were going to General Conference. We had left the train, and were riding in a hack from Willoughby to Kirtland, a distance of three miles. I was not thinking of the Temple at the time, when one of the brethren, who was in the hack with us exclaimed, There is the temple! I looked in the direction pointed out and the moment my eyes rested upon the building, away upon a distant hill-top, the Holy Spirit rested upon me in power, testifying that the hand of the Lord was in the erection of it, and also in the preservation of it. Now I know for myself that it is even the house of the Lord. Ever since that time the temple has seemed to me to be a sacred place. As soon as I enter its doors I feel the sweet holy influences that seems to me to pervade its interior; and when filled to the utmost with Saints, from the East, West, North and South, as it was at the last April, conference, it is truly a sight that would cause the heart of any good Saint to thrill with joy and praise to God, in that he in his great mercy, is remembering the waste places of Zion, and will ere long make her like the garden of the Lord.

We long for the time to come when we can dwell among the Saints, either near Independence or near Kirtland, so that our children could have the society of the children of the Saints. They are no longer little children. Papa's and mamma's society does not satisfy them like it did when they were small. Their growing minds are reaching out beyond the little circle of home, seeking something they can not find.

EMMA GARRETT

NORBORNE, Mo., Nov. 10th.

*Dear Sisters:*—Do not regret the time and space it took in the Home Column to write on dress. If it was a matter of sufficient importance to mention in the three standard books of the church, I think it was not amiss for us to take it into consideration for our learning. However, my mind was settled on that question since 1866, and it is the same to-day as it was then. I had been impressed to write on it before it was ever touched in the "Column;" feeling my inability I hesitated. Others were not so slothful, but handled the subject to my entire satisfaction; and all I wish to say is, Let us practice what we may have learned.

Now it is another subject that bears on my mind, and it is the testimony which all, (who have it), without any hesitancy affirm of this latter day work being the work of God. Now the question is, What is this latter day work? When I received the testimony from God that this work was of him, I knew nothing at all about it, nor what it contained, nor what it included; therefore it was a matter of the greatest importance to me to find it out; and I labored hard with my own hands to obtain money to get the standard books of the church, also other books, tracts, and periodicals, and with all diligence read them, and prayed to God for light, wisdom and understanding. It is nine years since; and notwithstanding I do not understand all things, yet I know that this work is a complete and perfect system by which the Lord wants to set up his kingdom and prepare for himself a people to meet him at his coming; therefore, what manner of people ought

we to be! Is it possible that any of the principles in this system can be questioned or set aside? Is there any excuse, when in such wonderful plainness every thing is recorded, what we shall do, and what we shall not do, and what is pleasing unto God if we heed it not? He not only wants us to be a delightful and intelligent, but also a healthy and a wealthy people. How loving, merciful and kind, in giving us the word of wisdom; not only remembering man therein, instructing him how to obtain health, strength, wisdom and knowledge, but also the beasts, if kept accordingly would prosper better to our good. How can any one with a clear testimony to the truthfulness of this work still use wine, strong drinks, tobacco, or hot drinks; or how can any one spend money for such articles and say, I have nothing to pay into the Lord's treasury? It is impossible to please God unless we observe to do all things that are written. If we do not observe all things in keeping the commandments of God, what then about our testimony? Will it do us any good? Let us press forward, and, with all the diligence of our souls, be about our Father's business.

MARY KNIPSCHILD.

#### HOME COLUMN MISSIONARY FUND.

Sr. Susan E. Cook, Victoria, Ill.....	\$2 00
Sr. Edith Kinney, Cameron, Mo.....	36
Sr. Emily Kinney, Cameron, Mo.....	15
Sr. Guleta Simmons, Cameron, Mo.....	40
Hattie, Samuel and Lettie Simmons.....	40
Sr. Ellen Olsen, Angoria, Kan.....	1 00
Little Edith Olsen, Angoria, Kan.....	10
Oscar and Lydia Simpson.....	30
Alice, Eda and Sarah Davis.....	1 00
Sr. Laura Morrison, Buttville, Mo.....	25
Sr. E. A. Burnam, Edgerton, Mo.....	1 00
Sr. Nola Adair, Nathan, Kan.....	10
Sr. Fannie E. Richardson, Hubbard, O.....	75
Sr. E. Hendrickson, Council Bluffs, Iowa..	10
Sr. Abbie Truman, Gilmore City, Iowa....	50
Master Duane H. Redfield, Shenandoah, Ia.	75
Sr. Ella Brannan, Denver, Colo.....	1 00
Sr. Ellen Platt, Denver, Colo.....	1 00
Sr. Eileen D. Flemming, Stockton, Cal.....	25
Sr. Ravie Stephens, Paris, Tenn.....	25
Sr. Hattie E. Gray, Indian River, Me.....	51
Sr. W——, Lamoni, Iowa.....	60
Sr. Eleanor, Lamoni, Iowa.....	50
Sr. Maria E. Eye, Covina, Cal.....	51
Sr. Jannie Pratt, Crescent, Iowa.....	50
Sr. Eleanor Brown, Dunlap, Iowa.....	1 00
Sr. Sarah J. Ross, Moorhead, Iowa.....	50
Sr. Mary E. Pooler and daughter, Central Point, Cal.....	40
Sr. S. Tyler, Erie City, Pa.....	1 00
Sr. Stella Newberry, Panama, Iowa.....	75
Sr. N. Thompson, Nebraska City, Neb.....	1 00
Sr. Lou Berry, Marshalltown, Iowa.....	1 00
Hyrum Lewis, Deer Creek, Neb.....	25
LAMONI, Iowa, December 7th.	

THE following we clip from the *Leominster (England) News*, for November 4th:

#### "MORMONS AND MAHOMETANS.

"Several Mormon brethren have arrived at Constantinople and submitted to the Porte a proposal for their admission in Turkey as a recognized community, one of the pleas upon which the demand is based being the legality by Moslem law of plurality of wives, which the Mormon sect also admits. The Minister of Justice has received this request with great reserve, being apprehensive as to the consequences which might accrue upon the introduction of a new religious sect and the moral effect which such a step would produce in the civilized world. It is considered improbable that the Mormon demand will be granted."

## Selected Poetry.

## THE POOR MAN'S SHEAF.

He saw the wheat fields waiting,  
All golden in the sun;  
And strong and stalwart reapers  
Went by him one by one.  
"Oh! could I reap in harvest,"  
His heart made bitter cry,  
"I can do nothing, nothing,  
So weak, alas, am I."

At eve a fainting traveler  
Sank down beside his door;  
A cup of cool sweet water  
To quench his thirst he bore,  
And when refreshed and strengthened,  
The traveler went his way,  
Upon the poor man's threshold  
A golden wheat sheaf lay.

When came the Lord of harvest,  
He cried: "Oh Master kind,  
One sheaf I have to offer,  
But this I did not bind.  
I gave a cup of water  
To one athirst, and he  
Left at my door in going,  
This sheaf I offer thee."

Then said the Master softly,  
"Well pleased with this am I.  
One of my angels left it  
With thee, as he passed by.  
Thou mayest not join the reapers  
Upon the harvest plain,  
But he who helps a brother,  
Binds sheaves of richest grain.—Sel.

## Correspondence.

HASTINGS, Victoria,  
Australia, Oct. 27th.

*Bro. Joseph:*—I returned from New South Wales last Thursday, and on Saturday came on to Queensferry, to visit Brother A. Stewart who is suffering from cancer in the face. He has been administered to several times, but without the blessing of healing being granted to him, though he always receives relief from pain thereby. Bro. Stewart's affliction casts a gloom over the neighborhood; for he is much respected and loved in all this district.

The branches in New South Wales are again in working order, and will probably now move on in harmony with each other and the church. Quite a number of their neighbors are investigating, and if they continue faithful to their covenants they will doubtless soon have numbers added to the folds; especially is this the case in Forster. Bro. Wright is unremitting in his labors, and the Saints are helping him much by their upright lives. An excellent field for an elder is that district; five were baptized while I was there, them was Sr. Wright's mother.

Brethren Haworth, Lewis and Gregory, (who was so badly hurt in the mine, but is now nearly well), are doing what they can in out door preaching in the vicinity of their branches, and brethren Broadway and Dixon are also preaching in the towns and villages near the Hamilton branch; while brethren Dickenson and Purves take care of the branch on the "Reserve" near there, assisted by Elder W. Clarke. The officers are all at work, so far as is possible in the New South Wales branches. Sr. Emmerson, of Bass, has taught her mother the faith of the Saints so efficiently that she will be baptized Sunday; as will also Georgie Stewart, of Queensferry; so the aged and the young find the gospel

beneficial, a joy and peace for every stage of life. I hope to get over to the Geelong district again soon. I made all enquiries possible for Bro. Foss' uncle, A. Morse; but could not find him in Geelong or vicinity, not having his address; nor could I find him at the Post Office. No word yet of Bro. T. W. Smith, only what we get in the *Herald*; but we still look and hope for his coming. Peace to the Israel of God.

Yours in hope,  
JOS. F. BURTON.

MEDINA CITY, Texas, Nov. 29th.

*Bro. W. W. Blair:*—I have just returned from Wilson and Bexar counties where I have been holding meetings; started from here October 27th; have preached twenty-eight times, administered to three, baptized five, blessed several children; never had such liberty, and never felt better. Found father doing what he could in Wilson county; had made one new opening, and I preached six times there, and think ere long, several will join. Father will stay and keep up the interest as best he can until the Lord directs otherwise. Our aged brother, A. Kuykendall is progressing very well with the Oakwood branch, and Bro. Murray expresses a desire to work for the Master all he can. Oh! how I hope and pray that the Lord will "send more laborers into the harvest field." Bro. I. N. Roberts is in the north eastern part of the state somewhere. I have reached the place in this work where I have to be dependent on the Lord for help all the time; have learned that I know nothing to what I should. I am glad to see the young take the part they do. One of those I baptized had been baptized before, but, after wandering off into the ball-room, and for several years trying to pass life off with the gay, she returns with humility to her "Father's house," and is now rejoicing in the truth. This young sister has had heart disease some time, and some were afraid to have her baptized; but she was determined to do the Master's will, and since baptism she has not taken medicine and is improving rapidly. If the Lord keeps adding the young to the church, we will have a noble band here yet. I administered to one sister, and within an hour she got up, dressed, and said she felt well. Thank God.

On arriving at Bandera, I was made to feel sad. For God had called from our midst "mother Hay." While writing I feel that sweet influence that I so often felt when I heard "grandma" say, "I know this work is of God." Yes, for the past thirty years she has been living here, and gave all enquirers to understand that the work was not of man. Oh, how we'll miss her! But as the old finish their work, and go to rest and happiness, the young will have more responsibility resting upon them. With the past I want to have as little to do as I can, for it only tends to increase trouble to "look back," at some things that have been. Our loved ones who have fought the battle and gained the victory, would be surprised, I think, to see us weeping over them. Onward! forward! upward! and when the enemy attacks us, depend upon our Captain for orders and fight manfully till we hear the glad refrain, "Well done." I have no desire to give up the fight. Life is not made up of sunshine, and our happiest time is sometimes marked with sadness. The late Revelation just fit me, wherein too much mirth, (or loud and boisterous talking) is forbidden. "Be cheerful" is a sweet command.

"Happy is the man that findeth wisdom," and thank God it is shining forth in these days till we have only to "come and partake," according to law and order.

I find more success attends our labors when the Book of Mormon is presented and its claims defended. I lectured five times of late on that book, and several wish to read it. If God intends the "two sticks" to be one in His "hand," I think His representatives will be required to put it along side the Bible. I had several Mexicans to hear me when in Wilson county, and they seemed to be interested when we invited them to come in and be seated. Some could not understand, yet seemed to enjoy it. I find that more preaching and less territory is best for doing substantial work. My brother has been teaching vocal music this year, and now he is with me, and intends teaching among the Saints all he can. Has done a great deal in removing prejudice and opening up the way for preaching. There has been such drouth the last two years; the Saints are hard run and times are very pressing, but we hope for the better. We are glad to see the way become brighter, and hope to see ere long a good work done here.

J. A. CURRIE, JR.

MINNEAPOLIS, Minn., Nov. 21st.

*Bro. Joseph:*—I am about to leave this city, and I wish to bear my testimony to the goodness of God to me in these parts. Since I came here the Spirit of the Lord has comforted and sustained me in my endeavor to enlighten a few in the gospel as revealed by Jesus our Savior in these last days. A good many here manifested willingness to obey the ordinance of baptism. I still believe there is and will be a good chance to open up the work here in both North and South Minneapolis. After I am settled, if any elder will send me word and desires to open up this place, I will give them letters of introduction to several families in North Minneapolis and one in South Minneapolis, where they can stay and do for them as circumstances permit.

I spoke a few words of comfort to a small congregation of friends and neighbors on the occasion of the death of a six year old boy. The mother said that if she only could believe that her son was at rest and would come forth in the first resurrection she would feel happy. I left them rejoicing.

I went up to Oak Lake branch on Saturday 12th inst., on Sunday 13th we had one of the best meetings ever held in that branch that I ever was in for the past three years. Nineteen bore testimony of the blessings of God to them and no word of complaint. Oh what a comfort. Bro. Dinehart bore testimony of the protecting power of God and how he fought the fire and saved his house from destruction by the protection the Spirit gave. This has been borne witness to by the neighbors.

I was at Sr. Shaw's while away. She is spoken of both by the outsiders and Saints as a noble, open-hearted lady. She has a good family of five boys, who seem to think all in all of their mother and provide well for her wants. They need a word of praise.

The elders seemed to be on the lookout to do all the good that comes in the way; they were looking for Elder A. H. Smith; thought he might have stopped in this city, but as he had

not, they were somewhat surprised as to what had become of him. Don't get lost, Bro. Smith,

I am the only member in this city, and I will leave this week if possible. If possible an elder should come and stay here about three months; and one year would not be too long. I need a worker; one who is not afraid to work with his hands as well as brain labor. A gentle, easy-going one such as could love labor so well that he could lie down and sleep by his work, is no good here. Your brother in Christ,

THOS. M. PARR.

DECKERVILLE, Mich., Nov. 30th.

*Bro. Joseph:*—The latter day work is moving on nicely all through this district; many are obeying the gospel and are trying to act accordingly.

Bay Port is like a different place—a new place; the people seem to be different; whereas it used to be fiddling and dancing, cursing and swearing, drinking and gambling, &c.; it is now songs of gladness, prayer and praise. Methodists and Baptists, Catholics and Lutherans, whose hearts were honest, and who were trying to do the Master's will to the best light they had, and yet erred in judgment, have come to an understanding of the right way, and have obeyed the gospel, their hearts are made glad and they are now rejoicing in the great work of God. Spiritualists and infidels who had thrown the Bible aside, and who opposed me when I first made my appearance among them, now stand up in our large congregations and under the power of the Spirit of our God, testify that while the Elder laid his hands upon them and confirmed them and prayed God to give them his Spirit, the seal of their adoption, that very moment it came upon them and thrilled through their bodies to their entire satisfaction; those listening who had never experienced religion would burst into tears and say that God was in them of a truth.

Once while in that part, in going to an appointment, as I was walking along the road alone, a gentleman came walking out of his house and said, "Hello there, elder, why don't you stop and visit me as well as the rest of the people?" I told him that I would, that I was visiting around in every house and would get to his place as soon as I could. Well, said he, "Come back and stop with us to-night." "All right," said I, "You come with me to the meeting and I will come back with you." He did so; we had four miles to go and return. We came home, ate supper, chatted a little, when feeling tired I said, "Well, will we read a chapter and have prayer and prepare for bed?" He looked at me, then at his wife, and family, and said, "I do not care, you can if you want to." I thought it rather cool, but took my book and read, we knelt down, I prayed, and we went to bed, got up in the morning and ate breakfast; after which I said, "Well, shall we read and have prayer again this morning?" "Yes," said he, "I wish you would." O, I thought that was so much better than his answer on the evening before. I read, knelt down with them and prayed, and as I was getting off my knees he said, "Wait, a little, elder, I want to pray, too." And so he did. I think it was his first prayer; it came from his heart although it might not be so straight as some people sometimes pray; but the meaning was good—the desire pure. We then arose, he talked

with me and said he had been a sailor and a wicked sinner, and wanted to know would God save him by obedience. They both obeyed the gospel; and how they do rejoice!

O, how good it is to be blessed. The angels of God must surely have gone before me in my work there as well as elsewhere. It is not a year yet since the first sermon was preached there by the Saints, and now they number over eighty members and have a church house on the way; and what work is done on it is well done.

My heart was made to rejoice in reading in the *Herald* the letter of sister May, of Independence, Mo., who testifies to the light and glorious manifestations of God's power and love to the London Saints, at the time of her baptism.

Yes, dear sisters, that time will never be forgotten by those who witnessed that baptism, and the halo of light that appeared. I have baptized hundreds, and witnessed many glorious manifestations of God's goodness since that time. God's work is rolling on faster now than ever I saw it before; the eyes of the people are being opened, and they are seeing the light and obeying the truth. Bro. J. A. Carpenter and I must have baptized over one hundred and forty-five since the last April conference; besides what others have done. This glorious work is onward.

I am about to enter into a debate with the Seventh Day Adventists, upon the Sabbath and Soul-sleeping questions; and perhaps what is called "Mormonism," in general. Our hands are full; please send forty more elders.

Your co-worker and well wisher for Zion's cause,  
J. J. CORNISH.

DETROIT, Minn., Dec. 2d.

*Dear Herald:*—We are just home from one of the best conferences the Northern Minnesota District has held. It met at Girard the 26th and 27th of November. The business done was satisfactory and in unity. The meetings Sunday were well attended and the Spirit was one of love and a desire in honor to prefer one another. How that gentle loving Spirit calls our thoughts from earth away and we begin to realize the meaning of those words of our Savior that we may be one even as he and his Father are one. I long for the time when we can arrive at a perfect unity, for then the heavens could no longer retain the blessed Savior, and we should enjoy his presence forever.

Preaching, Sunday, by Bro. Way and myself was, we hope, satisfactory. The subject chosen was the restoration. If close attention and good order were anything, we should say the subject was well chosen. Saturday set in with a snow storm, wind north-west, and cold. At the opening of the afternoon meeting, prayer was offered that, if right, the Lord would cause the storm to cease, that we might have a pleasant day on the morrow and return to our homes in comfort. The Lord answered our prayer. Sunday, though cold, was bright, with but little wind, and Bro. and sister Way and self reached our homes on Wednesday without any inconvenience. The conference re-elected its old officers. The prospect is good for considerable labor being done by the local ministry this winter. We were disappointed in not seeing Bro. Alexander, for we had been led to expect to see him in this district some time in October; and as several have writ-

ten and we get no answer, we almost feel like advertising; but whether to head it "Lost," "Strayed" or "Stolen," is the puzzle; but we can assure him a hearty welcome when he does come.

We all think the *Herald* is growing better every issue, if such a thing can be possible. I don't see how a Saint could get along without it. News comes through it of the good work, from all parts of the world, and we are drawn together in a closer bond of unity.

Yours in the love of Christ,

T. J. MARTIN.

ANDALUSIA, Ill., Nov. 29th.

*Bro. D. Dancer:*—I regard the *Saints' Herald* as the best religious paper published. Its teachings are in harmony with Christ and his apostles. Through its teachings my faith has been greatly strengthened. While reading the different testimonies therein, my heart warms with love, and my whole nature seems to thank my heavenly Father that he has permitted me to live in a day when the restored gospel is preached in its fullness. I fully believe in the great latter day work, and regret my circumstances will not permit me to do more financially to sustain it. The Saints ought to sustain the *Herald*. I have thought to take it as long as I remain in the flesh. Some think it too high in price; but I frequently see some things published in it that I think worth the subscription price for the year.

J. W. McDONALD.

SYRACUSE, Ohio, Nov. 14th.

*Brother Joseph:*—Since my appointment by the General Conference to labor in this district I have been preaching most all the time. For a short time I labored in connection with Bro. T. J. Beatty in Meigs, Athens, and Hocking counties, preaching at various places, among them is Tupper's Plains, in Meigs county. There are three churches in that place, but we could not get one of them to preach in. Is it not indeed very strange that the people should be afraid of the truth, (especially the priests)? Bro. Jeffries and Beatty, having been soldiers, applied for the Grand Army Post, and we there held forth dispensing the word of truth with good attention. Prejudice removed from this place. Bro. Beatty and I went to Dewitt's Run where there are some Saints living. We preached twice in the Ball Knob School house, returned to Tupper's Plains; preached the same evening, and left next morning, Bro. Jeffries going with us, to Pleasantville, Athens county, and preached in the Methodist church to a large congregation, making many friends to the cause, the people voting for us to come again and preach for them. Bro. Jeffries leaving us for home from this place, and Bro. Beatty and the writer proceeded on to Millfield, and thence to Buchtell and Sand Run, Hocking county; preaching from September 23d to 28th in a school house. Had liberty and good attention in dispensing the word, and were invited to come again. All of the above are new openings. (Bro. Beatty is a good companion in the ministry). 28th returned home to Syracuse and found Bro. G. T. Griffiths preaching in the Saints' church to a fair congregation. October 8th in company with Bro. and Sister Griffiths started for Vales Mills, Vinton county, where we preached on Saturday and Sunday, 9th and 10th. The 12th

went to Limerick, Jackson county, the home of Bro. Beatty, Wales and Devore, stayed over Sunday. Bro. Jeffries made an appointment for us at Pleasant Hill, but the M. E. Church was closed against us. Friends opened the school house, and the cause has many friends in this place. After preaching the last evening by Bro. Griffiths, the writer heard some saying, "It is the truth; and it can not be overcome."

Let me say to Mr. Brown and all else, that I have been laboring of late with Bro. G. T. Griffiths, and know whereof I speak, that since his ordination as one of the Twelve, I have seen him speaking almost entirely by the power of the Spirit. Most all of the Saints have moved away from Syracuse.

Yours in the faith,

THOMAS MATTHEWS.

ROAN COUNTY, W. Va., Nov. 24th.

*Bro. Joseph:* After I closed the discussion at Vale's Mills I came to Jackson county, West Virginia, where I preached to the Saints and others several times; baptized two. From there I went to Sand Hill, a new place, where I preached seven times to large congregations; baptized four, and left many others very near. I came here to hold a series of meetings, and will stay so long as I am needed; then, if the Lord will, return to Sand Hill; then on to Mason county to look after the interest of the work; expect then to go to Cabel and Wayne counties. The people are not so prejudiced as they formerly were. I have had good liberty in presenting the word.

Your brother in Christ, and in the field,

JAMES MOLER.

REESE CREEK, Montana.

*Editors Herald:*—The church papers I can not do without; they are looked for as eagerly as the greatest prize, for they bring with them a joy that causes me to praise God for the promise given that Zion should be favored. Correspondence from far and near bear testimony that this latter day work is of God. Dear brethren and sisters, let us keep in mind the words uttered at the Reunion, "Press forward!" Keep off the devil's ground, then it's well with us. Not forgetting the Home Column, may the blessings of heaven be with our worthy sister Frances and all that are putting forth their efforts in this glorious work.

Yours in the covenant of peace,

THOMAS HARRIS.

THE combining of the liquor men throughout the country into "protective associations" and "unions" indicates that they are sniffing the battle from afar, and getting ready for the fray. It is true, they are being worried considerably now by State amendments and local option contests, but the omen of approaching woe to their eyes is the rapidly growing Prohibition party. When they meet in counsel they do not shake their heads dubiously as they talk about high license, low license, non-partisan-independent-anti saloon Republican combinations, or even about local option, it is that out and out prohibition advocated by the Prohibition party that gives them the cold sweats. Yes, the Prohibition party is small, but it is rapidly growing and the rummies see it, and they know it means business, so they are meeting and forming leagues and pooling their wealth to withstand present spasmodic efforts for state and county prohibition, and more especially to be getting themselves organized and equipped for the great battle that must be soon fought with the Prohibition party. They have wealth on their side, but God is on the side of the Prohibition party.—*American.*

## Selections.

### "TRY THE SPIRITS."

BY JOSEPH THE SEER.

RECENT occurrences that have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated. It is evident from the Apostles' writings that many false spirits existed in their day, and had "gone forth into the world," and that it needed intelligence which God alone could impart to detect these spirits, and to prove what spirits are of God. The world in general have been very ignorant in regard to this one thing, and why should they be otherwise, "For no man knows the things of God, but by the Spirit of God." The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst, they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God; for they were great miracles that were performed by them; a super-natural agency was developed; and a great power manifested.

The witch of Endor is a no less singular personage; clothed with a powerful agency she raised the prophet Samuel from his grave, and he appeared before the astonished king and revealed unto him his future destiny. Who is to tell whether this woman is of God, and a righteous woman? or whether the power she possessed was of the devil, and she a witch as represented by the Bible? It is easy for us to say now; but if we had lived in her day, which of us could have unraveled the mystery?

It would have been equally as difficult for us to tell by what spirit the prophets prophesied, or by what power the apostles spoke, and worked miracles. Who could have told whether the power of Simon the sorcerer was of God, or of the devil? There always did in every age seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested in every age and almost among all people. If we go among the Pagans, they have their spirits; the Mahomedans, the Jews, the Christians, the Indians; all have their spirits; all have a supernatural agency; and all contend that their spirits are of God. Who shall solve the mystery? "Try the spirits," says John; but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine, all are ignorant. The Heathens will boast of their gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran and of the divine communications that his progenitors have received, and are receiving. The Jews have had numerous instances both ancient and modern among them of men who have professed to be inspired and sent to bring about great events, and the Christian world has not been slow in making up the number,

"Try the spirits;" but what by? Are we to try them by the creeds of men? What preposterous folly; what sheer ignorance; what madness. Try the motions and actions of an eternal being, (for I contend that all spirits are such,) by a thing that was conceived in ignorance, and brought forth in folly,—a cobweb of yesterday. Angels would hide their faces, and devils would be ashamed and insulted and would say, "Paul we know, and Jesus we know, but who are ye?" Let each man or society make a creed and try evil spirits by it, and the devil would shake his sides, it is all that he would ask; all that he would desire. Yet many of them do this, and hence "many spirits are abroad in the world." One great evil is, that men are ignorant of the nature of spirits; their power, laws, government, intelligence, etc., and imagine that when there is any thing like power, revelation, or vision manifested, that it must be of God; hence the Methodists, Presbyterians, and others frequently possess a spirit that will cause them to lie down, and during its operation animation is frequently entirely suspended. They consider it to be the power of God, and a glorious manifestation from God,—a manifestation of what? Is there any intelligence communicated? Are the curtains of heaven withdrawn, or the purposes of God developed? Have they seen and conversed with an angel; or have the glories of futurity burst upon their view? No! but their body has been inanimate; the operation of their spirit suspended; and all the intelligence that can be obtained from them when they arise is a shout of glory, or hallelujah, or some incoherent expression; but they have had "the power." The Shaker will whirl around on his heel impelled by a supernatural agency, or spirit, and think that he is governed by the Spirit of God; and the Jumper will jump and enter into all kinds of extravagances; a primitive Methodist will shout under the influence of that spirit until he will rend the heavens with his cries; while the Quakers, (or Friends) moved as they think by the Spirit of God, will sit still and say nothing. Is God the author of all this? If not all of it, which does he recognize? Surely such a heterogeneous mass of confusion never can enter into the kingdom of Heaven. Every one of these professes to be competent to try his neighbor's spirit, but no one can try his own; and what is the reason? Because they have not a key to unlock, no rule wherewith to measure, and no criterion whereby to test it. Could any one tell the length, breadth, or height of a building without a rule? test the quality of metal without a criterion? or point out movements of the planetary system without any knowledge of astronomy? Certainly not; and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light if Satan should appear as one in glory? Who can tell his color, his signs, his appearance, his glory; or what is the manner of his manifestation? Who can detect the spirit of the French Prophets, with their revelations, and visions, and power, and manifesta-

tions? Or who can point out the spirit of the Irvingites with their apostles and prophets, and visions, and tongues, and interpretations, &c., &c.; or who can drag into day-light and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter Day Saints. We answer that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed. For as "no man knows the things of God but by the Spirit of God," so no man knows the spirit of the devil and his power and influence but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices; without knowing the angelic form, the sanctified look, and gesture, and the zeal that are frequently manifested by him for the glory of God;—together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb which is so characteristic of his proceedings, and his mysterious windings. A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul destroying, diabolical, and horrid colors; for nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the Spirit of God. Thousands have felt the influence of its terrible power, and baneful effects; long pilgrimages have been undertaken, penances endured, and pain, misery, and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage, and desolation are the habiliments in which it has been clothed. The Turks, the Hindoos, the Jews, the Christians, the Indians, in fact all nations have been deceived, imposed upon and injured through the mischievous effects of false spirits.

As we have noticed before, the great difficulty lies in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known. If it requires the Spirit of God to know the things of God, and the spirit of the devil can only be unmasked through that medium, then it follows as a natural consequence that unless some person, or persons, have a communication or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of these principles; for I contend that if one man can not understand these things but by the Spirit of God, ten thousand men can not; it is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty. And we shall at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know nor understand any thing of God, or of the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter that they understand nothing of this principle, and it is equally as plain that without a divine communication they must re-

main in ignorance. The world has always mistook false prophets for true ones, and those that were sent of God they considered to be false prophets; and hence they killed, stoned, punished and imprisoned the true prophets, and they had to hide themselves "in deserts, and dens, and caves of the earth;" and although the most honorable men of the earth, they banished them from their society as vagabonds, whilst they cherished, honored, and supported knaves, vagabonds, hypocrites, impostors, and the basest of men.

A man must have the discerning of spirits as we before stated to understand these things; and how is he to obtain this gift if there are no gifts of the spirit? And how can these gifts be obtained without revelation?—"Christ ascended into heaven and gave gifts to men. . . . and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." And how were apostles, prophets, pastors, teachers and evangelists chosen? By "prophecy (revelation) and by laying on of hands:" by a divine communication, and a divinely appointed ordinance: through the medium of the priesthood organized according to the order of God by divine appointment. The apostles in ancient time held the keys of this priesthood—of the mysteries of the kingdom of God,—and consequently were enabled to unlock, and unravel all things pertaining to the government of the church, the welfare of society, the future destiny of men, and the agency, power, and influence of spirits, for they could control them at pleasure; bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the church in a religious garb and militate against the interest of the church and the spread of truth. We read that they "cast out devils in the name of Jesus;" and when a woman possessing the spirit of divination cried before Paul and Silas, "These are the servants of the most high God that shew unto us the way of salvation;" they detected the spirit; and although she spake favorably of them Paul commanded the spirit to come out of her, and saved themselves from the opprobrium that might have been heaped upon their heads through an affiance with her in the development of her wicked principles, which they certainly would have been charged with if they had not rebuked the evil spirit. A power similar to this existed through the medium of the priesthood, in different ages. Moses could detect the magicians' power and show that he was God's servant; he knew when he was upon the mountain (through revelation) that Israel was engaged in idolatry; he could develop the sin of Korah, Dathan, and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and Babylonish garment; Micaiah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken many lives would have been spared. 2. Chron. xviii, 18.

Elijah, Elisha, Isaiah, Jeremiah, Ezekiel and many other prophets possessed this power. Our Savior, the apostles, and even the members of the church were endowed with this gift, for says Paul, 1 Cor. xii, "to one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophecy, to another *the discerning of spirits*," all these proceeded from the same Spirit of God, and were the gifts of God. The Ephesian Church were enabled by this principle "to try those that said they were apostles, and were not, and found them liars." Rev. 2:2.

In tracing the thing to the foundation, and looking at it philosophically, we shall find a very material difference between the body and the spirit. The body is supposed to be organized matter, and the spirit by many is thought to be immaterial—without substance. With this latter statement we should beg leave to differ, and state that spirit is a substance; that it is material, but that it is more pure, elastic, and refined matter than the body; that it existed before the body, can exist in the body, and will exist separate from the body when the body will be mouldering in the dust; and will in the resurrection be again united with it. Without attempting to describe this mysterious connection and the laws that govern the body and spirit of man, their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark that the spirits of men are eternal; that they are governed by the same priesthood that Abraham, Melchizedec, and the apostles were; that they are organized according to that priesthood which is everlasting, "without beginning of days or end of years;" that they all move in their respective spheres and are governed by the law of God; but when they appear upon earth they are in a probationary state, and are preparing, if righteous, for a future and a greater glory; that the spirits of good men can not interfere with the wicked beyond their prescribed bounds; for "Michael the archangel dared not bring a railing accusation against the devil, but said, the Lord rebuke thee, Satan.

It would seem also that wicked spirits have their bounds, limits, and laws by which they are governed or controlled, and know their future destiny; hence those who were in the maniac said to our Savior, "Art thou come to torment us before the time?" And when Satan presented himself before the Lord, among the sons of God, he said that he came "from going to and fro in the earth, and from wandering up and down in it;" and he is emphatically called "the prince of the power of the air;" and it is very evident that they possess a power that none but those who have the priesthood can control, as we have before adverted to in the case of the sons of Sceva.

Having said so much upon general principles without referring to the peculiar situation, power and influence of the magicians of Egypt, the wizards, and witches of the Jews, the oracles of the Heathen; their necromancers, soothsayers, and astrol-

ogers; the maniacs or those possessed of devils in the apostles' days, we will notice and try to detect (so far as we have the scriptures for our aid) some few instances of the development of false spirits in more modern times, and in this our day.

The "French Prophets" were possessed of a spirit that deceived; they existed in Vivaris and Dauphiny in great numbers in the year 1688; there were many boys and girls, from seven to twenty-five, they had strange fits as in tremblings, and faintings, which made them stretch out their legs and arms as in a swoon; they remained awhile in trances and coming out of them uttered all that came into their mouths. [See Buck's Theological Dictionary]. Now God never had any prophets that acted in this way; there was nothing indecorous in the proceedings of the Lord's prophets in any age; neither had the apostles, nor prophets in the apostles' day anything of this kind. Paul says, "Ye may all prophecy one by one; and if anything be revealed to another let the first hold his peace, for the *spirits of the prophets are subject to the prophets,*" but here we find the *prophets are subject to the spirits,* and falling down have twitchings, tumblings, and faintings, through the influence of that spirit; being only under its control. Paul says, "Let everything be done decently and in order;" but here we find the greatest disorder and indecency in the conduct of both men and women, as above described. The same rule would apply to the falling, twitchings, swooning, shaking, and trances of many of our modern revivalists.

Joannah Southcote professed to be a prophetess and wrote a book of prophecies in 1804; she became the founder of a people that are now extant; she was to bring forth in a place appointed, a son that was to be the Messiah, which thing has *failed*. Independent of this, however, where do we read of a woman that was the founder of a church in the word of God? Paul told the women in his day "to keep silence in the church, and that if they wished to know anything to ask their husbands at home;" he would not suffer a woman "to rule, or to usurp authority in the church;" but here we find a woman the founder of a church, the revelator and guide, the Alpha and Omega, contrary to all acknowledged rule, principle and order.

Jemima Wilkinson was another prophetess that figured largely in America in the last century. She stated that she was taken sick and died, and that her soul went to heaven where it still continues. Soon after her body was re-animated with the Spirit and power of Christ, upon which she set up as a public teacher and declared she had an immediate revelation. Now the scriptures positively assert that "Christ is the first fruit, afterwards *those that are Christ's at his coming;* then cometh the end." But Jemima, according to her testimony, died, and rose again before the time mentioned in the scriptures. The idea of her soul being in heaven while her body was on earth is also preposterous; when God breathed into man's nostrils he became a living soul; before that he did not live; and when that was taken away

his body died; and so did our Savior when the spirit left the body; nor did his body live until his spirit returned in the power of his resurrection; but Mrs. Wilkinson's soul [life] was in heaven, and her body without the soul [or life] on earth, living [without the soul, or] without life.

The Irvingites are a people that have counterfeited the truth perhaps the nearest of any of our modern sectarians; they commenced about ten years ago in the city of London in England. They have churches formed in various parts of England and Scotland, and some few in Upper Canada. Mr. Irving, their founder, was a learned and talented minister of the church of Scotland; he was a great logician, and a powerful orator; but withal wild and enthusiastic in his views. Moving in the higher circles—and possessing talent and zeal—placed him in a situation to become a conspicuous character, and to raise up a society similar to that which is called after his name.

The Irvingites have apostles, prophets, pastors, teachers, evangelists, and angels. They profess to have the gift of tongues and the interpretation of tongues; and in some few instances to the gift of healing.

The first prophetic spirit that was manifested was in some Misses Campbell that Mr. Irving met with while on a journey in Scotland; they had [what is termed among their sect] "utterances;" which were evidently of a supernatural agency. Mr. Irving, falling into the common error of considering all supernatural manifestations to be of God; took them to London with him and introduced them into his church.

They there were honored as the prophetesses of God; and when they spoke Mr. Irving, or any of his ministers, had to keep silence; they were peculiarly wrought upon before the congregation, and had strange utterances, uttered with an unnatural, shrill voice, and with thrilling intonations; they frequently made use of a few broken unconnected sentences that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity! There is iniquity!" And Mr. Irving has been led under the influence of this charge to fall down upon his knees before the public congregation and to confess his sin, not knowing whether he had sinned, nor wherein; nor whether the thing referred to him or somebody else. During these operations the bodies of the persons speaking were powerfully wrought upon; their countenances were distorted; they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes, however, (it is supposed), spoke in correct tongues and had true interpretations.

Under the influence of this spirit the church was organized by these women; apostles, prophets, &c., were soon called, and a systematic order of things introduced, as above mentioned. A Mr. Baxter (afterwards one of the principal prophets) upon going into one of their meetings, says, "I saw a power manifested and thought that it was the power of God,

and asked that it might fall upon me; it did so and I began to prophesy." Eight or nine years ago they had about sixty preachers going through the streets of London testifying that London was to be the place where the "two witnesses," spoken of by John were to prophesy; that (they) "the church and the spirit" were the witnesses; and that at the end of three years and a half there were to be an earthquake and great destruction, and our Savior was to come. Their apostles were collected together at the appointed time watching the event; but Jesus did not come, and the prophecy was then ambiguously explained away. They frequently had signs given them by the spirit to prove to them that what was manifest to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child and lay hands upon it, and that it should be healed; and to prove to him that this was of God, he should meet his brother in a certain place who should speak unto him certain words; his brother addressed him precisely in the way and manner that the manifestation designated; the sign took place, but when he laid his hands on the child it did not recover. I can not vouch for the authority of the last statement, as Mr. Baxter at that time had left the Irvingites; but it is in accordance with many of their proceedings, and the thing has never been attempted to be denied. It may be asked, where is there anything in all this that is wrong?

1st. The church was organized by women, and "God placed in the church *first apostles, secondarily prophets;*" and not *first women;* but Mr. Irving placed in his church first women; *secondarily apostles;* and the church was founded and organized by them. A woman has no right to found or organize a church; God never sent them to do it.

2d. Those women would speak in the midst of a meeting and rebuke Mr. Irving, or any of the church. Now the scripture positively says, "Thou shalt not rebuke an elder, but entreat him as a father;" not only this, but they frequently *accused* the brethren, thus placing themselves in the seat of Satan, who is emphatically called "the *accuser* of the brethren."

3d. Mr. Baxter received the spirit on asking for it without attending to the ordinances, and began to prophesy; whereas the scriptural way of attaining the gift of the Holy Ghost is by baptism, and by laying on of hands.

4th. As we have stated in regard to others, the spirits of the prophets are subject to the prophets; but those prophets were subject to the spirits; the spirits controlling their bodies at pleasure.

But it may be asked how Mr. Baxter could get a sign from a second person! To this we would answer, that Mr. Baxter's brother was under the influence of the same spirit as himself; and being subject to that spirit, he could be easily made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

Again it may be asked how it was that

they could speak in tongues if they were of the devil? We would answer that they could be made to speak in another tongue as well as in their own, as they were under the control of that spirit; and the devil can tempt the Hottentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit they of course could speak Hebrew, Latin, Greek, Italian, Dutch, or any other language that the devil knew.

Some will say "try the spirits" by the word. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."—John 4: 2, 3. One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, "I confess that Jesus Christ is come in the flesh." And yet these prophecies failed; their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? Did not the apostle speak the truth? Certainly he did, but he spoke to a people who were under the penalty of death the moment they embraced Christianity; and no one without a knowledge of the fact would confess it and expose themselves to death; and this was consequently given as a criterion to the church or churches to which John wrote. But the devil on a certain occasion cried out, "I know thee, who thou art, the 'Holy one of God.'" Here was a frank acknowledgement under other circumstances, that "Jesus had come in the flesh." On another occasion the devil said, "Paul we know, and *Jesus we know*;" of course, come in the flesh. No man nor set of men without the regular constituted authorities, the priesthood and discerning of spirits, can tell true from false spirits. This power they possessed in the apostles' day, but it has departed from the world for ages.

The Church of Jesus Christ of Latter Day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found amongst us false spirits.

Soon after the gospel was established in Kirtland, and during the absence of the authorities of the church, many false spirits were introduced, many strange visions were seen, and wild enthusiastic notions were entertained; men run out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them; one man pursued a ball that he said he saw flying in the air, until he came to a precipice when he jumped into the top of a tree which saved his life; and many ridiculous things were entered into calculated to bring disgrace upon the church of God; to cause the Spirit of God to be withdrawn; and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned the spirit was made manifest, those members that were exercis-

ed with it were tried for their fellowship, and those who would not repent and forsake it, were cut off. At a subsequent period a Shaker spirit was on the point of being introduced; and at another time the Methodist and Presbyterian falling-down power; but the spirit was rebuked, and put down, and those who would not submit to rule and good order were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely; they would speak in a muttering, unnatural voice, and their bodies be distorted like the Irvingites before alluded to; whereas there is nothing unnatural in the Spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding elder; another, a woman near the same place professed to have the discerning of spirits, and begun to *accuse* another sister of things that she was not guilty of, which she said she knew was so by the spirit, but was afterwards proven to be false—she placed herself in the capacity of the "*accuser* of the brethren." And no person through the discerning of spirits can bring a charge against another; they must be proven guilty by positive evidence, or they stand clear.

There have also been ministering angels in the church which were of Satan appearing as an angel of light. A sister in the State of New York had a vision, who said it was told her that if she would go to a certain place in the woods an angel would appear to her. She went at the appointed time and saw a glorious personage descending arrayed in white, with sandy colored hair; he commenced and told her to fear God, and said that her husband was called to do great things, but that he must not go more than one hundred miles from home or he would not return; whereas God had called him to go to the ends of the earth, and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage and many things that were false. How, it may be asked, was this known to be a bad angel? By the color of his hair; that is one of the signs that he can be known by, and by his *contradicting a former revelation*.

We have also had brethren and sisters that have had written revelations, and have started forward to lead this church. Such was a young boy in Kirtland, Isaac Russell of Missouri, and Gladden Bishop, and Oliver Olney of Nauvoo. The boy is now living with his parents who have submitted to the laws of the church. Mr. Russell stayed in Far West, from whence he was to go to the Rocky Mountains led by three Nephites; but the Nephites never came and his friends forsook him, all but some of his blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the high council, his papers examined, condemned and burned, and he cut off from the church; he acknowledged the justice of the decision and said "that he now saw his error; for if he had been governed by the revelations given before, he might have known that no one was to write revelations for the

church but Joseph Smith," and begged to be prayed for and forgiven by the brethren. Mr. Olney has also been tried by the high council and disfellowshipped because he would not have his writings *tested by the word of God*; evidently proving that he loves darkness rather than light because his deeds are evil."—*Times and Seasons*, vol. 3, pages 743-748.

## Miscellaneous.

### IN MEMORY OF BROTHER O. P. DUNHAM.

Whereas it has pleased the giver of all good to remove from our councils, by the hand of death, our veteran brother, O. P. Dunham; be it Resolved, that we deeply sympathize with his family in their bereavement and hereby tender them our condolence; and that the church by his death has lost a faithful member and an earnest laborer who did to the last his utmost for the interest of truth as he believed it. He was not able for a long while to meet often with the church in consequence of ill health and the infirmities of age; but he always expressed himself firm in the faith and hope of the gospel. Bro. Dunham was born October 29th, 1807, at Mansfield, Connecticut; was baptized there, in December, 1840, by Joseph F. Ball, and confirmed by J. F. Ball and Samuel Parker. He was ordained to the office of high priest, April 6th, 1860, at Amboy, Illinois, by W. W. Blair and S. Powers. His death occurred September 25th, 1887, at Burlington, Iowa; and the funeral services were conducted by Elder Levi Lightfoot.

Done by order of String Prairie and Nauvoo district conference.

JAMES MCKIERNAN, }  
JOHN H. LAMBERT, } Com.  
B. F. DURFEE. }

### FROM ELDER E. C. BRIGGS.

Dear Saints of the New England States and of the Eastern Mission:—The summer's work for the Lord is ended; its gains and losses are all recorded, in heaven if not on earth, so far as we are concerned. The complications connected with our individual associations in the church are varied; hence patience is the prerequisite to every effort for a solution to a successful settlement of any and all differences that have or may arise in the great work to which we are called.

I congratulate you in the fact that sincerity and love have been a marked characteristic of all your warfare. That mistakes have been made none will deny. "It is human to err, but divine to forgive." There was never a truer sentence uttered. And let me ask you, one and all, would you dare say once, "Our Father in heaven," and in your hearts not forgive those who have trespassed against you. Most of the dissensions in the church have come through a lack of understanding the law of Christ; rather than through wilfulness and a desire to injure, or do violence to each other, or the church. Hence the voice of God to us was: "Nor is it expedient that the elders of the first quorums be sent out of the land of America until the work of the Reorganization of my church be more fully established and a greater unity of understanding between them be obtained." "The first quorums" here referred to are those especially called to the traveling ministry. Others may travel as circumstances or provisions may permit. And when they do so travel, it is always under direction of those who have the watch-care of all the churches as presiding officers, agreeable to the revelation of 1873, which says: "Encouraging and directing their brethren in their labors."

As presiding elders of branches should have an especial watch-care over those who are under their charge, so are all as ministers under the charge of those whose duty it is to regulate all the affairs of the same "church in all nations;" and any presiding traveling high councilor should be eminently able at least to know the wants of

the church in his mission as soon as any one else. And as he is the highest authority present, all authorities are subject to his direction, at any moment or stage of any meeting when ever he thinks it proper to put in an appearance, and should be recognized at once as such presiding office. "An ounce of prevention is better than a pound of cure," is another truth. And all those difficult and complicated matters should be left in the hands of those presiding officers. All other officers are released from such burdens that they may not be hindered from their legitimate work, which is to preach the gospel to the perishing world. I therefore ask all the elders, priests and high priests of this part of the mission who are not charged with the care of churches, to buckle on the armor of the Lord, and preach the word in every locality where you can open up the work and can find a place to sow the good seed; let none of the burdens and cares of the branches hinder you in your work of love. The branch officers shall have my especial attention, aid and counsel.

The Seventies sent to our help are efficient men, who love the work better than their own lives, and where they are found laboring are under my direction and counsel, and should be honored as men of experience; and are first in the battle to lead, take charge, "and regulate;" and with their assistance I have no doubt but ere long, complications that have disturbed our peace will disappear. Let us now join hearts and hands for the winter campaign. Every one in his or her calling seek to build up the cause.

Presiding elders of districts, marshal your hosts of all the officers not burdened with branch duties into new fields which lie anywhere outside of branches. Do your best to win souls to Christ. Lend aid to the presidents of churches when you can; but the burden of your calling is to preach, not to regulate and set in order the churches. Presidents of branches be fervent in spirit abounding in the work of the Lord. Gentleness not austerity is required. Studying with sobriety the wants of all under your watch-care, avoid lightness which leads to be trifling and offends the tender and the good. Pray for wisdom, and remember that the gifts of the Spirit are for the edifying of those who love God and keep his commandments, and not to convince the ungodly; and that great care should be exercised lest our good be evil spoken of. "Cast not your pearls before swine, lest they turn and rend you," is in point here. We, with the apostle of old, say: "Forbid not to speak in tongues;" but there are other gifts not so easily counterfeited by the enemy that is ever seeking who he may devour. Faith cometh by hearing the gospel preached; not by seeing miracles. And the scriptures teach, "If any are sick, send for the elders, and they shall anoint them with oil and lay hands on them and the Lord shall raise them up." Do not go to the elders in a public meeting to be ministered to before the sacrilegious, and the vain, who only know how to trample the precious pearls under their feet. Again the blessed apostle says, "If any are afflicted, let him pray," "Confess your faults, one to another, and pray for one another and so fulfill the law of Christ." I appreciate the great gifts of the Holy Spirit, perhaps as much as any of the Saints; but they are too sacred to be trifled with; and I believe they are withheld from us often because we are not wise in the use of them. "Remember that which cometh from above is sacred and must be spoken with care, and by constraint of the Spirit."—B. of C. 63: 16. Again; third paragraph says: "With whom God is angry he is not well pleased, wherefore unto such he showeth no signs, only in wrath unto their condemnation." Also see section 46: 5, 6: "I would that ye should always remember in your minds what those gifts are and all these gifts cometh from God for the benefit of the children of God."

The above shows evidently that there should be no endeavor to display on our part the gifts of the Spirit to be seen of men. "And unto the Bishop of the church, and unto such as God shall appoint and ordain to watch over the church, are to have it given unto them to discern all those gifts, lest there should be any among you professing and yet be not of God."—46: 7. The

necessity of being exceeding careful lest we are deceived by false spirits, I impress upon the minds of the Saints; because it is written by the great Apostle: "Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath."—Rev. 12: 12. And when men come with vindictiveness in their hearts against their brethren, to destroy them in their character, they are easily detected; but a cunning, false spirit is not always so easily detected. The least selfishness, pride, ambition on our part, or covering our own sins disarms us; so that we are not in a good state of mind to judge spiritual things. The Reorganization stands on high ground; its walls are invulnerable; God is its builder; the Christ our Master; shouting grace, grace, to all Saints; and we have no fears as to the results; victory is assured by our Commander, Jesus, our Lord.

Your co-laborer in the "marvelous work."  
E. C. BRIGGS.

296 Ruggles St., BOSTON, MASS.

#### NOTICE.

To the Saints in the Northern Michigan District:—Having been appointed by Bishop G. A. Blakeslee as his agent in this district to receive your tithes and offerings, I sincerely hope you will conform to the law, and address me at For-ester, Sanilac county, Michigan. Send moneys by registered letter.  
ANDREW BARR.

#### MARRIED.

RUMEL.—HOLLAND.—At the residence of the bride's parents, near Clear Water, Nebraska, on December 1st, 1887, Bro. William M. Rumel, of Omaha, Nebraska, and sister Sarah Holland, of Clear Water, Elder Levi Gamet officiating. The ceremony took place about 9:30 a. m., and after taking refreshments, the happy pair bid adieu to the friends assembled, and with the best wishes of all took their departure for Omaha, to spend a few days there with friends, and then to settle at Fremont, Nebraska.

BOWMAN.—COLLINS.—On the 1st day of December, 1887, at the residence of Mr. John Moncymaker, Augusta county, Virginia, by Elder O. E. Cleveland, Bro. Noah Bowman and Miss Mary F. Collins, both of Rockingham county.

MORGANS.—YATES.—At the residence of the bride's parents, Mr. James Yates, Washingtonville, Ohio, November 3d, 1887, by Elder G. T. Griffiths, John J. Morgans, of Scranton, Pennsylvania, and Margaret M. Yates. It was an enjoyable season, there being a great many guests present, who partook of the rich repast prepared for the occasion. May the love and respect that they now have for each other continue to grow as the coming years roll by.

#### DIED.

HAY.—On Monday there passed away from our midst, after a short illness, Sr. Jessie, wife of Bro. Alexander Hay; in her 74th year. She was born in Selkirkshire, Scotland, and in her early married life came to America with her husband, and has lived in Bandera for the past 33 years. She and her husband were the first two converts who joined the Latter Day Saint Church in Scotland, and were life long opponents to the Brigham Young section of the Mormon Church, being unequivocally opposed to polygamy. Of the deceased much could be written of her lovable disposition. Few indeed are the old people remaining in our midst that have a record so large of charitable and good deeds done by her in her lifetime; and no one has ever heard her utter an uncharitable or unchristianlike word against members of other religious denominations, thereby leaving behind her an example which many would do well to follow. She was to all her relations—young and old—"Mother Hay," and not only they, but many others will mourn the departure of this good and aged Christian woman. It was a noticeable feature, remarked by several of those present, that the funeral and last solemn rites were attended by citizens, their wives and children, who were not, and never had been connected with the denomination of which the dead lady had always been a devout, conscientious, and unpretending disciple. As the attending mourners stood round the casket, in which

she was lowered to her last mortal resting place, old and young, reverently joined in the simple obsequies; and the subdued expressions of regret on all sides, spoke volumes for the sincere esteem in which she had been held by all religious sects, during her unobtrusive, but Christian, and benevolent life.

There are doubtless many among our readers, who can personally recall to mind many acts of kindness which they and their friends have received at her hands, and debts of gratitude which can never be paid on earth, may still be paid in the memory and hearts of those who have been recipients of her assistance and encouragement. It was only a short time before her sudden sickness that the Revs. I. N. Roberts and J. A. Currie, ministers of the denomination to which she was for so many years attached, were called away to other missions, and consequently at the time of her death no officiating minister was in the neighborhood—the service, however, was feelingly performed by Priest Oscar Johnson.

WHITING.—Near Deloit, Iowa, November 18th, 1887, of croup, Bertha, daughter of Elder W. W. and Hannah Whiting, aged 3 years, 8 months, and 13 days. Funeral sermon was preached by Elder C. E. Butterworth, Sunday, November 27th, at the Saints' Chapel in Deloit, Iowa, to a sympathizing audience of relatives and friends, from the text: "Blessed are the dead which die in the Lord."—Rev. 14: 13

"There is a life beyond the tomb  
That death can not invade;  
Where pain, nor woes, nor sin's dark gloom,  
Can ever cast a shade."

HARTNELL.—Bro. Samuel Hartnell, of Juniata, Michigan, died November 15th, 1887. Bro. Hartnell was born in 1852, in Devonshire, England; baptized by Bro. Robert Davis, in Ontario, in 1876. He passed through much of the troubles the Saints had to endure in USborne, Ontario, at the time they were mobbed, etc. Bro. Hartnell was ordained to the office of a priest, and although he did but little in that office, he has ever stood for the faith and died firm in gospel. He leaves a wife and two children, father, mother, brothers and sisters with many friends who deeply mourn their loss. Funeral sermon by J. J. Cornish; text, Ps. 116: 15.

SCOTT.—At Diamond, Ohio, November 25th, 1887, Mr. Alexander Scott. He was born August 16th, 1825, at Mifflin, Pennsylvania. The funeral sermon was preached by Elder G. T. Griffiths in the M. E. Church, Palmyra, Ohio, to a large and interested audience. He leaves a wife, five sons and one daughter to mourn his death. Mr. Scott was respected and loved by all his acquaintances.

A PORTION of the Grand Army refused to march underneath a banner on which was displayed a picture of the President of the United States, recently, at Wheeling, W. Va.; yet in that same parade, marching in procession with them, were four-horse wagons filled with beer barrels, and displaying bacchanalian inscriptions, yet they murmured not a word. They would not think of offending the rum traffic, but made haste to insult the President of this nation because, forsooth, he is a Democrat. So, also, is Gov. Foraker sputtering around about those "rebel flags," but not so much as noticing the fact that at a great anti-Prohibition barbecue, in Texas, the Union flag was trampled on. The Germans vote the Republican ticket.—*American*.

AS SIMPLE AS 88 TO 51.—*Hartford Courant*: And now when an American missionary goes to China and a Chinaman asks him, "Are my ancestors under condemnation?" he must say "Yes." And if he still asks "Do they have another probation?" he must say "No." And if he is asked, "How do you know?" he can say, "The American Board has voted so, 88 to 51." The Chinaman can not ask any more questions after that.

ADVICES received indicate that the Mormon Colony that settled at Lee's Creek, near Lethbridge, N. W. T., is in a prosperous state. A recent visitor there states that the followers of Joe Smith have made more progress in a few months than the other settlers in as many years,

THE gold which is now being dug out of the ancient cemeteries (huacas) at Hilandia, Central America, and other places near Pereira, has led more than one thousand workmen to flock to that spot, and a town has sprung up there within the last four years which now contains more than fifty thousand inhabitants. Public attention is being turned to those regions, as the ancient burial places and deposits of the wealthy Cacique Caracal have not yet been discovered, and it is believed that his treasures were immensely more valuable than any which have yet been unearthed.—*Sel.*

Women are said to be frightened at the sight of a mouse, and yet two young ladies carried out each a keg of powder from a burning store at a recent fire at New Martinsville, West Virginia, when the kegs were so hot they could only be handled when enveloped with wet cloths.

THE SALOON'S DISTINCTION.—Let a woman go to India with the avowed purpose to better the condition of the natives and she is called a missionary. Let her show an interest in the laws that effect our boys and our homes in this country, and she is called a crank and a fool.—*Sel.*

The Columbia Bicycle Calendar and Stand for 1888, convenient and valuable of its kind, has been sent us by the Pope Manufacturing Company, Boston, Massachusetts.

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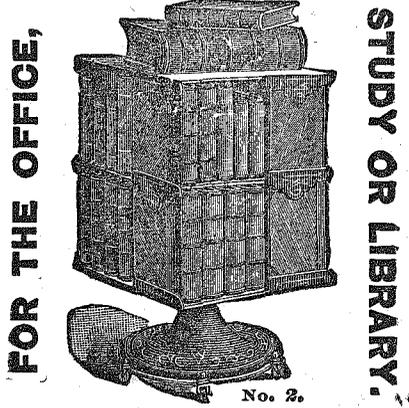
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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.

"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, December 24, 1887.

No. 52.

## THE SAINTS' HERALD:

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

Published at Lamoni, Decatur Co., Iowa,

Every Saturday; price \$2.50 per year.

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Dec. 24, 1887.

WE believe the following seizure of the church books, at Salt Lake City to be severe and harsh, but it is the legal outgrowth of the measures enacted by the Government to compel people living in United States territory to conform to the spirit of American institutions.

### MORMON CHURCH PROPERTY SEIZED.

Salt Lake, Utah, Dec. 7th.—To-day United States Marshal Dyer, as receiver, seized the Mormon church president's office, ledgers, books, etc., leaving some minor books which he required James Jack the church custodian, to receipt for as the receiver's agent. The church organ to-night makes a loud protest against this "outrage."

WE make the following extract from a private letter, by permission:

"SAND RUN, Ohio, Dec. 5th.

"Bro. Beattie has been with us the past two weeks. When he first came the Christian minister had the school-house engaged and had just commenced a protracted meeting. We did the best we could under the circumstances and opened our house for meetings. It would have done you good to have seen the crowds who came out. The Christian minister's own congregation left him, and while earnest seekers after truth gathered with us, the rowdies went to the school-house. Bro. Beattie has baptized four of their best members and four others have handed in their names. Words can not express my joy. O, what a consolation it is to know that we are worshipping the one living and true God—the God who hears and answers prayers, when we turn to him with full purpose of heart, to keep his commandments. The Christian minister has fled and Bro. Beattie now has the field to himself. Appointment is given out for the school-house to-night. Dear Saints, let me entreat you to pray earnestly for us that God's name may be honored and glorified here.

Your happy sister,

FLORA HANNAH."

EXTRACT from a late letter of Bro. R. C. Elvin to his son Robert M.

"I thank you for the 'Cowdery Letters.' As I peruse them, thoughts of other days come back to me and refresh my memory of those days when I sat on the rocky cliffs of my native land, reading and trying to understand the things that were revealed to Joseph, as this brother relates them. And the evidence I received then has never left me, no matter where I was. And the sweet influence I did enjoy in those early days has at times been the only light I had to guide me. However, I have not come thus far on the journey of life without temptation. It was almost impossible for a young man to escape. But I do say I never was a bad man, not even when a boy, I did not do what I see boys do now, for there was always with me the thought that there was another life, more suited to those pure thoughts that came to me.

"I always did believe that my mother was alive; but how I got that idea I can not say. I think it was in my dreams, for often in dreams did a woman come to me, and take me by the hand, and more especially when I was in trouble. During these visits all was peace, but oh, when I would awake and find it was only a dream, it was then that I longed for death. And then there would come the thought that it was wrong.

"When I first heard the gospel my mind was partly prepared, and yet I did not think much of religion. I thought it was a humbug. But how strange! for I seemed to know everything as soon as presented to my mind. But the beautiful arrangement puzzled me, hearing such things as I never had heard before. So when I first received the 'Cowdery Letters' the mists gradually cleared away, and I obtained food and drink to my soul. I took them to the seashore, and amidst the sand-hills would read a portion, then kneel and pray, and again read and pray, and my soul was full of light; and it was then I heard a voice speak to me, and I was told that I would be favored of the Lord, and that if I was faithful, when I was old the Lord would remember me; and that my testimony would be required in my old age; and that I and my seed would praise the Lord; I was told to be humble and the Lord would help me, for I had much to endure. The same night I was visited by power, and the influence was of that holy, calm character that filled me with a joy that I can not describe. But I seemed to wait for something more, when all of a sudden the room was filled with light, which seemed to center in one body about five feet from my bed. There was neither fire nor light in the room; and as I gazed upon that light for about two minutes, I could see all things in the room and the adjoining one. While the light was still there, I said; 'Lord, this is thy glory, and it is enough. I am satisfied that the work is of the Lord.'

"And from that time my mother came no more

to me. This, my son, is a part of the evidence I received from the Lord. And now I am wasting away, and I do thank God that my son, whom I was promised of the Lord before I ever thought of marriage, testifies of the gospel restored. Yet I had faith in the promise of God that my seed should testify of God's work, and that in my old age I would hear it. 'Cowdery's Letters' awake within me all the fond hopes of my youth."

[Bro. R. C. Elvin united with the church in June, 1841, in Scotland.—Ed.]

### EDITORIAL ITEMS.

IN this issue will be found another important article from the pen of Burr Joyce, taken from a late *Globe-Democrat*, in regard to the Mormons in Missouri from 1832 to 1838. The writer seeks to learn and give facts, we are confident, and right glad are we that he interviewed Gen. A. W. Doniphan and obtained valuable information from him touching those matters, for none of the Missouri authorities knew them better than he, and none were more just and upright in giving the exact facts in the case, as he knew them and believed them, than this same General Doniphan, for he was a leading attorney in Clay, Ray, Jackson, and adjoining counties during these times.

Bro. S. L. Branton, of Omaha, Nebraska, commends the HERALD in strong terms, and so do many others whose kindly endorsement we do not publish for want of space and to avoid repetition. We presume these parties desire to say through the HERALD that they are pleased with it, in the main, and wish to encourage its editors, managers, contributors, patrons, and readers.

Bro. F. C. Warnky writing from Independence, Missouri, December 13th, says: "We are all well and everything lovely. On the 26th of November I baptized three, on the 30th two; on the 3d of December Bro. St. Clair baptized three and on the 11th I baptized one, and others are fully persuaded and will unite soon."

Bro. A. J. Moore wrote from Guilford, Missouri, December 12th: "I have been very busy since I left Lamoni, have been holding meetings most every night, with good liberty, and I think good has been done. Have more calls than I can respond to. Hope for additions to the church here in time."

Bro. G. H. Graves wrote from Alpena, Michigan, he had been doing some little fireside and local preaching, and been blessed therein. He had been at Detroit, St. Thomas, Bradford and Alpena, in all of which places he had been much encouraged; in one having had an opportunity to speak to the flock of a minister who in-

vited him to occupy his pulpit, and a long and interesting conversation afterwards; all of which he thought would result in good.

Bro. Albert Haws wrote from East Portland, Oregon, December 3d, that he had arrived, and would do the best he could to push the work there. He reports "plenty of rain and mud."

Bro. J. W. Johnson of McFall, Missouri, informs us that some of the membership are locating there of late, and he thinks others there will at no distant day unite with the church.

The Supreme Court of Indiana decided that unruly passengers may be ejected from railroad trains at any place on their lines. Herein is protection from insult and injury.

Bro. William Aird, of Heber, Utah, orders *Heralds, Banner and Autumn Leaves*, for himself and others, and says: "I am exceedingly well pleased with the HERALD."

Elder John R. Evans has opened a new field for preaching south of Chariton, Iowa, and has preached there twice of late. He was going to Oakley, in response to request by letter, and hopes to open another new field there.

Bro. N. W. Best of Beaumont, California, writes of late: "I don't want you to stop the HERALD. I feel as though I can not do without it. I have taken it for twelve years and expect to take it as long as I live."

Orders are already coming in rapidly for the "Cowdery Letters." They will be highly prized by the Saints and by all earnest investigators.

#### QUESTIONS AND ANSWERS.

*Ques.*—Who is the prophet spoken of in Acts 3:22?

*Ans.*—Jesus Christ.

*A.*—Was it a good spirit by which Jesus was led into the wilderness to be tempted of the devil?

*A.*—We understand that Jesus was led up into the wilderness by the Spirit of God, and that after he had fasted forty days and nights then Satan sought to tempt him.

*Q.*—Are the feelings resulting from an active spirituality, or veneration, necessarily the work of the Holy Spirit?

*A.*—Yes; we think so.

*Q.*—Were the purposes of God advanced, or our condition bettered in any way, through the disobedience of our first parents, Adam and Eve.

*A.*—Yes; we believe the designs and purposes of God were not frustrated, but advanced in a general way, by the primal disobedience of man; for by it man was placed in a condition favorable to his development, progress, and perfection, by hearing and heeding the counsels of God ordained for his present and eternal salvation from sin, error, and evil of every kind, and by procuring his exaltation in everlasting glory and happiness, worlds without end. The scheme of both life and immortal glory in Christ were purposed and ordained of God "before the foundation of the world;" (Ps. 102:25, 26; Job. 38:4; Isa. 48:13; Zech. 12:1; Heb. 1:10; with Matt. 25:34; John 17:24; Eph. 1:4; 1 Pet. 1:20; Rev. 13:8; Heb. 4:3); hence God by his foreknowledge saw, and

in his love and wisdom he foreordained "plenteous redemption" for fallen man if he would seek and serve him in his appointed way. It may be difficult for undeveloped and unspiritual minds to grasp the thought that God can and does bring good out of apparent or real evil and make the errors and follies and even the wrath of man to praise him, but such are the facts nevertheless, and in nothing perhaps will it be more clearly seen than in the history of man when finally and fully read up and "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea" shall be heard "saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13. Please read 2 Nephi 1:5-9; Alma 9:2-6; 19:8-13; also the Inspired Translation Gen. 6:45-71; 7:35-73; 9:22-24; 1 Cor. 2:7-10; Rev. 5:9, 10; 7:9-17; 20:6; 21:1-27, &c., &c., all of which shows the glory of men when redeemed from the fall.

*Q.*—Do you think it right for a sister in the church to join the Rebecca Lodge, her husband being a member of the I. O. O. F., but not of the church?

*A.*—Having never been a member nor visitor in either of these institutions, we are not prepared to give an intelligent opinion.

*Q.*—What do you think about Saints joining secret organizations?

*A.*—We have joined none of them, and have no intention of doing so. Our views in this may be readily gathered from our deeds. We find nothing in the Bible which either enjoins or favors secret orders, but very much to the contrary. Jesus said, "No man, when he hath lighted a candle, putteth it in a secret place, but on a candlestick, that they which come in may see the light."—Luke 11:33. Again: "I spake openly to the world; . . . And in secret have I said nothing."—John 18:20. The prophet said, "The Lord God worketh not in darkness. He doeth not anything, save it be for the benefit of the world."—2 Nephi, 11:15. Of some secret organizations which the prophet Moroni foresaw would abound in these latter days, he had this to say:

"And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed, for the Lord will not suffer that the blood of the Saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not; wherefore, O ye Gentiles, it is wisdom in God that these things should be shewn unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you; yea, even the sword of the justice of the eternal God, shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be; wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or woe be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up. For it cometh to pass that whoso buildeth it up, seeketh to

overthrow the freedom of all lands, nations and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents; yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning. Wherefore I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved."—B. M., Ether 3:13.

And the Saints were warned in 1831 of evils "had in secret chambers" designed to destroy them "in process of time" if not shunned by keeping the law of the Lord contained in the sacred books of the church. Doc. Cov. 38:4, 6, 7. Secret societies, of all kinds are costly, both in respect to time and money. While it is evident that many good things are taught and practiced by persons belonging to some secret orders, doubtless, these same good things could be accomplished, at less cost of time and money without those orders. On general principles we prefer to have nothing to do with any kind of secret organization; but we have no quarrel with those who think differently, and we actively oppose none except those who have for their objects and ends the getting of "power and gain" as against their fellow men.

We clip from the *Bulletin* of San Francisco, California, November 21st, the following:

"Judge H. P. Brown, who belonged to the Mormon Church in the time of Joseph Smith, last evening at Lincoln Hall, the place of meeting of the Reorganized Mormon Church, made a long and interesting address on the church history. He claimed that Brigham Young, on whom he was very severe, was the cause of all the Mormon troubles; that he, not Joseph Smith, was the founder among them of the doctrine of polygamy and had incited his followers to treasonable acts and infraction of the laws of the United States; that he had made himself rich at the expense of others, and in every way had departed from the true faith; nor was he rightly the President of the church, which position he obtained by fraud; neither was John Taylor, his successor, or the present temporary acting President, Wilford Woodruff. The true head of the Mormon Church is young Joseph Smith, the son of the Prophet and the President of the Reorganized Mormons. When he is acknowledged as such all trouble will end. Utah will be brought into harmony with the whole country. They will live their religion in a proper manner and will become good and law-abiding citizens. There is neither polygamy nor hatred to the Government among the reorganized Mormons. When the war of the Rebellion broke out, many of their young men proved their patriotism by entering the volunteer service. Steps were being taken to prepare a roll of honor of these young heroes, a number of whom lost their lives in battle. At the conclusion of the services a Brighamite elder from Salt Lake City who was

among the audience arose and asked the privilege of replying to Judge Brown, which, by a vote of the meeting and at the special request of the Judge, was accorded to him for next Sunday evening. The discussion is expected to attract a large audience."

And in the *Chronicle* December 5th, of the same city, we find this:

"Elder E. L. Kelley, who is a counselor to Bishop Blakeslee, of Galien, Michigan, the chief officer of the temporalities of the Reorganized Church of Latter Day Saints, has been in this State for some weeks, looking after the interests of the churches of that faith. Last evening he delivered a discourse to the church already organized here, which worships in Drew's Hall under the leadership of Elder George F. Lincoln. Elder Lincoln presided at the meeting last evening and introduced the speaker.

Elder Kelley is a swarthy man of middle age, unassuming and mild in his manner, but an earnest and impressive speaker. He took for his text the twenty-first verse of the eighth chapter of Luke's Gospel—"My mother and my brethren are these that hear the Word of God and do it." 'Our faith,' said the preacher, 'is based on the Word of God as found in the Scriptures of the Old and New Testaments. This is our rule of faith and practice in common with Evangelical Christians generally. One point where we differ from them is in holding that the Word of God was not only revealed in the eastern part of the world by Christ and his Apostles, but also in these latter days to the people of these Western shores through Joseph Smith and his apostles. We claim that there is no conflict between these two revelations and that the Book of Mormon is in exact accordance with the New Testament doctrine. We have a translation of our own, made by Joseph Smith and published after his death in 1867, which we believe to be superior in some respects to the ordinary version, just as the Baptists have a version which brings out the truth with regard to immersion, as they believe, more fully than the common version, but ordinarily we use the latter, and in almost every important point we agree with that. Our doctrine is that all who accept the gospel of our Lord and Savior Jesus Christ, and do it, or practice its precepts, are by that sign and token adopted into the family of God, and become joint heirs with Jesus Christ. The message we present meets with opposition from this fact, that we claim it as a restoration of the original gospel, a reinstatement of primitive Christianity and not a reformation. The way to meet this opposition was not by abusing opponents, but by argument, by appeals to reason and Scripture. Calling a man bad did not make him so. Many of the best men whose names have come down to us on the pages of history were reviled and abused beyond measure. The true rule for testing men was found in the ninth verse of the Second Epistle of John, 'He that abideth in the doctrine of Christ he hath both the Father and the Son.'

The congregation, though not large, was very attentive, and the services closed in the usual Christian form, with congregational singing and prayer, which was offered by Elder Lincoln.

Joseph Smith Jr., a son of Prophet Joseph Smith, the President of this denomination, is expected to arrive in San Francisco in a few weeks. He intends to spend the winter in California.

Don't write on both sides of a sheet what you intend for publication.

Don't write business items and matters for publication on the same sheet.

Don't write private affairs of any kind and matters of business, or for publication, on the same sheet.

Don't fail to date and sign your papers of all kinds.

Don't write to David Dancer what belongs to the Editors.

Don't write to the Editors that which pertains to David Dancer, the Business Manager.

Don't fret if neither your articles nor letters are published at once—or never—for time and chance happeneth to all things.

Don't send to the *HERALD* editors articles which pertain to *Autumn Leaves*, the *Hope*, or *Sandhedens Banner*. Send to their editors.

Don't send Postal notes when you can as well send Post-office money order, express order, or draft on Chicago or New York. Postal notes are no safer than money, for if lost or stolen they can not be re-issued; but Post-office orders, express orders, or drafts can be.

Finally, don't be weary in well-doing, and don't get vexed when we remind you of what is convenient, business-like, economical and safe. Church work is increasing in every department. The outlook for future progress was never so good as now. It remains therefore for all to seek and apply best methods to carry forward wisely and effectively the work they have in hand.

The *New York Sun* for Sunday, November 13th, 1887, has the following editorial:

#### MOHAMMEDANISM AND CHRISTIANITY.

The assertion that Mohammedanism is advancing far more rapidly than Christianity in Asia and Africa has often been made of late years, but when it was repeated a short time ago in the English Church Congress, by a dignitary of the Church, it was received with surprise and anger.

The speaker was the Rev. Isaac Taylor, Canon, of York, and his exact declaration was that "in Asia and Africa Islam, as a missionary religion is more successful than Christianity, and our efforts to convert the Mohammedans have failed." Having since the Congress been challenged to prove these statements and produce the facts to sustain its generalizations, Canon Taylor now answers his critics and questioners through the *London Times*.

He points out that, according to the census returns, the Mohammedan population in India increased 9,239,062 between 1871 and 1881, or about 25 per cent. After making ample allowance for the natural increase of births over deaths, this shows that the conversion of heathens and Christians to Mohammedanism had been going on at the rate of 600,000 a year. During the same period the conversions to Christianity barely amounted to one-tenth of that number.

Yet the Mohammedans have no paid missionaries and no organized missionary agencies. Their conversions must, therefore, be due to the voluntary efforts of individuals and the intrinsic attractions of their faith. Meanwhile the Christians, on the other hand, have all the prestige of a Christian governing power, and are expending vast sums on proselytism, for which they have a long established and carefully methodized system of missionary effort. Of the total number of conversions to Christianity, too, all, except a comparatively small part, are in the extreme

south of Madras Presidency, where Christianity obtained a firm footing at a very remote period and the Christians are more numerous than anywhere else in India. Canon Taylor also finds as a "startling result" that four-fifths of the Christian converts are Roman Catholics.

In the northern and central provinces, where Islam is strong, and the conversions to Mohammedanism are at the rate of half a million a year, the conversions to Christianity, to use his words, "are practically nil." The most active and powerful of the English missionary societies at work in India is the Church Missionary Society, according to whose report 841 missionaries and native agents, employed at a cost of towards \$250,000, made last year only 297 converts out of a population of 220,000,000 in those provinces, if the number of genuine converts be measured by the number of adult baptisms. Of these converts, only seventeen seem to have been Mohammedans, out of a Mohammedan population of 55,000,000, and some of them were very suspicious, as, in fact, conversions from Islam almost invariably are.

Then he turns to countries distinctly Mohammedan, and in the four missionary fields of Persia, Palestine, Arabia, and Egypt finds that 109 missionaries and native agents, employed by the Church Missionary Society at a cost of \$60,000, converted and baptized last year only one adult convert. This solitary convert, according to the report, was "a certain Moslem girl in the orphanage at Jerusalem, whose conversion," Canon Taylor suggests, "is perhaps accounted for by the statement that 'she is easily influenced and requires constant guidance.'" In all Egypt and Arabia the whole number of "native Christian adherents" is put at 19 only, and they, perhaps, as he surmises, are largely made up of the wives and children of the four "native lay teachers."

The practical results of Eastern missionary labors, in the way of actual conversions, are not more encouraging elsewhere. In Ceylon last year 374 agents made only 207 converts at a cost of more than \$50,000; in mid China 71 agents made 63 converts at a cost of \$45,000, and in south China 148 agents made 297 converts at a cost of about \$40,000.

These are the facts and statistics with which Canon Taylor meets the challenge of his critics, and they are quite interesting. As to Africa, he will speak in another letter, but the spread of Islam there has been so remarkable within recent years that he will have no difficulty in proving his point.

A BROTHER sends us a copy of the *Cincinnati Gazette*, of October 22d, containing a description of Fort Hill, which we here insert for the sake of those who are inclined to look up the Mound Builders of America:

#### WONDERFUL WORK OF THE MOUND BUILDERS.

Fort Hill, one of the most noted earthworks of the Mound Builders found in southern Ohio, is about to pass into the hands of the Trustees of Peabody Institute, the owners of the great Serpent Mound, and it, too, will be restored and preserved from the ravages of time and the destroying hand of man. This wonderful work is two miles north of Sinking Spring, in this county, and about seventeen miles southeast of this city. It overlooks the old path through the wilderness known as Zane's trace, and although very little has ever been said about it in the public press, Fort Hill, under the restoring hand of scientists, will doubtless soon become a Mecca for those who take an interest in the works of a prehistoric race.

Fort Hill was undoubtedly intended for a defensive work, and is therefore different from the majority of mounds or ancient earthworks. The hill is entirely isolated, and rises precipitously to a height of five hundred feet, grand, imposing and almost inaccessible. The summit of this hill is an almost level plateau, with an area of forty-eight acres, about the same as the Great Serpent Mound. It is covered with huge trees, and other

monarchs of the forest equally as large lie upon the ground decayed and decaying. Running along the crest of the hill, and making a complete border, is an embankment of earth and stone, inside of which is a ditch, not far from fifty feet in width.

The soil of the hill rests upon Waverly Sandstone, and in many places the ditch has been cut through this sandstone to give it the required depth. The embankment is over one mile and a half long. In height, measuring from the bottom of the ditch, it is from six to ten feet, and has a base of from thirty-five to forty feet. It is thrown up a little below the brow of the hill, making the outward slope more abrupt than that of the hill. There are thirty-three openings in the embankment, at eleven of which there are fills in the ditch, something on the plan of moats, that sometimes surround modern fortresses.

It is supposed that these eleven openings were intended for egress and ingress, but the use for which the other openings were intended is a subject of conjecture. When the scientists of Peabody and Harvard get the fort in hand all these mysteries will doubtless be unraveled. The work is divided into three parts by the shape of the summit of the hill. The northern extremity is a bold, steep ledge, the most prominent part of the hill overlooking the entire work and commanding a view for miles upon miles of the country below it. This point was no doubt the citadel where the sentinels watched, looking out for a coming foe. Wherever the rock here has been laid bare it bears traces of igneous action, giving rise to the supposition that signal fires were burned upon this prominent point.

The central division is much narrower, and is connected with the northern by a neck of land not more than one hundred feet wide. The southern division is the broadest and largest, and probably used for garrison purposes. As has been stated, the embankment is composed of earth and stones, but there are no indications that the latter were ever laid together with any regularity, but rather that they were thrown up in an irregular mass with the earth. That the embankment is of artificial origin is indisputable, and that it was intended solely for self defense against some powerful enemy is beyond doubt. The situation is so well chosen, the topography of the hill so admirably adapted to the purpose that the artificial works make it almost impregnable to any mode of attack that could have been known in the age when the fortification was constructed. What a wonderful people must have been those who selected, constructed and occupied this remarkable work. The skill displayed and the amount of labor expended on this single fortification causes wonder and surprise and excites our admiration. Even at this day, with all our skill in engineering, modern machinery and mechanical appliances, the work at Fort Hill would be a big undertaking. How patient, resolute and skillful, then, must have been those who with the rudest implements made of this hill a great fort, an impregnable fortress."

#### VOICE OF WARNING.

*To those who circulate the Voice of Warning:*—I see that quite a large number of you report on the old blanks instead of using the new ones in the memorandum books. This makes me think perhaps you have not received them. If any of you have not received a memorandum book from me, to keep track of the Voice of Warning in, I will send you one if you will give me your name and address. Every one that circulates the books ought to have one. Please read the instructions in the little book, when you report.

Your brother in Christ,  
J. H. PETERS.

#### HOLIDAY EXCURSION.

C. B. & Q. Railroad.—Rates of one fare for round trip between stations in Illinois, Iowa and Missouri has been agreed upon on account of the Holidays. Excursion tickets to be sold December 24th, 25th, 26th and 31st, 1887, and January 1st and 2d, 1888. All good to return until January 3d.  
C. E. ELARTON, Agent, Lamoni, Ia.

## Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"I hold it truth, with him who sings  
To one clear harp in diverse tones,  
That men may rise on stepping stones  
Of their dead selves to higher things."

"GO NOT TO GLEAN IN ANOTHER FIELD,  
NEITHER GO FROM HENCE, BUT  
ABIDE HERE FAST."

WHEN the eyes of our readers rest upon these words they will intuitively recall that most beautifully domestic story of the Moabitess Ruth. Memory will lead them farther back than their introductions into that most touching eastern romance. They will see in imagination the parched and sun-dried fields of Canaan, where blooming flowers nor babbling brook, make glad the eye or cheer the heart. They will see upon the face of man, and read in the pitiful appealing look of God's dumb creatures, the one great, crying need which is pressing them so sorely. Involuntarily they will lift appealing eyes to the heavens above, only to find them brass, and the earth beneath only iron, for the famine is sore in the land, and because the people have sinned the face of the Almighty is hid from them, and when they cry he does not answer.

See, yonder is a group of travelers, and by their dress and trappings you distinguish them as Israelites. They are resting from the noon-day heat, sheltered by the tall trees growing near the banks of the Jordan, close by a thicket of tamarisk and oleander. Draw near and you will discover that they are from Bethlehem, and are seeking refuge from the famine prevailing there. There are no swelling waves to be divided now, for save a rippling stream the Jordan is dry, and they will pass over soon to its eastern shore with nothing to bar their progress. Then pass Mount Pisgah and Abarim, they will take their way to the land of Moab, for there they will find grain, and their horses be sustained until the sore famine in their own land is past. Look more closely and you will discover that this group consists of one woman, her husband and two youths, apparently their sons. These are in the first flush of manhood, but threads of silver mingled with the raven locks of father and mother; and when they resume their journey, you will notice that their limbs are weary, and have none of the elasticity of tread which belongs to a happy heart and the days of youth; but they make their way slowly and faithfully along. They reach the end of their journey, and for a time hope revives; and nourished by the grain of the land, they await tidings from their own country, which shall recall them to the land they love, and towards which,—morning, noon and night,—their faces are turned and their windows open.

But while awaiting tidings from the land of Canaan, the messenger of death comes with his resistless summons, and the husband of Naomi bids a last farewell to wife and children. The eyes which turned so longingly towards the land of his inheritance are closed forever, and they lay him to rest among strangers in a strange land.

The daughters of Moab are fair to behold, and the sons of Naomi obtain their consent to take them each a wife from the daughters of those who have received them in their distress and

ministered to them in their time of need. But not for long would these Moabitish women bask in their husband's love, for the angel of death breathed upon them and they withered as grain before an untimely frost while the purple grapes are yet tender and the flowers of summer hide his last loving kiss in their bosoms; and now, but for these daughters-in-law Naomi is left alone, and her sorely stricken heart turns to the home of her youth, the land of her fathers and the people who worship her father's God. And now come the long looked for tidings. The Lord had again visited her land, and there was bread in Canaan. Then Naomi arose to depart, and the daughter-in-laws with her. We need not tell you the rest of this story, for while our earth shall stand, while gentle maidens shall be wooed and won by brave and manly youths, while heart of loyal truth shall answer heart where tender love and virtue dwell, will the sweet words and loving constancy of Ruth the Moabitess embody the unspoken language of loving hearts and be the highest type of all which man demands of woman, or honor and truth of virtue.

Naomi is poor and in returning to Israel she feels her affliction and poverty most keenly. "I went up full and the Lord has brought me home again empty," was her sad wail. Could she but have drawn aside the veil and have seen in Ruth—the faithful daughter-in-law whom she had brought back with her—the one from whom should be descended the Babe of Bethlehem, the Prince of Peace, the Son of David, whose birth we this day celebrate and unto whom every knee shall yet bow and every tongue confess, would she have taken up the sad wail, "The Lord hath testified against me and the Almighty hath afflicted me?"

How often is it thus! God's choicest blessings descend upon us in mists distilled by clouds obscuring the sunlight. In blindness we grieve and cry for the light of day that we may walk and not stumble, when lo! we find that His hand hath had us and he hath before appointed the path for our feet.

Were the eyes of Boaz opened to see with clearer vision than others saw, when they rested upon the gentle maiden gleaning in his field? We are persuaded fully that they were; and to day we come to you with the language which fell from his lips as he stood before Ruth in all her modesty and beauty, and charmed with the love and gratitude which it had been shown him she cherished for his kinswoman, Naomi, he said to her, "Go not to glean in another field, neither go from hence, but abide here fast by my maidens."

Gleaners in the harvest field of Zion, to day our soul is drawn out towards each one of you, and at its prompting we repeat to you the words of the father of Jesse, "Go not to glean in another field." Soon the year of 1887 will be numbered with the past. Let it not depart until we shall have entered into the sanctuary of our own soul—have shut to the door and then enter into an examination of the past year.

We are gleaners in the harvest field of the world—Zion's gleaners, and in that field are laboring many faithful servants of the Master. What have we in our hands to-day? Have we indeed been pressing forward close by the side of the reapers? Are the sheaves which we bear heavy with bending heads of grain, or have we had our

hands filled with faded leaves and withering flowers?

The Lord of the harvest is coming anon, and what have we to offer him? What triumph does the year just past contain? Have we stood up as valiant soldiers for the Master? Have we formed resolutions for good which the year has seen us carry out? Let us then renew them, and by the help of God carry them on into another year. "Go not to glean in another field," but right by the spot of our victory receive our grateful Ebenezer, and holding fast to the rod of iron, march on to victory.

For the young especially is our heart drawn out. When your resolution was made that you would be an humble follower of the meek and lowly Jesus from that time henceforth, you made it because you felt that too much of your time had already gone to waste, and because you not only desired to save your own soul, but to help others to overcome—to set a godly christian example in the midst of a wicked world. To-day we beseech you, "Go not to glean in another field." Stand by your colors and never lower the battle flag of King Emanuel. There were spies from the camp of his arch enemy standing just by your side when your resolution was formed. They have not left your tent, neither the encampment of Israel, and when they have found out your defenseless point be sure they will signal their general to make his attack right there. But depart not. With humility and prayer your resolutions were formed, and by these you were enabled to come up to a higher plane of self-renunciation and sacrifice; oh, then, let us entreat you, come not down! "Go not to glean in another field, neither go from hence, but *abide here fast*;" resign not to the adversary one *single inch of ground* lest you be like the man who began his building without counting the cost and when he found he was not able to finish he became the jest of others who mocked him. But not chiefly because of this, but because angels and departed Saints are watching the conflict; and he also who wrestles with his great agony alone, is also beholding, and is pierced anon by your every failure. Oh, go not hence but *abide and glean*, for he will stand by you and strengthen you for every conflict, and will finally award to you the palm of victory, and clothe you with the spotless robes of righteousness. Yonder are the reapers! See you the gleam of their sharpened sickles, and hear you the rustling music of the falling grain? Press closer, for many ears of ripened grain the Master of the harvest has commanded them to leave purposely for His maidens to glean. Press closer; there is a reaper weary with the heat and burden of the day. Offer him to drink a cup of cold water and speak to him a word of cheer. Press closer; for there is one of thy fellow gleaners stopping by the way side and looking back with longing eyes. Whisper her gently the solemn message from the Master, "No man putting his hand to the plow and looking back is fit for the kingdom of heaven." Press closer, for there is a careless one whose hands are drooping idly by her side and she is *watching you* unmindful of the ripened heads of grain lying along where her careless feet are treading. Come to her aid and remind her of the Master's words, "Where much is given much will be required." Help her to turn again and gather up the neglected grain, that her arms may be full.

Have you failed to do all which you had resolved by the assistance of his strength you would do, "Go not to glean in another field, but abide here fast." The Master is waiting patiently for your lagging feet. All heaven is engaged upon your side, and if you abide and awake to your duty the victory is certain. Listen! Do you not hear the rumbling of his chariot wheels and the distant strains of music borne on the air? If we do not, it is because our ears are dull of hearing, for both are drawing near.

For yet this second time, as the Christmas tide draws near to our noble, faithful elders, reaping with bared heads and arms of sinewy strength in the Master's harvest field, the "Home Column" sends its joyful greeting and bids them as watchmen upon the walls of Zion to fear not, but be joyful for the day of redemption is drawing near. Feed the sheep in his pasture, and gather the lambs in your arms. Fail not we entreat you in patience, brotherly kindness and charity; neither be weary in well doing, for the Master hath appointed you as overseers in his house, and will require the flock at your hands. Oh, be careful lest any through want of watch-care and folding, should be found torn and bleeding, wounded perhaps unto death. Watch yet one little hour, for at the cock-crowing he may come, and his reward is in his hand.

Dear mothers of Zion, let us persevere; and though many times our hearts may faint, and we feel like Naomi to say, "The Lord hath testified against me," let us gather up our courage, for God who has promised is faithful, and if we strive faithfully we shall be crowned, for he will strengthen those whose feet are in the way, to endure to the end. Lean hard upon his arm of love; and when the burden is too heavy take it to him in prayer, and he will carry it for you.

"Cast all your cares on God: that anchor holds,  
Is he not yonder in those uttermost  
Parts of morning? If I flee to these  
Can I go from him? And the sea is his,  
The sea is his: he made it."

#### EXTRACTS FROM LETTERS.

Sister Mattie Adair, Meridan, Texas, writes:—"We are just starting for our new home in Arkansas. I regret very much to leave the Elmwood branch, especially as there are no Saints where we are going. Our house has long been a home for the elders, and we hope if any of them come near us at Nathan, Pike county, Arkansas, they will not fail to give us a call, and we will give them a hearty welcome. My husband has lately united with the church; and while I thank God for this, my soul rejoices in all his goodness to me, and I love the work better than ever before. I ask the Saints to pray for my mother, that she may see the truth and be converted to it. She is in very poor health, but I firmly believe if she would obey the gospel she would be healed."

Sister Mary Ann Judkins, Walton, Ontario, writes:—"We feel to rejoice in the Lord and to pray that God will speed on this good work until it reaches the farthest corners of the earth. We thank God for the light he has given us, enabling us to choose the good and forsake the evil. My husband has been enabled to quit the use of tobacco, after having used it for fifty years; and he has no longing for it. Since embracing the gospel we have both quit the use of tea, and thus we are enabled to send our thank offering to help roll on the work. Praise the Lord, oh, my

soul, for all his tender mercy and loving kindness unto us!"

Sister Mollie Prettyman of Knox, Indiana, writes:—"I had the privilege of attending the conference held at Galien on the 22d of October last, and while I had a time of rejoicing and was much strengthened, I am again hungering for the word and wish some elder could come here. One lady expresses herself as ready for baptism and I believe others would follow, for many are investigating."

Sister Maggie Kelso of Braidwood, Illinois, writes:—"I am thankful to God for his giving me line upon line in regard to the truth of this latter day work, which he himself has revealed to me. My desire is to live so that God will be unto me as the shadow of a great rock in a weary land, and that I may ever wait upon him to have my strength renewed, and that I may be accounted worthy to look upon the Son of Man when he comes in his glory."

MONTRÖSE, Iowa, Nov. 8th.

Dear Sister Frances:—I have been much comforted, and made to rejoice while listening to the reading of the *Herald*, especially the "Mothers' Home Column;" and have often felt as though I, too, would like to bear my testimony to the truth of the gospel as restored in these latter days. I am weak in body but strong in spirit, knowing that if I live faithful a few more days, I shall rest in the paradise of God.

I joined the church in Tennessee in 1841. Came to Nauvoo in 1843, and have lived there and in Montrose since that time. I have passed through many trying scenes, yet my faith never wavered, I had such evidences of the truth that I could not doubt. I have seen the power of God manifest so many times that it was impossible for me to doubt. In the times that tried men's souls, when it was not safe to be known as a Saint, there were a faithful few that would meet in the darkness of night, at the house of some brother or sister, for prayer meeting, and the Lord would meet with us by his Spirit, and we would be made to rejoice, and be strengthened for further trials. In 1861 Brn. Archibald Patten and John Shipley came into the neighborhood where I was living, and for the first time I heard of the reorganization of the church, with young Joseph at the head. I had always believed that he would, in the Lord's own due time take the place of his martyred father, therefore I found no difficulty in accepting it at once. After the first sermon preached I was one of the first to give them my name for baptism; it seemed to me as if light from heaven had again dawned and I was filled with joy unspeakable. I have received many blessings since that time, and also had many trials to pass through. I am to-day seventy-six years old; have been afflicted many years, and for the last year been confined to my bed nearly all the time; still my trust is in my God. He has promised never to leave or forsake those that put their trust in him. I also have an afflicted son, who has been a constant sufferer for over eight years. I ask the prayers of all God's children in his behalf, that the Lord will once more grant him health and peace of mind. I also crave an interest in the prayers of the Saints, that the Lord will strengthen me to endure all things for his sake.

Your sister in the gospel,

MARGARET SIMPSON.

## HOME COLUMN MISSIONARY FUND.

Sr. M. J. Murphy, Kit Carson, Colo.....	\$ 50
Sr. May Hawley, Greenwich, Cal.....	75
Sr. K. Williams, Savanna, Ill.....	50
Sr. Philena Manning, Mo.....	65
Sr. Amelia Morgan, Sigel, Mich.....	15
Sr. Annie Fosdick, Ableman, Wis.....	74
Sr. B. C. Gifford, Max, Neb.....	00
Sr. Emma Dodson, Council Bluffs, Ia.....	50
Warren C. and Lucy H. Sears, East Dennis, Mass., each 25 cents.....	50
Y. Y. Sears, .25, Callie C. Sears .10, East Dennis, Mass.....	35
Sr. Jane A. Way, Audubon, Minn.....	75
Fannie B. and A. Way, 25 cents each.....	50
Sr. Kate Currie, Senior, Texas.....	50
Sr. Nora White, Panama, Iowa.....	20
Sr. Mary A. Livsey, Coalville, Utah.....	00
Sr. Esther Trimuel, St. Louis, Mo.....	50
Sr. Mary Wright, Merlin, Ont.....	50
Sr. Hannah Wright, Merlin, Ont.....	25
Sr. Anna Lukney, Johnston, R. I.....	25
Elishaba Goode, Tabor, Iowa.....	75
Sr. Marilla Elmick, Carson, Iowa.....	30
Sr. Eliza Wightman, Lamoni, Iowa.....	30
Sr. G. W. Irwin, Emerson, Iowa.....	50
Sr. Minnie Irwin, Emerson, Iowa.....	15
Sr. Mary S. Rogers, Goshen, Kan.....	35
Sr. By. Bennett, Buttsville, Mo.....	50
Sr. A. A. Vredenburg, Little Sioux, Iowa... I LAMONI, IOWA, December 14th.	00

## Correspondence.

ANNEX, Va., Dec. 4th.

*Editors Herald:*—We are but few here, and much scattered. But I have determined, the Lord helping, to try and get the gospel ball rolling in this region. I have not done any public preaching for over four years, but am making an effort to get our little branch in working order by trying to renew the Lord's work in all of our hearts so that we may fully realize His promise of friendly favor with the people; have lately visited the few members of our branch, except one who lives about one hundred and twenty-five miles away, and we wish our little branch to unite with the nearest conference district. Two of our members have been considerably afflicted in the past, and we have had a great drawback in not accepting the help we might have obtained, in consequence of not being in possession of a house of worship of our own. We are too poor to build, do not look for much help in this region at present from outsiders, and do not think it at all prudent to beg of the Saints through the *Herald*, therefore we have determined to try and raise money and buy a tent by the time the weather is warm in the spring, and thereby have one permanent place, at any rate, until cold weather, where we can hold meetings. And then, we feel, that with a suitable elder sent us, and by the help of our heavenly Father, there will be an ingathering.

A short time ago I visited the Judge of our County Court and informed him that I wished to be empowered with authority to celebrate marriages according to the laws of the land. I presented him with the *Herald*, *Hope*, *Expositor*, and quite a number of tracts, and told him that the laws and regulations of the Reorganized Church had no connection whatever with the Utah community, and that it required its members to strictly keep the laws of the land. After looking over some of the evidences I offered him, he remarked that, so far as he could see, our church was as orthodox as any denomination he knew of. He stated that every minister of the gospel,

of all denominations, according to the laws of the state of Virginia, must produce in open court, by motion of an attorney, (which he said any lawyer would make for me without charge), evidence of ordination, of which he said my license was sufficient, and personal testimony of being a member in full fellowship and good standing in the church, and also execute to the court a bond for five hundred dollars, with personal security worth double that amount. All of which I complied with, to the entire satisfaction of the court.

Yours in hope,

O. E. CLEVELAND.

[Bro. Cleveland, you did well.—ED.]

SCRANTON, Pa., Dec. 3d.

*Editors Herald:*—Have been actively engaged in ministering the word and attending to such duties as appertain to the calling of a minister of the gospel; and have been amply blessed of the Lord. The work throughout the mission is making rapid progress, and present omens indicate that there will be greater progress in the near future. What is needed to carry the great work to victory is a host of wise and efficient laborers. The Pittsburg branch ought to have a minister sent there by the General Conference. The interest manifested there at present demands it. The Saints there have sacrificed much to sustain the work both in the city and district, and I think their continual pleadings for help ought to be recognized by the church. The man who may be sent there ought to devote his entire time to preaching the word, and not interfere with branch affairs, but leave that kind of work to those whose duty it is to regulate it. Again; the minister should be one who has much stability and who has a faculty of economizing, for there are many attractions in a city like Pittsburg, and consequently it requires a man of solid character to resist the temptation to spend money.

On August 27th I arrived in Diamond, Ohio, where I preached a number of sermons in Mr. Mason's Rink, with some good results, for I had the pleasure of baptizing six in that place since, —Sister Stewart's aged father and mother, her daughter, Clara, and grandson; also Messrs. Alex. and Jacob Scott's wives. There are others standing on the verge of baptismal waters. On the 25th ultimo I was summoned to Diamond to preach the funeral sermon of Mr. Alexander Scott. The services were held in the M. E. Church at Palmyra; its choir supplied the singing, which was excellent, and the Lord graciously blessed the speaker. Mr. Scott was a true friend to the cause, and was very anxious to be raised up in order to unite with the church. The funeral was one of the largest that the writer has witnessed in many years; there being about one hundred carriages in the procession.

I labored for some time in the South-eastern Ohio and West Virginia district. Bro. Thomas Matthews accompanied me. I found him an agreeable companion and an able expounder of the truth, as well as being spiritually minded. Brothers Beatty, Devore, Moler, Matthews, Jeffers and Goodrich are doing a noble work in that part of the vineyard. On the 27th, 28th and 29th of September, I attended the discussion between Elder Moler and Mr. Davis, a notice of which appeared in the *Herald*. Bro. Moler made an able defender. His opponent did not throw so much dirt as the ecclesiastics generally do. He never

once spoke disparagingly of Joseph Smith, which indeed was a miracle, and which was, by the way, to his credit. Mr. Davis is a fluent talker, but a poor reasoner. While in Syracuse I baptized three.

I have discovered one great weakness and evil among some of the brethren,—they still cling to that disagreeable and filthy habit, the use of tobacco. Sometimes we are compelled, through circumstances, to hold services in private houses, and some of the brethren will get there just before meeting begins, and the very first thing is to take out their pipes and smoke until the room is full of that terrible and sickening odor. It reminds a person more of a bar-room than a place of religious worship. I have heard many who are addicted to this habit implore God for more wisdom, and they will also exhort the Saints to strive and live by every word that comes from the mouth of God. Has it not appeared to such that it is the height of folly to ask God for more wisdom when they ignore the wisdom already given? Again; the words that have come from the mouth of the Lord to us through the Seer is to the effect that tobacco is not fit for man. It seems to me that if these brethren would abstain from the said evil that their prayers would have more effect with God; and I am confident that their teachings would have a better influence with the Saints. Brethren, remember the injunction "Be ye clean, that bear the vessels of the Lord."

The work in this place and throughout the entire district is in a dormant condition by reason of the negligence of the officers in performing their duties. I am sure that it is useless for me or any other minister to preach the gospel to the outside people until there is a radical change brought about in the deportment of the Saints.

I do not know how long I shall remain here. Expect to call and spend a few days in Philadelphia on my way westward. I anticipate starting for Missouri some time in January, and shall call at Plano, Sandwich, and perhaps Kewanee; and shall try and call on Aunt Catharine Salisbury. I am enjoying excellent health, and are feeling good spiritually. Yours in haste,

G. T. GRIFFITH.

ONAWA, Iowa, Dec. 11th.

*Bro. Joseph Smith:*—I would like to take the *Herald*. I live far from any branch of the Latter Day Saints and have not the blessed privilege of meeting with them. I do not know of any Saints near me, and have no chance of conversing with any of them except my daughter, who is fourteen years old. I have two other girls, one ten and the other three years old. They have been blessed, but not baptized, but I try to lead them in the right way. My husband does not belong to the church, but I live in hopes the Lord will spare his life until he is convinced of the truth and obeys it.

I have belonged to the church several years and I feel thankful to God for light and understanding of the pure gospel, and that he opened my heart to receive and obey it. I try to live to please him for his great mercy and kindness shown to me and my family. I feel lonely here with none of the Saints near me, but I know that God is near, and in times of affliction and trouble I lean upon his powerful and willing arm. I was baptized at Sonora, Hancock county, Illinois, I think in 1870, at the same time with Wal-

ter Head, Henry Eller, A. Tousley and my first husband, Mr. J. C. Wiltsey. Since then I have tried to serve God, and have rejoiced in the gospel. My heart is with the Saints, wherever they may be. Though I am deprived of the great pleasure of meeting with them now, by the help of God I am determined to meet them all where we may never be parted more. Pray for me.

Your sister in Christ,

MARY L. CAMERON.

[The ministry at Little Sioux should visit this sister and family.—Ed.]

#### ORTHODOX PERFDY.

At the instance of Bro. W. A. Moore, Sunday, December 4th, found me at Naponee, ready to fill appointments at eleven a. m., and half-past seven p. m., that Bro. Moore had by promise of the trustee of the Congregational Church made for me. But lo, and behold! On reaching the church, taking a seat to glance over the assembled congregation, and making an effort to collect our thoughts in the death-like silence which had obtained; but was soon broken by a Rev. Harris rising to his feet and delivering a speech to the effect that on his arrival he found a gentleman from Council Bluffs. He regretted the conflict; which he attributed to some untoward circumstance—delay of the mail, perhaps.

However righteously indignant we may have felt, this little episode was not unexpected; for Bro. Moore was apprised of the inauguration of measures that would be likely thus to ultimate; but not until the 3d instant, and the appointment had then been published ten days. The Christian gentleman regretted the conflict, and graciously offered to wave his right. Being satisfied that this was the result of a preconceived measure, after a promise to Bro. Moore that the church should be at his service when an elder should chance this way, to prevent us using the church, I peremptorily refused to occupy the (to the Congregationalist) sacred desk, and announced a meeting for the evening in the school house, where we were greeted with a good sized and respectful audience.

Let all boast about orthodox liberality and fairness who wish to, I have my opinion. This is twice in the past year that we have been crowded out where brethren have been promised, who have contributed to help erect orthodox churches, and have had two public school houses closed against us through orthodox influence, in the State of Nebraska. Brethren should be careful how they invest money or time, to aid in the erection of churches under promise to occupy, for many think it a small matter to deceive a Latter Day Saint, or Mormon; and respect is often feigned for decency sake. The fact is, there is no affinity between Latter Day Saintism and orthodoxy.

There is a wide field for labor in Franklin and Kearney counties, Nebraska; real hard gospel labor is needed. There are many places where a gospel sermon has never been heard with no prospects of baptizing a nation in a day, but a godly persistence needed that won't die out, though months of labor should be performed with no prospects of success other than preaching for a witness. Yes, laborers are needed, but a halt should be had before a decision is reached and anticipations to altogether escape the inconvenience met by our predecessors in the intro-

duction of the gospel is cherished. Headquarters can be made at Bro. W. A. Moore's peaceful home. And from thence an elder could branch forth right and left, and a year's faithful and persistent labor under God's blessing might work wonders; counting the cost before entering into an enterprise is always essential, especially in the ministerial race. Criticising and fault-finding won't cease yet, but it is well to consider the object in appointing and sending forth elders into the field at a cost.

If irregularity should occur or seeming negligence in responding to correspondents, please remember that constant travel often makes the reception of mail difficult.

In bonds,  
JAMES CAFFALL.

#### INDEPENDENCE, MO., Dec. 1st.

*Bro. W. W. Blair:*—I desire to bear my testimony to this glorious latter day work. Eighteen months ago I received baptism and was confirmed under the hands of S. W. Hogue. I have not as yet looked back to the worldly lusts of the flesh, or ever regretted the day I made covenant with my Lord and Savior; but I feel a desire to press forward to the works and high calling in Christ Jesus. I am the only one of my family or relatives in the work. They are all bitter opposers. I thank the Lord that I have been permitted to live in this day when God has caused his gospel to be preached in its purity. I live nine miles north-east of Independence. I am not alone, for God is with me, though the neighborhood is composed of Methodists, Primitive Baptists, Missionary Baptists, Christians, Dunkards and non-professors, and I a Latter Day Saint. And if Satan had a headquarters, they must be here in Blue bottom, for our elders have been locked out of houses and once none would come to hear.

Yours in Christ,

B. R. BITTLE.

#### ROSSVILLE, Texas, Dec. 9th.

*Bro. Joseph Smith:*—Reading carefully, (as I always do) the letter columns of the *Herald*, it gives me much comfort to reflect on the vast amount of good that I feel assured is being accomplished by the letters therein contained, and if there be found one sentence in this that will cause a single brother or sister to critically examine themselves as to their duty and encourage them to its performance, I shall have accomplished my object.

By turning to Doc. Cov. 6:4, Lecture on faith we find the following language:

"Such was, and always will be the situation of the Saints of God; that unless they have an actual knowledge that the cause they are pursuing is according to the will of God, they will grow weary in their minds and faint." This seems to me self-evident; and the instances that could be cited in proof of the soundness of this is so numerous that I think no one will question it. We then as Saints who accept this should be exceedingly careful and see to it that our course in life is absolutely in accord with the will of God. Possessed of this knowledge, faith becomes firm and steadfast and by it we are enabled to meet with patience and fortitude all the trials and vicissitudes through which we shall have to pass, that finally, when we shall have finished our course here, it will enable us to lay hold on eternal life.

This grand crowning act then, should ever be

uppermost in our minds and before our eyes, and should shape every word we utter and every act we perform. The blessed Savior has given us a pattern and requires us to follow it. Let us, then, dear brothers and sisters, resolve that, come what may, we will walk in the narrow way, working the work of righteousness while yet it is called to-day.

Let us for a moment contemplate the magnitude of the work that might be accomplished if every Saint was in the full and faithful discharge of duty to the Master, visiting the sick, contributing to the necessities of the needy, binding up the wounds of the broken hearts, instructing and encouraging the work, holding up before the throne of grace the elders, praying fervently for unity of the spirit, and finally, living as Saints should live. With such united action, who is it that can not see what grand results would follow. Let us remember the gracious promise which we have of blessings to aid and comfort us, and to make smooth the rugged path of temporal life.

Oh, how grand and irresistible would be the onward march of the great work! Thus the light, radiating from any member of the body, would pierce the surrounding darkness, and great rejoicing would be ours. Let us, individually, be alive to the grave responsibilities resting on us, and so govern ourselves that at the coming of our king we may hear the welcome plaudit, "Well done, good and faithful servant; enter thou into the joys of thy Lord."

A. J. MURRAY.

#### BELL, Iowa, Dec. 7th.

*Bro. Blair:*—Be kind enough to send me one of those leaflets containing reference to both the "Inspired" and "King James'" translations of the Bible, showing the superiority of the former.

Our branch is prospering nicely, the Lord granting us a goodly portion of his Spirit when we meet for worship, manifesting itself not only in the gifts of the gospel, but in that Christian love which binds His children's hearts together, making them one in the truest sense of the word. The Lord has blessed me with greater liberty in presenting the word the present year than ever before. We have more calls for preaching in our district than our laborers are able to supply.

Your brother in Christ,

CHAS. E. BUTTERWORTH.

#### BAY CITY, Mich., Dec. 12th.

*Bro. Joseph Smith and W. W. Blair:*—I am holding meetings here every night, with very good interest. I left home November 9th for Oscoda where I found sixteen Saints, all doing well. I commenced holding services at once. I remained there about four weeks, preached twenty-five times, baptized three and ordained one priest. That place has about eight thousand inhabitants. The work in this northern Michigan is onward. I think the time for spreading the gospel was never better, and the people are convinced that the Latter Day Saints love God and preach the truth. The Saints everywhere are encouraged and people are learning the difference between us and the Utah Mormons. Having entered the field, I am going to strive to do some good in the world by the help of God, be it little or much. I want to help roll on this glorious latter day work.

While up north the Saints strove to make me comfortable. Whenever we met for service

God's Holy Spirit ran from heart to heart and all were greatly blessed. There can be no division where the Saints are spiritual. I felt sorry to leave the Saints there, but promised to meet them again in the spring.

E. DELONG.

ELKHART, Texas, Dec. 12th.

*Dear Herald:*—We are getting along very well for the force we have at work. I received a letter from Bro. J. Currie, Jr., the other day. He is doing a good work in the south-western part of the state. Brother Currie is a faithful worker. May God bless him and raise up more like him in this large field. Brother A. J. Cato reports favorably from Arkansas. God bless him, I pray. On Monday, the 21st of November, my wife and I left home for eastern Texas; stopped with the Saints at Hearne, preached twice and baptized one. Left there on the 23d and arrived here the 24th; preached twice, and went thence to Houston county, some fourteen miles south-east of here, where I preached thirteen discourses and baptized six. Returned here the 6th inst., and have preached four times. Two more will be baptized to-day. I have had the best of liberty in preaching the word. Yes, the Lord is blessing me more and more every day, and may it so continue is my humble prayer.

My wife and I will leave here on the 13th inst. to visit, and preach the gospel to our friends and relatives in the states of old and new Virginia, whom we have not seen for twenty years. Those wishing to correspond with me will please direct to Cedar Point, Page county, Virginia. Ever praying for the progress of Zion's cause, I am as ever, yours in bonds of love.

I. N. ROBERTS.

CUBA, Kan., Nov. 13th.

*Dear Brethren and readers of the Herald:*—The pages and letters from the friends of the Master's household have been precious sources of comfort and consolation to me for the past twenty-five years. During this quarter of a century I have never found a scrap of its pages exposed to the weather, tossed by the winds, or in other-out-of-the-way-places, without a feeling closely allied to pity. This feeling may have had its origin in my early knowledge of its struggle for existence—the sacrifices and privations made and suffered by those who laid their offerings of means and toil on the altar for its support. There was a time when my impecuniosity deprived me of its companionship for months, and while tempted and tried by the tempests of temporal and spiritual adversity—in a barren inhospitable out-of-the-way region of the country—tossed by the winds and storms of the tempestuous elements of a prairie country, a leaflet of the dear old *Herald*—two pages—six columns—a messenger of peace, fraught with gospel truth and bearing names of those whose memory was dear to me, inspired me with new hope and arouse a renewal of energy with aspiration to do the Master's bidding. I said, "Who knows whether a leaflet may be borne on the breeze, as by angel hands, to be the means of bearing of great joy to some sorrowing soul? or be the means of awakening some careless one to the realization of their duty towards God, their fellowmen, or their own eternal welfare?" Hence, then, I conclude that while recklessness or vandalism toward our publications are reprehensible, yet a tract, the *HERALD*, or a page of it judiciously dropped may be "like bread

cast upon the water;" or "seed sown by the way side," may spring up in vigorous, fruitful growth, "all dripping with precious wine." Brother, sister, friend, what say you? Is it amen?

For the past three years I have been engaged in newspaper enterprises, but recently have sold out and freed myself from all the mortgages, notes, and obligations that hamper men in the pursuit of wealth and newspaper fame. I have also sold my farm on which one year ago I put a mortgage encumbrance to run five years, but one year's experience was all I desired. After the riddance of mortgages of every class and kind was disposed of, I still have property in a home, garden tools, stock, &c., worth seven hundred dollars, and if the Lord prospers me as he has done for the past month I shall soon be free from all personal obligations to my fellow men and be more at the Master's service. I am now approaching my fifty-third year, but have just learned that "where there is a will, there is a way." It is now, and always has been "God's will" that his people should not incur debts to the world's people; but on my own judgment I concluded that it would be to my interest to borrow money and thus embarrass myself to worldly minded people—in violation of the Master's will; and as I had not the will to obey, I lost sight of the way—the Master's way. By a review of the past three years it now occurs to me that I was offered just six hundred dollars for my place. Since then I have spent three years in toil, eight hundred dollars in cash, with sweat and fret, under debt and mortgage, and now if I have no mishap in the final adjustment of the remaining obligations, I shall be worth just about six hundred dollars—in correspondence with *the way provided*, by which I might have avoided going into debt—thus lacking the will I missed the way. The prophet asks, "Will a man rob God?" Israel of old was convicted of that crime and suffered the most humiliating penalties for so doing. The method was very simple—not in the least difficult. God *willed* that a storehouse should be supplied with the necessaries that there should be no suffering, not only among his people, but that the *nations* should fully appreciate the blessing, which should be unbounded in magnitude. The *way* was equally plain and convenient—only a per cent of returns of toil from the productiveness of a teeming soil. Dear reader; study well Deut. chapter 26, and become more conversant with God's *will and way*. We are favored with a land blessed above all others—Joseph's land. Twenty-five years ago our prophet rested under a leaky roof in an humble dwelling in Nauvoo; the church numbered but a handful and was accounted unworthy of the confidence and respect of the world, with the wolf of poverty guarding nearly every door, and the dark shadows of the war cloud chilled every hearthstone in the nation. All this is changed now; the voice of our prophet has been heard from the Atlantic to the Pacific, and across the waters the war cloud has disappeared, the church has prospered and is winning its way to confidence and respect wherever established, and wealth and comfort dwells where poverty once reigned. But, have we robbed God? He says "When ye do what I command, then am I bound; but when ye do it not ye have no promise." I have *not willed* to bring my per cent and offerings to the Bishop—the keeper of God's store house—but have sub-

stituted a way of my own. Instead of obeying the commandment I said, "Nay, Lord, but I will labor in the ministry as I deem prudent, and disburse my means as seemeth me proper." This—*my will and my way*, if productive of blessings, I find no *lack of room* to center them—God is not bound—I have no promise. I shall now will to pay my indebtedness and pray God to place the means within my reach and help me profit by past experience and observe more closely *his* rule for future guidance.

A few weeks ago by request of Bro. Mahlon Smith, I, accompanied by my wife, visited Blue Rapids to aid in the services of a Reunion, where I met Bro. Caffall, who spoke some three times; and then, by approval of the branch, he left me in charge of the services. I remained several days, doing what I could to cheer and strengthen the Saints, speaking seven times with freedom and acceptance. On my return home I felt cheered and benefitted, which paid me for my visit. Peace be with the brethren.

J. D. BENNETT.

SHERIDAN, Nevada, Dec. 10th.

*Bro. D. Dancer:*—We send in our subscription for the *Herald* for 1888. We would not be without it for more than twice its cost, but would rather go without some needful things. It brings us such glad tidings from the brethren in the vineyard as makes us weep for joy. We love the good instructions and principles taught by our brethren and sisters. They are food for our hungry souls.

MRS. M. COOK.

#### MUTTON SUET AS A HOUSEHOLD REMEDY.

IT is very vexing and annoying, indeed, to have one's lips all break out with cold sores, but, like the measles, it is far better to have the cold strike out than to strike in. A drop of warm mutton suet applied to the sores at night, just before retiring, will soon cause them to disappear. This is also an excellent remedy for parched lips and chapped hands. It should be applied at night in the liquid state, and be well rubbed and heated in before a brisk fire, which often causes a smarting sensation, but the roughest of hands, by this treatment, will often be restored to their natural condition by one application. If every one could but know the healing properties of so simple a thing as a little mutton suet, no housekeeper would ever be without it. Get a little from your butcher, fry it out yourself, run into small cakes, and put away ready for use. For cuts and bruises it is almost indispensable, and where there are children there are always plenty of cuts and bruises. Many a deep gash that would have frightened most women into sending for a physician at once, I have healed with no other remedies than a little mutton suet and plenty of good castile soap. A wound should always be kept clean, and the bandages changed every day, or every other day. A drenching of warm soap suds from the purest soap that can be obtained is not only cleansing but healing; then cover the surface of the wound with a bit of old white muslin dipped into melted mutton suet. Renew the drenching and the suet every time the bandages are changed, and you will be astonished to see how rapidly the ugliest wound will heal.

#### Cowdery Letters.

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#### CONFERENCE NOTICES.

A conference of Spring River district will convene at Pleasant View branch, January 27th, 1888, to commence at seven p. m.

J. ALFRED DAVIS, *Dist. Pres.*

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE WOMAN AND HER CHILD.

AFTER careful consideration of Bro. T. W. Smith's theory in regard to the above subject, in *Herald* of November 19th, and as he invites criticism, the following thoughts are respectfully presented.

As there is but "one body," (Eph. 4:4), and that is called in the Bible, "the church of God," (see Acts 20:28; 1 Cor. 1:2; 10:32; 11:16, 22; 15:9; 2 Cor. 1:1; 1 Thess. 2:14; 1 Tim. 3:5, 15, and elsewhere), also called "The bride, the Lamb's wife," all rules of language would justify us in saying that this same church was symbolized in Rev. 12 by the "woman," especially when it is said to be "The Church of God," in verse 7; and, moreover, as this woman went "into the wilderness," and John in chapter 17 is carried into the future, even until the "seven heads," or forms of government, had arisen in Rome, the "seven hilled city," which must have been after A. D. 568, when the last emperor died. Further, the "ten horns" or kingdoms were complete when the woman went into the wilderness, and this did not occur until the sixth century. There, in what he calls "the wilderness," John again beholds "a woman"—or apostate "Church of God"—"drunken with blood of the Saints." The once beautiful "bride of Christ," now apostate, having left her husband—Christ—united with an earthly husband and taken his name—"the Church of Rome."

Is he not wrong when he says that church did not apostatize, did not go into the wilderness, but was "caught away to God," and that another "Church of God" co-existent with the "one body" at Jerusalem, or "Church of the living God," (1 Tim. 3:15), went into the wilderness, did not apostatize, did not occupy Rome when in the wilderness as the woman seen by John in Revelations chapter 17, but went, perhaps, somewhere in Christ "where she is nourished from the face of the serpent," or where "Satan does not find her," being "a vast body of Jews who still maintain the holy days, and the services of their fathers' religion; or, in other words maintain a church organization; and as they do not know any thing of Christ, but do have a knowledge of God the Father, they can be called the Church of God, which the Inspired Translation calls the woman." A strange kind of church of God indeed! Without "the testimony of Jesus," "the Spirit of prophecy," how could they be the church of God? For "No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and they to whom the Son revealeth himself."—Matt. 11:12. Insp. Trans.

"He that saith I know him, [God], and keepeth not his commandments, is a liar, and the truth is not in him."—John 2:4. "And this is his commandment, that we shall believe on the name of his Son Jesus Christ."—1 John 3:23. This being true,

I ask, in the brother's language, "How in the name of common sense" they can "have a knowledge of God" and yet "know nothing of Christ?" The brother says, "The church in Moses' time is what is called the woman." This can not be, for *they* knew Christ, drank of the Spirit; he followed them. 1 Cor. 10:4. They esteemed his reproach above riches. Heb. 11:26.

The claim that the twelve patriarchs were the stars about her head, is similar to Orthodoxy claiming the first twelve apostles to be still at the head of their churches, although dead. The patriarchs were dead. And if the twelve *tribes* were as stars in that church, at that time, it could not have had them at Jerusalem in Christ's day, for the tribes were not there. The "moon," or moral law, could not have been under *their* feet, for it was not given until they had transgressed the "law of faith" preached to them, (Heb. 4:1-4), and was then "added" because of that transgression. Gal. 3:19. And the "holy priesthood [without which the brother says the church could not exist] was taken from them with Moses."—Doc. Cov. 83:4. Jesus called them hypocrites, of their father the devil, &c. John called them a "generation of vipers." There was "No fear of God before their eyes," &c. Rom. 3:10-18. O, what a description of a "church of God," "clothed with the sun."

The brother says, "The man child could not be the priesthood, for *they* led the church into apostasy," &c. Do those holding priesthood retain their authority when leading into apostasy? If so, Brigham Young with others were still apostles of Christ until death; and what need of having others in the Reorganization? And again, he says that the man child was "Christ and his church, or kingdom of God, and that they were caught away to God;" did not go into apostasy; also that "the persecution of the woman takes place after her deliverance of her child," and that therefore Christ and his church were "caught up" before the persecution; for it was the "woman" that "knew nothing of Christ" that was persecuted, driven into the wilderness, and not the Church of Christ. If this was so, who were those "slain for the word of God" mentioned in Rev. 6:9, who "came out of great tribulation," making "their robes white in the blood of the Lamb?" Did mystery Babylon become drunken with the blood of the Saints without persecuting them? If Christ and his church, "or kingdom of God," was the "man child" and were "caught away," who departed "from the faith, [apostatized], giving heed to seducing spirits and doctrines of devils, forbidding to marry, commanding to abstain from meats," as apostate Christendom has done? Are all the terrible scriptural prediction of "a falling away," revealing "the man of sin," "turning *their* ears away from the truth—unto fables," etc., a myth only? What is meant by "*their*" ears if not those who had once had the truth, and had turned to fables?

Jesus was not caught away to God to prevent the dragon from devouring him,

but he went of his own almighty power and freewill, having finished his work, obtaining all power in heaven and earth, having the keys of hell and of death. Why talk of him being caught away from the devil. The brother says the war in heaven must have been "some time between Christ's birth and his ascension to heaven." We are told in Doctrine and Covenants 104:28, that Michael, who led the victorious hosts in expelling the dragon from heaven, was Adam; and in section 18:10, that the devil was *before* Adam; that he had turned away one third of the hosts of heaven from God, "and they were thrust down and *thus became* the devil and his angels." John describes it thus: "And his tail drew one third of the stars of heaven, and did cast them to the earth."—Rev. 12:4. This all took place *before* Adam, for Lucifer *became the devil* after being "thrust down." The fact that then he was "the devil," very wroth, when Adam was in Eden, proves this. The cause of the war in heaven is given in Genesis 3:1-4, Inspired Translation. And the Lord said, "I caused that he should be cast down, and he *became* [was not before] Satan." When? After he was cast out of heaven. I can not think there ever was, or will be a devil in heaven. Lucifer became rebellious there, and others may do so again because of their agency; but they will as he be "cast down" ere they become devils. There is not a shadow of evidence that Satan ever returned to heaven after deceiving Eve. O, justice; where wast thou with thy flaming sword which turned every way to keep poor, weak, helpless, deceived woman from the tree of life, whilst heaven's gates were left unguarded and the arch deceiver with all his unrepented evil, after his work entailing eternal ruin and death (as he supposed) upon all mankind, re-entering there, continuing his hellish work for over four thousand years in the immediate presence of God, until even "one third of the hosts of heaven" were drawn by his tail, or lying deception, until they with him were "thrust down." Who can believe this after mature reflection? Let us now carefully analyze the scriptures quoted by the brother to sustain this theory.

"And he said unto them, I beheld Satan as lightning fall from heaven."—Luke 10:18. The brother reasons from this that Satan had been in heaven until that time, the first advent of Christ, and was just then cast down. No doubt Jesus saw him cast out of heaven "before Adam;" and he never was known to be absent from earth a moment since that time, neither to sleep day or night, and had apparently had his headquarters at Jerusalem for a thousand years before he met Jesus there offering him all the kingdoms of the world when he never did own, nor ever will own one foot of the earth. He was "walking to and fro in the earth, and walking up and down in it," over 1,500 years before that.—Job. 1:6. The Inspired Translation gives the quotation thus:—"As lightning falleth from heaven I saw Satan also falling." Very different. No more inference here that Satan fell at that time

from God's dwelling place than that the lightning did which came only from the clouds. But his power was then declining, Christ's ministers having just been empowered to cast him out of those he had been tormenting, etc.

The brother inquires: "What do these words mean?" "Now is the judgment of this world; now shall the prince of this world be cast out;" and asks, "Who is the prince of this world? Christ himself? Nay. The prince of this world is Satan. Jesus saw him fall from heaven as lightning. He said he would now be cast out." This decision is based also upon wrong translation of scripture, and as the brother quoted the Inspired Translation in Revelations 12: 7, he should have done so all the time. I have shown that Satan was "thrust down from heaven" before Adam; and no scripture intimates that he ever returned there. The judgment that caused him to be cast out of heaven, was not "of this world," but of heaven; of God. From Jude 6, we learn that Satan is reserved to the great day and will then be judged of God, and be cast out of the earth. See also Rev. 20. But when we consider that it was on the eve of his betrayal and judgment by "this world" before Pilate, that Jesus used this language, and that he was then "despised and rejected [cast out] of men" (Isa. 53: 3)—cast out and crucified—it is reasonable to suppose that he was speaking of himself. The next verse indicates the same,—“And I, if I be lifted up from the earth, will draw all men after me.”

The Holy Spirit was to reprove the world "of judgment, because the *prince of this earth* is judged."—John 16: 11. Not because they had judged Satan, for they had never judged him, but they had judged Jesus unjustly; and the Spirit did at once, when it came, begin to reprove the world for their unjust judgment and casting out of Christ. Hear Peter, Stephen, and others reprove them. The brother's strong text, John 14: 30, is reversed in the Inspired Translation: "For the prince of *darkness*, who is of this world, cometh, but hath no power over me;" not "prince of this world." Satan can not be prince of this world, according to the brother's own definition of the term. For speaking of Jesus he says: "At present he is a prince, *i. e.*, an heir expectant of the Kingdom." What Kingdom? "His dominion shall be from sea even to sea, and from the river even to the ends of the earth."—Zech. 9: 10. "And the kingdom and dominion, and greatness of the kingdom under the whole heaven" shall be given him. "And all dominions shall serve and obey him." Dan. 7: 27. "And there was given him a kingdom, that all people, nations and languages shall serve him." (verse 14). "The kingdom of this world have [shall] become the kingdom of our Lord and of his Christ."—Rev. 11: 15. This is evidence positive that Jesus is prince of this world; "Heir of the world;" Rom. 4: 13; "Prince of the Kings or [Kingdoms] of the earth," (Rev. 1, 5), or of this world, hence we are forced to the conclusion that all those scriptures apply to Christ, instead of Satan, as prince of this world, as Satan

had no expectation of a future Kingdom here, but "having great wrath, because he *knoweth* that he hath but a *short time*" here. Rev. 12: 12. I object not to the term Jewish Church, but claim that Christ, the apostles and other Jewish Saints, composed that church. If Christ and his church were the man child and were caught up to God, even the children of the Kingdom as he says, then he makes a mistake about "the children of the Kingdom" being the "remnant of the woman's seed," for the remnant was here after she had fled away. The brother well says, "whether we can give any better theory exegetical of the subject can be judged after we make the attempt." I think his attempt has failed to be better than what he calls "A darling theory of some, viz, the Church of Christ going into a wilderness—and emerging into life and activity again." My faith is not "disturbed" in the least in regard to the church that began "to rise up and come out of the wilderness, clear as the sun, and fair as the moon, and terrible as an army with banners," (Doc. Cov. 4: 3), as early as 1828 being the same as the beautiful woman of Rev. 12; and that she did bring forth, or *perpetuate* the Priesthood, or God did through the church, as in the case of Saul and Barnabas. Acts 13: 2, Matthias, Acts 1: 21–26. That instead of Satan "devouring" that authority—priesthood—it was taken to God, with those who last held it, as from the Israelites with Moses. That those members living after the authority to induct others into the church was taken away were called "the remnant of her seed;" that the term "Kingdom of God and his Christ," was used in Rev. 12: 7, as the brother used in his article when speaking of Satan he says, "He was placed in subjection to the Kingdom of heaven; I mean to the *authority* of the apostles and seventies, or ministers of Christ, to whom Christ gave the keys or power of the Kingdom;" is just what John meant by the "Kingdom of God and his Christ," *i. e.* The *authority* of God and his Christ.

There is no evidence that John Wesley was right about *all* the church losing the Spirit in Constantine's day. The brother admits there were saints later, for he says, "There must have been saints on earth for at least *over* 500 years after Christ." And as Babylon was not fully developed until A. D. 538; and as the saints were given into his hands—and he prevailed against them,"—is it unreasonable to suppose that the priesthood remained for thirty years—or until A. D. 568, as the time the church fled into the wilderness—the year when the sixth head, the emperors, disappeared? Or, is it as inconsistent to believe that the Church of Christ should be called "a woman" for a few years after apostles and others holding authority to "minister the Spirit" or, as the brother says the "most important members are taken away"—as to believe his theory of the church in Moses' time continuing the church of God, or "woman," until Christ's day, and even until now, in some unknown portion of the earth called a "wilderness?" especially "as the holy priesthood was tak-

ed from them with Moses," and even rejected by them when restored to earth through Christ? Or that that church could be "a perfect woman," or church of God, a proper representative of a perfect organization, as the brother says, after Christ's ascension, without the holy priesthood, Holy Spirit, authority from, knowledge of, or even faith in Christ? specially when these members of Christ's Church had "the testimony of Jesus," or "Spirit of prophecy," (Rev. 19: 10) they being God's people or church, in part, as yet? Although they might not have the "Royal Priesthood," yet they might still have the lesser, for a season, and not have a perfect organization, for there are in Christ's Church two Priesthoods, (Doc. Cov. 104: 1), and hence may be called "the remnant of her seed." If, as the brother says, speaking of the church and priesthood, "one can not exist without the other," how did the church he calls the "woman" exist from Moses until Christ? It may be said they had the lesser priesthood. So did "the remnant of the woman's seed" perhaps; yet the church could not be added to without the "royal priesthood," and must cease to exist when its members die after that is taken away, which I believe is symbolized by the "man child." I can not believe as the brother says, that the "church of Christ received her authority from the Jews or Israelites." It came from God, through Jesus Christ. Heb. 5: 5, 6. And he built "his church," (Matt. 16: 19), by calling and authorizing his apostles and seventies. "As my father sent me, so send I you," (John 15: 16), also proves this. The Jews had nothing to do with authorizing them. Although Jesus was a Jew, his Father who gave all authority was not. God authorized Christ, I believe through Moses and Elias, and with whom no doubt the "royal priesthood" had continued, but not through any Israelite "church of God," as there was none on earth until Jesus "built it." Peter, James, John, and Moroni, in this dispensation conferred only that authority they had received from God through *Jesus Christ*, and not through the Jews. And he who "baptized Jesus Christ, ordained Joseph Smith and Oliver Cowdery to the Aaronic priesthood," never obtained a vestige of authority from the Jews, but was sent from God—"There was a man sent from God whose name was John." John 1: 6. How? Through the Jewish Church? Nay! but "he was ordained by the angel of God unto this power: To overthrow the Kingdom of the Jews," (Doc. Cov. 83: 6), or what is called sometimes the Jewish Church.

As the brother, I don't wish to be dogmatic about this 12th chapter, as I know very little about it, and hope this may be received in the same kind spirit that it is written in. But as the brother I can say, "of one thing I feel assured," that there was to be a "falling away" of the Church of Christ. The woman, or church, went into "the wilderness." John saw a woman, or church, in "the wilderness." Rome was its seat of government. A church came "out of the wilderness" in this dispen-

sation. Therefore is it not now in the wilderness. It came out by a restoration of the gospel and of the "man child," or priesthood, to earth, calling God's people out of Babylon and translating them into the Kingdom of Christ.

D. S. CRAWLEY.

### CHRISTMAS BOX, PLEASE!

(Prelude.—"I give my life for thee,  
What has thou given for me?")

THE festive season approaches fast. All good people think of the great event commemorated by it, and to be in Spirit with the giving of happiness to the world through Christ, they are questioning themselves as to what gift from them will convey with it the most happiness to its receiver. While such thoughts are revolving in the minds of Saints, we wish to drop a few words by way of information, suggestion and exhortation, hoping that all readers will accept the advice of one of our favorite hymns and "Be not weary of exhorting," but "Heed the lesson of each day."

There are a few Saints at the center stake, who are in need of your consideration and assistance, not for themselves, but for the noble work unto which they have pledged their time, labor and means.

After some delay the Building Committee has decided to build the new church at Independence, of Warrensburg cut sandstone, and the contract for the mason work has been let to Mr. John Earnshaw, who intends to crowd the work as fast as weather and time permit. The Committee is pledged to keep the work going as fast as incoming funds will justify, and being extremely anxious to have the building closed in for use at the April conference makes this appeal to the Saints everywhere for help. Our former appeal has been responded to by quite a number, but scarcely a tithe of the Saints have yet regarded our plea, and many of the most able have yet to be heard from in the matter, and why, we know not. Australia heard our cry, and Bro. Burton has sent us help, with promise of more. Strange they should hear our appeal away off there when thousands of Saints within five hundred miles of us have not caught the sound.

Independence is rapidly growing. Over three hundred houses have been erected since our last appeal. The new Presbyterian Church is climbing up fast, and all around our church location pleasant and commodious residences are springing up. The Dummy Line Railroad now passes in front of the lot and several beautiful additions westward have been platted and are being sold in lots. In fact everywhere the prospect is gladdening to the eye and heart.

While from north, south, east and west the world's energies are converging here, and this city is fast rising in beauty and importance, attracting the gaze of thousands from abroad, shall there not be something done to fasten upon the minds of observers a thought of the proportionate growth and importance of our loved latter day work?

Why shall not the real inhabitants of Zion keep pace in their efforts to make the place of their Master's feet glorious? Why shall not "Zion, the pure in heart," give tone and emphasis before the world to the claims so long made and the hopes so long cherished regarding the building up of this beautiful place?

The Gentile element around us has long since conceded our right to live and flourish here, if we be found in practical accord with the principles of our published faith, and this acknowledgment on their part, together with its development into a desire for us as settlers, residents and neighbors, has assigned us a larger space—a wider sphere—to occupy than ever before, and we ought to be in the front rank, occupying for all that the word and privilege means. The world without knows that the Latter Day Saints oft linger in holy thought and joyous hope around the sacred associations connected with this place, and they naturally expect to find us in the front line in the work of building it up. Had the Saints at first done as commanded, and bought up all this country, and then observed the further command to "hold claim" on their property what a power they might have been here to-day. Had they, even later, acted upon the President's advice in the Reorganization, and bought and settled in all this region, what a picture we might have had to look upon now; but even now, when the Gentiles crowd in and ignorantly bow to the judgment of Him who set this place apart as a desirable habitation, "beautiful for situation" and wonder why it has lain so long comparatively unnoticed, shall we not place before their wondering eyes a structure, close by the temple lot, which will proclaim to them instantly they gaze upon it, that Zion grows, and flourishes notwithstanding, and SHALL NOT BE MOVED OUT OF HER PLACE; that she is planted here *deep and firm*, and the prayers and gifts of twice ten thousand of her sons and daughters speak through the stones and timbers of the house they have erected to his name, and she will be had in honor where once she was put to shame.

Our hearts warm for Zion when we think of the tribulation, and glow with a holy fervor when we behold her crowd to the front in dignity and elegance, as we sometimes picture her. When we hear of boom after boom throughout this country we pray and fervently look for a boom for Zion indeed, that her towers soon may rise and shine, and nations view her glory.

Saints, while the Gentiles are building their elegant palaces and stately residences, shall the Lord not have a creditable house to be worshiped in? Shall there not be found enough interested ones among you to boom this enterprise? We want God's house in this town to stand as a monument to the credit of all who love this land and are endeared to it by the ties begotten of this latter day work. We want it to voice our interest in His work here, so far as such a structure can. We want \$8,000 more than we have available, and who will leave it to be said that Latter Day Saints

abroad have not sufficient interest here to stimulate the donating of such an amount?

Both contractor and committee, as also the sisters aid and majority of local contributors have taxed themselves to the utmost, and are determined that on their part nothing necessary shall be left undone to complete the well-begun work, and as a consequence it must be finished.

Brethren, sisters, young or old, think of our work and sacrifice, and when you are pondering over it, think also how much a dime or quarter, or dollar, or five, ten, fifty, or even more dollars from you would help us in carrying on this commendable work. Think how badly it is needed here, and how far it would go towards easing our burdens and how much of a treasure would be laid up in heaven thereby.

We are not building for Independence branch merely, nor for this or next year alone, but for *the church*, and for the *future*. Do not allow the Gentiles to show a deeper interest in this place than we do. Do not leave the Master to be worshiped in Zion by his Saints in a house inferior to every other church structure in the town.

Shall we not have something better than such a condition of affairs in the very center stake of Zion? Let England say yes! Let Wales say certainly!! Let Scandinavia say we will!!! Let Australia emphasize her past affirmative. Let Canada say decidedly!!!! And let all America rise and boom it with an AMEN that will send the building up, walls, roof, tower, bell and frontal inscription. Remember this is the center and from all Zion's radiations of territory, and far beyond, we want the sound of your voices to come home. We can hear you if you speak distinctly. The mails can carry the value of a penny, a dime, or a thousand dollars, and all are welcome alike, as they represent the ability, interest and love of Zion's children.

Take our advice and help, and then when you or your children come to this place, you will feel a holy pride in seeing the house of your God comparing favorably with other fine structures of the place, and in knowing that your contribution helped to make it so.

O, for a general response through the mails, that will voice the interest of all Saints in this effort. O, that all the Saints would send a Christmas Box for the Lord, or a New Year's gift for the Master, and let us place it in the walls of His house, to stand as an evidence of our love for him and our devotion to his gospel. Help! Help!! Help!!!

In making this appeal for aid, the Committee wish to announce that all credits will be made through the *Herald* at the completion of the work, and that the utmost care will be observed.

Wishing you all a merry Christmas and a happy new year, we will yield the floor.

In labor and love on behalf of your brethren of the Building Committee,

JOSEPH LUFF, President.

P. S.—Address all Drafts, Money Orders, Express Orders, or Registered Letters to Joseph Luff, Independence, Jackson County, Missouri.

## A DREAM.

ON the night of November the first after reading Bro. T. W. Smith's article found in *Herald* for October 29th last, "Would we be bound," I felt grieved and troubled in spirit, asking myself the question, Is it possible that any party, whether religious or political, can have sufficient power and influence to cause such laws to be enacted as would place me in such a position as to be true to the church would be to disregard the laws of my country?

Again, Bro. Smith says, "We shall probably see or realize what is meant by Babylon being guilty of the blood of apostles and prophets and saints more than we have dreamed of in free America." This sunk deep into my heart, and I asked myself the question: If necessary could I die as a martyr for my religion? At first I felt I could not; but ere I fell asleep, I mustered sufficient faith so that I felt I could die for the cause of Christ. Sometime during the night I had the following dream:—

I found myself upon a large suspension bridge. It was made of iron. It was a railroad bridge, and near the center of it stood a huge eagle, forty or fifty times the size of an ordinary one. He looked mild and unconcerned. I took him in my arms and carried him along the road. He was no burden to me. I met a man who told me that should the eagle strike me I would surely die. So I looked to it to see if he could strike me with his foot feeling satisfied that death would be the result should he do so; but he was perfectly mild and harmless. After walking some distance with the noble bird in my arms, I came to a large and spacious building which I thought was a depot. I asked a man who stood by to take care of the eagle, which he did, while I went into this building and asked the headman or foreman would he come and take charge of the eagle.

He said "Yes, right away." I realized that he wished to do something before he would come out of there. So in a little while he came and in his hand a piece of scarlet velvet. By this time I saw two birds, very beautiful in appearance, by the eagle. They had been brought there by some men. With this piece of scarlet velvet he tied the feet of these two birds, one on either side, to the feet of the eagle. The eagle seemed to have power to stand after it was tied. A man that stood by its side to help do the tying still stood by it. While the two birds were lying upon their sides both of them were nearly of a size; but, what was strange to me, the eagle had diminished in size, or become less. That is to say, the two birds weighed twenty pounds, he was twenty, or more pounds lighter than when I took him into my arms from the center of the bridge.

If the above dream has any meaning or significance, what is the omen; good or bad? Will some one give the interpretation?

E. B. MORGAN.

LUCAS, IOWA, NOV. 5th.

[The eagle is the symbol of our national authority. The dream signifies that however near it may come to the faithful

Saints, they have nothing to fear from it. It will be "no burden" to them. This should be known from the promises in the Book of Mormon, Doctrine and Covenants and miscellaneous writings of Joseph the Seer in regard to the divine origin, purpose, and destiny of our nation. It is probable that a people on the north and another on the south will be bound to our nation with a band of "scarlet velvet."]

## Selections.

### MORMONS IN MISSOURI.

HOW THE PROPHET'S FOLLOWERS LEFT JACKSON COUNTY AND SETTLED IN CALDWELL—THE BEGINNING OF TROUBLE.

IN a consideration of that important episode in the history of Missouri known as the Mormon war, it is proper to review the events leading thereto and connected directly therewith. As narrated in a previous number of the *Globe-Democrat*, the Mormons made their first settlement in Missouri in Jackson county, under the direction and leadership of Joseph Smith, in 1832. In the fall of 1833 they were driven out of Jackson by the "Gentiles," and took refuge on the north side of the river, in the counties of Clay and Ray.

The sojourn of the Mormons in Clay county was entirely peaceful. They had no trouble with their Gentile neighbors. The latter received them kindly, rented them lands, gave them employment, and even lent them influence and assistance in the feeble and futile effort made to recover their lands, of which they had been dispossessed and which had been seized upon by the Gentiles of Jackson. It is an actual fact that thousands of acres of the best lands in Jackson county were regularly entered and paid for by the Mormons, who were subsequently driven away from their possessions, and made to abandon them permanently, without a single cent of compensation or reimbursement of any sort, in conformity with the simple rule of Robin Hood:

That they should take who have the power,  
And they should keep who can!

The only original titles that many Jackson county land owners can show are "quieting" decrees of courts, based upon affidavits of undisputed possession, tax certificates and other so-called "evidences of color."

#### SPREADING OUT.

From time to time, after crossing the river, the Mormons received accessions to their numbers. They began to spread themselves and their settlements among other counties. Some families pushed up into Clinton and Caldwell, then considered the frontier. Every month recruits came in. The "prophet" visited them and counseled them frequently. Still they came. All sorts of people made up the new sect. Rich people and poor; the intelligent and the ignorant; Kentuckians, Tennesseans and Down-East Yankees; college professors and shoemakers; men, women and children. At last it became a serious ques-

tion with the Missourians, What is to be the result of all this? The Mormon problem came to the fore, as it has come many times since. The injection of so large an element, new in so many respects, into the body politic, was viewed with perplexity and apprehension.

At last a seeming solution presented itself. The northern portion of Ray county was very largely virgin prairie, unbroken, somewhat uninviting, and still belonging to the Government. It was suggested that a sort of reservation be made of this vast tract of country exclusively for Mormon benefit. At a consultation of some of the leading public men of Clay county, held at Liberty, in the summer of 1836, wherein A. W. Doniphan, Peter H. Burnett, Shubael Allen and others took part, the suggestion took the form of a proposition:

"Let us create the Shoal Creek country into a new county expressly for the benefit of the Mormons," said these gentlemen. "Let us send all the Mormons in the State to that county, and induce the few Gentile settlers now therein to sell out and leave."

The proposition was circulated throughout the country and met with universal assent. David R. Atchison and James H. Birch indorsed it in public speeches. The Gentile citizens generally said:

"If the Mormons will go into that prairie country and settle, let them have it and welcome."

#### A PROPOSITION ACCEPTED.

The Mormons readily agreed to this disposition of their case. They said:

"If we may be allowed to remain peaceably and enjoy our religion, we will go into any country that may be set apart for us, no matter how wild and unbroken it may be, and, God helping us, in time we will make it to blossom as the rose." (The words quoted are from a letter written by Bishop Edward Partridge, Orson Hyde, and other leading Mormons to General Doniphan and the Gentile committee). Already they had located in considerable numbers in certain parts of the proposed reservation, and a few families had pushed farther north, on Upper Grand River, in what is now Daviess county.

Alex. W. Doniphan, then of Liberty, was perhaps the real author of the reservation plan for the disposition of the Mormons. At the time of the adoption of the plan he was a candidate for Representative in the Legislature from Clay county, with an almost absolute certainty of election, and to him was assigned the work of preparing and introducing into the Legislature the act organizing the new county, and of pressing the bill to a passage. In August, Doniphan was elected; but before the Legislature convened he learned of opposition to the project of organizing the "Mormon county" as a distinct proposition. Thereupon he determined, upon consultation, to incorporate into the original bill provisions for the organization of another county, to be created out of the territory north of the "Mormon" county. Accordingly, upon the assembling of the Legislature, in December, a bill for the

organization of the counties of Caldwell and Daviess was introduced in the House by Gen. Doniphan, and, after being amended to suit the wishes of the members from Ray, was passed, practically without opposition, and received the signature of Gov. Boggs, December 26th, 1836. The Mormon county was named in honor of Col. John Caldwell, of Kentucky, and Daviess for Col. Joseph H. Daviess, who fell under Gen. Harrison at the battle of Tippecanoe.

Of course it was not provided in the organizing act that the new county of Caldwell was for the exclusive occupation of the Mormons, but it was generally understood, tacitly and openly, that this was to be the effect. It was further understood that the Mormons were to settle in no other county without the consent, "in writing," previously obtained, of the inhabitants already therein, and it is claimed that the Mormon authorities pledged themselves that no general settlement or occupation of the country in Missouri should be attempted outside of Caldwell county. I have given these particulars as I received them from Gen. Doniphan himself, at Richmond, Ray county, in the summer of 1885.

#### SETTLING IN CALDWELL.

Meanwhile the Mormons had occupied the new county in considerable numbers. They had purchased the claims of nearly all of the few Gentiles residing therein, and had entered thousands of acres besides. Nothing could have been fairer, more legal or more equitable than the Mormon acquisition of the territory. Months before it had been visited and reported upon by W. W. Phelps and John Whitmer, the former the Mormon Joshua sent up from the Paran of Clay to the Canaan of Caldwell, with instruction to "see the land what it is, and the people that dwelleth therein, whether they be strong or weak, few or many, and what the land is that they dwell in, whether it be good or bad; . . . whether it be fat or lean; whether there be wood therein or not." In a country so largely composed of prairie, it was as important that there be "wood therein" as that it be "fat."

Shoal Creek is the principal stream of Caldwell county, flowing through it from west to east. Along this stream, and along Goose Creek and Log Creek and Long Creek, the Mormons settled by hundreds of families. Soon they dispersed themselves generally throughout the county. Cabins and cottages rose everywhere. Mills were built, shops were opened, stores established, schools started, and the foundations for a thrifty and successful community were securely laid. The majority of the settlers were poor. Many of them were able to enter and improve but forty acres of land. Like other pioneers, the most of them had come to the new country to better their earthly condition. To worship as they pleased and to dwell with brethren of their own faith were, of course considerations. But every head of a family had a home; if he was unable to buy one, it was given him from the lands held by the trustees of the church. Among so

many, however, there could but be those of some wealth, and these owned considerable farms. There were also craftsmen of all kinds, skilled mechanics and artisans. The wilderness began to bloom.

#### THE TOWN OF FAR WEST.

The town of Far West was established. The site was selected by Phelps and Whitmer, and the land was entered by them August 8th, 1836, in trust for "the church." It was regularly surveyed and platted during the same month. Its location is five miles directly north-west of Kingston, the present county seat of Caldwell, and eight miles south-west of Hamilton. The town plat was exactly one mile square. The blocks were 396 feet square, and the streets were on a proportionately grand scale. The four principal avenues were each 132 feet wide, and the common streets were 82½ feet in width. The streets and avenues diverged at right angles from a public square in the center, designed as the site of a grand temple. Far West was to be the second "New Jerusalem" of the Mormons. Here was to begin the upbuilding of a new "Zion." The Mormons poured in, and soon a town of respectable proportions stood where the wild prairie grass had waved tall and luxuriant.

The county was regularly organized, and public business conducted in regular and due form. Nearly all of the county officers were Mormons; they were, too, men of intelligence and capacity. The county seat was located at Far West. Courts were held in a large frame school building, built in the fall of 1836. Hon. Austin A. King, of Ray county, afterward Governor of the State, Congressman, etc., was the judge of the circuit. Under the law of the State the militia of the county were duly organized into a regiment, of which Lyman Wight was the first Colonel. The political machinery of the county was controlled entirely by Mormons.

#### OTHER SETTLEMENTS.

By the beginning of the year 1838 the population of Caldwell county was about 4,000 souls, of whom it is reasonably certain that 3,900 were Mormons. The most desirable locations in Caldwell having been occupied, the Mormon settlement extended into other counties. In the spring of 1837 a detachment went up into Daviess, and, by written permission, of the few Gentile settlers there, made a permanent settlement in that county. Three miles above Gallatin, on the east bluffs of West Grand River, they laid out a town which they called Adam-on-di-Ahmon, (often written "Adam-on-Diamon," and sometimes contracted to "Diamon"), a phrase in the Mormon "unknown tongue," signifying, it is said, "the grave of Adam." Down in Carroll county, and DeWitt, on the Missouri, in the spring of 1838, Gen. George M. Hinkle and John Murdock, as trustees for the church purchased the town site, laid it off into lots, and soon a thriving village of one hundred houses was built. De Witt was designed to be a steamboat landing and the point from which goods and immigrants were to be forwarded to Caldwell county.

It is claimed that all the Mormon settlements outside of Caldwell were made with the prior consent of the inhabitants of the country where the settlements were made. This consent was obtained, in nearly every instance, by the payment of money, either for the lands of the pioneer Gentiles or for some articles of personal property they owned. Money was scarce at that day, and although the pioneers did not approve of Mormon doctrines and articles of faith, they did approve of Mormon gold, and were willing to tolerate the one if they could obtain the other! But it is also claimed that the Mormon occupation was accomplished by stealth and fraud, and perhaps, in some instances, notably in the acquisition of DeWitt, there were misrepresentation and duplicity.

#### THE "PROPHET" ON THE GROUND.

In the summer of 1838 dissensions broke out among the Mormons in Caldwell and other parts of Missouri. The "prophet," as Joseph Smith was called, had come out from Ohio the previous spring to Far West, and undertook the government and conduct of his people in person. The house he occupied in Far West was a modest hewed-log cabin, and was torn down only a few years since. In 1885 I saw the logs, still well preserved and forming the walls of a common farm stable. There were then living at Far West, Brigham Young, John Taylor, Orson Hyde, Sidney Rigdon, Orson Pratt, Parley P. Pratt, Hyrum Smith (brother of the Prophet), and many others among what may be termed the fathers of the Mormon Church. Another resident of the place was the widow of Morgan, the so-called exposé of the mysteries of Freemasonry, who, it has been claimed, was murdered for his treachery in 1826. In order to successfully administer affairs, Smith invariably announced that his commands were the results of divine revelations—were, in fact, the orders of the Deity, delivered to the people through him. He had a "revelation" regarding this matter or that, as it seemed to please him. Of course, the people could not refuse to obey the orders of the Almighty. "Thus saith the Lord," was sufficient for them, and for a time Smith kept them in discipline and subjection.

At last, however, certain of the Mormons declared that the Prophet had been seduced and corrupted by evil counselors; that his pretended "revelations" regarding certain matters were fraudulent, and that his conduct was at variance with his former teachings, as well as in violation of the Bible and the "Book of Mormon." Bitter controversies arose. David Whitmer and Oliver Cowdery, two of the three "original witnesses" to the finding of the sacred golden plates in the "hill of Cumorah," withdrew from Far West, taking with them the original manuscript of the "Mormon Bible" and two of the plates. They settled in Richmond, Ray county, where Cowdery died and was buried in 1850, and where David Whitmer yet lives. I had a lengthy interview with him there in the summer of 1885. The manuscript and

one of the plates were then in his possession. Others withdrew when Whitmer and Cowdery left, the gifted and eloquent Sidney Rigdon, Thos. B. Marsh and Orson Hyde among them. Cowdery, Whitmer and Martin Harris were expelled from the church, as were Rigdon and many others. None of them, however, ever recanted their belief in the original Mormon faith. Rigdon and Cowdery were subsequently "restored."

#### THE PREDICTION OF TROUBLE.

Smith now announced that as a punishment for the dissensions of the church, the divine wrath was about to fall upon the people; that the church would be "scattered; that a Babylonian captivity would ensue; that woes and torments should come, but that in the end the faithful should be rewarded, and the "Church of Jesus Christ of Latter Day Saints," redeemed and purified, should be established on the earth on a sure and indestructible foundation. All then thanked God and took courage. "Thus saith the Lord!"

On the 4th day of July, 1838, the corner stones for the "second temple" were laid at Far West. The building was designed to be colossal in its proportions—120 by 80 feet in area and 100 feet in height, to be built of stone. The excavation for the foundation five feet in depth, was made in half a day, more than five hundred men being employed in the work, with no other implements for excavating the earth but mattocks and spades, and with no other means of removing it than in hand-barrows. The corner-stones were placed with solemn ceremonies by the Prophet himself. The prospective structure was never completed. But little else was done than to dig the foundation and lay the corner stones. A few loads of stone were hauled to the site, and some of them yet lie scattered about it; the excavation is plain to be seen. A few years ago I sent to the Mormon authorities at Salt Lake, two pieces of the corner-stones, not yet obliterated by time and relic-hunters, and received in reply a letter of grateful thanks and acknowledgement. I learn that these relics have been skillfully dressed and fashioned into miniature monuments, with bases of silver, and are carefully preserved among the "sacred" mementoes of the church.

#### THE STORM-CLOUD.

Soon after the work of the temple had been begun storm-clouds arose on the Mormon horizon, and the leaders of the church, by the advice of the Prophet, forebore the expenditure of further labor upon it until the signs should appear more promising. On the morning of the 6th of July, Smith summoned a council of the elders.

"Brethren," said he, "it has been revealed to me that the temple can not now be completed. We must stop the work until the Lord's own time. By and by we may resume it again. If so, well; if not, it is well."

Soon after events occurred which brought about the Mormon "war" in Missouri.

BURR JOYCE.

Globe-Democrat, Dec. 3d, 1887.

#### CONDITIONAL IMMORTALITY.

AMONG the many causes which have contributed to the prodigious revolution which has shaken popular religion to its foundations, it is probable that none has been so powerfully efficient as the moral revulsion from mediæval doctrines of the future life and retribution after death. To the average mind of educated people in these days it seems almost inconceivable that such doctrines should ever have been invented, or that, having been invented, they should ever have been believed. They were the outcome of a still savage condition of life into which the mildness of Jesus Christ had not entered even among the nations which professed and called themselves Christians. We have but to visit the Tower of London or any other ancient fortress of the Middle Ages and there to look upon the instruments of human agony which were customarily employed in the ministry of justice, in order to feel how far we are removed from the standpoint of men who could devise and use such engines of hell in the service, as they honestly believed, of God and man. And when we remember the horribly protracted torments which were often inflicted upon wretches who had forfeited their lives by crimes real or imaginary, we can believe that the perpetrators were capable of the reasoning which Burnet (a questionable authority) puts into the mouth of Mary of England: "As the souls of heretics are hereafter to be eternally burning in hell, there can be nothing more proper than for me to imitate the divine vengeance by burning them on earth!" If Mary said this, and beyond all question there were thousands who did say it, Mary was wrong. She was not cruel merely in imitation of a cruel God. She was able to believe in a cruel God and a cruel doctrine of future punishment because she herself and her contemporaries were cruel. She was not making herself after the image of God; she and others had made of God a Moloch in their own bloodthirsty image. Nor may we flatter ourselves that the cruelty of that age was confined to any particular church, sect or nation. It was universal.

At the outbreak of the Reformation, Protestants were as cruel as their Roman Catholic opponents. In all the story of the Inquisition there is nothing more appalling than the persecution of the Scotch Covenanters by Scotch adherents of the Anglican church; and there is nothing wickeder or crueller in history than Calvin's burning of Servetus. It was all alike, the work of a still savage age, which had not yet understood the first principles of the teachings of Christ. Hence amidst all the fierce denunciations of the Church of Rome, with which the era of the Reformation rung, there was no protest against mediæval doctrines of the future life. Nay, it is singular to note the fact that while the Church of Rome had not synodically declared her doctrine concerning the nature of future punishment, so that the doctrines actually preached by the friars were not in fact dogmas of the church, the Protestant sects, with the sole exception of the English church, were

swift to define the utmost horrors of which the preaching friars ever dreamed as part of the faith of Christ "without which there is no salvation." Nor did they stop there. They were not content to declare the horrors of hell as a fearful doom to be believed in with amazement. They were able to affirm their own intelligent approval of it. And some there were who found it possible to equal or surmise the wildest ravings of Tertullian in their joyous expectation of the pleasure of beholding the eternal torture of their own kinsmen hereafter. Hopkins, for example, writes that he would feel himself aggrieved and wronged if he were to be deprived of that pleasure. "Should the eternal torment of the unsaved cease," he says, "and this fire be extinguished, it would in a great measure obscure the light of heaven, and *put an end to a great part of the happiness and glory of the blessed.*" When men were capable of thinking in such fashion their religion and doctrines must have been like themselves, and they imagined God to be no better than themselves.

But men have changed at last. Some of their mediæval savagery has been worked out of them. They recoil with horror from the doctrines of their fathers, and they rush with horror from a religion which teaches such abominations. They do not pause to think that, perhaps, these doctrines are no part of the religion which the Savior taught. The very name of religion is repulsive to them, and the sacred name of Christ has been connected with the horrors they have now learned to reject that they turn away from Him with scorn, whom they have been taught to misconceive. And so it comes to pass that thousands turn away from Christ for the strange reason that they have in fact been breathing His own mild and gentle spirit, and that they are classed as heretics by others who maintain abominable slanders of the moral character of God.

Others there are who can not find it in their hearts to turn from Jesus Christ, and who, therefore, try to see whether they can not find in Holy Writ some ground on which to frame a better theory of the future life than that which popular religion has adopted. These men do their work "each after his own order." If they are capable of making any critical examination of the Scriptures themselves, a mass of difficulties is dispersed, though at the cost, perhaps, of raising new difficulties of another sort. But to those who hold the literal inspiration and authority of every word and letter of Scripture, no such way is open, and then, as is natural, they see in Scripture itself the reflection of their own thought.

The doctrine of "Conditional Immortality" is professedly and plausibly founded upon the express words of Scripture. There is nothing in Scripture which declares that man, as man, is immortal. The Hebrew Scriptures notoriously teach no such thing; and in the New Testament it appears that immortality is declared to be *the gift* of God, through Christ, to them, and to them only who believe in Christ,

The rest of men, though, by the will of God, they may be raised up at the last day to receive the meet reward of their deeds done in the body, will live again no longer than their just punishment endures; "their end is destruction," that is to say, complete annihilation, while the just who "live by faith," and to whom "life and immortality are brought to light," through Christ, shall live forever in the new life which Christ brought down from the divine life of heaven.

Such is the scheme of "Conditional Immortality" set forth, not without plausibility and ingenuity by quite a number of recent writers, and notably by J. H. Pettingell, A. M., in his recent work entitled "The Unspeakable Gift." We may say without flattery that the book is readable, and that the reader to whom the subject happens to be new will find the author's argument much stronger than he would expect. It is possible, too, that he will be surprised to learn how many persons of note have agreed or now agree with Mr. Pettingell. For ourselves the book is chiefly interesting as an illustration of the ease with which an earnest and ingenious mind will find the confirmation, and, indeed, the express statement, of its own convictions in the letter of the Scriptures. At any rate, it is a better sign that a man should find conditional immortality and reasonable retribution in the letter of the Scriptures than that he should slander God Almighty by discovering there a hell of literal fire and brimstone in which the great majority of men shall writhe forever, agonized, but unconsumed.—*St. Louis Republican.*

## Conference Minutes.

### FAR WEST.

Conference convened at St. Joseph, Missouri, on Saturday, November 26th, 1887, Bro. J. T. Kinneman in the chair. Upon invitation of the president, and by vote of conference, Bro. J. R. Lambert took the chair and presided over the conference. Brn. J. Burlington, Jr., Wm. Summerfield and James Drown were appointed a committee on credentials. Statistical reports were read from Stewartsville, St. Joseph, Far West, Pleasant Grove, Delano, DeKalb, and German Stewartsville branches. Elders reports: J. T. Kinneman, H. C. Bronson (baptized 2), J. R. Lambert, James Drown, Wm. Summerfield, L. L. Babbitt (baptized 2), A. J. Seely, (baptized and confirmed 1), Wm. Lewis, J. M. Terry (baptized 1, solemnized 1 marriage); Teachers W. Wells and Kaspar Hinderks; Deacons Charles Householder and John Burlington Jr. Committee on Reunion in the vicinity of Clarksdale, Missouri, reported. Bro. A. W. Head was added to the committee and the committee continued. Resolved, that this conference request the Center Prairie and Far West branches to disorganize and join with the Saints of Kingston in forming a new branch organization at the latter place, providing such action should be deemed wise on the part of the proper authorities. Bishop's agent's report: On hand last report \$95.05; received since, including the above, \$266.05; expenditures \$283.30; balance due agent \$17.25. Bro. Wm. Lewis, the agent, requested a committee to audit his books, and the conference appointed Brn. R. Winning, J. M. Terry, and Kaspar Hinderks such committee. Resolved, that the bishop's agent be requested to report at the sitting of all conferences. The report of a

court of elders to hear the case of Henry Islieb vs. St. Joseph branch, was read; the report was adopted and the court was discharged. Resolved that all appeals must be made within one year from time of trials; and that parties so appealing shall state as to the grounds upon which they wish an appeal. Committee on credentials reported and was discharged. The present officers were sustained separately by the yeas and nays for the coming quarter. The auditing committee reported; the report was received, adopted, and committee discharged. Bro. J. M. Terry preached on Saturday 7:30 p. m., assisted by Bro. Wm. Summerfield. Bro. J. R. Lambert preached Sunday morning and evening. Social meeting in the afternoon. A vote of thanks was tendered the Saints of St. Joseph for kindness in caring for the Saints at conference. Adjourned to meet in Stewartsville, the time to be fixed by the district officers.

### MALAD.

Conference convened October 15th, 1887, at Malad City, Oneida county, Idaho, at 2 p. m. Elder R. J. Anthony was chosen to preside; John Vanderwood, clerk. The minutes of last conference were read and accepted. Branch reports.—Oxford 28, including 2 elders, 1 priest, 2 teachers, 1 deacon. Benjamin Croshaw, pres. Malad 28, including 4 elders, 2 removed without letters. John Lewis pres. Samaria, as last reported. Owen Thomas, pres. Malta 7, including 2 elders, 1 teacher. No change since organized. J. H. Condit, pres. Elders John Lewis, Wm Richards, Thomas Jenkins, Owen Thomas, James Thomas, Morgan Jones, Henry John and R. J. Anthony reported in person; J. H. Condit by letter, and priest Wm. H. Harris in person. Resolved, That we receive the report of the Malad Chapel Building committee for investigation, also, that the president appoint a committee to examine said report, and make report to this conference. John Vanderwood district treasurer had paid out \$14. Report accepted, John Vanderwood was nominated for Bishop's Agent, to be recommended to Bishop Geo. A. Blakeslee. The spiritual and temporal authorities of the church were sustained in righteousness. Preaching by R. J. Anthony at 7½ p. m. Sunday 16th, 11 a. m., sacrament was administered, and meeting opened for testimony. At 2 and 7½ p. m. preaching by R. J. Anthony. Monday 17th, 11 a. m., examining committee on chapel matters reported, and were discharged. The report of the building committee was received, and the committee was released. The trustees holding the lot in trust were requested to take immediate steps to liquidate all indebtedness. Adjourned to meet at Malad, the 3d Saturday and Sunday in January, 1888.

## Miscellaneous.

### BORN.

PARKER.—At Independence, Missouri, October 23d, 1887, to Bro. Robert and Sr. Nelly Parker, a son; blessed December 11th by Elder F. C. Warnky, and named John Edgar.

### DIED.

WISMER.—At Forestville, Michigan, November 8th, 1887, of consumption, Bro. Joseph Wismer, only son of Zechariah and Catherine A. Wismer, aged 28 years, 6 months and 22 days. Funeral services at the Saints' Chapel, by Elder Levi Phelps; text, Job 14:14. He leaves a wife and many friends to mourn their loss; but they are consoled by the promise of Jesus: "I am the resurrection and the life."

SMITH.—At Union Grove, Harrison county, Iowa, November 27th, 1887, Elder Howard S. Smith, aged 77 years, 6 months and 17 days. He was born in Bradford county, Pennsylvania, 1810; united with the church in the days of Joseph the Seer, and took an active part in preaching the gospel. He also took an active part in presenting the claims of the Reorganization in western Iowa, and was well and favorably known to many of the old Saints. He died full in the faith, true to the testimony he had borne. He leaves an

aged companion and many friends to remember him for his many kind words and deeds. Funeral services by elders D. and W. Chambers.

FREEMAN.—Bro. Walter Burton Freeman was born at McGregor, Clayton county, Iowa, May 19th, 1838; united with the Church of Jesus Christ, November 10th, 1883; his spirit took its flight from this world of trouble at Independence, Missouri, November 19th, 1887. He leaves a sorrowful wife and two small children, also many relatives and friends, to mourn his death. He died firm in the faith; and Jesus has said: "Blessed are the dead that die in the Lord." Bro. F. C. Warnky preached the funeral sermon, assisted by Bro. H. R. Mills.

And now, alas, my all is gone,  
And I am left in grief alone;  
No dear husband wipes my tears,  
Or gently quells my rising fears;  
But he has gone to rest above,  
In his dear Savior's arms of love.  
He, with the blest around the throne,  
Will anxious wait to greet me home.  
His WIFE.

BOWKER.—At Girard, Minnesota, September 29th, 1887, Dora A., infant daughter of Bro. Arthur G. and Sr. Nellie J. Bowker, aged one week. A sweet little darling, she but budded on earth that we might know what a sweet flower would blossom and await us in eternity. None but a mother's heart can tell our loss.

Earth, thou canst not hide her from me;  
Thou dost cover her in vain;  
For sweet memories o'ercome me,  
And she is alive again.  
Her spirit has returned to God;  
The casket only is 'neath the sod;  
And if we but his law obey,  
We'll meet our babe in eternal day.

LADD.—At Santa Ana, California, September 6th, 1887, of dropsy; Sr. Sarah Ann Ladd, in the 66th year of her age. She was baptized at Nauvoo, Illinois, by Joseph the Martyr, in 1839. Married Orlando Carter in 1842; was through all the trouble of the exodus from Nauvoo to Salt Lake; only remained at the lake a short time and then moved to California. Her husband dying, leaving her with four children, she married Bro. H. C. Ladd in 1859; was rebaptized in 1865. She leaves a husband and four sons. She was indeed a "mother in Israel."

### OBITUARY.

LOS ANGELES, Cal., Dec. 5th.

Bro. W. W. Blair.—I write to inform you of the very sudden death of Elder John Eames, November 30th, 1887. He had been afflicted for about one year with asthma and heart trouble and came to this coast a few months since and invested at Santa Monica in a hotel. He thought for awhile that he was on the gain. At his request I visited him November 29th. He was a member of the Knights of Pythias and concluded to have a medical examination so that he would be entitled to benefits from his lodge at Cheyenne. Wednesday, November 30th, he came to Los Angeles. I went with him to the doctor's office, a distance of four or five blocks, then to the bank where he transacted some business, he giving me \$10 for tithing. He then went to Bro. Schnell's, 119 N. Bunkerhill street, and there waited for the prayer-meeting to be held at that place at seven o'clock. During that meeting he bore a strong testimony to the work, kneeled down and prayed, and during his prayer he spoke in tongues and interpreted the same, exhorting the Saints to diligence and faithfulness, saying the Lord would bless them. He spoke several times, once again in prophecy, to Sr. Schnell, and as there were several to be administered to, he being one of the number, I administered to him. Then he assisted in ministering the same ordinance to others. Soon his breathing became very hard, and he went to the kitchen to smoke some herbs which he had with him, and Bro. McNair accompanied him. When I was speaking Bro. McNair called me to the room, and, stepping to Bro. Eames side, I saw he was dead.

How few there are that pass away as did Bro. Eames—without a groan or a struggle! He closed his eyes like one going to sleep, stopped breathing, and his spirit returned to God who gave it. Meeting was then dismissed, a physician called, who pronounced Bro. Eames dead; the undertakers dressed the body and laid it out. I then telegraphed his wife at Santa Monica and

she came on the morning train; the body was embalmed and placed in a metallic coffin. On Sunday morning at half-past ten it was conveyed to the Knights of Pythias Cassel Hall. At eleven o'clock, in the presence of a full congregation of Saints and Knights I preached the funeral sermon from the text, "If a man die shall he live again." This morning (Monday) his wife, in care of the remains, started for their home at Cheyenne, Wyoming.

Thus has passed away one of the best of Saints—one whose memory will be handed down because of his integrity and humble devotion. Bro. Eames was born in Herefordshire, England, December, 1831; and died at Los Angeles, November 30th, 1887; was baptized in September, 1871, by Joseph Smith; ordained same month and year.

The day before he died I took his application for membership to present to the Los Angeles branch; but he passed away before the Saints met. I hand you the following statement which is requested to be published—I send it as he wrote it. The provisions in the request have all been carried out except that relating to the place where he desired the funeral sermon to be preached, but as he died in Los Angeles it was almost impossible to comply.

Yours in truth, J. R. BADHAM.

SANTA MONICA, Cal., Oct. 20th, 1887.

I, John Eames, an elder of the Church of Jesus Christ of Latter Day Saints, wish to bear my testimony, that while I lay upon my bed the Spirit of the Lord impressed my mind. I have been sick more or less for one year, and the powers of darkness for the past few days seemed to try to overcome me. I prayed much, to overcome; and in the night blessed feelings were impressed upon my mind, and these words I heard a voice from heaven saying: "Blessed are the dead that die in the Lord; so saith the Spirit; for they rest from their labors."—Rev. 14:13. "I am the resurrection and the life." "He that believeth upon me, though he were dead, yet shall he live."—John 11:25. "Blessed and holy is he that hath part in the first resurrection."—Rev. 20:6. I then seemed to pass away.

I do wish Bro. Badham to preach my funeral sermon in the front room of the Cliff House; it is my wish if I am called away, and I wish Bro. Schuell to be in company with Bro. Badham.

I was shown a little while before this that "young Joseph" Smith was the true leader of the Church of Jesus Christ, and that Bro. Blair is placed by his side by our Heavenly Father. I then wondered in my mind how it was that the Temple of the Lord should be built in Independence, Missouri. It was shown me that that place was near the center of the land of America, and that some of all nations will gather to this glorious country of America, as the fulness of the glorious gospel is to be preached to all nations; also that some of all nations have gathered to this country, and may embrace the gospel, and then be sent back to their different countries to proclaim it to their own people. I now saw on the other side of the river, and I saw all glorified beings. I saw my first wife, who died in Denver City in 1866, my father mother, my two sisters, and large numbers of holy beings, all in white, beckoning me to come. It seemed a glorious place, and the clouds of glory appeared to envelop them. I saw there was a small boat, with small canvass, to pass over the river in; and I saw that those that passed over could not return back. All seemed so happy! I could see nothing but glory. I then saw my coffin taken to the depot and landed in Cheyenne, when it was taken to the Knights of Pythias Hall, Cheyenne Lodge, No. 2; (I wish my brother Knights to bury me); and I wondered in my mind why I should be buried in Cheyenne. Then I was impressed to see that as I had lived with the people there so many years, I must sleep with that people, and be with them at the last great day. Then my oldest daughter, Mrs. Dobbins, and her son Asa, came before me; also my daughter Geneva and her son Earl; and my daughter Luella Lepper and her children, and I felt that they were greatly beloved by the Lord, and that the blessings of heaven will rest upon them forever.

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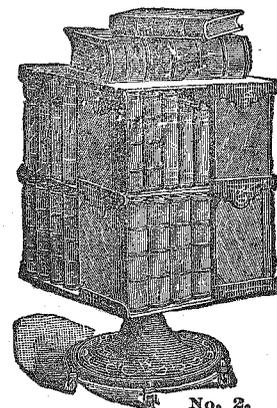
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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE AND CONCURINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, December 31, 1887.

No. 53.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.  
W. W. BLAIR - - - - - ASSOCIATE EDITOR.

Lamoni, Iowa, Dec. 31, 1887.

The following clipping is from the Boston Daily *Globe*, and is sent us by Bro. A. N. Hoxie, who thinks he would like to see an answer in the *Herald*.

### PERILS OF MOB LAW.

REV. M. R. DEMING'S DISCOURSE AT THE BAPTIST TABERNACLE.

"The Perils of Mob Law" was Rev. M. R. Deming's topic yesterday afternoon at the Bowdoin Square Baptist Tabernacle. His text was: "This know also, that in the last days perilous times shall come." The preacher said:

The Apostle Paul enumerates among other characteristics of the evil times of which he prophesied that men shall be truce or covenant breakers. Laws are covenants. Men who seek to destroy laws are covenant-breakers, and make the times in which they live perilous. The railroad riots in Pittsburg a few years since, the court house riots in Cincinnati, the horse car riots in New York, the bomb throwing in Chicago, the blowing up of residences, factories, stores and public buildings which are frequently chronicled in the papers, are signs of a lawless spirit lurking beneath our modern civilization which bodes no good.

Anarchism is lawlessness reduced to a science openly avowed. It seeks unblushingly to organize a party for robbery, arson and murder in the name of philanthropy and equal rights. Its only remedy for the evils of society is mob law. We must judge a tree by its fruits. Mob law is a scheme of the devil to destroy the innocent and let the guilty escape. Both sacred and secular history unite in proving this. Many a mob has done just the opposite thing which they started out to accomplish.

Anarchism has a principle. It is that the State can be benefitted by the oppression or destruction of the individual. Christianity teaches that if one member of the body suffers, be it ecclesiastic or politic, all other members suffer with it. He who strikes down the rights of the one strikes down the rights of all. Christ and His apostles showed respect to the powers that be by

their invincible example. Mob law introduces the principle of vendetta.

Joseph Smith was assassinated after he had surrendered for trial by law, with the official pledge of the governor of Illinois that he should be protected by the military. That foul treachery filled the Mormons with deadly hatred to State and National laws, and set them to murdering innocent people for revenge.

The raid of John Brown was the logical sequence of the murder of Abijah Lovejoy, in the defence of his anti-slavery press at Alton, Ill. How strange that the first blood shed by Anarchists should wet the soil of that State where both Smith and Lovejoy were murdered with the connivance of officers of the law.

The best protection against mob law is:

1. To elect patriotic and clean men to office.
2. To respect the office, even when we cannot the incumbent.
3. By meeting out through the law prompt and full justice to corruptionists in office.
4. By stamping out lawlessness as soon as it commits overt acts of violence.

M. R. Deming, Sen., the father of this reverend, as it appears, was a Brigadier General in the Illinois State Militia, and we think was a sheriff, or an acting deputy sheriff of Hancock county Illinois, at the time of the death of Joseph and Hyrum Smith, in Carthage jail. Bro. Hoxie states that this Rev. M. R. Dering told him on one occasion that his father once had Joseph Smith imprisoned. If this was so it must have been at the time he was arrested and placed in jail prior to the murder. It is not anything to boast of, but we are not aware that Mr. Deming, senior, took any other part in that affair than might have been taken by any honorable officer striving to do his duty as a citizen, impartially towards all classes. The times were troublous, the county was full of excited and excitable men. It required steadiness of nerve and a strong sense of right to pursue the strict path of duty as a public officer in the county, and to do it impartially; and we certainly think that Mr. Deming tried to do his duty in fairness to the Saints and in regard to the people of the state whose officer he was. We wonder if this Rev. M. R. Deming, who discoursed as above, is the same Deming who aided and assisted Rev. Clark Braden in his Kirtland debate with Bro. Kelley? At all events, he pays Joseph and Hyrum Smith a tribute while ranking them with Abijah Lovejoy, and calls their betrayal and death "foul treachery;" and hits the officers of the state a hard blow when he says that "both Smith and Lovejoy were murdered with he connivance of the officers of the law." It seems meet that the sons of some of the men outside of the church who were the con-

temporaries of Joseph and Hyrum Smith, should at last speak out in condemnation of the deed and tell the truth concerning them who did it. It is possible that not one of the one hundred and fifty or two hundred men who made up the mob that murdered Joseph and Hyrum Smith, on that memorable 27th of June forty-three and a half years ago, is now living. If there should be, and he should be permitted to see this scathing denunciation of mob violence, and comprehend what Rev. Deming means when he says that what followed was a logical result of the failure on the part of the state officers to enforce the law and protect citizens in enjoyment of their rights to safety, peace and happiness, it must be very bitter. We have never defended, nor condoned the Mountain Meadow massacre. It was a most dastardly and heinous crime. Those who were guilty of it, either as participants, or aiders or abettors of it deserve not only the supreme penalty at the hands of their fellow men, but condign punishment as well. We can see, however, that one of the results almost sure to follow the inhuman killing of those two men while trusting the promise of the chief executive of the state for protection and a fair trial on charges made against them and which were then pending, would be the loss of confidence in human promises and executive methods; and in many beget a desire for vengeance. It is human to think that measures of wrong meted to men must, sooner or later, be measured to the wrong doers, in harmony with the saying, "Whatsoever measure ye mete unto others shall be meted to you again." This sentiment would make it easy for many of those who were with Joseph and Hyrum Smith, and who regarded them as good men, to cherish resentment against their persecutors, which is but a slight remove from revenge. It is said that some of those who were slain in that cruel Mountain Meadow massacre, boasted while in the Mormon settlements in Utah, of being among those who helped to drive "the Mormons out of Missouri." Whether the boast was true, or the result of bravado, it was a foolish boast, and could only serve to revive what spirit of resentment had been cherished, and made the bloodshed possible.

We lived in Hancock county long after the church was driven out from there, and we know something of the methods employed by those who, if not active participants in the driving, approved of it because they disliked the Saints, by which they tantalized those who were helplessly in their power; and while we can now look back without feeling of ill, or resentment, we cannot forget the irksome and sometimes cruel discipline by which all desire to

see punishment visited upon the wrong doers was taken from us. We did learn that it was ignoble to cherish resentment, and that revenge could have no place in the heart of a man who desired to be at peace with God and man; and that no matter what may have been the hard circumstances attendant upon the death of Joseph and Hyrum Smith, they were, like all other men, in the hands of a just God, who would neither forget them, nor those who murdered them. Forty-three years of thought upon that time and scene have helped us to a better feeling toward those who made us fatherless, and we can now feel only pity for those who must invariably pay the penalty of their crime, at the bar of a tribunal whose judge makes no mistakes, and whose decrees do not require the admixture of human weakness and folly in those who execute them, and in whose executors there is no feeling of revenge. "Vengeance is mine, saith the Lord; I will repay."

God has commanded the Latter-Day-Saints to forgive all men, and has reserved to himself the right to administer in the final arbitrament of wrong doing, where human tribunals neglect, or fail to redress the innocent of injuries inflicted upon them by intolerance and malice. As an individual we have long since forgiven any wrong done to us in the murder of Joseph Smith, and are content to abide whatever may be the result of the adjudication in the courts on high.

It is meet that Illinois, whose soil is wet with the blood of Joseph and Hyrum Smith and Abijah Lovejoy who were murdered because of their devotion to principle, should be the first to punish with strong hand the men who would make mob violence and anarchy the rule of government instead of the principles under which good men might be put in office who would enforce the law protecting the weak against the strong, the good against the wicked in society.

Mr. Deming has made a mistake when he states that the occurrence which he deplores "filled the Mormons with hatred to State and National laws and set them to murdering innocent people for revenge." Mormons learned to distrust men in charge of State and National laws as executors; for in all the contests made against them by mobs, they were not protected, nor even permitted to defend themselves, with State and National sanction. They learned that they could place no confidence in public probity; and this distrust has been construed into hate. Had the Government defended them against lawless violence, the mass would have been submissive and law abiding; but laws that were not enforced either for them or against them, but were made convenient excuses for those who chose to proceed against them unlawfully, could neither create respect nor inspire fear.

The true followers of Joseph Smith were true followers of Jesus Christ, and were submissive to law in the light of the command to "render to Cæsar the things which are Cæsar's; and to God the things which are his." There was no room in

the ethics of the philosophy taught by Joseph Smith for the sin of rebellion; and loyalty to God was necessarily loyalty to the laws of the land, under which the pre-millennial work of the gospel was to be done. Morally there could be no revenge for wrongs done the 'disciple against which the law would not protect him, or furnish a remedy when injury was inflicted. They were commanded to be wise, and malice is the vice of fools and revenge the crime of the vicious. Not one of those who felt the loss of a beloved leader in the death of Joseph Smith who cherished the hope of heaven and the reward of the righteous could afford to suffer himself to be blinded morally and spiritually by the folly and madness of revenge. The souls under the altar may cry "How long, oh Lord;" but those left on earth who might be of them who would be slain could only "wait and watch and pray," lifting always a standard of peace unto those who harmed and despitely used them.

Patience, brethren, let no feeling of ill will, or desire for revenge mar the spiritual peace you may as disciples of the Master fully enjoy.

FROM the letter of Mr. J. K. Sheen, we are reminded that we made a mistake in regard to the time Elder Isaac Sheen united with the old church. The mistake was an unnecessary one, as we had the record in the Secretary's office, but gave the date from memory, as we thought we remembered Bro. Sheen's statement. He united with the old church in August, 1840, as appears on our records.

Mr. J. K. Sheen is the son of Elder Isaac Sheen, and may be correct in regard to the *Post* having been a Philadelphia paper instead of a Cincinnati one; our mistake arose from the fact that Elder Sheen lived at Cincinnati, and we supposed he wrote for local papers.

We have not to our knowledge ever seen the statement of any other person than Pres. Brigham Young, concerning the burning of the so-called revelation on polygamy, dating prior to August 29th, 1852, and hence wrote as we did; and we are now of the same opinion still, that Elder Isaac Sheen knew personally nothing about it.

In the conference of the Reorganized Church, held at Amboy, Illinois, June 10th and 12th, 1859, a letter from Isaac Sheen, dated May 29th, 1859, was read; and on motion, W. W. Blair was appointed to correspond with Elder Sheen. At the October conference of the same year held at I. L. Rogers' and lasting from the 6th to the 10th of the month, Elder Isaac Sheen was present and addressed the conference in the afternoon of the 8th. This was his first connection and association with the Reorganization. On October 9th Elder Sheen, then residing at Cincinnati, was chosen by the committee on publication, Elders Z. H. Gurley, Wm. Marks Sen, and Wm. W. Blair, to edit a monthly paper, to be published in the interest of church. In the minutes noting this appointment is the following: "the contents to be sent to the address of W. W. Blair,

Amboy, Illinois, in order that the committee may examine and approve or disapprove the same." These conference minutes are in the handwriting of Elder I. Sheen, and are certified to by him as being copied from the original by Isaac Sheen, Recorder.

Elder Blair requests us to state that he is prepared to answer any proper question that may be asked of him.

We are not cognizant of any private interests to guard, or personal iniquity to cover up in the history of the Reorganization, and we are certainly impressed that any attempt to suppress the truth, or to purposely mislead the people must meet with detection and disaster, sooner or later; and hence are willing to correct an error when conscious that one is made. The Reorganization is not responsible for the actions or sayings of those connected with it during the interval between the death of Joseph and Hyrum Smith and the reorganization effected in 1851-2 and the uniting of such persons with the Reorganized Church, whenever that may have occurred; and only then when such persons act within the limits of the powers and responsibilities conferred by the church in an official capacity. If an elder transcends the limits of the authority conferred by the church, he can not bind the church by his act. Many men say that they "love the truth;" but not too many can say that they love (ardently moved with affection toward) that truth, or those truths which may be opposed to them, their theories, or their acts. The elders of the Reorganized Church, however, ought not to be foolish enough to think that however much they may evade the truth for the time being, they shall not be under necessity to meet it sooner, or later.

BRO. THOMAS SMITH, of Sinnett's Mills, West Virginia, wrote us December 14th that Bro. L. R. Devore and himself had been to Oak Grove holding services, where Bro. Devore preached nine discourses to very attentive listeners and was treated well. But when they had held services at Sinnett's Mills twice on Sunday, December 11th, the school-house was closed against them by the authority of the trustees. On the 13th Bro. Devore started for Big Springs.

Jesus said to his disciples in olden times, "When they persecute you in one city, flee to another." And happy is that minister who, being rejected and persecuted, can say with St Paul, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Cor. 4: 12, 13. The Master has said, "The servant is not greater than his lord. If they have persecuted me, they will persecute you also."—John 15: 20. Persecution "for righteousness sake," is, as John Wesley said, "the badge of Christianity."

Times of persecution afford excellent opportunities to exemplify the power of Christian doctrine and the beauty of holiness in Christ Jesus. Then it is that the

disciple should let his light shine in the midst of the spiritual and moral darkness with which he is surrounded. The contrast between the two will be so strong and well defined that all may see, except, possibly, those whom "the god of this world hath blinded."—2 Cor. 4:4. When the faithful soldier is beset by a cunning foe, or placed under the deadly fire of an enemy, then it is that his patriotism, fidelity, and valor win for him renown and make him beloved of his king and countrymen. Paul said, "I rejoice in tribulation." So may his fellow-servants now.

#### EXTRACTS FROM LETTERS.

Bro. W. M. Rumel has lately met two of the elders of the Utah Church, and of them he wrote from Fremont, Nebraska:

"Two of them called on me last Sunday; I had five hours' talk with them. They said they had nothing to do with polygamy; that they were instructed to not teach it, and to have nothing to say about it, whatever; that they were to teach the gospel of the New Testament only, that that was enough to save people. That is their instructions, so they informed me. How is that for reform?"

Bro. R. C. Evans, writing from Vanessa, Ontario, December 12th, speaks highly of the treatment he received at that place and says:

"I am preaching nearly every night, and have full congregations as a rule. The call comes from all quarters 'Come over and preach for us.' I have opened up in a place called Lindville, and the Baptists have kindly given us the use of their church. It is full every night we preach there. There is much excitement, and many are in favor of hearing us. Some of the 'pharisees,' who think they have nothing more to learn, are trying to close the church against us, but thus far we hold the fort. \* \* \* Our little church here, (Vanessa), was full at both services yesterday. We look for a good time here soon. We have the chief people of the place on our side, both for character, intellect and wealth. We sometimes feel very tired when bedtimes comes—sometimes too tired to rest when we get to bed. Oh, how glad I would be if we could labor two and two!"

#### EDITORIAL ITEMS.

Bro. R. M. Elvin left Lamoni for a ministerial tour in the Rocky Mountain Mission December 13th, and will make his headquarters in Salt Lake City for the present and probably till next April. We bespeak for him the kindly consideration and timely aid of the Saints and the friends in Utah. We commend him as a reliable, spiritual, competent minister of the gospel and feel confident his labors in that field will tell largely for good.

Bro. J. W. Wight has been having a discussion at Richland, Dakota, with a minister of the M. E. Church, the debate lasting some two or three weeks; infant baptism being the central point of the issue.

Bro. G. R. Scogin wrote from Beridale, Florida, December 10th, 1887. He was just starting upon his winter's campaign. He baptized one the third Sunday in October, and three November 23d. He reports the district as in fair condition; branches doing fairly and many calls from without. He was to preach in Pleasant View on the 11th, and then would be off on his route. He felt well in the work.

Bro. W. H. Griffin writes from Fulton, Kentucky, and requests the prayers of the Saints for his restoration to health. He says he has been suffering for the past twelve weeks so that he has done no preaching in that time, which he regrets.

Bro. J. C. Clapp writes from Farmington, Graves county, Kentucky, of late, that "the gospel ship is sailing along nicely" where he is laboring, although his health is not first rate.

Bro. P. C. Fischer, of Dayton, Dakota, under date of December 10th, wrote that he had received a pamphlet written by W. P. Brown, and curtly remarks that the tendency of Mr. Brown's work is to destroy the latter day work root and branch, by his effort to elevate himself. Bro. Fischer thinks Mr. Brown will fail, miserably, in both of his purposes.

THE San Francisco (California) *Chronicle* for November 21st has the following:

"An unusually large congregation listened to Judge H. P. Brown's lecture on the difference between the Reorganized Church of Latter Day Saints and the Church of Utah, delivered at the hall of the Reorganized Church, 71 New Montgomery street, last night. Among those present was Miss Kate Field, whose own lecture upon Mormonism entitles her to be considered a specialist upon that subject. After a prayer by the elder, and the singing of several hymns, Mr. Brown was introduced and said that he would not enter into the controversy as to whether or not Joseph Smith was really a prophet—that did not enter in the range of his subject, and he would take it for granted. The Christian religion and that of the Latter Day Saints were virtually the same—in the latter God being one point in an equilateral triangle, and in the former one in the Trinity. This sacred number of three was also found in many things in both religions.

Mr. Brown attacked Brigham Young's position as President of the Church, as well as his character as a man. In reference to the Presidency of the Church of Latter Day Saints, he said that Brigham Young had been elected by the twelve apostles President, seer and prophet—an office which they had no shadow of authority to take upon themselves to fill. The revelations through Joseph Smith said that the Presidency should descend to his posterity—that is to say, to young Joseph Smith, the present President of the Reorganized Church. As the President appoints the apostles and the council of seventy, too, inasmuch as Brigham Young, according to the revelations of Joseph Smith, could not have legally been President, the whole fabric of the Church of Utah falls to the ground, being illegal from the first step. The Presidency never vested in any other hands than those of the posterity of Joseph Smith—that is, in the hands of Joseph Smith Jr., who is the only real head of the Mormon Church. The true Church has been decided by a court of law (the Court of Appeals, State of Ohio, February 23d, 1880.) to be the Reorganized Church.

Brigham Young was denounced as an adventurer, and his career touched upon at length. It has been said that Brigham Young made large sacrifices in joining the Mormons. That is untrue. Brigham Young was a Giffordite, that is,

a follower of an old farmer named Gifford, who had imagined that by living as the prophets lived would restore man to the godly condition of those times. Gifford had accordingly invited Young and a lot of idlers to his farm, with the result that he was eaten out of house and home in two years. Then Brigham, looking for something new, joined the Mormon Church at Kirtland. Then, step by step, he forced himself forward until finally he became, illegally, however, the head of the Church after the death of Joseph Smith. Some people suppose that when the Mormons left Nauvoo they went directly to Utah. They had no such intention. Brigham had intended to come to California, and there is a Mormon hymn extant showing that. They had intended to overthrow the Mexican Government in California and establish an hierarchy, which scheme, however, was frustrated by the Mexican war.

The hostility of the Church of Utah to the Government of the United States was another point of difference between the Reorganized Church and that of Utah. There is nothing in the Book of Mormon nor in the Book of Doctrines and Covenants to warrant such a position on the part of the hierarchy of Utah. On the contrary, the revelations say that the founders of the Constitution of the United States were just as much inspired of God as the Latter Day Saints. It is the law of God that the law of the land is to be obeyed, and were any man to violate the United States law he is no longer a Mormon—he has lost the spirit and abandoned the faith. When Congress passes a law against polygamy, it does not pass a law against Mormonism, but against the wicked men and lecherous devils who have corrupted the faith. In his revelation God says to Joseph Smith, 'Let no man break the law of the land.' Polygamy is against the law of the land. The law of the land is God's law, and therefore polygamists break the law of God.

The speaker gave a long and eloquent denunciation of polygamy, proclaiming the alleged revelation in regard to celestial marriages as a forgery, a lie and a fraud. John Taylor had first denounced it, but had changed his course later. Joseph Smith, to whom it had been claimed the revelation was made, had always opposed polygamy. In condemning polygamy, shortly after Joseph Smith's death, John Taylor had said: 'The laws of the Church and the laws of God allow but one wife to one man.' Brigham Young's story of how the so-called revelation had come into his possession was itself suspicious, having been, he said, originally given into the hands of William Clayton, an avowed polygamist against the rulings of Joseph Smith during the great prophet's lifetime, a 'copy' having then been made by Bishop Whitney and the original given to Sister Emma. Bishop Whitney had been denounced by a revelation of God, and Sister Emma says she never saw the original and does not believe it ever existed. The speaker gave many dates and authorities, proving his statements conclusively.

In concluding his address Mr. Brown told of what a struggle it had been to secure recognition from the world for the Reorganized Church as one loyal to the Government of the United States. Now, however, the work has begun to spread and the good effect of the Reorganized Church is felt. Why? Because they have lived up to the laws of the land and condemned the in-

famous practice of polygamy. There are good people in Utah, but they are kept down by the polygamists. He hoped that the Church would soon succeed in getting sufficient support to help the Government of the United States in Utah."

#### QUESTIONS AND ANSWERS.

*Ques.*—Did Jesus eat a supper with his disciples before partaking of bread and wine?

*Ans.*—Yes. See Luke 22:20. The supper here alluded to was no doubt the passover; and yet some of the apostles speak of the partaking of bread and wine as a supper also. See John 13:2, 4. Paul in 1 Cor. 10:16-21, and 11:20-34 as found in the Inspired Translation, treats of the partaking of bread and wine as "the Lord's Supper," which was to be observed by all worthy Christians after Christ's death and "till he come." The last passover feast, or supper, was followed by partaking of bread and wine, and occurring at the same time, both are reckoned by some to be one supper, or, two suppers in one, the latter commanded to be perpetuated among and by the Christians. See Matt. 26:17-30, in which it is shown that the giving of the bread and wine occurred at the end of the passover "feast"—supper. This is confirmed by Mark 14:12-26; Luke 22:7-20; and John 21:20, with John 13:4-25. The passover feast, or "supper," ceased at the cross; but the "Lord's Supper," which commemorates the offering of Christ's perfect sacrifice upon the cross, and likewise points forward to the triumphant coming of Christ with "many crowns," is "the communion," "the Lord's table," that all worthy Christians are enjoined to observe "till he come." 1 Cor. 10:16, 21; with 11:20-29.

*Q.*—Why are not italicised—supplied—words found in the Inspired Translation?

*A.*—Only certain parts of the Common Version—King James'—were translated entire, among them the first twenty-six chapters of Genesis, the last chapter of Genesis, the 29th chapter of Isaiah, the books of Matthew, Mark, Luke, and the first five chapters of John. Besides this, other parts of the Bible were revised and corrected by taking out and adding words, clauses, sentences or verses, where found essential in respect to history, doctrine, or prophecy, the purpose seeming to be to make those Scriptures plain, and place them within easy comprehension of the English speaking peoples of these times. And the supplied words in the Common Version being the best its translators could furnish, were by the publishers of the Inspired Translation run into the text of the version in the same kind of type as that of the body of the text.

*Q.*—How many dispensations has the world passed through, and at what points do we locate their beginning and ending?

*A.*—We understand that the world has passed through four general dispensations, is now passing through the fifth, it being the last dispensation prior to the ushering in of the Millennial age and the personal reign of Christ, which is to begin with the beginning of the seventh thousand years. The present one is "the eleventh hour," and last gospel dispensation, (Matt. 20:6, with Doc. Cov. 27:3; 32:1; Book Mormon—Jacob 4:1; and Doc. Cov. 106:12), and is to be followed by a dispensation of judgment and glory under the personal reign and administration of Christ and the Church of the first born, during which

also the gospel in its fulness will continue to be administered. This matter should be studied in the light of Revelation, chapters 5 to 11, Doc. Cov. 85:24 to 35; also the "Key to the Revelations of St. John" in concordance of Book of Covenants and in HERALD for October 8th, 1887. The first dispensation began with Adam, to whom was given the dominion of the created world and the administration of the gospel. The second dispensation began with Noah, to whom was given a dispensation for the saving of a remnant of all living creatures, seeds, etc., also the administration of the gospel, the replenishing the earth as at first, and with the human family after the pre-ordained order of God. The third dispensation was committed to Moses, which embraced the deliverance of God's chosen nation, Israel, from Egypt, also the administration of the gospel, to which was added the law given at Sinai, and an inheritance in the land of Canaan. The fourth dispensation was committed to John the Baptist and Jesus—the former preparing the way of the latter by preaching the gospel and administering in some of its ordinances—this dispensation to terminate the law, demonstrate the resurrection of the dead, and to extend the gospel privileges to all nations, kindred, tongues and people. The fifth dispensation was committed to Joseph the Seer and his fellows, and embraces the restoration of the gospel and its priesthood by angelic ministration, the coming forth of the Book of Mormon, the proclamation of the restoration of Israel and Judah, the overthrow of mystery Babylon and the hour of God's judgment. The sixth dispensation embraces the second and glorious advent of Christ, also his personal and universal reign over all the earth, the speedy resurrection of the just and the translation of living Saints, the redemption of the heathen nations and those who have died without law, the renovation, beautifying and progression of our earth, the overthrow of Gentilism and all manner of abomination, the triumph and perpetual prevalence of the kingdom of God—and all this as set forth by the Savior and by ancient and modern prophets. In the fifth dispensation there is and is to be blended all the keys and powers and priesthood, and spiritual and temporal excellences found in all the preceding dispensations, and much more. The seventh dispensation is to embrace the finishing of Christ's redemptive work, the closing of the Millennial age, the introduction of the general judgment, the creation of a new heavens and a new earth and bringing them up into Celestial glory—the full and final glory and perfection of the church of the first born—where God and Christ are, the Saints to reign and rule and glorify God and his Christ and enjoy them and their works forever and forever.

The five dispensations in which a ministry are to be specially called to introduce and carry forward the work of the Lord in building up his kingdom, are set forth in the teachings of Jesus as follows:

"For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them: go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the

sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive."—Matt. 20:1-7.

Bear in mind that the present is "the eleventh hour" dispensation as set forth by revelation given in October, 1830:

"For verily, verily I say unto you, that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and a perverse generation: for behold the field is white already to harvest; and it is the eleventh hour, and for the last time that I shall call laborers into my vineyard. And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds."—D. C. 32:1.

Ezekiel in vision saw "as it were a wheel in the middle of a wheel," and so we may see within the seven general dispensations under consideration other, but lesser, cognate and allied dispensations such as those committed to Enoch, to Melchisedec, to Abraham, to Joseph, to David and Solomon, to Ezra and Nehemiah, to Jeremiah, to Jesus and John the Baptist, to Paul and Barnabas, to John the Revelator, to Lehi and Nephi, to Mormon and Moroni, to Joseph the Seer, &c., &c.

Such are our views in brief, relative to the dispensations committed and to be committed of God to man in the different ages of the world, past, present, and future. We want the truth, the whole truth, and nothing but the truth, touching these matters.

### Mothers' Home Column.

EDITED BY SISTER "FRANCES."

"The world sits at the feet of Christ,  
Unknowing, blind and unconsoled;  
It yet shall touch his garment's fold,  
And feel the heavenly Alchemist  
Transform its very dust to gold."

#### THE PASSING YEAR.

FOR the second time since the "Home Column" was called into existence we are about to extend the parting hand to the old, and the smile of welcome to the new year. It is always a convenient time for retrospection, for the summing up of the various events contained in the record of the three hundred and sixty-five days, which are as the leaves of time added to the volume of eternity. To-night, however, our thoughts are led further back than this brief cycle, and the soul in its expansion reaches out beyond the thought of self and embraces in its far reaching stretch the world at large—our Father's great family; and in the light of the past and present glans from the harvest field stray sheaves left here and there by the reaper time, and binding them together, presents them for the consideration of all who are engaged in the glorious gospel work of the latter day.

In the editorial columns of a western paper there recently appeared what the editor intended should be considered a very fair criticism upon Mormonism, and the results growing out of its teachings upon its disciples, and he concludes this criticism

in the following words: "Whatever else may be said of it, it certainly is not keeping pace with the steps of Christianity." Let us, as Saints, tonight pause and search diligently to see if indeed this is true. Firmer than the everlasting hills of granite is the foundation laid for the Saints of the most high God in the volume of his word. Straight is the gate and narrow is the way just at the entrance of the arena upon which the Christian conflicts begins. Patient continuance in well doing marks every milestone upon the road; and the grand landmarks, like lamps of blazing light to guide our feet in the one way, are two, and these two must agree—the law and the testimony. "The race is not always to the swift, neither the battle to the strong," and none will be crowned victors who have not striven lawfully.

Eighteen hundred years ago, Christ left upon the earth material for fully organizing his church, and after his departure (according to his promise), the Comforter was sent and the church organized. Time passed on, and in a few brief centuries there was left but a dead form of worship in the hands of a corrupt ministry, who denied the power of the gospel and held only to this dead form of godliness. Century after century rolled away, but the darkness only became more impenetrable, and Christianity (falsely so-called) became a monster more terrible than a wild beast of the forest. In her name was perpetrated crimes to make heaven and angels weep.

In the midst of this terrible darkness there broke upon the world the first faint rays of the coming morning, and with shouts of gladness men hailed the reformation of Martin Luther and those who followed him in this grand preparatory work. The reformation began about the year 1519, and from that time forward men of the most gigantic intellect, of education the most liberal and zeal unbounded, threw all their energies into the work of finding this straight gate opening into the narrow way of life and salvation, with what results we propose to briefly notice.

In the year 1830 the church of Jesus Christ was organized, and men having authority from God, were sent out to preach the gospel. To this gospel of the Son of God the world gave the name of Mormonism, and now claim that it is not keeping pace with the steps of Christianity. When the elders of the church first went forth bearing with them the seal of their authority, they found themselves arrayed against every creed, every form of doctrine held or practiced by the churches of the day calling themselves followers of Christ. Upon one hand were ministers telling their congregations, that "hell was paved with infants not a span long," condemned to the fires of endless torment that a just God might be gloried in the works of his creation; and while another minister would endeavor to refute this as not being compatible with the love and justice of God, they would both join hands most cordially in sending to everlasting punishment the heathen because they had not obeyed a gospel which they had never heard, or accepted a Savior whose existence was to them unknown. Mark it, this is the Christianity with the steps of which Mormonism is not keeping pace!

Again, God long ago made choice of a family who afterwards became a nation. To Abraham was the promise given that through this family all the nations of the earth should be blessed, and

it was for this purpose that they were chosen. It had suited Christianity however to cast out the heirs of promise. The Jews were welcome to all the curses pronounced upon them, while the "wild olive" grafts would appropriate all the blessings; and Jerusalem, which was to be builded upon her own heap, they had transferred to realms beyond the bounds of time and space, saying virtually that God had failed to perform what he had sworn to do. This is another phase of the Christianity with the steps of which Mormonism is not keeping pace!

Again; honorable men of the earth, men who have been true in every sense to their social and domestic relations, loyal to their government, and ever mindful of the claims of humanity upon them as fellow beings, are by this same Christianity condemned to the endless torments of the same place prepared for the punishment of the vilest of the vile—men stained and steeped in guilt and crime, very fiends of wickedness, who by their acts have disgraced their kind. Here is the Christianity with which the steps of Mormonism are not keeping pace!

Again, with the recorded testimony of men, angels, and Christ himself to the contrary, they did not believe in his second coming; but above all, with infidelity challenging them upon every hand, they did not dare say, "He that doeth the Father's will shall know of the doctrine." Over three hundred years from the beginning of the reformation, and yet not one who dare declare to the scoffing world the parting promise of Christ, "These signs shall follow them that believe," though the scorner pressed them never so sore; and thus we find the Christianity with the steps of which Mormonism is not keeping pace.

(To be continued.)

HOME COLUMN MISSIONARY FUND.

Sr. Clara Craig, Columbus, Kan. ....	75
Sr. Mary Gillespie, Kirtland, O. ....	00
Sr. Christina Edwards, Deckerville, Mich. .	35
Sr. Anna Kemp, Tabor Iowa. ....	50
Sr. Less Lanning, Busby, Kan. ....	45
Sr. S. E. Outhwait and daughter, Cedar Rapids, Nebraska. ....	60
Sr. Belle Pickle and children, Antigo, Wis. .	00
Sr. Amy Dempster, Plano, Ills. ....	25
Sr. R. C. Wilcox, Milo, Kan. ....	50
Sr. Ida Putnam, Oakland, Cal. ....	00
Sr. Susan C. Lance, Harper, Mo. ....	50
Bro. Robert O. Booth, Lamoni, Iowa. ....	45
Sr. Lizzie Bergersen, Campus, Ill. ....	00
A sister, Boston, Mass. ....	25
Sr. E. W., Lamoni, Iowa. ....	50
Sr. Sarah A. Goss, Scottsville Ind. ....	25
A sister, Lorain, Ohio. ....	25
Sr. Isabelle Skinner, Grizzly Flats, Cal. . .	00
Annie Pankonin, Louisville, Neb. ....	50
Annie C. Anderson, Wirt, Iowa. ....	50
Joan Moses, Dawson, Iowa. ....	50

LAMONI, Iowa, December 14th.

MONTROSE, Iowa, Nov. 8th.

Dear Sister Frances:—My heart is in this work, and I try to do with my might whatever my hands find to do. I don't see that it is necessary that all should be teachers, for we can all teach by example in the little home circle, if no farther. I am one who thinks that "As the twig is bent the tree is inclined." If we teach our little ones the pure principles of the gospel while they are young and their hearts are tender, as their minds expand and they are capable of understanding more of the doctrine of Christ, they will learn to love the gospel for the gospel's sake, and not simply because father and mother

believed it. It is time that all who love the appearing of our Lord should be about our Father's business, and be willing to sacrifice the vain things of this world, that we may the better be able to help roll on this glorious work that we profess to love. When I see and hear my brothers, and especially my sisters, saying, "Oh, I wish I could do something to help roll on this work; but the Lord does not require more of us than we can do, and I have nothing to give," and at the same time see them using that which the Lord says is not good for man (and I believe he meant woman as well as man), and indulging in all the luxuries, and in rare instances the follies and vanities of this world, I often wonder if the Lord intended that the elders and their families were to do all the sacrificing and then receive the same glory as those that never gave up a wish if they have the wherewith to gratify it? I think not; for the word teaches me we shall all be rewarded according to the deeds done in the body, and not alone for the desires we may have.

Ever praying for the welfare of Zion, I am, in gospel bonds,

Your sister

RUTH A. TURNER.

MASS, VICTORIA, Australia,

September 20th.

Dear Home Column:—I feel it my duty, as well as a pleasure, to testify how greatly I have been benefitted since obeying the gospel as taught by the elders of Jesus Christ's church. My husband and I were baptized a short time ago by Bro. Burton; and although our lives have been happy together, the peace and joy we now experience is "unspeakable." Like a great many others, we were told all sorts of tales regarding Joseph Smith, some good and some bad; but we could not condemn Joseph Smith, for we knew not whether we heard truth or falsehood. One thing we did know, that the gospel was preached more fully by Elder Burton than we ever heard before; so we obeyed. Soon after the laying on of hands, the Spirit revealed to us that Joseph Smith was a prophet; also that the Book of Mormon was true, (we had not then read it). We have not now the slightest doubt in our minds regarding either. I wish I could tell to all the world the happy, peaceful feeling I have had these three months. Peace, I have all my life longed for; and have, so often! prayed God would "lead me in his way of truth, and show me his salvation." After baptism and the laying on of hands, for a week I could scarcely eat or sleep. My only want seemed to be for more righteousness. With wishes that we ever be faithful.

In gospel bonds,

Sister ISABELLA EMMERSON.

QUEENSFERRY, Australia, Oct. 28th.

Dear Sisters:—I assure you it is a joyful day for us when the American mail arrives. It is hard to tell whether we are most anxious to hear from our dear children and friends, or our beloved Zion. You each know how eagerly you look forward for your *Heralds* and *Hopes* even when you get them every week; now imagine four weeks of entire silence, and then think what a feast they would be to you. I have no words to express my appreciation of them, or the benefit derived from them, imparting as they do such spiritual food that strengthens and cheers us in our onward march over the rugged paths that leads to the eternal city.

We rejoice in the rapid progress of the work in the far off home land; that darkness and error are fast giving way before the light of gospel truth, and that many sheaves are being gathered in. With each new number comes new thoughts also, showing a continual increase of wisdom and knowledge.

It has been truly said by more than one, that the *Herald* contains the best reading matter of any periodical in the world. While we rejoice that it is so, I also realize that it is just as it should be; for is there another organized body on earth whose head is Christ? and to whom the channel of communication between heaven and earth is open in the same manner? Not only that each individual may draw from the source of all wisdom according to his need, but more than that, Christ being the head, supervises the whole body and will prompt those who hold positions of trust and responsibility to give the timely admonition, instruction or warning.

Though all may not have been called by immediate revelation to fill those positions, their being chosen by those who were, constitutes them Christ's acknowledged channels; and from the very fact that the "Home Column" has been as sister Ida Layton wrote me, "like a mirror in which we saw our faults reflected, as well as the instruction we most needed," is testimony that it is recognized of the Lord; and he seeing the work for which it was assigned, and knowing the needs of all, is it any thing strange that those for whom this department was calculated should find therein just what is most needed? No; that should not be strange to us, but ought rather to be strange if we lost sight of that fact and thereby failed to receive the benefit which the Supreme Director placed in our way to receive.

If this is true of the lesser channels through which Christ operates, how much more so of the greater?

How gloriously this work might roll on if we always kept the thought before us, that, *Christ* is the living head of the church. We all profess to believe this; yea, even to *know* that this is the work of God; then let us look well at the above sentence, "Christ the living head." If he is, is he not acting in that capacity? and if so, will he ever fail to direct the affairs of his kingdom rightly? If we all acted upon this knowledge, what unbounded confidence we would have in all the acts of the officers that Christ has set in his church! What a tower of strength it would be to many in the trying reasons through which the church has to pass! And yet this would not be putting our trust in *man*, but in *Christ*, as efficiently filling the office he holds. "God works in a mysterious way" to bring about his purposes, and these mysterious ways often cause alarm because not understood by all; and the friendly voice saying, "It is I, be not afraid," is not recognized till after the storm has passed. Still we as a body confess ourselves to be yet imperfect—not altogether come to a knowledge of the truth, as it is in Christ Jesus—therefore we not only need all the helps that God has set in the church for the purpose of bringing about this knowledge, but are liable to be brought in contact with much that we do not understand, or with thoughts and opinions that differ from our own, or even some things that we might feel that we could have got along better without. But because such was not beneficial to me, am I to say it ought not to be? If I did would it not be equivalent to saying

Christ has given up the oversight of his church? Should I not rather remember that there are many members in the body, and that each one differs from the other, and that every other member must receive their portion as well as I; and when I find that which I may not appreciate, or what might grieve me, know of a surety that it is for the benefit of some one, or for a wise purpose, so long as Christ is the head of the church.

Who does not have perfect confidence that a general will direct and control all who are under him on the field of battle? and should we repose more confidence in man than in the great captain of our salvation? Would he be less vigilant than man? Let us cast our doubts and fears to the wind, and move forward with a faith consistent with our profession; then, though darkness and tempest be round about us, above all we will hear the cheering words, "It is I, be not afraid."

SISTER EMMA.

BASS, Western Port,

Victoria, Australia, Oct. 16th.

*Dear Home Column*.—What an amount of good we derive from the sisters' letters. Those of us who are scattered and have not the privilege of hearing the elders preach can get quite a "feast" from the "Home Column." As I have not the advantage of going to meeting, sometimes I feel that I should like very much to go, then I take a *Herald* instead; and it makes no difference how often I have read it before, it always seems new and refreshing. The more I read them the more I love them. What a glorious work this latter day work is! How thankful we feel and how privileged we feel for ever hearing and obeying the gospel in this far away part of the Lord's vineyard, (the fullness of the gospel). We may have crosses and trials, they are as nothing compared to the hope which is within us. Every day I try and be more faithful. And I pray I may never bring reproach upon this church of Jesus Christ for I know it is true. Dear sisters, let us keep our lamps trimmed and burning. Let our light shine so others seeing our good works may glorify our Father in heaven. We in Australia are just over a very wet winter, and to me never has a spring seemed so bright, nor have Sabbath days ever had such a charm. We are expecting to see brother and sister Burton here very soon, and need I say how welcome they are? Saints can understand the union of spirits. Bro. Burton is kept so busy we do not see him as often as we would like to. And sister Burton finds time to write us good encouraging letters. It seems too much to expect of her; but the letters are so good we cannot help feeling selfish. We are looking forward with gladness to Bro. and Sr. T. W. Smith's arrival. May God help us all to keep faithful and do all that he has commanded us.

SISTER ISABELL.

Happiness depends far less upon the external circumstances that surround us than it does upon the condition of our own minds. The main sources thereof are within us, and not without. Many a man is happier in his poverty than a king on his throne, or a millionaire in all his luxury. It is a great mistake to judge of the comparative happiness of men by the difference in their outward condition.

Epicurus says "gratitude is a virtue that has commonly profit annexed to it." And where is the virtue, say I, that has not? But still the virtue is to be valued for itself, and not for the profit that attends it.

## Correspondence.

HORNING'S MILLS, Ont., Dec. 12th.

*Brother Joseph*.—I herewith send you a clipping from the "Canadian Live-Stock and Farm Journal" for November, 1887, entitled "Who did Sin." It is only one of the many hundreds of similar cases where the fair sons and daughters of earth are doomed to suffer, in consequence of the direful bane of intemperance. When reading this piece, my heart was led out in tender sympathy towards the care-worn, grief-stricken wives and children of those inhumane wretches who daily spend their scanty earnings for this "fire-water" of his Satanic Majesty, leaving home—wife and children—bowed down with earth's care and gloom, dragging out a miserable existence, with little clothing to warm their body or bread to satisfy their hunger. O! my heart yearns for such; and for their deliverance methinks every elder of "latter day Israel" should lift their voice, and work with their might until the accursed hydra-headed monster, Intemperance, is banished from the homes of America's sons of toil. But some will say, "Prohibition! prohibition! No, no; a compulsory reformation is of no merit to those who daily crave the stimulus of Alcoholic beverages." While this, possibly may be true in regard to the drunken sot, yet would it not benefit his family, as well as society at large? Would those heart-pangs in American homes, caused by the inhuman acts of the inebriate, still exist? Would the disgrace of a drunken father still cluster around the soul, blasting the hopes and withering the minds of the young? Let each one answer, and then ask themselves the question, How can I pray "Thy will be done on earth as it is done in heaven," and then go to the "polls" and vote to uphold and sustain the liquor traffic!

WILLARD J. SMITH.

### O, THE SHAME OF IT!

At a meeting of the Womans' Christian Temperance Union, in Plano a few evenings ago, the gentleman who addressed the large and appreciative audience took for his subject: "Thy slain men are not slain with the sword nor dead in battle" and "O the shame of it!" He eloquently portrayed the noble sacrifices made by our brave boys in blue who left all the endearments of home and friends to fight for the honor of the stars and stripes to whose memory we rightly pay tribute and with grateful hearts scatter fragrant flowers o'er their honored graves; and then in contrast he presented the dark and woeful spectacle of the wretched home, the stricken hearts, the drunkard's miserable life, it beginning and its end; and "O, the Shame of it!"

The speaker, evidently believes in trying to lift up his fellowmen degraded by the intoxicating cup to a sober life. Among the many important themes that ought to interest everyone is the relation of the liquor and tobacco traffic to women and home; and we remember that Bro. Joseph stated at a temperance meeting a few years ago that the tobacco evil is as much to be avoided as the liquor; and we are glad that he dares to be among the number to strike with the broadaxe of truth strong, vigorous blows into the roots of the tree Intemperance, "that has been nursed and protected till its poisonous and vile branches, alcohol and tobacco, now spread all

over our beautiful land of America." To those who believe in keeping the word of wisdom it is a sad sight to see young Saints defiling themselves with these evils; and a sadder one to witness them among the older ones who profess to know better. It has been discovered that cigarette smoking is very dangerous. A boy of eleven years died lately in Chicago after using the weed about ten months. He had been forbidden the use of tobacco but he managed to smoke a half dozen cigarettes almost daily and one day while playing with his companions he became dizzy, fell to the pavement and shortly afterward expired.

A day or two ago a Mr. Lyman was found insane by a jury and his insanity declared by physicians to have been superinduced by excessive smoking. Even ministers as well as lay members are victims to this much dreaded habit. But we have reasons to be thankful that Temperance has its strong advocates and the names of such men as Dr Haddock and Col. Blackford who with their armor on lately lost their lives while they were engaged in this reform, will be remembered with honor and respect; but their enemies who now declare that when Christ turned water into wine at the marriage feast, he set the seal of approval on its use (?) by so doing, and avow that the time has come when their personal liberty is invaded and the sacrament can not be observed without a permit from the board of supervisors!—the names of these men will be forgotten, or mentioned only with shame and contempt.

We are pleased to read in the *Herald* that the conclusion of the writer of "Shall the Saints Vote?" is that they may and should vote intelligently for the best measures and the best men. A worn-out sophism is "You can not legislate men into sound morality."

A sister asks, "How can any one spend money for wine or strong drink or tobacco and say, 'I have nothing to pay into the Lord's treasury?'" Were there no urgent calls for material aid in church work, or charitable work at home, the money spent so freely by some for liquor and tobacco might be better applied by sending corn to the starving Lamanites in Arizona who are now suffering in hunger and destitution and driven to despair and crime, or to the millions of Chinese who are at this present time homeless and starving in consequence of the awful floods and destruction of their cities. "Bread! bread!" is their cry, while in the bitter cold weather they hover together stunned, hungry, and dejected, "without a rag to wear, or a morsel of food."

Some of our statesmen would encourage the general use of tobacco so heartily as to urge that the tax upon it be repealed at once, even before the Christmas holidays, as it would materially lessen the price of the article to consumers, and they say tobacco to millions of men is both a luxury and necessity!

It was published lately that of the \$10,000 Congress appropriated to entertain the late international Medical Congress in Washington \$6,000, is said to have been spent for liquor. But Dr. Talmage says that "the meanest thing for a man to do is to discourse about an evil without pointing a way to have it remedied;" and as Saints is not this a good remedy for these evils if they exist among us,—to encourage by our influence and example a life in accordance with the principles of the gospel as contained in the Bible, the Book of Mormon and the Book of Doctrine

and Covenants. Another good remedy is to vote as we pray.

When hearing not long since concerning one of our sisters whose desire was to lift up her voice in behalf of fallen humanity and to aid in the temperance work, but was prevented from so doing, we felt that her efforts were unappreciated; but we ought not to be discouraged, but humbly to toil on and contend earnestly, and we shall surely win at the end of the race. Some were quite indignant in this instance but their indignation did not reach that of the Barnstable Mayor and Corporation who on "Mayor's Sunday," being denied the honor of the Vicar's company on going to church, and of being saluted with the national anthem by the organist, passed a vote of censure on the Vicar and called him by "bad names."

Truly, the gospel is all powerful to save; but so long as in our churches throughout the land we find many of our fellow travellers so unfortunate as to be the pitiable objects of the temperance workers' help and solicitude, how can we look with indifference upon their worthy labors and close our doors against them.

"The hosts of war are come,  
Ye temperance soldiers arm.  
To meet and conquer old King Rum;  
Ring out the loud alarm!

King Rum is on the watch,  
His legions pushing on;  
And active in the onward march  
Is Colonel Demi-John.

To meet them on the way  
And beat the advancing foe,  
We'll keep in front of our array  
Our gallant Captain, No!

We'll draw the sword of faith,  
Our General's Truth and Right,  
We'll stoutly guard our every path  
And win the glorious fight.

And when the fight is won  
Our armor we'll lay by;  
And give the praise of victory  
To Him who reigns on high."

Impromptu lines by Joseph Smith and sung by the Saints' Choir at a Womens' Christian Temperance Union meeting in Plano. Tune, "Haras."  
ABBIE A. HORTON.

HORNING'S MILLS, Ont. Dec. 13th.

*Bro. W. W. Blair:*—I have been and am as active as usual, which is all the time. Have made a new opening of late and had a young priest with me to whom I left the baptizing of five on the 5th inst., and while in that region we preached in a radius of twelve miles, in different places, using school and private houses with good and increasing interest. I expect to learn of more being baptized in due time. Bro. W. J. Smith will go there in a few days. I go to make other new openings and let them follow up and keep the work moving along. I have often been under numerous and urgent invitations since I have been in the field during the past ten years, but I never saw or heard such demands as at the present time. Of course we have the usual amount of opposition, but we take that as a matter of course. The greatest opposition comes from the misunderstanding of the people in regard to the difference between Brighamism and the Church of Jesus Christ. The Book of Mormon is well received wherever I have yet presented it. I always feel exceeding liberty when presenting it, and the gladness of heart and light with the liberty, is to me an evidence of its divinity. I

am feeling exceedingly well in spirit and in bodily health, and hope that you and Bro. Joseph, with all of God's servants, may be granted strength for the work of the Lord.

Yours in the bonds of the gospel,  
J. A. MCINTOSH.

CLEVELAND, IOWA, Dec. 17th.

*Bro. W. W. Blair:*—I pen a few lines to let you know how the church is getting along here. Your preaching and that of Joseph has had good effect upon the people. The Saints are strengthened in the work of God. If time will permit Bro. Joseph to call here on his way west, we would like to have him stay with us a day or two, and the world's people want to hear him preach. Isaac Phillips and Thos. W. Williams will be ordained priests to-morrow. They are promising men, and I think both will make good workers in the church.

Yours,  
JNO. WATKINS.

LONDON, Ont., Dec. 12th.

*Bro. Joseph:* It fills my heart with gladness to read the testimonies from my brethren in the *Herald*, and with permission I will add one in which the power of God was made manifest in my behalf. During the winter of 1884 I attended some lectures delivered by brothers J. A. McIntosh and R. C. Evans. It was my first visit to the L. D. S. Church, and the result was that on the 24th of April, 1884, my daughter and I were led into the waters of baptism by Bro. R. C. Evans, and the following July I had the pleasure of seeing Bro. Evans lead my wife into the same. We were confirmed by Bro. George Mottashed. I have never regretted the day I made the start to serve my God, for he has proved a kind, loving father to me, ever ready to help and comfort and keep in times of sorrow and affliction, which I have proved to my own satisfaction. He has fed me with that heavenly food that has filled my hungry soul, and has made me rejoice by the enkindling influence of his holy spirit. Unworthy as I have been, I can say as did Bro. Paul, of sinners I have been a chief. Thanks be to my Lord, he "came to save sinners." What I regret most is, that I have not lived up to my privileges at all times; nevertheless God has blessed me with health and strength and steady employment, so much so that I have not lost one day's pay in five years.

Can I say I *know* this work is of God? Yes; if I know I live, I know it to be the power of God to my soul's salvation. I know the signs follow the believer. I have seen the sick healed and the power of God made manifest in divers ways, and the power of the devil also. As for myself, let me say, and give God the honor and glory, in November 1886 I sprained my back, lifting some iron. I went home and sent for Elders Mottashed and Howlett, and during their administration I was told that I should bear this as a testimony before the world; and when the elders took their hands off my head, I stood up, healed. One week after, while unloading a rail road wagon, a barrel of varnish weighing 400 pounds fell on one of my feet and left it in a bad condition. I was sent home, and the same elders were sent for and administered to me. The pain ceased, I used the oil, and in two weeks I was back to work. My shop mates were astonished at me for not having a doctor. Prior to that I made a covenant with God that for the remain-

der of my life I would call on him for my heavenly physician, and true to his promise he has been that unto me, for which I thank him.

I hope to stay on the gospel ship, serve God and have part in the first resurrection, dwell with the redeemed out of every nation and meet with some of my loved ones that have been called home and are waiting and watching at that beautiful gate which I hope by the help of God to enter and meet my brethren and sisters there to part no more. In the past I have longed to be there; but I must wait till my Lord shall call. I love to read the different letters in the *Herald* from my brethren who are out in the field and learn of God's blessings attending their labors. May he crown their labors with success, comfort, strengthen and cheer them, and enable them to stand the many trying scenes and difficulties of this unfriendly world. They are mostly strangers to me by sight, but not by the gospel.

Yours,

WILLIAM CORBETT.

UNDERWOOD, Iowa, Dec. 14th.

*Brothers Joseph and William:*—I have been holding a series of meetings at this place, have had good liberty and freedom of the Spirit. The people are very interested; have baptized five and hope for others soon. The Saints are feeling well, and they have good testimony of God's love and favor for them. At our confirmation meeting the good Spirit was present in power—a very few dry eyes in the house.

Yours truly,

J. C. FOSS.

SAND RUN, Ohio, Dec. 16th.

*Bro. Joseph:*—I have been a reader of the *Herald* for eight years, and could not think of being a Latter Day Saint and not take it. The many good letters from the elders in the field, and those in the sisters "Home Column," are very good. I am greatly encouraged by reading the testimonies of the noble band of workers in this great latter day work. Since the April conference I have been laboring to the best of my ability; have been at Sand Run for four weeks. The United Brethren were using the school-house, and continued their effort for two weeks after I came. But I was not idling my time away. I managed to get the use of the house three times, while their meetings were going on, and also preached at the house of Bro. and Sr. Hannah a few times, and went from house to house, sowing the good seed of the kingdom. Some of their best members united with us before they closed their meetings. The conduct of the preacher in charge made friends for the truth. I have baptized twelve, and others are near the kingdom. Nine of the twelve are heads of families. The friends at Barber Hill, a town of 400 or 500 inhabitants, desired to hear "this new doctrine" so-called. There are two churches there; one is Methodist, the other Christian. The Christian church was open for us. They said they were not sectarian, and had no fears, for they believed the gospel. But after hearing they weakened, and said if I continued my meetings they feared their class would be divided; so I had to step down and out, leaving many good listeners. I therefore continued at Sand Run, and will stay a few days longer. I do not think it wise to spend time and money traveling from place to place when there is any prospect of doing good by a continued effort where one is already at

work. There are fourteen Saints here. Others I think will obey. Those who have obeyed are rejoicing in the restored gospel. The Saints are very anxious to see the good work go on. There is a good people here. May the good Father bless them all. I am feeling well in the work; have good health and good liberty to declare the word.

Dec. 19th.—Have baptized two more, both heads of families. The United Brethren preacher tried to give the Saints "a send off" on new revelation. After his effort at three p. m., I invited the congregation to come out at 7 p. m., told them I had something to say that I desired them to hear. The house was well filled with good listeners. Text, "other sheep I have, which are not of this fold." Spoke of the sealed book, and had splendid liberty. To God be all the glory

T. J. BEATTY.

SAGUACHE, Colo., Dec. 14th.

*Joseph Smith, Dear Sir:*—I have recently been baptized in the Advent faith and have consequently been reading the Scriptures a good deal, and I find there is one thing they do not have much to say about, and that is, "laying on of hands" and receiving the baptism of the Holy Ghost and fire. I find they do not speak in tongues, and I believe the have not the gifts that I have heard your people have. I have never known but one of your people, a lady living at this place. I have talked a great deal with her on the subject, and from what I can learn from the Bible, I believe it is necessary for the laying on of hands to receive the Holy Ghost before the gifts will be given. The Adventists think by strictly living up to God's commandments the gifts will be restored to us. They also believe the seventh day is the Sabbath.

Mrs. Shoults, one of the Saints, is quite anxious that I should investigate your faith before I join any church, and indeed I am going to do the best I can. I have never read any of your works, and have never heard any of your sermons. I think it would be advisable if you had any elders desiring new fields, to send some here, as this would be a good place, for quite a good many have become interested in your faith through Mrs. Shoults. We would do the best we can to make it pleasant for one of your elders—or two I suppose would be best. I suppose you are a people that are trying to do all you can to save sinners. If so, I could advise no better place than this to work in. I myself am very anxious to hear some of your elders talk on what has become the most interesting subject to me.

Hoping that my questions will be satisfactorily answered, I am very respectfully,

MRS. F. J. HARTMAN.

LONG REACH, W. Va., Dec. 17th.

*Dear Herald:* I am a constant reader of your columns, from which I derive much benefit and encouragement. I am alone here in regard to the church. I am intending to go west in the spring, but have not decided where. I will be glad to have any of the *Herald* readers correspond with me in regard to the country; either in Iowa, Nebraska, or Missouri. I am teaching school here, am twenty-five years old, have no family except my wife; will have saved about three or four hundred dollars; and I desire to locate in the west where I can make a living and ultimately secure a home, I am willing to fol-

low any honorable vocation: either teaching, clerking or farming; having had experience in several different kinds of employment. I expect to leave here in March next. With love to all the Saints, I remain yours in the hope that the gospel affords to the obedient.

O. J. TARY.

YORK, Neb., Dec. 11th.

*Editor Joseph Smith:*—Some cute philosopher has said that it is unwise to quarrel with an editor through his own columns or a barber while he is shaving you, as both alike have you at a disadvantage. Realizing the truth of this I approach very cautiously with the following paragraphs:

In the leading editorial of the *Saints' Herald* dated December 10th, 1887, you say that "in 1864 Isaac Sheen had a number of the earlier issues, including number one, reprinted." That statement I know to be true, and that they were printed with the consent of Bishop Rogers, who was recognized as the financial head of the *Herald* Office. At that time there was a demand for the early numbers and this effort was made to supply the current and future demand expected without regard to any particular article contained therein.

You made the statement that Isaac Sheen did not "unite with the church until the early part of the year 1844, at Philadelphia." The truth is he was baptized by Erastus Snow in Philadelphia three years earlier—early in 1841, and very shortly thereafter he went to Kirtland, where in May of that year he married a sister of Almon Babbitt. Early in 1843 he removed to Macedonia, Hancock county, Illinois, and bore arms with other valiant Mormons during the excitement previous to Joseph's death. (In proof of some of these statements see obituary notice in *Herald*, April, 1874.)

I am thoroughly conversant with the public writings of Elder Sheen, and in none of them did he ever pretend to be "commissioned to confess for Joseph;" on the other hand he used his means, time and whatever ability he possessed in upbuilding the name and glory of him he called "The Martyr" and also proclaimed loud and long "the Lineal Heir."

Elder Sheen was not much given to relying upon "the statements made by Brigham Young." You say the statement of Brigham Young in regard to the burning of the celestial revelation "was made in Salt Lake City, August 29th, 1852." Elder Sheen *could not* have been cognizant of that statement on September 20th, 1852, the date of his letter to the *Saturday Evening Post*, a literary paper published in Philadelphia. That letter was written in Cincinnati. There were no telephone connections with Salt Lake City at that time, no railroad to St. Louis or St. Joseph, and if such a thing as a telegraphic connection existed between Cincinnati and the frontier towns newspapers of about that time fail to show it. It required from five to six weeks' time to communicate between the two points in consideration. Twenty-two days after Brigham made his statement Isaac Sheen wrote his letter for a Philadelphia paper and not "a Cincinnati paper," as you wrote "without knowledge, and upon insufficient evidence."

As Bro. Joseph said, I have "been waiting for a long time" to reply to the assertion made by you in the *Herald* of June 11th, 1887, that "the matter for the first issue of the *Herald* should

have passed through their (the publishing committee's) inspection, but did not—but upon further reflection I will await the answer of W. W. Blair to a question put to him pointedly by Isaac Sheen in a meeting or council held by "the heads of the church" at Bishop Rogers' in the spring of 1866, if I mistake not the year. That question demanded an answer, yea or nay, will Elder Blair answer?

"The spirit" would have me add further in regard to William Marks, but as I am not assured that I have not already trespassed too far in thus approaching the editorial throne of the *Herald*, I refrain.

JOHN K. SHEEN.

SHULLSBURG, Wis., Nov. 16th.

Bro. David Dancer:—I mean to take the *Herald* as long as I live. I have taken it a great many years. It is all the preacher I have, and it is a good one, too. I don't know how I would live without it, for there are no Saints here but me. I have lent the *Herald* to my neighbors, and they say they like it well, and if an elder comes they will go to hear him. I am seventy-two years old on Christmas.

Your sister in Christ,

SUSAN MATTHEWS.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE GOSPEL FAITH.

"FOR I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith."—Rom. 1:16, 17. This statement of the apostle conveys the idea that all the benefits derived from the gospel, are dependent upon the exercise of *faith* in it; and it at once presents the thought of its *infinite* importance, hence the gospel becomes "the power of God unto salvation, to every one that believeth."

Faith is defined as "the substance"—or, as we prefer, it being a better translation—"assurance of things hoped for, the evidence of things not seen."—Heb. 11:1. If, then, the relationship of faith and testimony is so close, it seems reasonable to conclude that faith is dependent on "evidence" for its existence and exercise; and further, that the nature and power of faith partake of the nature and character of the testimony which begets it. Faith in man, or any human enterprise would be produced by human testimony; while faith in the divine purpose, is the outgrowth of divine testimony. In harmony herewith we read: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your *faith* should not stand in the wisdom of men, but in the *power* of God." So wrote Paul when bearing to the Corinthians the testimony of God."—1 Cor. 2:1-5.

The scriptures teach that "he that comes

to God must believe that he is, and that he is a *rewarder* of them that diligently seek him." But the question is asked; "How shall they believe in him of whom they have not heard?" (Heb. 11:6, Rom. 10:14), as if inspiration would seek to enforce on us the great truth that *faith is the result of credible evidence.*

It would seem from the texts cited that God is the *object* of gospel faith in the first instance. He proposes to deliver the perishing race of man from sin—the cause of all evil—and from its dominion and results, including death. Is he *able* to do this infinite wonder? He solemnly declares by his eternal power and Godhead, as exhibited in the vast universe of created worlds that he is able. He avers, by his immeasurable ability to diffuse the eternal principle of life into a dark, chaotic, lifeless world, producing order, law, light, intelligence, harmony, volation, joy, love, gratitude, peace and glory, that he *is* able to perform all that he has promised.

The testimony to the proposition,—“the gospel is the *power* of God unto salvation”—is therefore credible, and all worthy of faith in us. God has given an unexampled pledge of his love for poor, helpless humanity, and an unanswerable evidence of his willingness to save all to the uttermost, in the “free gift” of his only begotten son, who on his own part was wholly willing to “give himself a ransom for all,” to “taste death for every one,” and, in death’s own domain, waging war thereon, and coming from this the greatest and most renowned of all conflicts, most gloriously triumphant. Proof: “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world *through him might be saved.*”—Jno. 3:16, 17. “By grace are ye saved through faith.”

Christ, God’s son, by the perfection of his character, the divinity of his teachings, his unblemished example, unexcelled rules of moral life given to man, the most perfect revelator of God’s will, the chief medium of heavenly truth and light—the light of the gospel—He, too, is the object of the faith of the gospel. He came to “destroy him that had the power of death; that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage;” and having “led captive a multitude of captives,” he sits at the Father’s right hand, a *prince* of life, a royal Savior enrobed in divine glory.—Heb. chapters 1, 2. That God designed gospel faith to be produced in the human mind and heart, through the power of *testimony*, as heard with ears, and weighed by the mind—mental sense—is evident from the following: “The *law* of the Lord is perfect, converting the soul; the *testimony* of the Lord is sure, making wise the simple. The commandment of the Lord is pure, *enlightening* the eyes.”—Ps. 19:7, 8. “To the law and to the *testimony*; if they speak not according to *this word*, it is because there is no light in them.”—Isa 8:20. “And when there had

been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles *by my mouth should hear* the—word of the—gospel and believe.”—Acts 15:7. “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing and hearing by the word of God.—Rom. 10:14-17.

It is well to bear in mind that Peter and Paul, in the foregoing, are addressing those who had a goodly degree of gospel experience, at Jerusalem and at Rome, and, therefore, it is with the utmost propriety that to such Paul could say: “The word is nigh *thee*, even in thy mouth, and *in thy heart*, even the word of *faith* which we preach,” (Rom. 10:8), and not to barbarians who had never heard the gospel preached. Therefore, the modern theory taught by some that saving faith—gospel faith—comes to us in some *mysterious* way, other than the way divinely appointed—through hearing, receiving the gospel when it is authoritatively preached and testified—gets no support from this text.

Gospel faith being the foundation of personal righteousness, it is essential that we “have faith in God” by having full faith in his word. For it is written, “The just shall live by faith;” or, in other words, we live by the divine things believed. In a temporal view, we live by that which we eat and drink. But we can eat things that would destroy life; and is it not possible for us to believe, religiously, theories that, instead of saving, will destroy us? Is it not all essential, then, that our faith be founded on that which God has revealed in the gospel as being necessary to salvation? It is wise, then to believe, so far as the gospel is concerned, just what God says, and not men’s constructions on, or interpretations of what he says; for Jesus says. “He that heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock \* \* \* and it fell not; for it was founded upon a rock.”—Matt. 7:24, 25.

God’s word, as a basis of faith, seems to sustain the same relation, or a similar one at least, to our salvation, or to the spiritual economy, as the grain of wheat to the crop produced by it in the natural economy. For as the germ of life exists in the grain, so God also embodieth in his word—of the gospel—the germinal principles of eternal life. Thus the Savior, when discoursing on the philosophy of conversion, and the relation of the word of the gospel thereto, represents the word as such; “Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up; some fell upon stony

places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they were withered away. And some fell among thorns; and the thorns sprung up and choked them; but others fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold and some thirty-fold." Matt. 13: 3-8. Dear reader; these variously conditioned soils are here used by our Savior to represent the different classes of human hearts, dispositions and minds. You can easily tell to which class you belong, and whether the gospel fruit can be developed in you. Consider well your own disposition. You desire to be saved. Are you easily discouraged because, when you hear the gospel preached you do not understand it at once? Do you allow such considerations as "It is not popular!" "Will it interfere with my worldly prospects?" "Will I have a host of popular friends if I go on to learn my gospel duties and do them?" Do these thoughts discourage you? Remember, Satan works through these considerations, "and catcheth away that which was sown in his heart." Or, are you of those who hear, and receive the gospel gladly at first, but when opposition comes, or persecution, because of the word, do you get fearful, become offended and back out, and so fail to receive everlasting life? Or, are you of that class who hear, but because you are so busy looking after the things of this life, you have no time to attend to those things relating to the life to come? Or, are you willing to waive all these earthly considerations, making them secondary in order to hear, carefully study, seek to understand, and gladly obey with an honest heart the gospel of your salvation? If so, happy are you! Is it any wonder that Jesus, the Savior, who knew the hearts of all, when considering how few the hearts were, and are, represented by the "good ground," exclaimed, "Who hath ears to hear, let him hear,"—hear "the word of the kingdom." "Hear and your soul shall live."—Matt. 13: 3-19, 20, 22, 23.

It is evidently in the light of our proposition last stated that the following words of Jesus are to be understood: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." "For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak, and I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak."—John 6: 63; 12: 49, 50. God's word, God's commandments, then, as revealed in the gospel, contain the germs of eternal life. Did you ever seriously consider that your "life everlasting," and mine, are embraced in God's commandments—His words? Do you really think—I say think, for you can not really believe without evidence—that God has commanded anything non-essential? Can man make void the word of God by his traditions? Substitute therefor hu-

man precepts, and obtain eternal life by accepting such substituted precepts or human traditions? "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. 6: 7.

Our Father has so carefully guarded his holy word, and qualified his witnesses sent to bear testimony to "the word of the truth of the gospel," to that extent that it is plainly manifest he designed that faith of a like nature, should be produced in *all* who are willing to accept the testimony he gave, and that all his children should possess the same faith; that so far as the gospel of our salvation is concerned, all should see, understand, and believe it alike. God never sent his witnesses with a message of doubtful import; for a matter pertaining to our eternal welfare is of too great importance to be left in obscurity. Jesus said to the apostles: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."—Acts 1: 8, 9.

After these witnesses, who had about three years instruction from the divinely inspired lips of the Savior, and the "many infallible proofs" of His resurrection, and the qualifying, guiding, and knowledge-giving power of the Holy Spirit, should go forth into the world to deliver their testimony touching "the incorruptible" seed "of the word of God, which by the gospel is preached," "and that endures forever," (1 Peter, 1: 23-25), our Savior solemnly entreats his Father, saying: "Neither pray I for these [the apostles] alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—John 17: 20, 21.

Among the seven great, grand fundamental unities forming the basis of the gospel of Christ, taught by the Holy Ghost and named by the Apostle Paul in Ephesians, chapter fourth, it is emphatically declared that there is "one faith," as well as one spirit, one Lord, and one God. And it is just as consistent with gospel teaching to argue that there is more than one God taught therein, or more than one Christ the Savior, as that the gospel word teaches more than one faith. As well may we contend that a grain of wheat, while producing a head of wheat, would at the same time produce an ear of corn and a pepper pod. And furthermore, this same Paul to whom Christ personally appeared after his ascension to heaven, to constitute him a minister and a witness, and who learned the gospel from Christ by direct revelation, (Acts 26: 15, 16; Gal. 1: 11, 12), teaches us in that same Ephesian letter, that God, besides revealing the gospel in plainness, placed in the "one body,"—the church—official teachers of his word, for the express purpose of enabling all who desire to be saved on his proposed terms, to attain to the unity of the faith. (Eph.

4: 13). Now, from these considerations we feel to vindicate God, the Savior, and all inspired men—servants of God—also the Bible, from the charge of being the author of, or laying the basis for more than one system of gospel faith, or teaching more than one way of life. In fact, the scriptures forewarn us that when the idea should gain credence in the world that there is more than one gospel faith—more than the strait and narrow way that leads to life—it would be because such an idea would be advocated by false teachers, those teaching contrary to the truth: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Peter, 2: 1, 2. By this we are plainly informed that it is both "pernicious" and "damnable" to teach that God approves of more than the one gospel faith, or way of life. Also that such is man's—and not God's ways; and hence the old heresy so often offered as an apology for the numerous varieties of religious faiths, that "it matters not which of the many roads you take that leads to the mill, so you get there with good wheat." This is only a covering for the "damnable" character of the idea sought to be illustrated, forgetting the fact that "the wheat" is not raised on the road to the mill, but was all raised in the identical same way before it was ever started to mill on any road!

The foregoing considerations lead to a brief consideration of another prevalent and quite popular error in respect to faith, and that is, "It makes but little difference what we believe, religiously, just so we are sincere in it." If this be true in view of the religious condition of the world, then there is no need of any such thing as an infallible standard of religious faith and morals, for then any idea, or ideas that may occur to a man's mind, purporting to be religious, is acceptable to God. This is an indirect denial of the all-sufficiency of the Bible, unless the Bible is made to bend to the one thousand contradictory religious whims of men, and it is therefore a species of infidelity, and no wonder it is so popular. If this idea be true, everything religious is orthodox, and we are *all* evangelical! providing we are sincere!

If this popular error be true, then the thirty-nine articles, the longer or shorter catechism, and all or any of the Disciplines can be substituted for the Bible, and can, with sincerity be adopted in its stead, and yet demand the approbation and salvation of God. We can not be saved without sincerity; but sincerity alone will save no one. "The word of the truth of the gospel" is the only right basis of faith un to salvation, the only true foundation of a saving faith in Christ. (Eph. 1: 13). The "truth" only, will make us free from doubt, free from the bondage of sin, and free from religious darkness. To abide in it alone, will make us disciples of Christ indeed. For, "As he spoke these words, many

believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my words, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 30-32. Again: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."—Jas. 1: 18. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. . . . But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."—1 Peter 1: 23-25. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God."—John 3: 3. These scriptures, then, would lead us to reject the error, however popular, that "It matters but little what we believe; we will come out all right if we are only sincere." This popular theory is not true. It misleads, is deceptive, and is therefore "pernicious."

Gospel faith is of a nature to be increased, with the increase of testimony; and it is therefore progressive as our perceptions of gospel truth enlarge. Hence, the disciples, on one occasion, prayed: "Lord, increase our faith."—Luke, 17: 5. "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth."—2 Thes. 1: 3.

Gospel faith "works by love" and inspires those desirous of salvation with a sacred reverence for God. It creates in us a pure and undeviating love of his truth, and a righteous desire to keep and do all his holy commandments. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith that worketh by love."—Gal 5: 6. "Only let your conversation [conduct] be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving for the faith of the gospel."—Phil. 1: 27. John says: "He that saith, I know him, and keepeth not His commandments, is a liar, and the truth is not in him. But who-so keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him."—1 John 2: 4, 5. Jesus says: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14: 21.

St. James writes: "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness; and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only."—Jas. 2: 20-24.

Unless, then, we can be saved without being "justified," the doctrine of salvation by faith alone—without doing the "good works that God had before ordained that we should walk in them"—is false, and there is no salvation in it.

The evidence that God and men have, that a person has faith in God and believes the gospel of Christ, is that he willingly and gladly yields obedience to all the gospel requirements and strives to live by every word that proceedeth out of the mouth of God." The first work of faith, then, is to turn the mind and heart to God and his holy law—his statutes and commandments. "And the hand of the Lord was with them; and a great number believed, and turned unto the Lord." "For they themselves show of us what manner of entering in we had among you, and how ye turned to God from idols to serve the living and true God."—1 Thess. 1: 9.

And the second work of faith is to seek to understand, and then faithfully do all that God requires at our hands; for, the New Testament opens with the declaration: "Not every one that saith unto me, Lord Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7: 21. And it continues to enjoin on the race the duty of doing the divine commands, and finally concludes with this benediction: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22: 14.

The results of the exercise of this active, living, working faith in God and his word, have been the reception and enjoyment of the promised blessings of God by his children. A host of faithful worthies, friends of God, have enlightened the ages of the past and blessed their fellow men, by their unswerving confidence in God, and their unflinching faith in and obedience to his laws. Their lives were exalted examples of the law and its illustrious achievements and blessings, consequent upon their faith, and they exemplify what it is to enjoy the forgiveness of sins, and to stand justified and accepted with him, having the mysteries of the kingdom of heaven revealed to them, also to walk with God, and to realize in this life, by a foretaste, "the powers of the world to come," and to bask in the knowledge of God through the revelations of the Holy Ghost. The faith begotten in us, by the gospel, leads us to look and hope for just what God has promised, whether of blessings in this life, or of rewards and glory in the life to come; and as a logical consequence this would produce in all the same hope—the "one hope." Hence, if the gospel promises to the sinner the remission of sins, on the conditions of the exercise of faith and sincerely repenting of all sin, and being "baptized," "every one," "in the name of Jesus Christ for the remission of sins," (Acts 2: 37, 28; Mark 1: 1-4; Luke 3: 2, 3), he will not hope for justification from sins before God, outside of this law laid down in the gospel for that all important end. Of the Holy Ghost, Jesus said to his ministry: "He will guide you into all truth."—Jno.

16: 13. And on the day of Pentecost, this Spirit, in the apostle Peter, announced this "truth" to the three thousand inquiring sinners after salvation.

Again; if the gospel reveals the fact that the believing, penitent, baptized person may receive "the gift of the Holy Ghost" through yielding obedience to the ordinance of "the laying on of hands," he will not hope to receive and enjoy the knowledge, power, graces and inestimable blessings of the Holy Spirit unless he does so accept this gospel ordinance. See Acts 8: 14-19; 9: 17; 19: 1-6; Heb. 6: 2; Acts 20: 27, with 2 John 9. Remember; "Without faith it is impossible to please God." And Paul said further, "But if any man draw back, [by refusing to believe the divine testimony], my soul shall have no pleasure in him."—Heb. 11: 6, and 10: 38.

A careful consideration of the subject of gospel faith, then, will enable us to see how it was that "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous; God testifying of his gifts;" also how Enoch "pleased God," and was translated; how "by faith," Noah being warned of God of things to come, was moved with fear to prepare an ark; how faithful Abraham by revelation saw Christ and salvation through him; and understood and preached the gospel and expected salvation through Christ, the promised seed, just as we do; (Gal. 3: 8, 9; Ps. 105: 13, 14; Gal. 3: 26-29); also why the innumerable host of holy worthies, all along the ages, were willing to "endure," when tried by "cruel mockings and scourgings, yea, moreover, of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented; [of whom the world was not worthy]; they wandered in deserts, and in mountains, and in dens and caves of the earth. These all having obtained a good report through faith."—Heb. 11: 36-38. They wandered as pilgrims, suffered, endured and enjoyed, because of their faith and hope. They suffered while holding in esteem "the reproach of Christ." So do we. Their hope "reached to that within the veil," for they sought to obtain the better resurrection." And so do we, by the faith of the gospel. They looked for a "heavenly country;" and we, "according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." They hoped for a city whose maker and builder is God;" and so do we. Our faith and hope, then, are identical with those of God's children in all past ages. They looked for life and immortality; and so do enlightened Christians now. But "life and immortality are brought to light through the gospel;" (2 Tim. 1: 10); and since gospel faith and hope are based on gospel revelation and promise, we are led to conclude that gospel faith is as old as man. And this is one good reason why the apostle Paul should array the results of the wonderful "faith" of all those ancient worth-

ies, as examples for us, and to illustrate the power of genuine gospel faith. They all, surely, did yield obedience to the principles of regeneration; for unless they were "born again," "of water and of the Spirit" how can they enter the Kingdom of God? "Born again," of "incorruptible" "seed," the word which by the gospel is preached. John 3:5; 1 Pet. 1:23, 24.

It was "through faith," that God's children subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, ["fought the good fight of faith,"] turned to flight the armies of the aliens." Heb. 11:33. They laid hands on the sick and the sick recovered; spoke in unknown tongues and received the gift of interpretation of tongues; they prophesied and had knowledge of things to come. By faith demons were cast out, and the Saints were shielded from their destructive influences. They saw in beautiful visions and heavenly inspired dreams, the glories and powers of the world to come, "according to the proportion of faith." Mark 16:16-18; 1 Cor. chapter 12; Rom. 12:6, 8. What a mighty agent, or principle, gospel faith is, judging it by its results and effects. And in contrasting this with the ages now gone, and noting the dearth of that living faith, one is led to exclaim, Where is faith in God being exercised to-day? Where is the everlasting gospel being believed now?

In view of the tendencies of the popular teachings of these—the last—days, well may the Savior prophetically exclaim, "Nevertheless when the Son of Man cometh, will he find faith on the earth?"

"And now abide faith, hope, charity, these three; but the greatest of these is charity."—Luke 18:8; 1 Cor. 13:13. Reader, if faith, *the cause* of all the mighty achievements, and blessings, which by the Holy Ghost is ascribed to it, still *abides and operates*, will none of its legitimate results or *effects be made apparent now?* Answer, who will.

C. SCOTT.

#### WOMAN, THE WEAKER VESSEL.

HAVING been impressed to write on the above caption, and as we believe by the Spirit of God, we now make the attempt. Woman, having been kept in a station beneath that of man for many generations, and in many nations one not much better than that of a slave, and as we read that one extreme follows another, we wish if we can, to find woman's true sphere; the position and station in life that God designed her to occupy. We believe that it was Sir Matthew Hale who wrote that "Woman was not taken out of man's head to rule over him, nor yet out of his feet for him to tread on her, but out of his side, to be near him; from a rib near his heart to be loved by him, under his arms to be protected by him."

This is what the writer believes, and he intends to give his reasons and Bible proofs for so believing. As said above, one extreme follows another, and woman having been long kept beneath her proper sphere,

we think that we can see in this day of gospel reform and civil liberty, a growing tendency to run to the other extreme; decidedly so. The first sentence pronounced by our heavenly Father against the children of disobedience was, "Unto the woman he said, I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, (not over him) and he shall rule over thee."—Gen. 3:16.

Here is the first sentence pronounced against the creatures of our creator; and tell me kind reader when, or where it was ever disannulled. Please bear in mind that sentence. "Thy desire shall be to thy husband, and he shall rule over thee;" as we may want to refer to it again. How in perfect harmony that sentence is with the following: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Savior of the body."—Eph. 5:22, 23.

That woman "is the weaker vessel," hence, her proper sphere is second to the man, is seen in the following: "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."—1 Pet. 3:7.

And why? Because God's first law is order; which we can see by the handiworks of Omnipotence, by His ordering all the planets to move in their order; hence, they will not vary a particle either in time, or course from the design of their creator. The astronomer can make his almanac for the coming year with perfect confidence that the machinery of the Lord will move correctly; so that he can tell exactly when an eclipse will take place and where it will be visible. Now when we, imperfect human beings compare ourselves with the Creator of the universe, can we comprehend the great difference which separates us from him? But thanks be to our Creator He has sent us an ambassador from the throne of perfection, that we may, if we desire, become perfect as they are, by being obedient to the teachings of our Master as well as those of his servants, for is not the Master greater than his servants. Now when one of the most important of servants of the Master, Peter, speaks to us that "woman is the weaker vessel;" we should take heed to it. And why? That our prayers may not be hindered. Then as Satan knew that woman was the weaker vessel he chose her instead of the man, knowing that if he could deceive her she would use her influence over her companion; whom if he (Adam) could not save her, he would rather perish with his wife than to be separated forever from her he loved. For we read, "Adam was not deceived, but the woman being deceived was in the transgression."—1 Tim. 2:14.

This shows plainly to our mind that man here showed his strength and nobility in not deserting his weaker companion in transgression, knowing that there would

be no salvation for her without him. As quoted above, "Adam was not deceived," therefore whatever he did was with an understanding of his position; and without a doubt he considered all the question before him at that most critical crisis of the world's history. The peopling of a planet lay, as it were in his own power. For in the Book of Mormon we read: "Adam fell that men might be." Place yourself, dear reader, where, and as Adam was at that time, but bear in mind that he was not deceived, or Paul did not tell it truly. According to the above he acted with a perfect knowledge and that for the salvation of his wife; for we read that "man is head of the woman even as Christ is the head of the church."

Without a doubt Adam at the time of the fall, was well educated. Why not? Many Bible scholars place that event at or about the time of Cain's conception which we believe occurred when Adam was about one hundred years old. If Adam and his Creator walked and talked together in the garden up to this time, as we read was the case; surely, if Adam was an apt scholar, with his Creator for his instructor, he could in one hundred years become better educated in the science of theology than any man now living can, with the aid of all the colleges and universities in existence, especially, as he was capable in the very morn of creation to name all the animals and fowls of the earth. Now, none of us believe that the world was created in seven days of our own time; for men of science have proved that to be erroneous. The days that Moses speak of, (in the creation) are without a doubt the following: "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—2 Peter 3:8. Hence, we can easily place Adam as a student of the Almighty for one hundred years, or nearly so. We deem this explanation necessary, that the reader may understand the position that Adam was found in at this period of his existence. When she whom he loved fell in transgression, then as yet they had no offspring; and as we have once said that the peopling of a planet lay in his power. But his wife had broken God's command, and as he well knew she must be separated from him forever, save he came under the same condemnation; therefore, "Adam fell that men might be." He fell with his eyes open, (being not deceived), rather than to live on in eternal loneliness. He doubtless knew that God could not and would not associate with sin. But there was the wife of his bosom, she whom he loved; he chose to fall and go with her, that he might be the means of saving her, trusting to the Son of God to make an atonement for them.

Here is our reason for claiming a supremacy for man over woman especially in the things of religion. She fell to please the adversary of her Creator; hence, her enemy, as well as the enemy of all mankind. Adam fell not to take sides with Satan, but that he might go with his wife, that he might please and bless

her; and that they together might be the means of peopling the earth, trusting that the Almighty through the aid of his Son would open up a plan of salvation for them. We have once quoted Paul where he says, that "The husband is the head of the woman, even as Christ is the head of the church." In another place he says, "But, I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."—1 Cor. 11:3. Here we have woman as fourth in the scale of importance; God standing first, Christ second, and man third. As regards Adam's purposely transgressing God's command, while Eve suffered herself to be deceived through the wiles of the serpent, we wish to know what else a true gentleman and a true husband could do under the circumstances in which he was then placed? But "Adam fell that men might be, and men are that they might have joy."—B. of M. page 58.

Yours for the truth,

LOUIS STRACK,  
W. R. CALHOON.

#### A DREAM.

I was sitting at the feet of our President, Joseph Smith, and looking a little way off I saw a cluster of men, and saw the Savior come from them to where Joseph and I were. It seemed that the men were the Twelve that he traveled with in his life mission. As he came, his arms were bare to his elbows and seemed transparent and beautiful. But he did not seem to be a very handsome man. He reached out both hands together and shook hands with Joseph and I.

R. ALLEN.

## Selections.

### "WHO DID SIN?"

THE whistle blew; the brakeman shouted "Hamilton, all change at Hamilton," and in a minute after this announcement the car drew up opposite the station-house on the third track. A number of children of different ages were on board, and no sooner had the car ceased to move, than each one, with hand grasped securely by that of parent, or walking closely behind, tripped out of the car with hearts a good deal lighter than those of the sparrows that were busy picking up their living from amid the frozen filth of the streets.

There was one exception. A little girl of some ten or twelve winters (for there is no summer in her year), remained till all had left the car, trying in vain to rouse her sleeping father. Bloating, sunken, the wreck of a once promising boyhood, with but few indications of manhood left, he lay fast asleep on a seat by himself, and it was the sleep of the stupefied drunkard. In vain did she try to rouse him, in vain did she shake his arm; in vain did she say, "Father, wake up, we must leave the car." A half opening of the eyes, and a guttural response were the only results of her solicitude. At length the brakeman came along, and catching the unconscious man by the coat collar, with a strong jerk, he

shouted "Wake up," and by the aid of this help, he was enabled to stagger off the car.

Some laughed at the drunkard as his little daughter led him to the station house to await the outgoing train. Some showed signs of irritation that such an object should interrupt their onward locomotion, and others angrily told the repulsive creature to "get out of the way." Meantime, the little creature remained faithful to her charge, and left him, no, not for a moment. Her features were very finely formed, but there was a worn look about her sweet young face which spoke of sorrow having already made its settled abode in a youthful bosom, where at so tender an age there should be room for only joy. No music moved in her pensive countenance as she beheld the gaping of the crowd, nor were the lips once opened as the angry mutterings of those who suffered temporary interruption fell on her ear. Her settled expression, inexpressibly sad, spoke of a long succession of woes that quite crushed out of her young bosom all that spontaneity of life that fills youth so brimfull of sunshine. And, as, reversing the order of an omnipotent Providence, she took charge of him who should have taken charge of her, God in heaven only knew the sadness that overflowed in her young heart.

We could stay but a moment, and, leaving this child of sorrow with a drunkard father, and an unsympathetic crowd, we hastened on to pressing duty, but no amount of crowding labors can prevent the vision of that cherub face and wretched father from coming ever and anon to view.

Who is responsible, we ask, for this sad scene we have but faintly depicted? Surely not the child. She is suffering, bitterly suffering, but for sins not her own. Her young life is already one long sorrow, for no crime of hers. The brand of a drunkard's daughter will stick to her like the curse of Cain, and her whole life will be one continued upgrade for no fault of hers.

Who did it, then, if the girl did it not? We are all agreed that the man she dignifies with the name of father has sinned, although in the depth of his sin he has forfeited all right to the name. Whether the mother who bore him sinned in giving him a bias by nature to indulge his appetites, heaven only knows; and if his father sinned because he restrained him not, we can not tell. Who the companions were who so greatly sinned in enticing him to ruin, the great day alone will reveal.

But are these all who have sinned in the manufacture of this material and moral wreck? Would to God we could think so! We can not disbelieve that philosophy which says to us that man is in a degree responsible for everything which he might have *prevented*. Tried by this rule, who shall stand? And who dare say of himself that *he* is in no way responsible for the suffering of his child? We know the man has sinned, the man who made the liquor has sinned, and so of the man who sold it, and the man who countenances the drink traffic and drinking usages, but what of him who *permits* all this,

without raising his voice and arm in an uncompromising opposition? Has he not sinned too, and will any washing of hands that he may do relieve him of all responsibility? We answer, *No*. "Curse ye, Meroz," said the angel of the Lord. "Curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty." And this bitter curse has been hanging over the heads of the children of Meroz in every land, and in every age, because they came not to the help of the Lord against the mighty monster traffic intemperance, which has given so many millions of sisters to the pale, pensive little girl that we saw in the railroad train at Hamilton on the 10th of February, 1887.

Let there be searchings of heart amongst the readers of this paper when we ask once more, "Who did sin?" As we have said already, the girl has not, and the God who gave her being has not, but can we say that of ourselves? Whether we like it or not, a charge has been committed to every one of us. We are constituted the *keepers* of many more it may be, than we are aware of, and one day we shall have to answer as to how we have kept the charge. As we behold the effects of intemperance on the right hand and the left as we journey through life, it will profit us to pause a little and ask of ourselves in this matter, "Who did sin?" Nor should we hesitate to ask of the Master, "Lord, is it I?"—*Sel.*

## Conference Minutes.

### KEWANEE.

The above conference convened in Kewanee, Illinois, December 10th, at 10 a. m., elder James W. Terry presiding, and John Chisnall secretary. Branch reports.—Kewanee 72, including 7 elders, 4 priests, 2 teachers, 2 deacons, 2 received by letter; John Chisnall president and clerk. Buffalo Prairie no change. Report referred back to the branch, as it appeared in evidence that four had been baptized there, and the district secretary had recorded them as members of that branch. Millersburgh no change: Joseph L. Terry pres. and clerk. Henderson Grove, 2 received by letter, 1 baptized, 1 died, present 45; Lewis Tryon pres. Nellie J. Williams clerk. Bishop's Agent, R. J. Benjamin reported balance, last report, 80, collected since, \$29.20, total \$30. Paid out during the quarter \$30. The rest of the morning session was taken up by a general interchange of views by elders Lord, Garland, Whitehouse, Hopkins, and brethren Williams and Brown of Henderson Grove. At 2 p. m. elders Lord, Garland, Whitehouse, Chisnall, Benjamin, priest B. Sumption, teacher Hyrum Williams, and brethren Manuel of Canton, and J. Brown of Henderson Grove reported. Elder R. J. Benjamin tendered his resignation as Bishop's Agent for the district, which was accepted subject to approval by the Bishop. Resolved, That John Chisnall be recommended to the Bishop as his Agent for the Kewanee district. Brn. Lord, Terry and Chisnall were appointed auditors of the Bishop's Agent's books, and they reported them correct. Evening session 7½ p. m. the Saints spent a very pleasant and profitable time in prayer and testimony meeting in charge of elder J. W. Terry. The Spirit was present to the satisfaction of all. Sunday morning, 10:30, preaching by Bro. Chisnall, assisted by Bro. Lord, to an attentive and interested congregation. Sacrament at 2 p. m. in charge of elders Holt and Chisnall. Another very profitable time was had in fellowship together, the Spirit's presence was visibly felt, and

a prophetic warning given was of a serious character and full of admonition to the Saints. At 7½ p. m., preaching on the first principles of the gospel by elder John D. Jones, who had just returned from his mission in Wales. He was assisted by Bro. Terry. Adjourned to meet the second Saturday in March, at 10 a. m. in Kewanee.

#### CENTRAL MISSOURI.

Conference met with the Wakenda branch, on the 29th October, 1887, Bro. W. T. Bozarth, of Cameron, Missouri, was chosen to preside over the conference and the services during the same. Visiting brethren were invited to seats with us. The following elders present and reported:—E. W. Cato, sen., baptized 1, confirmed 3. D. Framp-ton, solemnized 1 marriage. P. P. Powell, J. D. Craven, of Far West, Geo. W. Carter, M. A. Trotter, W. L. Booker, baptized 3, confirmed 3. Priest Alvin, of Far West district; teachers A. C. Stone of Wakenda branch, Goff of Mississipi. Bishop's Agent made the following report: Amount on hand last report \$1.35, received since \$5.85, paid out \$2.00; amount on hand at present \$5.20. Wakenda branch reported last report 18, present 27. A motion was made and prevailed as follows: "The Central Missouri district relinquishes all claim to the Platte county territory, and in favor of the Far West district. Motion was made that when this conference adjourns it does so to meet with the Wakenda branch, the first Saturday, being the third day of March, 1888. Bro. W. L. Booker was appointed president of the district for the next quarter, and M. A. Trotter, clerk. The spiritual authorities of the church were sustained in righteousness. The Bishop's Agent was sustained for the next quarter. Conference adjourned to meet at time and place above stated.

#### NORTHERN CALIFORNIA.

Conference convened in the Saints' Chapel, Oakland, October 6th, 1887. On motion Heman C. Smith was chosen president of conference, and H. P. Brown associate; Geo. S. Lincoln secretary, Leslie Darrow assistant. Bishop's agent's report showed balance last report \$786 77; received since \$110 95; paid out \$567.50; balance on hand \$330 32. Branch reports: San Francisco 57, including 4 elders, 1 priest, 3 deacons; 1 baptized, 1 removed. Stockton 66, including 1 seventy, 1 elder, 2 priests, 1 teacher, 1 deacon; 3 baptized, 1 removed. Oakland 87, including 1 high priest, 12 elders, 2 priests, 2 teachers 3 deacons; 8 baptized, 5 ordained. Sacramento 128, including 5 elders, 3 priests, 1 deacon, 2 teachers, 6 baptized, 9 received by certificate, 4 by letter, 1 ordained. Elders reported: T. Daley (by letter, baptized 11), C. A. Parkin, (by letter), Heman C. Smith, president of the mission, High Priest H. P. Brown, (baptized 3), Geo. S. Lincoln, (baptized 1), John Parson, E. L. Kelley—bishop's counselor—John Nightingale, J. H. Parr, (baptized 3 and solemnized 3 marriages), Wm. Anderson, D. J. Phillips, Wm. Hart, J. W. Vernon, J. Steele, Owen Dinsdale, J. B. Price, Walter Bohall, — McLane, John Roberts, (by letter). Priests W. O. Skinner, (by letter), J. A. Stromberg, and teacher L. E. Hutchings, reported. Resolved, that this district use every lawful means to purchase a tent for gospel work. A committee of three reported that Bro. John Parsons was baptized May, 1845, by Elder Elisha H. Davis; was ordained by Elder John Banks about two years after. This, compared with letters from Pres. Joseph Smith, the committee accepted as evidence of the validity of his official acts. J. B. Carmichael, Henry Burgess, Walter Bohall committee. District treasurer Wm. Hart, reported: Cash on hand last report \$7.85; received since \$2.50; paid out \$2. Balance on hand \$8.35. D. J. Phillips was elected president of the district for next ensuing six months, and Geo. S. Lincoln secretary. Wm. Hart was continued as treasurer. Sr. T. J. Andrews was sustained as bishop's agent. Heman C. Smith, president of the mission, was sustained. Elder D. J. Phillips was recommended for a general appointment as a missionary to labor in the field. Elder J. H. Parr can go into the field, providing his family

can receive about \$30 per month. He was on motion recommended. Elder Wm. Hart and priest J. A. Stromberg were directed to labor under the president of the district. On motion all the authorities of the church were sustained in righteousness. Preaching during the session was done by Elders Heman C. Smith, E. L. Kelley, and H. P. Brown. Four were baptized and confirmed during the session, two children blessed, many were administered to, and many testified of the truth. Conference adjourned to meet at Stockton, in March, 1888.

#### FLORIDA.

Conference was held December 5th, 1887, at the Eureka branch, G. R. Scogin in the chair, J. F. Powell, Secretary, *pro tem*. The minutes of last conference were read and accepted with the amendment to the resolution of last conference, that dancing will not be allowed in the church in this district. Branch reports:—Hinote and Eureka, no change since last report. Bro. Jones was restored to the church. By a legal vote it was resolved that if the deeds of the Bagdad Church be not found, Bro. E. Power be and is authorized to give one. Bro. Beebe was sustained secretary of the district. The case of Bro. Barney Donohoo was laid on the table till next conference. G. R. Scogin was sustained president of the district. Prayer meeting was held at 9 o'clock in charge of Bro. G. R. Scogin. Bro. Scogin had received but \$9; 4 baptized. Preaching at 11 a. m., and 7 p. m., by G. R. Scogin. Adjourned to meet at Pleasant View branch, Saturday before the first Sunday in next March.

#### NORTHERN MINNESOTA.

A conference was held at the Saints chapel in the town of Girard, Ottertail county, Minnesota, November 26th and 27th, 1887, T. J. Martin president, William Barnhard secretary. Financial report of the district: balance on hand last report \$66.10, received since \$3 10, total \$69 20; paid out \$100. Due Agent \$30 80. J. R. Anderson, Agent. Branch reports.—Oak Lake 50; Silver Lake 24; Monitor Falls 13; Hope of Zion 53. Bro. T. J. Martin was chosen president of the district, and was authorized to appoint the time when and the place where the next conference will meet. Conference voted to petition General Conference to send Bro. Hiram Holt to labor in Minnesota. The president was authorized to appoint a committee of brethren and sisters to solicit contributions to buy a tent for the use of the district. Sunday morning at half past 10, preaching by T. J. Martin. Sacrament meeting at half-past 2 p. m., an enjoyable time was had; God's Spirit was present. Preaching in the evening by Bro. Way. His discourse was ably handled.

#### NAUVOO AND STRING PRAIRIE.

This district conference met in the Saints' Church at Keokuk, Iowa, December 3d, 1887, James McKiernan president, and George P. Lambert clerk. Branch reports:—Keokuk 42, 2 baptized. Rock Creek 43, no change. Burlington 73, 2 baptized, 3 received by letter, 4 removed by letter, 1 died. Montrose 90, 1 baptized, 2 died. Farmington 54, 1 baptized. Elders reports:—James McKiernan, president of the district, had preached at Millersburg, Blandensville, Rock Creek, Camp Creek, Keokuk, Montrose, Burlington and Farmington; had baptized 5. J. H. Lambert, H. T. Pitt, B. F. Durfee and Samuel Ferris reported labor, mostly of a local character. Priest A. A. Hall reported. H. D. Ennis, J. H. Jacobs, and H. T. Pitt audited the Bishop's Agent's accounts and reported as follows:—Balance on hand six months ago \$33.21. Received since \$124.70. Total \$157.91. Paid out \$108; balance on hand December 3d, 1887, \$49.91. J. McKiernan, B. F. Durfee and J. H. Lambert were appointed a committee to draft an article concerning the late O. P. Dunham, deceased. Alanson Wells gave notice of an appeal from the decision of the last conference in his case. J. H. Lambert was requested to visit the branches of the district during the next three months as

bishop's agent. Elder J. McKiernan was elected president of the district for the next six months, and G. P. Lambert secretary. Preaching Saturday evening by J. Salisbury, Sunday at 10:30 by J. H. Lambert, and in the evening by J. McKiernan. At 9 a. m. Sunday, held prayer meeting, and at 2 p. m. sacrament. The weather was very unfavorable, yet the conference was a success. Adjourned to meet at Farmington, Saturday, March 3d, 1888, at 10:30 a. m.

## Miscellaneous.

#### PASTORAL NOTICE.

To all Whom it May Concern; The Saints in my Ministerial Charge Special, Greeting:—I am neither "lost," "strayed," nor "stolen," and by these presents do hereby notify of location and "whereabouts." At this writing am engaged in defending the cause of Prince Emanuel in the Northern Minnesota district, a part of the charge assigned me as a field of labor, and am so far safe, and in the enjoyment of good health and the good Spirit.

As I have been credibly informed, one J. L. Pride, once of North Freedom, Wisconsin, is unlawfully engaged in representing the work in Dakota and elsewhere, I hereby notify the Saints and all *Herald* readers, That said J. L. Pride is not now a member of the church, and has no right to represent the church at all, and all baptisms done by him are null and void; and that if he preaches or baptizes, he does so upon his own responsibility and not by authority from the church, he having been excommunicated for cause, at North Freedom, Wisconsin. Hence let all Saints take warning and be not deceived. I trust all lovers of truth and fair dealing will aid in this matter, and see to it that no further harm is done to the work.

So far as heard from, or reported to me, the cause of our glorious Captain is in a flourishing condition, and grand and noble results are pending all along the line. My field is so large I could only post sentinels along at intervals. Did I meditate an universal attack, my forces would only amount to a Vidette Picket line; so I must be content with such service. I ask the hearty co-operation of all within my jurisdiction, and as I see by letter in the *Herald* some labor is contemplated in the borders of Illinois by one of the banner bearers who does not know whose territory he intends laboring in, please announce or tell it to all Zion's defenders, that Illinois, Wisconsin, Minnesota, Dakota, and Manitoba as a field is in charge of the undersigned, and he cordially invites soldiers of Zion to lift high our holy banner and let the welkin ring with shouts of victory all along the line.

Come over brethren. Come in the name of Israel's Lord, strike whenever and wherever opportunity presents. Strike for freedom from sin and the servitude of sin. Strike till the strongholds of the adversary are broken down, and the towers of Zion are reared and shine most gloriously in the light of our coming Redeemer. 'Tis a royal conflict, and must needs be fought by stalwart men, who merit a place in the front ranks of the glorious kingdom of our God. On, brethren! On to victory, and then we'll reign with Jesus triumphantly! Hallelujah; amen.

ALEX. HALE SMITH.

Clitherall, Ottertail Co., Minn.  
Dec. 19th, 1887.

#### NOTICES.

Complaint has been made against Elder Caleb Blodgett, Hiram Blodgett, Alexander Blodgett and Mary Blodgett, and they are hereby notified to report to the undersigned president of the Central Missouri district on or before the third day of March, 1888, or action will be taken against them by the district.

W. L. BOOKER, *Pres. of Dist.*  
M. A. TROTTER, *Secy.*

Notice is hereby given to the scattered members of the Farmington branch of the String Prairie and Nauvoo district to report to the clerk of the branch by letter or in person within sixty

days after publication of this notice, or they will be reported as scattered members. Their names are: George W. Brooks high priest, John W. C. Spillman, Emma Spillman, John Fisher, William Short, Martha Short, Emmerson Brown, Mary Brown, John Wilson, Sarah R. Wilson, Isaac McKiernan, Margaret McKiernan, Charles H. Lake, Mary J. McEwen, Carrie Pearl Lake, Henry Harris, Emma F. Dahlman, Viola Bell Smith, Amanda Hienburg.

HARRIET MCKIERNAN clerk,  
Farmington, VanBuren county, Iowa.

Whereas at the conference held in Kewanee district, Illinois, November 26th, 1887, Bro. R. J. Benjamin tendered his resignation as Bishop's agent; said conference accepted the same subject to the Bishop's approval, and recommended Bro. John Chisnall as Bishop's agent.

I therefore appoint Bro. John Chisnall as agent for said District, and commend him to the Saints as such and that they may sustain him by their means and prayers, is the prayer of your brother in Christ.

G. A. BLAKESLEE,  
*Presiding Bishop.*

**BORN.**

**SHEEHY.**—At Lisbon Falls, Maine, November 30th, 1887, to Bro. Moses and Sr. Susie Sheehy, a daughter.

**MARRIED.**

**BURTON—BETTS.**—At the house of the bride's parents, Newport, California, by Elder J. R. Badham, February 22d, 1887, Bro. Frank W. Burton to Sr. Annie E. Betts.

**DIED.**

**WOOLSCROFT.**—At Cleveland, Iowa, October 7th, 1887, of spinal disease, May, infant daughter of James and Sr. Mary Woolscroft, granddaughter of Bro. James and Sr. Elizabeth Tanner, aged 6 months and 4 days. Blessed by elder W. W. Blair. Funeral services were conducted by elder John Watkins.

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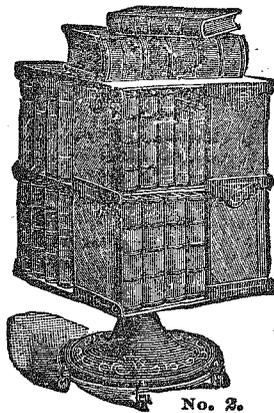
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